



Lege totum, si vis scire totum.

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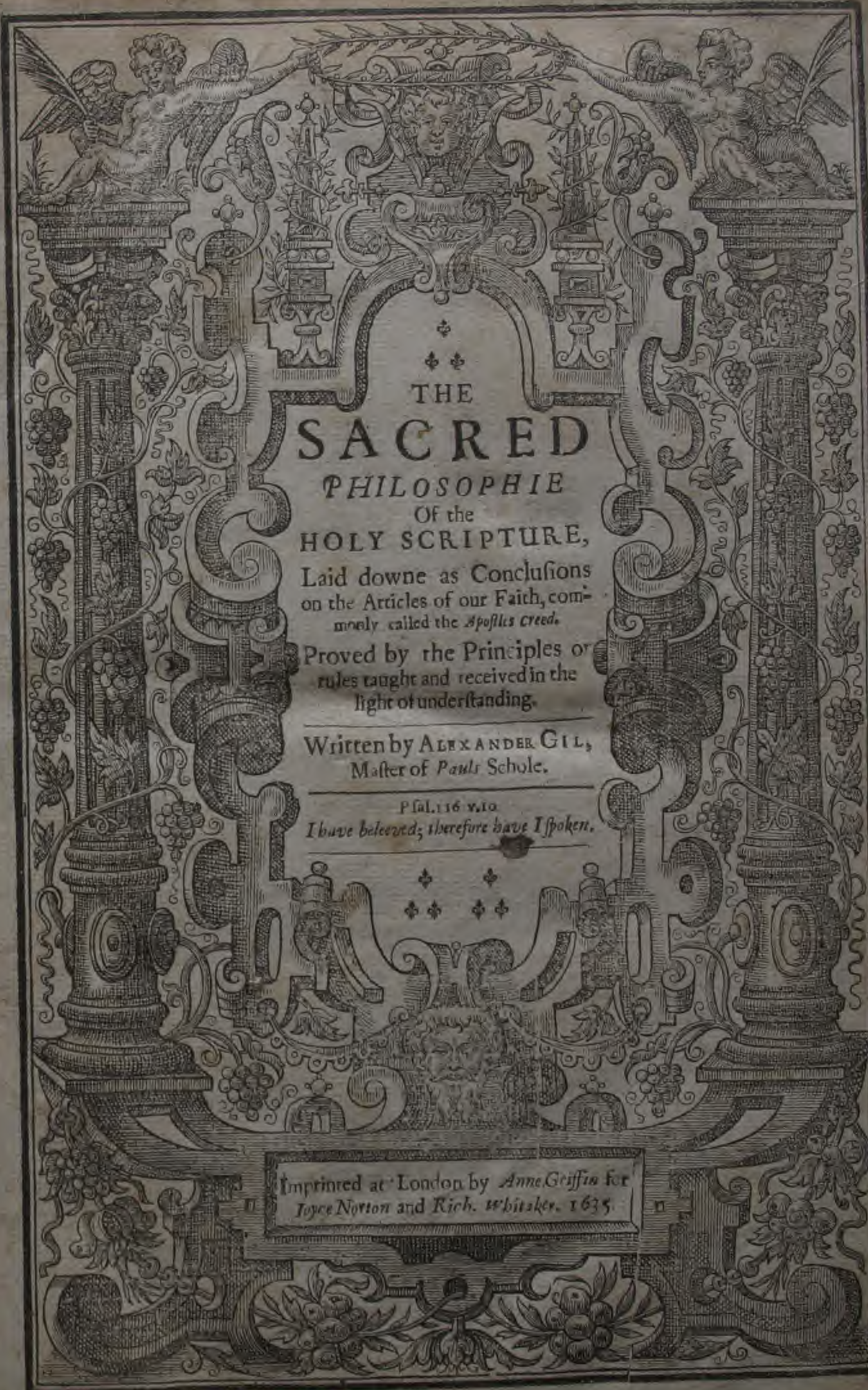
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Melany



THE
SACRED
PHILOSOPHIE
OF the
HOLY SCRIPTURE,

Laid downe as Conclusions
on the Articles of our Faith, com-
monly called the *Apostles Creed*.
Proved by the Principles or
rules taught and received in the
light of understanding.

Written by **ALEXANDER GIL**,
Master of *Pauls Schole*.

Psal. 116 v. 10.
I have beleev'd; therefore have I spoken.

Printed at London by *Anne Griffin* for
Joyce Norton and *Rich. Whitaker*. 1635.

THE SACRED
PHILOSOPHIE
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HOLY SCRIPTVRE:

Laid downe as Conclusions in the Articles of
our Faith, commonly called the Apostles Creed.

Proued by the Principles or Rules taught and
receiued in the Light of Vnderstanding.

Whereby it is made plaine to every one endued
with Reason, what the stedfastnesse of the Truth and
Mercy of God toward Mankinde is, concerning the attainment
of everlasting happinesse: And what is the glory and
excellency of the Christian Religion, over all heathenish
idolatry, all Turkish, Iewish, Athean, and
hereticall Infidelity.

Written by *Alexander Gil*, M^r. of *Pauls* Schoole.

Psal. 116. vers. 10.

I have beleevved, therefore have I spoken.



LONDON.

Printed by *Anne Griffin* for *Ioyce Norton*, and *Richard Whitaker*,
and are to bee sold at his shop in *Pauls* Church-yard, at the signe
of the Kings-Armes. 1635.



TO
**THE RIGHT
VVORSHIPFULL,**
the Master, VVardens, and Assitants
of the Honourable Companie of **MERCERS**
in London, my worthy friends and
Patrons, &c.



I is now six and twentie yeares, since by the great love and favour of the Company, I had the government of that ancient, and religious foundation of Pauls Schole, committed to my trust, and care. In all which time (untill Nature gave place unto extreme age and infirmitie) if my abilitie assisted with industrie hath advanced those, that were commended to my institution, in manners, and learning; I desire that they may render and attribute the sole thanks unto you. For by your courtesie and discret liberality I was cherished, and furthered, not onely to doe you service in my selfe, but likewise to give such education to my sonnes, as hath made them fit, in their qualities, to performe the like dutie.

Now so it is, worthie Gentlemen, that Nature being not onely declined in me, but almost quite worne out, by reason of a sedentarie life, much studie, and continuall paynes; I thought it fit, before I goe hence, in gratefull acknowledgment of the many and great obligations, which your goodnesse hath from time to time fastned upon me, ever since my entrance into your service,

The Epistle Dedicatory.

to dedicate the best of my labours to your acceptance. This is it, which if it have the blessing to doe (as doubtlesse it will in some measure) any benefit to the Church and country, wherein I live, I shall like wise intreate them to conferre the thanks upon you, by whom I was enabled to perfect a worke of so high and necessary an argument. I shall not live to receive ^{of} your thanks my selfe: and therefore I beseech you to accept of them, as the legacie of a dying man, and, with them, the dedication of this worke. Which as it was begun, and finished under your roose: so I know none more fit to patronize the worke, than your-selves, who have been the Patrons of the author.

Thus in all humility I take leave, committing you to God, my surviving sonnes to the continuance of your love and care; and this other chylde of my old age to your fostering, a more living witnesse of your favours towards me, and my thankfulness towards you.

Your much obliged Servant,

ALEX. GIL.

THE



THE PREFACE to the Reader.



When in the yeere 1601 I gave out a little treatise concerning the Trinitie of persons in the Vnitie of the Deity, for such reasons as appeare therein, I made a conditionall promise of a further assertion of every Article of our Christian faith. This promise of mine hath oftentimes since that beene exacted both by friends, and strangers. That treatise tryed the common fortune of all bookes; some slighted it, because it brought nothing but that which was common, others condemned it, as thinking it unfit that matiers of faith should be perswaded by reason. They of the first sort were not onely mine acquaintance, who might commend my Booke for affection to me, but some strangers, who for their liking of the booke became afterwards my friends. And these encouraged me to the performance of my promise. The second sort did not a little comfort me, because I had in no sort troubled the peace of the Church. The third sort have held me disheartned untill now: for although I there shewed, that even in matiers where faith is most required, both our Lord and his Apo-
stles

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stles perswaded by common reasons, as also the Prophets before time had done: yet though I knew no reason of their dislike, I did forbear, because I would not offend of ignorance. But seeing the everlasting saving or losse of the soule, is a thing which of all other concernes a man most to thinke of; and that all sorts and sects of men, which farre exceed us Christians in multitude, See *Brerewoods enquire of Religion Chap. 14.* have hope of immortal life atwell as wee, it concernes us not a little to see wherein our advantage is, and what assurance wee have more than they. Now to let passe the false Religion of the *Paynim idolaters in Lapland, in Africa, in the East and West Indies*, and that great continent of the *South*; what is our preheminence over the *Jewes, Turkes and Heretickes* of the former times? of them that are, and still will be untill the time that all things shall be restored? The *Jewes* hold firmly as we, the authoritie of the *Old Testament*, and denie the *New*. The *Turkes* also, though they speake honourably of *Christ*, as of more than a *Prophet*: yet of the holy Scriptures which wee receive, they make little reckoning; and although they reade the *Psalter Azora 7.* yet they set up their *Alcoran* as their Idole which they worship. Doe not the fathers, *Tertullian contra Marcionem*, and *Augustine de Hares. Cap.* (See also the epistle of *Orig.* cited by *Iohn Picus Miran. pag. 206.*) witness how the authoritie of Scriptures was abused by the *Heretickes*? some they rejected, the rest they corrupted by false interpretations, by adding, and taking away what was for their purpose. It seemes therefore, that the authorities on all sides respectively being of like regard, the maine advantage which we have, is in reason, as it shall hereafter appeare, in every Article of our Faith. And therefore they that denie us the use of reason in a matier of so great importance as our Religion is, because us of our chiefe advantage; and (as much as in them is) turne us out of the fold of *Christ*, to chule at large what Religion we like best. But if man were created in the image of God that hee might know and serve him as he ought, and if common reason rightly guided be that image of God in us yet remaining

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maining, as it is plaine, because that image and wisdom of the Father is that light which lightens every man that comes into the world, *Iohn 1.* I see no cause why reason, that especiall and principall gift of God to mankinde, should not be serviceable to the principall and especiall end for which man himselfe is created, that is, his drawing neere unto God by faith in him: for the excellencie of every thing is in the excellencie of the End for which it is. And that common sence and reason have their especiall use in things pertaining unto God, it is most manifest. For all our knowledge proceeds from mere ignorance, first knowing words, by their meaning, then things by sence and experiments, from whence the reason ascending by enquire into the causes comes at last into the knowledge thereof, and so unto the chiefest and first cause, wherein alone it findes rest. And seeing man alone of all the visible creatures is framed and formed of God unto this search, by the outward sence and reason to finde the wisdom and power of God in the creature, that so honouring him therefore as he ought he might be made happie thereby: if it bee no way possible by reason and discourse to come to this end, then should God want of his honour by some of those meanes by which it might be given unto him; then should the creature bee failing to man in the speciall use, which he should make thereof to God, then should reason the chiefe facultie of our soule, and principall meanes of our knowledge, have beene given unto man in vaine; that is, as sence is to the beasts, onely for this life; if it were either no helpe at all, or an unfit, or an insufficient meane to know that which is most necessary and worthy to bee knowne; and yet obscure, to stirre up our industrie, that as faithfull servants we may improve those gifts wherewith God hath intrusted us: See *Luke 19. 11.* And so the purpose of God should be frustrate, both in the inferiour creature, and in man, and that in their chiefest and uttermost end. See *Prov. 16. 4.* But these things are impossible, and therefore wee are commanded *Deut. 6. 5.* to love and serve the Lord our God with all our heart, the seat of reason: *1 King.*

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3.12. with all our soule, the seat of the will and understanding in heavenly things, and all our affections, there stiled by a word of vehemencie or excesse. And thus doe we fulfill the counsell of the wise *Pro. 3.9.* to honour the Lord with all our substance, that is, whatsoever is ours without or within, as sence, reason, understanding, affections, and will. But still you say that reason is an insufficient meane, and unable to bring us to the knowledge of those things which we are bound to beleve: for else the *Heathen* which know not the Scriptures, might have known the truth of Religion as well as we. *Ans.* There be divers kinds of questions about every subject, as I shewed *Log. Chap 3.* Now the conclusion or Article of our faith by the *Atheist* or *Infidell* or weake Beleever being made a question, the reasons brought are to prove onely that the conclusion is true, not alwayes why it is true: for there be many conclusions in our faith which cannot be knowne and proved *prioristice* (as they speake) that is, by their immediate and necessarie causes, seene and understood in the effects necessarily following thereon: for then that humilitie which ought to be joynd with our faith, should bee without reward; but yet the foundation of our faith is sure, because the Spirit of God which understands the things which are of God, hath revealed in the Scriptures whatsoever is necessary for us to know or beleve concerning God: & thus *posterioristice* or by way of induction are all the Articles of our faith approved by reason: so that our faith and hope are not of things impossible, but such as are true and necessarie to be. Moreover, if there bee but one God, one Lord of all, one faith, the onelie way to come unto God, *Ephes. 4. 6.* as it is plaine there is but one Mediatour, *1. Tim. 2. 5.* without whom none can come to the Father, *Iohn 14. 6.* It cannot be denied, but that the same glorious faith which we are taught in the holy Scriptures of the *Old* and *New Testament* (excepting onely the historicall circumstances thereof, as names and times, as that the Mediatour *Iesus* was to bee borne of a Virgine, *Mary*, and to suffer death under *Pontius Pilate*, &c.) must be that very same faith by which all the
Saints

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Saints of God were saved for above two hundred and fifty yeers before there were any Scriptures written. And therefore that although this faith was delivered and reverently embraced by the faithfull before the Law of *Moses*, who also so delivered it, as that they could not looke unto the end of the law, *2 Cor. 3. 13.* Yet they who either received it not by tradition, as most of the Gentiles, or understood it not in the Law, as few among the Iewes did, beside the Prophets, must of necessity through the light of reason alone hold with us some maine and fundamentall points, according to which, if they lived in obedience, they might finde mercy, for that whereof they were ignorant, as it is said *Aeb. 17. 30.* that God overlaw or neglected the ignorance of the time before Christ. For if the representative Priest, by forein blood found forgiveness for himselfe and the ignorances of the people concerning all punishment in this life: how much more might the everlasting high-priest by his owne offering of himselfe finde eternall redemption for their ignorances, who sought mercy of God, although they knew him not by whom they did obtaine it? yet might they therefore assure themselves to obtaine it, because they could not seeke forgiveness but by his Spirit who framed their hearts to seeke it, and therby gave them an earnest or pledge that they should finde it. Compare here with, *Rom. 10. 18. 20. Iob. 14. 6.* Now those maine points, of which I spake, which by the light of reason they might know, are these. First, that there is a God infinite in goodnesse, in glory, in wisdom, in power, as it is manifest, *Psal. 19. Rom. 1. 19. 20.* and elsewhere: Secondly, that this God the maker of all things, according to that goodnes, made every thing to an end infinitely good, as farre as the creature could bee capable thereof: And that therefore the happinesse of man could not bee in this life, short and miserable, but that his hope must bee for hereafter. And therefore thirdly, that hee must needs perswade himselfe that hee was immortall, and that there was an immortall life, at least as appertaining to his soule. Fourthly, because a mans wretchednesse is for the most part from himselfe, in the unlawfulnessse of his owne ill deeds, which proceed

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perswading of matiers of faith by humane reason. First it may bee objected, that the matiers of faith are farre above humane reason, and that therefore it is a great presumption to question or skan them thereby: for it is said by *S. Paul Rom. 11. 33.* that his wayes and wildome are past finding out. I confesse, we know nothing of God, but what he hath revealed of himselfe by his workes, or by his words, for he dwelleth in the light that none can approach unto, even as *S. Paul* speaks there of his calling and election to faith, a will unrevealed: but the Articles of our faith hee hath most plainely taught and revealed. And further to the argument, I confesse that humane reason turning it selfe to behold the divine truches, is as the eye of a Bat to looke on the Sunne. But yet the eternall and infinite truches are so apprehended by mans finite understanding, as the light of the Sunne is by the eye, that is verely and indeed the same light, and no other: for though the eye cannot receive all the light of the Sunne; yet that which it doth receive is truly that same light which is in or from the Sunne. But you say, that if in things of common use, as hony, salt, or any other things vegetable or minerall, wee must confesse our exceeding ignorance of their nature, properties and possibilities, both alone, and much more in all manner of compositions; it may seeme that our dulnesse may much rather be acknowledged in things divine. I yeeld not altogether to this consequence: for to the knowledge of naturall things, we have our owne witleffe experience to helpe us, and the deceitfull authoritic of mistaking men: but all those truches whereon our faith relies, are grounded on the infallible rules of Gods owne word revealed by himselfe unto us, for this end, that we should not bee deceived or mistaken. And although it was impossible for humane reason ever to finde out the conclusions and most fundamentall points of our faith, as the mysterie of the Trinitie, the incarnation of God, the resurrection of the body, &c. yet being by the cleer light of Gods own word made known unto us, we approve the same truth by the judgement and voice

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of reason. So the reasons that are brought hereunto are not to establish any truth new or unheard of, but for that faith which was heretofore taught & delivered unto the Saints; & if the reasons of themselves be weak, and by their weakenes shew how mans understanding is dazled at the divine light; yet the conclusions stand sure and unmoveable: but if the reasons bee certaine and true; then questionlesse they are grounded in the Word and truth of God, and the conclusion true, either for the reason delivered, or for a higher reason which wee cannot finde. To this purpose the Father *Anselm. de Conc. Gratia & lib. arbit.* saith not unfitlie, *Sacra Scriptura, omnis veritatis quam ratio colligit, auctoritatem continet, cum illam aut aperte continet, aut nullatenus negat. Quod enim aperta ratione colligitur, & illi ex nulla parte Scripturae contradicitur, quoniam ipsa sicut nulli adversatur veritati, ita nulli favet falsitati, hoc ipso quia non negat, ejus auctoritate suscipitur.* Yet you will say, that this endeavour is altogether needlesse, seeing the conclusion of it selfe is more manifest than the reason. I answer, The eye is not satisfied with seeing, nor the understanding with knowledge: and if the eye bee not able to behold the beames of the Sunne, either direct from it selfe, or reflected in a looking glasse; yet it joyes to see that shining lampe when his beames are refract, or as it were broken off; as in water, a thin cloud, or a coloured glasse: so mans understanding not able to understand the glorious light of Gods holic truth shining from himselfe, for that is his garment; nor yet reflected on it by his word, a word, like the speaker, or infinite wildome; yet takes it infinite delight to see, if it be but a glimps of that cleere light, thorow the thick cloud of humane reason, thorow which being refracted, it is better fitted to be looked upon: for because reason and understanding is more naturall to the soule of man, than to beleeve, and because the soule as every other thing, joyes in the naturall abilities of it selfe, therefore though the reasonable soule doe beleeve what it is taught by the Spirit of *Christ* instructing it; yet if that blessed Spirit vouchsafe further to

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enable the naturall abilities, that it may see the reasons of the lessons taught, it triumphs much more therein: for faith is a supplie of reason in things understandable, as the imagination is of sight in things that are visible: now as the imagination takes the shapes, proportions, and distances of persons and places by their description, til it be better satisfied by the very sight of the things themselves; so the soule through faith embraceth the truth of that which is taught, and relies on the stedfastnesse of that which is promised, and this in full assurance and hope without wavering. Yet because the things beleevd are of so great importance, it is glad of the helpe of reason whereon to stay it selfe; as a weak man though upheld in his going by one that is strong and able to beare him, yet will not forgoe his staffe, which without further aide could not support him. Secondly, it is objected, that many learned men hold it not fit to examine the things of faith by humane reason. *Answer.* The 19. *Serm. of Athanasius* cleerely refutes this opinion by many arguments. And I have knowne some able Preachers, as they have judged their hearers fit thereto, to perswade even the chiefest points of our faith by common reason. And are not the *Bereans* praised *Acts 17.10.* because they examined the things delivered of *Paul* by the Scriptures? And is not reason the Scripture of God, which hee hath written in every mans heart? yet I examine not these things of faith, whether they be true or no, as the *Bereans* did; but knowing, acknowledging, and to death holding them true, I bring all the strength of my understanding to approve them so. And although it be not lawfull for mee to handle either sword or speare; yet because I wish well to these holy wars, I have as a stragler brought my baskets of stones, whence the cunning slingers our *Dauids* (if they please) may chuse what they like, if any uncircumcised *Philistin*, shall defie the hoste of *Israel*. And thereto they want neither reason nor example. For no man makes due account of the Holy Scripture, whose heart God hath not touched, and so is already won.

But

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But there is none so brutish, which doth not willingly hearken to reason. And did *S. Paul* at *Athens*, or elsewhere among Idolaters, perswade the worship of the true God, and Christ the Saviour of the world by the authority of Scripture, or by common reason, and their owne poets? beside *Aratus* whose words he cites, you shall finde that his speech is in their owne phrase and stile, and much of the matter in *Plato*, and in speciall his *Phaedon*, of the soules immortality. Did the valiant champions or Martyrs of Christ defend the Christian Religion before *Ethnick* Emperours, by the authority of the Scriptures? Did the persecutor *Dioclesian* give any credit to the holy text, when hee commanded it to be burnt? Did not the *Apostata*, nicknamed *Idolianus*, therefore forbid the Christians to instruct their Children in Grammar, Logicke and other liberall arts, because they wounded the Heathens with their owne weapons? because they defended their owne Religion, and shewed the madnesse of Idolatry, by common reason? The bookes of *Iustine* the Martyr, of *Tertullian*, of *Arnobius*, and other are yet extant: doe they defend the Christian Religion by Scripture, or rather by reason? by the innocent life of the Christians; and the infinite good which the Heathens themselves received by them. Who blames the later writers, I meane the Schoolemen, *Aquinas*, both the *Raimunds*, and the rest? if their reasons be good, allow them, if ill, amend them. What man of learning, praises not the endeavour of the learned *Mornay* concerning the truensse of the Christian Religion? The Lutherans, I confesse, though learned, doe not every where like of this learning, because it strangles their consubstantiation even in the birth. The Papists doubtles as learned as they, yet in this point are much more temperate. For though their transubstantiation cannot stand with naturall reason, yet they doe not therefore thrust the use of naturall reason out of Religion, but confesse Transubstantiation to be a thing miraculous and transcendent. Therefore let these declaimers and froward opposers against reason vanish away in their owne opinion; because it is knowne by experience

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perience that none are so forward to thrust new doctrine and rules of life upon the Church by their owne authority, as they that gaine say both reason and authority. Other cavils like to these you may see answered note (a) on chap. II. where for further satisfaction, the manner of our arguing is plainly declared. Thirdly, it will bee objected against my selfe in particular, that seeing other men have handled divinity by common reason before, my paines herein might well have beene spared; And so much the rather, because that I, neither a Prophet, nor the sonne of a Prophet, might (if any supply at least had beene needfull to their former paines) full well have let this burden alone, too heavy for my shoulders, for them to take up who being profest to divinity, might better have borne it. Vouchsafe to heare: For I heartily professe that this taske had beene fitter for them to undertake, who had both more ability, and leasure than I to performe it. But if either they thought not hereon, or held it not fit, or that their paines were otherwise employed; their greater and more profitable labours deserve more prayes. And though I have stood all day in the market, because no man hath hired mee; yet seeing I would as faine have the penny as he that hath borne the burden and heat of the day, I would not bee idle. But because the knowledge and study of heavenly things, and the meanes whereby the soule may bee saved, concerns all men alike, even *Amos* among the herdmen of *Tekoa*, as much as *Azariah* the Priest in the Temple of *Ierusalem*; And that every one as he hath received, so is hee bound to make account of his talent; Therefore although the burden I confesse, was more fit for a man in the strength of his memory and understanding and too heavy for mee now wasted in seventy yeares, with age, sicknesse, and continuall paines; yet I trusted in him that directed my heart to take it up, that hee would give mee strength in some sort to beare it. But concerning those men that have laboured herein before me, although I praise their paines, yet I thinke them not fit for every mans use. *Aquinas* according to the greatnesse

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of his active understanding in his bookes against the Gentiles, hath moved an endlesse number of questions, of which (as it seemes to mee) many are very needlesse and impertinent to this my purpose, and would draw an English Reader into a maze out of which hee could hardly winde himselfe. *Raimund de Sabunde* though his writings be easie and quicke, yet his matiers are scattered, and not according to that method which I intend. *Sarvanarola* wanders up and downe, meanes well, saith something out of *Thomas*; but in his *Triumphus Crucis*, as in all the Schoolemen, and so in both the former, very many things are left out, which most necessarily belong to this our purpose, and many things brought in, which are not here at all questioned. *Mornay* though he deserves much praise for his great reading, and his plaine and easie stile; yet beside that which hee perswades concerning some few questions here moved, hee referres us to the Scriptures for prooffe of the rest. A most certaine prooffe indeed, and above all other with a Christian: but my purpose is to adde an overplus of prooffe to the perswasion which the Christian hath; and to justifie his faith against all adversaries, not by authority of Scripture onely, which with Heretickes, Turkes, and Infidels is of small regard. Moreover that which he perswades, is by reasons in a manner altogether inductive: which kinde of prooffe, although it bee more usuall in the Scriptures than any other, and is of force sufficient with them that hold the principles and maine grounds of Religion, for whom only they were written, and not for them who are without, *Rom. 15.4.* yet with infidels or adversaries inductive arguments are of small force, except they be layd downe with their supposition as I call it, *log. cap. 14.* For otherwise the understanding hath no foundation wheron it may stay it selfe. And he that in matiers of faith brings in reasons which are not of force to compell the understanding to yeeld to the truth, gives occasion to infidels and Atheists to scoffe at Religion, and leaves the wavering minded more unsetled than before: As I knew a young Scholar, who reading *Euphuus*,
refuting

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refuting his Atheist by such slight inductions and arguments, onely probable, became much perplexed in his minde, till it pleased God by his light to settle his understanding. The reasons of *Raimund Lully* and his manner of arguing gives more full satisfaction; And hee it is from whose enlightened Spirit I borrowed most, because hee onely of the rest hath written particularly to almost all the Articles of the Creed: yet that treatise hath great need, both to be cleared, and of supply. And although for examples sake in his art generall, and inventive, hee handle some of the questions, yet while he strives therein to shew the use of his art, rather than the truth of the things, hee proposeth his reasons with great confusion, and exceeding difficulty to be understood, as it will easily appeare to him that reades him. But to yeeld that, I rooke my light from those illuminate doctors *Aquinas* and *Lully* (for I seeke not mine owne praise, but the manifestation of the truth of God and the joy and comfort of the Christian soules among mine owne nation) was the light theirs? is not reason the common light of every man which can either finde it out; or see it being found? is the light in a Church his light that made the windowes thorow which it shines? what interest hath he therein more than any stranger that enjoyes the light, yet knowes not the mason? But if my knowledge of the mason, that is my reading of *Aquinas*, make the reasons his, then his reading of *Aristotle* shall make the reasons *Aristotles*, from whom hee hath gathered his reasons, some where whole and entire, every where from his principles. And so if my reasons gathered from the practise of *Raimunds* art, or from his owne practise, bee therefore *Raimunds* reasons, because he delivered that excellent art, then the light shall be the Masons. But if they for their goodly buildings, made Baywindowes to let in much light: And I for my low, yet sure built house have made but casements and loopeholes, yet so disposed them as they may let in light enough to lighten every corner of my little roomes; Let everie one that is pleased come in and enjoy the benefit of the light, and thereby

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thereby behold the truth of God, and rejoyce in His light; And when hee understands the reasons; let him account them his owne, either to strengthen himselfe and others thereby against misbeleefe and doubting; or especially against such as shall either wilfully or ignorantly withstand the truth. And if I for my long and great study earne not so much as the name of a diligent translator, or an Abridger, or a gatherer hereby; yet if any man gather either profit or content, I shall be glad, for the paines that I tooke herein, brought unto me an abundant reward. And having thus defended my selfe I will tell you, for what reasons I have at last taken heart, to discharge my selfe of my former promise. First of all, when in the earnest thought of these things, I found that the holy religion of the Christians, howsoever tryed by Scriptures or by the cleere evidence of understanding, had such light and manifestation of the truth therein, as that all the darkenesse of hell could not dimme it: I confesse I had such assurance of joy therein, that I judged I ought not to conceale it alone. For what greater joy can any man have in all the miseries and discontents of this wretched life, than to know and see; that his hopes proposed for a better life are such as cannot faile? then to see the exceeding mercy of God such, as that hee requires nothing to be beleevd for which hee doth not abundantly satisfie the understanding, if it will enlarge it selfe, and desire to be satisfied. Is it nothing that the mouthes of all Hereticks are stopt hereby? I meane not every difference in opinion to be an heresie, no not in an Article of Faith; but there is not any heresie in any maine point, but by the strength of reason alone, it may be overthrowne, as it will hereafter at large appeare. Besides when the Christian Religion is found to be so reasonable, and to stand on such sure * Foundations, as that it only is able, only worthy to binde the conscience of a reasonable man; whereas all other religions, or rather false worshipes, although examined in themselves onely by their owne principles, are found to be false and against common sense: what triumph is this of a Christian over all

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Hea-

* *Fundamenta
eius in montibus
Sanctis. i.
Scriptura sacra,
et rationis. P. 101
87. 2.*

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Heathens and misbeleevers, that, will they will they, if they will be men, and stand to reason, they must confesse that the Christian religion is onely true. And seeing the world hath beene called to the marriage of the Kings Son, *Luc. 14. 16, &c.* First by the voyce of nature, declaring the wisdom and power of God in the creature, and that they that were so called would not come, because their mindes were set on earthly things. Secondly by the Law; but the Jew who sought righteousness by the Law, would try what his five yoke of oxen, that is, his keeping of the Ceremoniall Law, contained in the five bookes of *Moses* could doe, and so would be excused. Thirdly by the Gospell; but the carnall Gospeller and false Christian could not come, because he is married to pleasure, and worldly lusts; what remaines but that they who are yet strangers, and walke in the broad wayes of sinne and the by-paths of their owne inventions, should by reason, that servant of God be compelled to come in? And seeing the time cannot be farre off, that all the nations of the earth are to be called to the knowledge of Christ; For great shall his name be from the rising of the Sunne to the going downe of the same, *Psal. 103. 3.* What hinders that the truth of Christ be taught according to common reason, whereto every man doth listen? For it cannot be but that all Idolatry and false worship, all heresies and dissentions about Religion must then cease, when the truth is taught in the evidence of that Spirit whereby every man is guided. For as God made man reasonable, so doth hee command nothing to be done which in true reason is not the best: nor require any thing to be beleeved, which in true reason is not most true. You will say, is there no difference then betweene faith and reason? yes, very great. For Reason is busied in the prooffe of some generall conclusion which is to be held for a truth, and so received of every man; but faith is the application of that conclusion to a mans owne selfe. As if it be concluded, that because Christ being so conceived and so borne had no sin, and therefore he suffered not death for himselfe, but to save them

To the Reader.

them that should beleeve on him: faith applies this generall conclusion thus: but I doe beleeve, and therefore I shall be saved. Now this application is not made by reason, but by the speciall instruction of the Spirit of God in the heart of the beleever, although it were inferred upon such a conclusion as was proved by reason. I have not endeavoured herein to heap up arguments by numbers, but by weight, and therefore have I let passe all reasons from forrein authority, and all that were but likely onely, and of small importance, neither have I brought any one, but such as seemed to mee sufficient of it selfe to confirme the question. The reasons here used are for the most part from the goodnesse, power, wisdom, and other dignities of God; because the questions are concerning the things of God, and no arguments can be of greater force, and more immediate, then such as are drawne from the verie being or immediate properties of the things in question, they are handled by necessities, and impossibilities, to shew that all things that are, and are not, stand for the truth of the promises of God to us, that by all meanes wee might have strong hope and comfort in *Christ*. And though I sometimes bring one argument for divers conclusions, yet it is not therefore of lesse force, no more than a good toole is of lesse worth because it serves for divers uses. I have studied for plainnes as much as I may; and therefore have I sometimes handled the same reason both affirmatively and negatively, that he that cannot take it with one hand, might hold it with the other: & for that purpose also are divers reasons brought, though all satisfying (as I thinke) yet perhaps all of every one not equally understood: but he that understands all, may upon these grounds or the like, bring many other to the same purpose, and give glorie to that infinite mercy, which hath so fortified this glorious truth which hee hath bound us to beleeve, with such walles, bulwarkes, ravelings and counterfeates of reason, that all the power of hell, all the batterye of *Atheists*, *Turkes*, *Jewes* and other adversaries, shall never be able to overcome it. And because a little light is soone lost, if di-

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perfed,

The Preface

spread, as in the Starres called *Nebulose*, and those of endlesse number and distance in the milkie way; I have proposed the reasons together in as short and few words as I can, that the light of the reason may more easilie appeare. For oftentimes while men desire to enlarge themselves, the reason vanishes into words. The authorities of the sacred Text I bring as need is, that the Christian may see whence the Article of faith in question is taken, and whereon it is grounded, and that in the prooffe thereof I bring no other doctrine than the holy Scripture doth teach. Let no man carrie my words or meaning awry: for although in this search of causes and reasons, other conclusions offered themselves, yet I held it not meet to propose any other things than the holy Church of old thought fit to be held as sufficient for the saving faith of Christians, contained in the Creed which is called the *Apostles*, as being gathered from their writings, and that according to that order as it is therein delivered, yet with such prefaces and notes, as the necessitie of the things did drive me unto, leaving those other things to the higher speculation of them, whom God shall vouchsafe to enlighten for their further progresse from faith to faith, from knowledge to knowledge, till all the holie Church come to bee partakers of those things new and old, that are kept for her in store, when she shall come unto the fulnesse of the measure of the age of Christ; that is the perfect knowledge of all those things which our Lord in his time taught his Disciples, who were not able then to beare them, till they had received the light of the holy Spirit from above. If any man learned bee pleased to read in this booke, let him forgive me the harshnesse of my speech, being to teach the unlearned in English a language not taught that nicetic of words, whereby to expresse the difference of things, which I easilie hope he will doe, because hee knowes that the infinite differences of things do much exceed the sharpnesse of our understanding, and yet the subtiltie of mans understanding doth goe farre beyond the rudenesse and scarcitie of all words and speech. The

Treatise

to the Reader.

Treatise, whatsoever it is, with all humilitie and reverence I submit unto the undefiled Spoule of *Iesus Christ* my dearest mother, the Church of *England*: and if I have done any thing herein which is pleasing to God, or usefull to his Church, let the glorie bee given to him, by whose onelic mercie and favour I have beene enabled to performe it. But let his holie Church graciouslie pardon whatsoever is herein amisse through my weakenesse, or errour: And if any thing bee offensive; let it by her censure, be as if it had never beene written or thought of.

Alexander Gil.



Reader.

BEcause the Printers are unwilling to be troubled with notes on the sides ; therefore the authorities, and references are put in the leafe thus marked (ooo) but seeing the words and their meaning are perfect in themselves, beside those references, you may passe over all such places without hurt to the sence, except you thinke good to try it by the authoritie.



January. XXXI. 1634.

Perlegi uniuersum hoc opus, cui titulus (The sacred Philosophie of the holy Scripture laid downe as conclusions, &c.) quod continet in toto paginas, 492. aut circiter, in quibus reperio nihil sanæ doctrinæ aut bonis moribus contrarium, quominus cum utilitate publicâ imprimi queant; ita tamen, ut si non intra quinquennium typis mandentur, hæc licentia sit omnino irrita.

Guil. Haywood. capell. domest.
Archiep. Cant.



The



THE
ENTRANCE
to the Treatise.

LUKE 12. 57.

Why even of your selves judge ye not what is right?



The principall virtue of mans soule is Reason, unto whose power the soule would have every thing subject, if it might; because that is the Standard to trie the truth; in the knowledge whereof principally the soule is delighted. But because arguments alwayes appeare not, by the weight of which reason may try the truth; the soule is content to beleeve or unbelieve such things, as it cannot trie by reason; either for the credit of the author, or for the desire which it selfe hath, that they should be so, or not so. The first degree then of the powers of the soule above reason is faith: but because the soule is loth to bee deceived, therefore will it not alwayes come so farre as to beleeve, or discredit a thing, but is content to hold it in opinion: and yet upon a more sleight view, to suppose something to be, or not to be, true or false for a time: for a man may suppose that to be, of which he will not entertaine an opinion that it is, yea and have

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The entrance to the Treatise.

an opinion of that, which he doth not constantlie beleeve; yea and beleeve that for which he cannot give a sound prooffe that it is. So that faith, opinion, and supposition, are of larger compassse one than another, and all of greater circuit than reason. Yet because the imagination that lovely Dalilah is ever serviceable to reason her Samson, though never faithfull; and because there is nothing in any of these three, which the imagination dares not be busie with; therefore by the helpe of imagination, reason enquires into the workes of all these, using thereto saying and gain-saying, likelyhood and unlikelyhood, and arguing on every side, till it come to a conclusion, in which it will rest, at least for a time. And as every minde or soule is more noble and excellent than another, (for there are many more degrees of excellencie in spirituall substances than there bee in bodily) so doth it exercise it selfe in the most hard and excellent things. And to set all other matters aside (for all other are farre beneath the knowledge of God, and the assurance of our faith in him, which is our present search) let us see by what degrees we are come unto that taske which we have undertaken.

Religion is a band or tyall of the conscience in things pertaining unto God, in respect of the excellency of the reward to them that doe well, or of the punishment of them that doe ill: for there was never any religion true or false, but it was set in the service of some God, whom the worshippers beleev'd to bee just in rewarding both good deeds and bad, and that not only in this life, but much more in another, where they perswaded themselves the soule was immortal, as one of their false prophets truly said, *Virtus recludit non meritis mori Cælum*.-- Seing then that religion (as every other thing that is reasonably undertaken) proceeds from the knowledge of the End; and that all religion doth suppose an everlasting happinesse, or punishment to the soule in immortality (excepting only that of the pestilentiall Sect of the Sadduces, who though they confessed God, yet thought that the promises and threatenings of the Law stretched no farther than to this life only, and therefore denied the resurrection, the soules immortality, Angels, Devils) It might seeme that I, who enquire of religion according to the discourse of reason, might hold it sufficient to lay downe the reasons of the positive

Doctrines

The entrance to the Treatise.

Doctrines without any mention of heresies or contrarie opinions, and that I ought first to enquire, * whether there be any such happinesse at all, as is supposed in the life to come. * Secondly, whether the soule be immortal, and so capable of eternall happinesse. Thirdly, whether the soule although immortal, doe remaine a separate and an entyre being by it selfe, or whether when it departs out of the body, it doth not returne into the Chaos of life, as a drop of water falling into a river: for if any one of all these points faile; that is, if there be no happinesse at all after death, or if the soule enjoy it not, because it dyes, or if that happinesse be not peculiar and entyre to the soule by it selfe, and in it selfe, then the end of all our religion is utterly frustrate. But for the present, they shall be onely as postulata, or suppositions; the prooffe shall appeare hereafter in the Article of Everlasting life. And concerning heresies, I confesse that in this disputing age, wherein men will rather seeme to know, that they may oppose the truth, than willingly to submit themselves thereto, I had great doubt in my selfe, whether by the remembrance of them, I might not give occasion to such as itch after opinions, to be tainted with these stinking ulcers, or at least cause a doubting, or falling away of them that are weake, when they consider the diversities that have been, and still are concerning religion. But when I remembred the saying of S. Paul 1 Cor. 11. 19. There must be heresies even among you, that they that are approved might be knowne: I supposed that this benefit would grow thereby, that men in the examination of opinions might be more firmly grounded in the truth of God, while they take heed to his word, as to a light that shines in a darke place. Therefore as Mariners set Buoyes and Seamarke for avoyding of shipwracke; or as Physicians describe Aconitum and other poysonous herbes, that they may be avoyded, so are these heresies here set out.

Moreover in this triumph of the truth of Christ, a great part of the captive traine should have bene wanting, if they had not been driven before the triumphant Coach: Whereas now the Christian may have comfort to see how the truth hath been fought against, but yet hath overcome; hath bene besieged, not taken, battered, nor shaken: so that hereafter he may contemne

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See Chap. 39.

See Chap. 40.

The entrance to the Treatise.

the force of any adversarie. And for feare of danger, I thinke there is none; when both by Scripture and reason these heresies mentioned are so utterly overbrowne. But if any contrary to both these will yet beelicking of that foule vomit, Let him that is filthy, bee filthy still; and let him that is holy, be holy still. The heresies I mention under the most usuall and knowne name, not reckoning up for ostentation, all those that were followers of that opinion. The word Heretic I use at large for any opinion which a man doth abuse to maintaine against the truth; knowne or unknowne. And herein I put not onely the perverse opinions of them that have beene called Christians, but also those false positions of the Heathens, who profest Philosophie, of whose traditions and false principles we are admonished to beware Col. 2. 8. And these things being thus remembered, let us now with due reverence and regard first be assured, That God is, that we may know what that glorious truth is, which is the ground and rule of all truth, and the foundation of our most holy and Christian religion: because that this foundation being once laid, the spirituall building of our most glorious faith may on that firme Rocke be raised up in all the parts thereof perfect and entyre. And as we know that the author of all truth hath no need of our Lye, whereby to be justified: so where the truth is manifest, let us not shut our eyes against it; because we know that it is the shine of his being upon our understanding; and that for this end, that our understanding and will being enlightned thereby, we may find the way to everlasting happinesse.

ARTICLE



ARTICLE I.

I beleeve in God.

That God is.

CHAP. I.



IN the Grammaticall interpretation of the words, I follow onely that sence which the Church of *England* holds; my purpose is not to dwell therein, but onely to ascertain these doubts whereabout question may arise.

Therefore let the *Atheist* heare, and the foole that saith in his heart, *There is no God*: for certainly, *There is a God*.

And although no word or speech can be uttered, of which it is confessed that it is true or false, but that it doth from thence follow necessarily *That God is*: yet I will take onely those neere attributes, which we know to belong essentially unto him, and so affirme that by this name *God* is meant a being eternal, and infinite in all perfection of goodnes, wisdom, power, will, truth, virtue, glory, and all those excellencies which may be in so glorious and infinite a being. And againe convertibly, that this being most perfect in infinitie, eternitie, goodnesse, wisdom, glorie, &c. is *God*. The first reason is from the eternity.

If there be not a being which had no beginning, then that which was first exsistent or begun, must be a beginning unto it selfe, by causing it selfe to be when it was not. But it is impossible that any thing should be a cause, and not be: for so should it both be, and not be. Therefore there is an eternal being, the beginning of all things, himselfe without beginning. And that eternal being is *God*.

2. Seeing

2. Seing there is being which could not possible raise it selfe out of not being; it followes, that being was before not being, and therefore of necessitie must be eternall: for otherwise there was a time wherein it might be said, that being is not being, and so not being should have been eternall, and ^b contradictories might have stood together; that is, not being in eternitie, and yet eternitie is most of all being. But these things are impossible: therefore there is an eternall being, and this eternall being we call God.

(a) (b) 3. Eternitie is. For neither can Nature which in continuance tooke her beginning together with time: nor yet can mans understanding put any point of beginning in continuance, before which some other continuance may not be understood to be. Therefore all Nature and Reason must needs yeeld, that there is Eternitie. Therefore there is an eternall being: for if in eternitie you put privation, or not being, it would be impossible that any thing should be brought out thereby. Therefore God is.

4. Whatsoever enforces the privation, or taking away of a being infinitely and eternally good, brings in an infinite and eternall ill: But to deny that God is, enforces the privation or taking away of a being infinitely and eternally good: Therefore to deny that God is, brings in an infinite and eternall ill. Heare Atheist and consider, how thou doest put ill to have the prioritie before good, both in being and in action: For that which is first, must needs be a cause to all things that follow; so that the cause of all things being ill (every effect necessarily answering the cause) every thing should in the very being have bene ill: whereas ill is onely morall in the wickednesse of the qualities, or action, not of the being. [Gen. 1. 3 1.]

The greatest excellencie or perfection of every thing, is in the likenesse thereof unto the first cause: but every thing is more excellent in the being thereof, than in the not being: therefore in the being it is most like the first cause; whereupon it followes that the first cause of all, is most of all being: therefore before not being, and so eternall. And that is God.

All truths inferior and created, depend necessarily upon a superior and increated truth: for nothing can be in the effect, which is not first in the power of the cause. Wherefore seeing no space can bee given so great, but that it is possible for the understanding, a created being, truly to conceive a space yet more large: nor any number so multiplied, but that still a greater number than it may be given; the understanding must needs yeeld, that there is a being infinite in extension, that fills all space, and yet is infinitely greater than it: and a wisdom or mind numbring, which is also infinite, which no number can either exceed or equall, but only that most simple unity of his owne most pure and absolute perfection. Therefore there is a God.

(c)

Notes.

Notes.

If any man desire to see other reasons to this purpose, let him reade those Arguments that are brought by *Tho. Aquinas lib. 1. cap. 12. contra Gentiles*; & *Sunt. Theol. part. 1. cap. 2.* out of *Aristotle*, and out of *Thom. in Savanarola* in his booke called *Triumphus Crucis*, cap. 6. The arguments also, that are here brought in the chapters following to prove the Eternity, Infinity, Omnipotency, &c. of God; doe prove that there is a God: for because these termes are convertible essentially, they are so many severall demonstrations of the same thing, as was shewed *hg. chap. 18. n. 3.* And so no lesse are all those arguments for proove of this question, which follow in *cap. 12.* against the Eternity of the World. The inductive arguments of *Chamber* you shall finde in *Tullie de Nat. Deorum lib. 2.* and out of him in *Philip Mornay, Of the truthnesse of Christian Religion. cap. 1.* and in *Peter Mouliu de Cognitione Dei*, and others.

(a) *There was a time*] Time is commonly taken for a certain continuance measured by the motion of the heavens. But here it signifies at large and improperly as much as any lasting continuance, or duration which may be thought distinguishable in Eternity.

(b) *Contradictories, Reason 2.*] The second part of *Logonomia*, which I call *Logicke*, written by mee, among other reasons there mentioned, was especially meant to be an helpe to them that needed helpe for the understanding of this booke. And therefore for this, and all such dark words, you that need helpe must seeke it there; and having read that booke diligently first, and somewhat understood it; you shall come better furnished to this booke, or the like; and let this note be sufficient for all such words of art as this.

(c) *Therefore there is a God.*] All these reasons conclude directly the being of that one onely true God whom we adore. And as there was never any nation so barbarous, which did not confesse some God; one thing or other, which their imaginations leade them unto: So have few men beene found so shamelesse as to deny it. Yet if any such there be, as *Diagoras of Melos*, and *Theodorus of Cyrene* were said to be: they shall be reckoned the principall hereticks against this conclusion. *Protagoras* also shall goe in that number, because he made it doubtfull whether there were Gods or no; whom the *Athenians* did therefore banish, and burnt his bookes. The second sort is of *Pagans* and *Idolaters*; who instead of the true God worship false gods, Idoles and devils *Ephes. 2. 12.* The third sort of *Atheists* are they, who although they denie not God in their words, and being overcome in their consciences cannot denie him: yet in their actions and affections have no remembrance and regard of him. These have the sentence of their judgement already pronounced upon them *Psal. 9. 17.* For whosoever prefers any thing before God and his feare; either honour, riches, pleasure, the favour of men, or whatsoever else; they set up other gods, and so forsake the true God, and his Religion, which had not power over their consciences to bind them to his feare. For he, that comes to God must beleeve that he is, and that he is a rewarder of them that seeke him *Heb. 11. 6.* A fourth error is of them, who make the idoles of the heathens to be the same with the true God, knowne and worshipped among the *Hebrewes*, blessed therein above all people, because יהוה was their God, *Psal. 144. 15. & 147. 20.* You shall have their opinion delivered by *Hermesias*, translated by *M. G. Sandys. lib. 2. of his Relation.*

*Pluto, Persephone, Ceres, Venus, Love,
Triton, Nereus, Thetis, Neptune, and Iove.
Pan, Iuno, Vulcan, He with th' amful rod,
Phoebe, and Archer Phoebus, all one God.*

And

And so all the Panim Idolaters, in spight of their noses, shall be worshippers of the true God. But how agrees this with the truth of the Scripture *Deut. 32. 16. 17.* where strange Gods are called devils. *Psal. 106. 36. 37.* They served idols and offered unto devils. *1 Cor. 10. 20.* The Gentiles sacrifice to devils, and not to God. But hath not this opinion gotten strength of late, when we are taught to beleeve by *Sanf. & Park. de descensu selt. 6. 7. &c.* that these Heathenish devils had their names also from the glorious names of the true God? And for this purpose we must of *Elohim* have *Helion*. But if I should not be necessary to this folly, I would aske why not rather of *עליון Elion*? especially, seeing the interpretation *imelior*, and *superior* *Pag. 11.* bind vs thereto, from the signification of *עליון* which signifies Strong and yet the fiction of the Sannes horses proved out of *Chryst. selt. 7.* would have fetcht it better and with lesse dishonour to God, from *Helias*. Will you have any more? then of *שדדאי Shaddai* take to God, from *Helias*. Will you have any more of the blessed God, *Gen. 17. 1.* to *Diu*: So this rare Cabalistic takes the Epithete of the blessed God, *Gen. 17. 1.* to the prince of their devils, of *יהוה*, which we read *Jehova*; you shall have *Iao*, *Enios*, *Phobos*, *Bacchos*, *I*, and the *Peruvian Hymb*: and of *Adonai*, the lovely boy *Adonis*: *burresca referens*. And *Anion* the *Brasilian devill*, and *Kimassa* the idol of *Virginia*, if they had thought on't, with as much likelihood. But it is proved by the authority of the devill of *Clarus* himselfe,

*Chonclorum dicas supremum nomen Iao;
Hic tibi vere novus sit Iupiter, Helios astus;
Diu, cum sedit hymbus; Antumno mollis Iao.*

And againe, the *Rhodian devill* said as much,
*Magnum Atten placate deum, qui castus Adonis,
Euiosest largitor opum, pulcher Dionysus.*

The devill is a Lyar from the beginning; And I easily thinke, that hee would and did helpe the Heathen to beleeve all *Hesiods* genealogy of the gods: And that hee would as willingly suffer them to prophane the holy titles of the onely true God for their greater condemnation, that would attribute them unto him. But if the Heathens would falsely give these names to their * Gods, a Christian should avenge that unjust claime, and not with such hard straying thrust them upon them. And how sticks this with their owne learning, that *Moses*, who was never called *Jehova*, should bee *Bacchus*, and the hill *Sina*, the city *Nisa*? and *Arabia*, the *India* to which *Bacchus* went? Did any Geographer so describe the earth, as to bring *India* into *Arabia*? *Father Ptolomeus* tells us, that no part of *India* is neare to *Sina* by forty five degrees, which of the *Equators* longitude is two thousand seven hundred miles. And the history of *Alexander* relates this fancy *Iust. hist. lib. 12.* *S. Iosua* is sometimes *Hercules*, sometime *Apollo*: And *Deos* and *Deus* were used for any God indifferently; but *Zeus* began to be restrained to the true God. When? where? by whom? in prose, or in verse? he lookt on *Zeus*, and did but thinke so. Is not this that *reperansus Zeus* that threeces himselfe to his wife *Iuno* for all his slipperie prancks with *Danae*, *semel*, *Lutona*, and the rest? *Ilid. 5.* that threatens to clapperclaw her *Ilid. d.* that gaue her the strappado with two Anvils at her heeles? *Ilid. d.* yet see how we are bound to beleeve it. *Ante hac tempora repertum non putamus, qui hanc ex literarum hypetibsi theologiam vulgavit. --- stilia tempora que te!* But if you take away (*hanc*) the rest is the praise of the *Cabalists*. Read *Iohannes Picus de Mirandula*, *Archangel. Reuchlin*, and in speciall his books *de Verbo mirifico*. But to what purpose is all this grammar learning, which he presumes to know alone? did ever any man brag so loud for two sheets of paper? forsooth, to prove that *Hades* is derived of *Adamah*, it proves it not. But I will rather give it, than I will trouble you further with it.

* Details See
Aug. de Civ. D.
lib. 9. cap. 13.

What

CHAP. II.

What God is, And that
He is Everlasting.

How is it possible to define or bound an infinite Being? If we looke upon the Creature to find a name for him thereby, though Hee bee the cause of all, though all things speake his praise; yet Hee for ever dwelt in Eternity, before any thing in the Creature was. If wee looke upon the excellencies of the Creature, the goodnesse, or wisdome, or power, or glory, or virtue, or whatsoever else our words or thoughts can reach unto; yet all these excellencies are from him, the footsteps onely of his passage by them. The whole Creature therefore with all the excellencies thereof cannot afford him a name, whereby to know what his Being is: So wonderfull is He, so superexcellent above all names. Yet such is his mercy, as that in his holy word, he hath been pleased to lisp with us, as a mother with her infant, and to give us names as certaine remembrances whereby our hearts may be lifted up unto him. Of these, some are given onely by way of comparison, of which you may reade more in the 8. Chap. Some are onely negative, by which we may better understand what he is not, than what he is, as *S. Paul* speaks *1. Tim. 1. 17.* *Vnto the King Everlasting, Immortall, Invisible, the onely wise God be honour and glory for ever and ever, Amen.* Other attributes we give unto God, which signifie perfections supereminently; as that he is the Chiefest good, the first beginning, the prime and principall perfection, and such like; which although by the force of reason we are compelled to give vnto God: yet because these generall expressions are too farre from our experimental knowledge, we attribute unto Him, better, and more fitly those perfections for which we have example in his word; wherof there be certain likenesses and experiments in the visible creature; which because it is his workmanship, we know there can be nothing therein, which is not supereminently in him that is the cause: as goodnesse, wisdome, vertue and such like; wherein after a sort we are his image. Now among these, there can be none like that description which God doth make of himselfe *Exo. 34. 6, 7.* where, of fiftene attributes which God doth take to himselfe, the first three shew to us his eternitie, his infinitie, and his omnipotencie, one his truth, eight (according to the number of the blessings *Matth 5.*) are all of mercy; three onely concerne his justice. And all these things follow necessarily one upon another.

For if God be without beginning (as was shewed before)

B

Cap.

Cap. 1. Re. 1. 2. &c. it must needs be, that he be also without ending: because, He can have nothing before him, and so can have no superior which might bring him to nothing. Therefore God is eternall, both before, and after; as they speake, *a parte ante, & a parte post.* Now eternitie is an infinite continuance, therefore whatsoever is eternall, is also infinite. Moreover whatsoever hath infinite continuance, hath an infinite power to continue infinitely. Therefore God is Almighty, and of endlesse power. By this therefore that God is everlasting, infinite and almighty, we may very well conclude, that this glorious Being is most worthy to be God; seeing nothing can be before or after him, being eternall, nothing greater than he, nor yet equall unto him, seeing he is infinite; neither all things, nor nothing able to resist him, because he is Almighty. If God then be most worthy to be God, it is necessarie that he be most wise, most good, most true, most mercifull, most just, and most glorious. For otherwise he were neither worthy, nor yet possibly could he be God, if any thing might be more wise, good, true, mercifull, just, or glorious than He. Therefore God is wise, and wisdom it selfe, good, and goodness it selfe, true, mercifull, just and glorious, truth, mercie, justice, and glorie it selfe. Neither can he move, or be moved from place to place; who fills all, and is infinite beyond all places: Neither can he be subject to any accident, whose being is most simple and pure perfection. And this is our God, thus described, as farre as the dimme sight of our understanding is able to descry him. But that the truth of all these things may better appeare; seeing we now lay the ground of those proofes which must follow hereafter: you shall for every one of these, or as many as is needfull, have a reason or two, and first.

That God is Eternall or Everlasting.

1 IF God be not eternall, then it followes that he was brought forth from not being, into being: but it is impossible that God should be brought forth from not being into being: for not being cannot be a cause: or if he were brought forth from not being by another that was before him; then should that other be more worthy to be God. But this is confessed, that nothing can either be, or yet be conceived to be more worthy than God. Therefore God is, and was for ever that which he is: and whatsoever hath been for ever, hath power to continue for ever: for otherwise the act of being should be without the power of being (that is to say, a thing might be when it were not possible to be) but that is impossible. Therefore God is everlasting, and can neither have beginning nor ending.

2. Whatsoever is being, and once was not, must of necessitie bring on the being of some cause which brought it to that being which

which it hath: for nothing which onely may be, can come into perfect and actuall being, but by such a powerfull being, as is already actuall. Therefore there is either one first and chiefe being, the cause of all things, which is of it selfe actuall perfect, and powerfull eternally; or else nothing at all is, or else there is a subordination of causes infinitely. The former of these two is false and against sence: for I am, and thou art; the latter is impossible: therefore the first is necessarily true. Now the fallhood of this later appeares in this; for if there be a subordination of causes infinitely, then seeing every effect is brought to perfection in a finite time, it must follow that infinite causes may worke in a time finite, and so infinite may be in that which is limited and finite. But this is impossible; therefore there cannot be a subordination of causes infinitely. Moreover seeing every effect doth naturally answer the cause thereof, and seeing the effects are of so different kinds, it must follow, that there is not onely an infinite subordination of causes; but also that there be infinite subordinations of causes of kinds infinitely different, according to the different effects brought forth. But this is impossible: for the causes being ordained for the effect, and the effect being the end of those causes, that which is finite should be more noble and excellent than that which is infinite. Thirdly if there be a subordination of causes infinitely, of which one is moved orderly by another, it must needs follow that there is no moving, and consequently no causing at all: for every cause being moved by that which is before or above it, if there be no first cause given, there can be no moving. But it is apparent, that in infinitie of causes there can be no first nor last, and so there should be no moving, nor no immediate cause of the effect. Therefore there is one cause of all, which is infinite and eternall.

3 If God be not eternall, then either the world was a beginning unto it selfe, or else it was eternally, and so shall continue eternally. But neither was the world a beginning unto it selfe, as is proved Cap. 1. Re. 1. neither is the world eternall, as shall be proved Cap. 13. Therefore God is eternall.

4. And this truth of Gods everlasting being, the holy Scripture teacheth every where, as Gen. 21. 33. *And Abraham called on the name of the everlasting God.* Exod. 15. 18. *The Lord shall reigne for ever and ever.* Dent. 32. 40. *I live for ever.* Psal. 90. 2. *Before the mountaines were brought forth, or ever the earth and the world were made, thou art God from everlasting to everlasting.* So Psal. 41. 13. & 106. 48. and Rev. 11. 17. *We give thee thanks Lord God Almighty, which art, which wast, and which art to come.* Psal. 145. 13. *Thy kingdome is of all eternity, and thy dominion in every generation.*

Notes.

(a) **H**ath power to continue infinitely] the Schoolemen say, *Thom. contra Gentes lib. 1. cap. 16.* and often elsewhere. *Quod potest esse, potest etiam non esse;* which you may construe, That which hath power to be, hath also power not to be; or that which may be, may also not be; which seemes directly to crosse this argument. But you must understand the Doctor there, to speake of a thing which is in the power of being, whereto it hath not yet attained, as a kernell is in power to become a tree; in which the power of being is passive, importing a privation of the being to come. But in this placing power to be, meanes an actuall power, not privative, but positive, whereby the thing which hath the power, shewes by the actions the power which it hath: as of the understanding to applie it tells to this or that. The passive power can no way be in God. The second is a power of absolute perfection, without which he could not be God.

(b) *Impossible necessarily.*] See the rule of this consequence *Logico. Cap. 18. n. 7. & Cap. 26. n. 1.*

(c) *Infinite causes. Re. 2.*] That which is infinite in power may worke in a time finite; not that which is infinite in number onely which is here meant.

That God is Infinite.

CHAP. III.



Infinite cannot here be meant of multitude: for the more that multitude is increased in any kind, the more the dignities of one are abated. Neither yet can this infinitie be of quantitie: for infinity cannot be in quantity, no more than eternity can be in time. Neither is God a body, which onely is capable of quantity; yet is not infinity of extension denied; in as much as he fills all places infinitely beyond all place as the Prophet *Esay* speaks *Chap. 40. 12.* *That he measures the waters in his fist and the heavens in his span.* Neither is God infinite privatively, in regard of any defect or want of being: because he hath the complement of all perfections in himselfe. But he is infinite negatively: because there is no limit or bound to be set to his being, to his perfection, or superabundance in goodnesse, wisdom, power, truth and glorie. The reasons are these.

1. Whatsoever is supersupreme, or highest in all degrees of perfection, must needs be infinite; because there is nothing above it which may limit or restraine it. But such is the being of God, above which it is confessed, that nothing can be thought more excellent. Therefore God is infinite.

2. Being taken absolutely; that is, simply by it selfe without any limitation, must needs be infinite: because infinite things by infinite meanes may be partakers thereof. But such is the being of God,

God, that is absolute and simple: for neither is his being from another as the cause thereof, seeing he is eternall; neither yet in another, as a forme in the matter: for so something should be more excellent than he, as every totall is more excellent than any part thereof: or as the accident in the subject; for so something should be before him, and also be more worthy than he, as every subject in regard of the accidents. Neither yet is he for any other as the end thereof: for as all things are from him and by him as the first cause; so are they for him, as for their first and chiefest end, and secondly for themselves, to finde themselves happy in him as farre as they are capable, as the Apostle concludes *Rom. 11. 36.* *Of him, through him, and for him are all things, to him be glory for ever. Amen.* Therefore God is infinite.

3. If the being of God be not actually infinite, then should it be inferiour to the possibilities of the creature: for mans understanding though actually finite, yet admits the possibility of an infinite actuall being, as was shewed in space and in numbers. *Chap. 1. Re. 6.* But it is impossible that the being of God should be inferiour to those possibilities which the creature can reasonably give unto him: for so the activitie of the understanding should be created in vaine, if there were no being actually infinite to be apprehended thereby. So also the effect, that is the understanding, should be extended beyond the being of the cause, that is God, if it could conceive any excellency of being, goodnesse, wisdom, &c. greater than his. Therefore it is necessarie that God be infinite. You may see more Reasons *Chap. 10.* and there also the ground of this discourse.

4. The authorities of Scripture are these. *Psal. 143. 3.* *Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible. Psal. 93. 3.* *The Lord is a great God, a great king above all Gods. Psal. 104. 1.* *O Lord my God, thou art exceeding great, thou art clothed with majesty and honour.*

Note.

(a) *God is not a body pref.]* The prooffe of this, see in the ninth chapter.

That

That God is infinitely good.

CHAP. IIII.



Things in their being are the object of our understanding, that we may know the truth of their being; and therein is the understanding perfected: But things, as farre as they are good are the object of our desire; as farre as we finde the likenesse of our selves, or of something in our selvestherein. But good is of divers kindes; the first and lowest kinde is conditionall or civill, as riches, honour, favour of great men, authority; which are good or ill, according as they are used. Secondly morall, as the vertues and abilities of the minde, and the fruits thereof. Thirdly naturall, which is in every thing: and that either essentially, in the perfection of the being whereto it is ordeined; which every thing desires, as the proper good thereof; or specifically, in respect of those proper effects which proceed from the essentiall forme; inasmuch as every good thing imparts the goodnesse of it selfe as much as it may. But the goodnesse of God comes not into accompt with these: for although for that loves sake which he hath of goodnesse, he were pleased to imprint certaine likenesses of himselfe in the creature; yet this was not out of any need which he had of the creature, without which he was and is infinitely happy in himselfe, *Psalm 16.2.* Therefore the creation onely manifested the goodnesse of God, that the creature according to the measure thereof might be good, perfect, and blessed in him, who is infinitely good in himselfe, as is manifest by these reasons.

1. It is proved *Chap 2.* that the being of God is infinite. Hence it followes thus. Whatsoever is equall to an infinite being, must of necessity be infinite. The goodnesse of God is equall to his infinite being: for otherwise his being should be defective, and ill, if by his goodnesse it should not be wholly and infinitely good. And if in any thing his being were defective, then should it not be infinitely distant from not being, and so his being should not be infinite: but all these things are impossible. Therefore the goodnesse of God is infinite.

2. Being and Goodnesse are termes convertible, inasmuch as every thing desires the perfection of it owne being, as the proper goodnesse thereof. But it is necessarie that some thing be chiefe and superexcellant in being, as the cause of all other beings; therefore also in goodnesse; and this is most eminently true in God, that his goodnesse is his being; because it cannot be in him as a property proceeding from any forme, he being utterly free from

from any composition; nor yet by any superaddition, or putting to of any thing vnto his being, he being the cause of all, and utterlie free from suffering any thing from without. Therefore God is infinitely and essentially good.

3. In the order of things being, it is necessarie that something be supereminent and chiefe, either good or ill, which must of necessity be that which is the first, and cause of all other things. Good is a positive being, and brings in perfection: Ill is onely privative, and puts nothing in being. And seeing the excellencie of every effect is in the multitude of the likenesses thereof unto the cause, if the first cause thereof be not supereminently good, then that which is ill and privative, shall be more actuall, perfect, and excellent, than that which is good: and every thing the worse it is, shall be more like unto it, and that which is worst of all shall be most like unto it; and that which is most of all not being, to wit, that which is utterly impossible to be, most actuall and perfect: but these things are manifest contradictions and utterly impossible. Therefore God the first cause of all, is supereminently and infinitely good.

4. Whatsoever hath all the perfections of being in it, must needs be infinitely good. But God hath all the perfections of being in himselfe, as being the cause of all. Therefore God is infinitely good.

5. And this is that goodnesse which our Lord would not suffer to be given unto any other. *There is none good but one, even God. Marke 10.18.* But the representation of this infinite goodnesse is diversly imparted, first without measure, *Iohn 3.34. To him that is the image of his being. Hebr. 1.3. Then to them who of his fulnesse have received, even grace for grace, Iohn 1.16.* Thirdly to every thing in the being thereof, as I spake before *Gen. 1.31.* And hereby you may see the force of that argument which our Saviour uses, *Matth. 7.11. If you then which are ill can give good gifts to your children; how much more shall your heavenly father give good things to them that aske him? Seeing he is goodnesse it selfe, and this goodnesse of God is the argument of so many Psalmes: Praise ye the Lord, because he is good; for his mercie endureth for ever. Psalm 118. 136: &c.*

That

That the wisdom of God is infinite.

Very thing naturally seekes the preservation of it selfe in the being which it hath; as the perfection and happinesse of it selfe, and therefore first avoids those things that are contrary thereto, as you may see in a greene stick put into the fire, how the water flunneth the heate, as the greatest enemy it hath. Secondly encreaseth it selfe by those things which it can make like, and turne into it selfe, as I have elsewhere shewed, how every seed encreaseth by the earth and moisture thereof, which cannot be but with a wehling out, or choice of things that are homogeneous, or of parts like thereto; and a refusing of those things that are heterogeneous, that is of unlike parts, or of another kinde. And over and above this, every thing doth spread it selfe in that goodnesse which it hath, upon those things that are capable thereof, as it appeares in the effect of every medicine. And nothing of all these things can be done, but by a certaine degree of naturall knowledge inbred in every thing; according to which it doth chuse or avoid those things which are within the compasse of that knowledge. And this is scene in every thing simple, or compound, in things elementall, minerall and vegetable. But in things wherein life is more manifest, by moving, which we call *Animall*, the fruits of knowledge and understanding appeare in farre greater differences of degrees, as you may finde betweene the oyster, or the snail, and the fox, the horse, or the elephant; of which they write, he may bee taught to know letters. *Plin. hist. nat. lib. 8. cap. 3.* & *Aquin. contra Gent. lib. 3. Cap. 57.* what knowledge these things have of the Creator, it is not easie to define. See *Plin. hist. lib. 8. Cap. 1.* But certaine it is, that the whole creature hath a most earnest desire and hope to bee delivered from that corruption and change whereto it is subject, *Rom. 8. 19.* But that man, though knowing nothing at all, but by the helpe of things sensible, was created to know and honour the creator by, and for his knowledge, is most manifest: for otherwise the Creator should lose his honour, which he might, and consequently ought to have, by the outward senses, from things sensible. And this was the condemnation of the world, that thus knowing by the creature, they did not honour him accordingly, *Rom. 1. 17.* Of how much sorer punishment then shall the Jew, and yet much more the false Christian be worthy of? who having not onely the dawning light in the creature, whereby to see the power, the wisdom,

wisdom, and goodnesse of God; but also the cleere Sun-shine and use thereof in the Scriptures of the old Testament, and yet much more evidence and prooffe of the same in *Iesus Christ*; for neglect of that grace so freely offered? The Angels yet in more excellent manner, though with their differences and degrees of understanding, without either sense or imagination, by the onelie sight or beholding of things, know the truth of their being, properties, and possibilities: or else yet in a superexcellent manner, beholding the Creator, know by him his admirable workmanship. But how much more wonderfull is his wisdom. *Who is made more excellent than the Angels? Hebr. 1. 4. Whom God hath exalted and given him a name (and being also) above every name? Philip. 2. 9. Who is the image of the invisible God, the first begotten of every creature? Colos. 1. 15.* And lastlie, how superabundantly infinite is that wisdom, whose brightnesse shines, first upon that image, and thence reflected upon the creatures, becomes that light which enlightens the Angels, and every man that comes into the world? *John 1. 9.* And that this wisdom of God is infinite, it is apparent, not onely by these degrees afore declared, but also by the reasons following.

1. Whatsoever is imperfect and yet ordained unto a degree of further perfection, must needs be from that which is perfect, and able to bring it to that perfection, whereto it is ordeyned. But such is the wisdom and knowledge of man; both by his owne experience of the present imperfection, and sacred authority of our future hopes: *For now we know in part: now wee see thorow a glasse darkely. But hereafter wee shall know as wee are knowne, perfectly. 1 Cor. 13. 9 to 12.* Therefore the wisdom of God is perfect and beleeving himselfe; that is infinite.

2. The apprehension of the truth of things, is the object and delight of the understanding; and infinite truth of an infinite understanding. Seing then, that the truth of things being is so manifold; and the possibilities of truths, in the possibilities of all beings much more indefinite: and the Fountaine of all these truths infinite: * if the wisdom of God were not infinite, that it might bee answerable to all truths: then should they bee in vaine, and the knowledge thereof wanting in Him, in whom, and from whom, all truth both created and increated is. But this is impossible. For although the understanding of the Creature bee admitted to see the truths of things created; yea, and all the possibilities thereof: that God may have his glory from the Creature which is due unto him; yet cannot all the wisdom of all the Creature sound the depth of that Sea, whence all these truths proceed, but that must bee understood lonely by that wisdom, and glorified onely within that glory which is in himselfe. Therefore it is necessary, that the wisdom of God be infinite.

3. If the truth of Gods being bee infinite, then it is necessary that

that his wisdom also be infinite; For otherwise he could not know the truth of his owne being, and so not desire, nor will it; nor yet be happy and glorious in his owne being. But all this is impossible. But the truth of Gods being is infinite. For as all falshood is in not being, and necessary falshood in the impossibility of being; So all truth is grounded in being, necessary truth in actual being, and possible truth in the possibility of being. And it is manifest before, *cap. 3.* that the being of God is infinite. Therefore his Truth, and so necessarily his wisdom is infinite.

4 No perfection which is in any kinde of being, can be wanting unto God, which is the cause of all being, as it is manifest in this, that he is eternall and made all things. But if infinite wisdom be wanting unto him, a principall perfection is wanting. Therefore God is infinitely wise.

5. And this Argument the Prophet uses. *Psal. 94. 8.* O yee fooler when will ye be wise? shall not hee that planted the eare heare? or he that formed the eye, see? Hee that teacheth man knowledge, shall not Hee know? That is, Hee that hath given to every thing a degree of knowledge answerable to the perfection of that being, shall not Hee according to the infinity of his owne being, have the infinity and perfection of knowledge? as *Iob* speaks, *37. 16.* So againe, *Psal. 147. 5.* Great is our Lord, and great is his power, his wisdom is infinite. Read *Psal. 139.* also *Rom. 11. 33.* O the depth, both of the wisdom, and knowledge of God! how unsearchable are his judgements, and his waies past finding out!

Notes.

(a) If the wisdom of God were not infinite, that it might be answerable to all these truths. *Rea. 2.*] Because the wisdom of God is infinite, and such as no addition can be made thereto; it must of force be held for an undoubted truth; That God doth know not only the infinity of his owne Being, but also Hee hath the most certaine, most particular, and uttermost knowledge of all things that are, or are any way possible to be, or not to be; past, present, or to come; how infinite soever in number; how meane, how ill, how uncertaine soever they seeme to us: yet to Him they are good, certaine, and determined: yea, our very desires, and thoughts, He understands long before us: As by many reasons, and these Texts of Scripture, and many more it may appeare, *Psal. 33. 14. 15.* & *94. 11.* & *139. 11. 9.* *Heb. 4. 13.* And yet because it is as certaine, that whatsoever is in God, is essentially Himselfe; As it will be manifest, *Chap. 8.* & *9.* And that the being of the Creature is no way necessary to His being, infinitely and absolutely perfect without it: it will be necessary to enquire, how the multitude of things created can be in the wisdom and knowledge of God. And because it is necessary to put this: that the understanding of God, is by the most excellent and perfect way of knowing: therefore it cannot be either by infusion from another: nor gotten by experience and practice; nor by discourse; as all the knowledge of man is by some of these; nor yet by the view of the things in themselves, or of the things in another; as is the knowledge of the Angels; but onely by the pure

and simple sight of His owne being; which although it be most simple, and one; yet it is the patterne and sample of all things, that can either be, or be knowne. Because that on his being and power alone, the being and possibilities of all things depend. Neither can any thing be, live, or understand; but that in one or moe of these it expresses his Image. So that he in that one simple working of his owne understanding and sight of himselfe, sees at once, both himselfe, and in himselfe; the being and possibilities of all things beside. For seeing his understanding is his being, *chap. 8.* if Hee did understand by any other meane than by the sight of his owne Being; then Hee should have in himselfe a Being and a Being: then there should be a cause of understanding to him without himselfe. So his understanding should be in possibility only, actuated, or brought to worke by an outward understandable object: So his understanding should be accidentall to Him, as ours to us; and so it should not be infinite. For nothing can be infinite which is in possibility of being; because it hath not all those perfections of being which it may possibly have. So then, God by the sight of his owne being, knowes all things being or not being. And to know all things in their cause, and by their cause, is the excellencie or perfection of knowledge. For although the effect be not necessary to the being of the cause; yet is the first cause more essentiall to the effect, than all other succeeding causes whatsoever they are. And therefore it is said, *Act. 17. 28.* In him we live, move, and have our being. Seeing then that all effects are in the power of the cause; and that every thing which is in another, must be therein according to the manner of that being wherein it is. If God be understanding and wisdom it selfe: they must be in Him understandably, and therefore be perfectly knowne by Him.

But (you say) If the creature be knowne and seene by the infinite wisdom; and if nothing can be in God, beside His very being, *chap. 9.* then that knowledge of the Creature must be in the very being of God, because it is in Him. Then it is necessary that in the divine being there be a manifold or divers being, because a different knowledge; one, that whereby Hee knowes himselfe which will easily be yeilded to be essentiall, and his very being, see *chap. 8.* and another of the creature: which if it be essentiall, His essence must be divers. Because the essence and being of the Creator, and of the creature are most different. If not essentiall, it must be accidentall to Him; and so His being should not be infinite, and in absolute perfection of being, if capable of accidents.

I say, that if the divine wisdom should view the being of the creature in any other being beside himselfe, then the divine understanding, for as much as concerns the creature, should be dependent on that, which must be inferiour and after Him. Therefore all this quarrell is, because that which was first deluded, was either not understood, or not remembered: It was said, that the knowledge of all things is in God most certainly, most particularly, and that not according to the being of things as they are; but according to all possibilities whereto they are subject. But as the being of the creature comes not unto it, but by Him: so this knowledge of the creature in God, comes not to Him, as raised or gathered from the things in their owne being (for so it should be chancefull, as they had happened to be) But by that being which they have in Him, as in their cause. For God knowing his power answerable to all possibilities of being, and Himselfe able thereby to worke according to the pleasure of his owne will, according to that pleasure, appointed of all causes to the bringing forth of things in their being. Therefore as the power of all causes is from Him, the first of causes; so that knowledge of His, is a creating knowledge and essentiall to Him. For because He is the first of beings, it is necessary, and essentiall to him, not onely to be the best, most wise, powerfull, infinite, &c. and yet the most simple, and pure of all beings, but also the cause of all beings that can come after Him. Therefore as the being, so the knowledge of the creature also is in God; that is, in the object of his

understanding, which is his word, seene by one infinite action of understanding: For by his owne absolute perfection, doth Hee measure all the distances of imperfection, as by one simple unity all the proportions in numbers are both made and measured. Neither doth it any way follow, that because the beings of God and the creature are divers, therefore his knowledge of Himselfe and the creature should bee also different so farre, as to make a different essence or being in Him. For the understanding of man though one in it selfe, yet sees and knowes the things that are most different and contrary. As a looking glasse may represent all bodily shewes without any change in the being of it, either essentiall, or accidentall: Beside, that being of the creature, which He beholdes, is no other than that being which it hath in Him increated, eternally, intellectuall, and causally. And if our imagination, or thought, which takes hold of nothing but by the outward sence, doth yet turne it selfe from the sence, to view the same likeness though absent, though long agoe beheld; and the understanding much more taking that likeness from the imagination, and utterly withdrawing it from matter, doth frame to it selfe a patterne or likeness of the common or universall being, under which all things of the same kinde are contayned, expressed in the definition: how much more shall the divine wisdom know the being, and possibilities of all things? not by that being which is in them, derived and dependant, whereby the Angels know; but most perfectly by that being which all things have in Him, which is independent. Of which being of the Creature, you shall have further occasion to consider in the 13. chap. when wee shall speake of the eternity of the world, and the originall being of the creature.

2. This may seeme an answer (you say) for things that are being, if good, if worthy His knowledge. But seeing that every thing that is knowne is after some sort in Him that doth know: it may seeme that the excellency of his being and understanding cannot suffer, that the knowledge of things that are vile, and base, or especially, that are ill, should be in Him. For seeing those things that are base and ill, seeme altogether to bee in want and defect of perfection, if the knowledge of them be in God, and consequently his essence, then his being should be of things which are in defect, which cannot agree to Him that is the most perfect of all being. Moreover, if the things that are knowne by Him be in Him, as in their cause; then must it follow necessarily, that if He know things that are ill, He should also be the cause of ill; which can no way stand with the infinity of his goodnesse.

Answer. Base or vile, and excellent are onely words of Comparison; And if all things created were excellent alike, then could nothing at all bee excellent. But because it is necessary for the beauty of the whole frame of the creature, that there bee difference of degrees in greater or lesse excellencie; therefore are these things which have fewer degrees of perfection in them, called meane, or vile, though not truly and indeed such. For there is nothing so meane or base, but as it is being, it is a prooffe and image of His being who created it, and so though not of it selfe, yet in it selfe is exceeding good *Gen. 1. 31.* And if the order of Nature be well marked, as we know that the whole Creature was brought out of not being, into the meanest and first degree of being, which was water, *Gen. 1. 2. 2 Pet. 3. 5.* so all the excellency that is in the creature, is but by addition of one degree of perfection unto another, which perfections taken together, with their cause and originall, are in their many differences; first being, then life, after sence; fourthly Reason, as in a man; Fifthly understanding by the onely sight of the being, as in the Angels: the sixth is of the received power of the Mediatour, *Iob. 17. 2. Eph. 1. 20. 21. 22. Heb. 1. 2.* that runnes into infinity; the seventh is Infinity it selfe, in the simplicity of selfe being, beyond which is nothing. But whether these perfections of the creature, come into it by addition, as I have spoken, or that it be so raised from nothing

nothing immediately into those perfections which it hath: it is necessary that these differences of degrees be therein, that that *πολυτάλας σοφία, Eph. 3. 10.* that manifold wisdom of God may be manifest in the Creature. In which creature how perfect soever in it selfe, no degree can bee found so excellent, but that it must differ infinitely on the one side from the perfection of the Creator: not none so meane, but that on the other side it must differ infinitely from not being: I meane that not being which it had of it selfe and in it selfe, for in him it had an eternall being, being eternally foreseene and appointed in him.

Ø. 3. But in things that are ill, you thinke this answer will not serve; For though you can bee content to thinke, that the glory of the divine wisdom is nothing abated in the beholding of things, no nor in their present being, how differing soever in their degrees of perfection, as it is said *Psal. 113. 5. Who is like unto Iehova our God, that lifteth up Himselfe high to sit; that abaseth Himselfe low to see in the heavens and in the earth? no more then the lustre and shine of the Sunne is more or lesse cleere, whether it light upon the beautifull hill of Libanus or Carmell; or the dirty land of Cabul: yet if he know also things that are ill; and that his knowledge be a causing or creating knowledge, it cannot bee avoyded, but that he must also be the cause of ill.*

Answer. Ill is of three kindes; one naturall, whereby every thing is subjected to some other thing contrary thereto, whereby it may be corrupted, for the destruction of that particular being, that some other thing may be raised thereout, according to the possibilitie of the matter, and the manner of the corrupting. Hitherto we may bring poysons and all those things that we call hurtfull and ill, because if they be not rightly used, they are harmefull to our kind, which are not simply ill, but onely accidentally; seeing that if they be rightly used, they may be helpfull to our nature: as it appeares in the trocisks of the vipers flesh, and other medicines, as Phyticke teaches. So these things of themselves naturally good, may be ill; that is, good causes of ill effects: as riches, and authority, things civilly indifferent, may bee ill, if abused to pride, idlenesse, and the oppression of others.

The second kinde of ill is that of punishment, which cannot justly be termed ill, if you consider the use and benefit thereof, as *S. Paul* hath taught *Heb. 12.* from *ver. 5. to ver. 12.* For neither can wisdom be in things civill, or morall; but with the judgement of good and bad: neither is that judgement in the discerning of good and ill ought worth, if the good be not praised and rewarded, and the ill punished. So that without justice and mercie, in reward and punishment; neither wisdom, nor goodnesse can be either perfect or praised. Therefore this kinde of ill, because it is just that the ill-doer should beare the burden of his owne desert, is no way ill, but onely in the smart of the guilty (sufferer) deserving it. So these two kindes of ill (onely so-called for some respects) though in themselves necessary, and therefore good; will easily bee acknowledged to be from God.

The maine question therefore is onely about that ill of ill which is sinne: for sinne, both in regard of the effect, which is punishment, and in it selfe the deserving cause thereof; and much more taking occasion by the Law holy and good to worke death in the sinner; must needs be exceedingly sinfull, as it is concluded, *Rom. 7. 11. 13.* And because it is as certainly and necessarily true, that sinne is sinne, and ill is ill; as it is, that good is good: and that the knowledge of the truth in every thing, is in the perfection of the understanding; it cannot bee, but that all ill and sinne is perfectly knowne unto the infinite wisdom. Moreover, whether ill be onely a privation, or taking away of that good which ought to bee in the creature; or whether it bee any thing of very being therein: it is necessarie that the infinite wisdom know all manner of beings, both according to their perfections, and all their possibilities and defects.

defects. But concerning the manner of this knowledge, the Doctors say, That because the very being of ill (you remember what ill I speake of) is nothing else but the privation of that goodnesse which ought to be in the creature; it is knowne of God onely by the contrary goodnesse, as by the defiaiture; that is to say, to be a defect or privation of goodnesse. Neither is it any defect in the divine knowledge, to know that which is onely a defect by the contrarie perfection; seeing nothing can be knowne further then according to that being which it hath. And therefore they say further, See *Thom. Aquin.* and his *Comment. lib. 1. Cap. 71.* and *lib. 3. Cap. 4, 5, 6, &c. contra Gentes.* That ill, inasmuch as it is such, is in the number of things not being: and that of things not being, there can be no cause efficient, but deficient and privative onely. For every agent workes as farre forth as it is in actuall being, to bring forth something into acte or perfection, and that to a good end; so that ill comes into effect by accident, beside the purpose and intent of the doer. *Ab blessed Origen!* hath thy too much charity been blamed so long? who art said (though unjustly, see the defence of *Pamphilus* for *Origen*, and *Iob. Pictus Mirandula de Salute Origenis*) to have taught, that all sinners, yea, even the devill himselfe shall be saved at the last; now thou art justified. Sinne is not being, it hath no cause of being, but comes in by chance, beside the good intent of the worker: he answers more directly elsewhere, as you shall here by and by. It is strange that this Doctor, who sticks every where so close to *Aristotle*, should here depart so farre from him, as to make privation in the number of things not being, whereas *Aristotle* rancks it in the order of beginnings with matter and forme. In the meane while understand, things not being are either utterly not being, or not being such. In the first kinde you may account the second terme of contradiction, See *Log. Chap. 9. nu. 15, 16.* as not a stone, nor wise. By the affirming of which no being at all is put to the subject, as to say, *Thomas* is not a stone. The not being such, which they call *Non ens tale*, may hold all those termes which we call privative. But privation may meane, at large, either the absence onely of any forme not due to the subject; and thus it is in the number of things simply not being: for seeing the presence of one forme shuts out all other formes unfit for that subject: (although all matter in the root of nature be subject indifferently to all formes successively) the privation of other formes follow thereon necessarily. As the forme of iron in the matter of iron is a privation of the matter of gold, so a horse naturally covered with halre is thereby deprived of a covering of feathers like a bird. But this privation is not in the number of things that are ill, seeing it is the law of nature that every thing be upright in that proper kinde in which it is. Secondly privation may signifie the taking away of that forme which was in the subject, as blindness in the eye, which as it may be said to be not being in respect of the taking away of the sight; yet in respect of the causes whence it may proceed, it is in the number of things being, yet ill in both respects; that is, of the want of that which ought to be in nature; and the cause, being such as ought not to be, and so of all other sicknesses. Thirdly privation may be in a subject in respect of the forme to which it hath not yet attained, as *Tartar* or dreggs in the wine, by the spirit of salt may be hardened into a hard stone; and so the dispositions to other diseases before they shew themselves. And this privation or want of forme, is in the number of causes: as drought is in a thirsty man to make him drinke. Now sinne must be one or both of these two last orders of privation, and not in any order of things not being absolutely: for so, first it should not be ill: for that which is not at all, is neither good nor ill. Secondly it would bring upon God the greatest injustice that might be, to punish the creature for sinne, if sinne were utterly not being. And thirdly, if sinne were not being, then our Lord should have died without cause: but it is plaine

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that sinne was the cause of his death, that thereby he might destroy death, and the power of the devill over vs, to which we were subject because of sinne: but that which is utterly not being, cannot be a cause. Fourthly, if sinne be not being, where is then the way which God doth weigh out to his anger, *Psal. 78. 50.* when he doth balance the punishment with the sinne? Are all the punishments of sinne, all the sorrowes of this life, and death at last, both bodily and eternall, nothing? for if they be any thing, they cannot be an answerable punishment to that which is nothing. So many commandements of God, so many threatnings by his Prophets, and Apostles, so many woes denounced by our Lord, so many sacrifices and cleansings from all the temporary punishments, and at last the death of the Sonne of God himselfe for the eternall remission of sinnes, and is sinne not being? How much more true is it to say, that our righteousnesse (as farre forth as it is of our selves) is nothing; and to confesse with the Prophet, that it is like a soiled ragge? as *S. Paul* knew, that in himselfe as a naturall man, dwelt nothing that was good, that hee had not power, no nor to thinke a good thought, as our Saviour hath taught us, that without him we can doe nothing. And he that hath had experience of the combat, that hath so often been foyled in the bickering, must needs confesse the strength of sin, and cry out, *O wretched man that I am, who shall deliver me from this body of death?* I say not, as some hereticks heretofore, that sinne is a substance either materiall or formall: or as the author of that booke which is intituled *Ratio Rationum*, that it came into mankind by that poysonous flaver which the Serpent put upon that apple which hee reached unto *Eve*; but yet I say that sinne is something, but the worst of beings: It is that pestilentiall contagion, wherewith the devill hath infected the masse of all mankind: it is that sickness of the whole man, of which he languisheth unto death; but principally the sickness of the soule, whereto neverthelesse the body is also subject, in fulfilling the unorderly lusts both of it selfe, and of the minde: for one of these works upon another, both for good and bad. Therefore to answer, how God doth will that which is ill; it is not nor can be denyed, but that Gods punishments of all sorts, being weighed with the sinne are just, so one sinne as it is the punishment of another, may stand with justice, and both sinnes together in justice may be punished. When *David* was in plenty and ease at *Jerusalem*, and had forgotten him that had delivered him out of all his troubles; O treason of prosperity! his eyes wandered in the beauty of *Bathsheba*, and led his heart to lust: so sin conceived, brought forth adultery, that murder: thus one sinne was the punishment of another; which were altogether at last punished to every degree, in the treason and death of his sonne *Abulom*: So if you compare the sinnes and degrees thereof in the *Agyptians*, you shall finde one sinne the punishment of another, and all together at last balanced in their plagues; so that it is most truly observed by the *Wise, Sap. 11. 13.* that wherein a man sinneth, thereby he shall be punished. Now it is a cleere case, that all the sinne of mankind proceeds from the corruption of his owne nature, after which wee are most justly suffered to wander; because that knowing both the rottennesse of our owne hearts, and the punishment due to sinne, yet we doe not strive and fight against our selves, to subdue those wicked thoughts, from whence is the streame of all our sinne. Heere you will question what strength wee have to fight, and universall grace, and free will: but they are beside this present purpose; whereby it is cleere, that all our sins being but issues of our owne corruption, against which we strive not; it is just with God, both to punish our carelesnesse, and neglect of his commandement, and our owne safety, with sinne, and to leave us in that corruption, to be guided by him whom we chuse to serve, having forsaken our true Lord and owner. But because this corruption is from our birth, and that we made not our selves such; but that by

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the fault of *Adam*, sinne and death reigne over all; the summe of the question is knit up in that one sinne of our first father, concerning whose fall wee are brought to this point. If God so foresaw the fall of *Adam*, that he will'd it; it was impossible but that he should fall; if he will'd it not, it was impossible that he should. To which doubt *Thomas Aquinas* in lib. 1. Sen. Dist. 46. q. 4. answers wittily and modestly: that although the propoſition be true and necessary, yet it is not necessary that the will should be carried to either side of the contradiction. His reason (as I thinke) is, because truth is not the object of the will, but of the understanding onely; and therefore he saith, that God doth permit ill onely, not because it is ill: but because of the annexes or dependances thereon; either precedent, as because it is good that the creature should have the power, whereby it may be enabled to doe ill, or not to doe ill: or consequent, which is that good that is occasioned by the ill. I reverence the judgement: but yet (*Doctor*) the question is here concerning good and ill, the proper object of the will: and as the understanding cannot avoid it, but must consent to a truth which it knowes; so neither can the will in that which it takes to be good or ill, but that it must chuse one, and refuse the other. For as the outward senses cannot refuse to be moved by their proper objects; as the eare to heare a sound within a meet distance; no more can the inward faculties of the minde. Besides, the question is here of the will of God, an infinite will, and convertible with an infinite understanding: for in God there is not one being of his will, and another being of his understanding; as will appeare more large hereafter in the 8. and 9. Chap. Neither is the will of God as mans will, which may sit still while his understanding workes; but what he understands, he wills it also to be, or not to be; as his promises are not yea and nay, but in him, all is yea, and Amen. Therefore to let passe those questions which are moved hereabout, concerning the freedome of *Adams* will; why God should forbid that to *Adam*, wherein he saw that *Adam* would transgresse, and so make his eating to be sinne: for where no law is, there is no sinne; and such unnecessary questions; I answer directly, that it is utterly impossible, but that God did foresee the fall of *Adam*, the taint of all mankind thereby, all the sins and all the punishments wherunto any one particular person is lyable, all the wandring, backslidings, and wants which can be in the creature. Neither will I bluish to affirm with the Apostle, *Rom. 11. 32.* That God hath shut up all under sinne, that hee might have mercy upon all. But it followeth not hereupon that hee decreed our misery in *Adam*; because he foresaw it: yet such was his mercy, that out of this great evill, he wrought a greater good; so that it may seeme by consequence we are rather gainers by *Adams* fall: for though we lost by the sinne of *Adam* an inheritance of holinesse, &c. Yet that holinesse was like the morning dew, that vanished at the heat of the first temptation; it was a created holinesse, it was in a low degree; fit to his being in whom it was. Is not the present inheritance of our holinesse more sure, more excellent, who are made partakers of his holinesse, who is holinesse it selfe? his knowledge was but of worldly things, ours of eternall: and though our naturall knowledge bee by *Adams* sinne corrupted, or lost; yet shall it at last be restored againe with endlesse advantage: for the gift is not as the sinne. *Rom. 5. 15.* His life but a naturall life, so that if *Adam* had not sinned, he might have lived a naturall life till now, and afterward, free from sicknesse, and want, abounding in all the knowledge of nature, and naturall blessings; but that should have beene the end of his hope (as farre as I can see) though some there be that give us hopes of the same degrees of happinesse and glory, which now we have, although *Adam* had not sinned. Yet because they see that that could not be brought to passe, except God should take our nature, that thereby we might be lifted up to that estate of glory; they thinke that *Christ* our Lord should have come in

the place of *Henoch*, the seventh from *Adam*, and that therefore *Henoch* was taken away in stead of *Christ*. See *Pastellus de Nativitate Mediatoris* pag. 116. But wee are bound both by reason and authoritie of holy Writ to know and confesse; that the first *Adam* was of the earth earthly, and such should our happinesse have beene, if we had continued in our created innocencie; the second *Adam* is the Lord from heaven, heavenly; into whose image being renewed, we are made partakers of his superexcellent and heavenly glorie. The meanes whereby we come to this state of glory is also our assurance that it shall be fully accomplished. God dwells in our flesh, O unspeakable myserie! he hath taken upon himselfe our finnes, O unspeakable love! he calls them his owne finnes. *Psal. 40. 12.* *2. Cor. 5. 21.* He hath healed us with his stripes, and is made unto us wisdom, righteousnesse, holinesse, redemption, life, with an over-abounding waight of glory. Is not the exchange well made with this advantage? who would not lose himselfe that he might winne *Christ*, with all his demerits? who would not forfeit the life and happinesse of *Adam* in his innocencie, that he might gaine the life and glorie of *Christ* in his eternitie? And thus much briefly for the advantage.

Is it nothing to see the infinitie of the wisdom and goodnesse of God, which out of the greatest ill, could bring the greatest good? The greatest ill on *Adams* part was his sinne, which from him spread it selfe over all mankind, to make it liable to eternall death: on the devils part his malice and murder; yea such a murder as could not be in the world beside, in one man to murder the whole world of men. Is it nothing (I say) that out of this great ill, God could bring the greatest good; that is, our assured and everlasting righteousnesse and glorie? is it nothing that he hath caught the wylie in his owne craftinesse? for whereas the devill envying that happy estate wherein man was created, sought his overthrow by making him subject to sinne, and so to death; He our Creator, to shew to the principalities and powers, the riches of his wisdom, and goodnesse in man; did not onely redeeme him from that thraldome of sinne and death; but also exalted him unto an estate of glorie and happinesse, farre above that in which he was created. Thus out of the eater comes meat, and out of the strong comes sweetnes. *Iud. 14. 14.* Thus the head of *Leviathan* is broken in pieces, and given to be meat to us in the wildernesse of this world *Psal. 74. 15.* Therefore seeing it was the good will and pleasure of Almighty God to mankind, to make him partaker of these unspeakable mercies, which his goodnesse hath wrought unto us out of the ill of our sin; and because he that wills the end, wills also those meanes that leade unto the end, we may with reverence to his wisdom and truth affirme, that although God by his revealed will forbid the tree of knowledge unto *Adam*; and so made his eating sin, yet in his secret counsell he did foresee that sin in *Adam*, not as an enforcing or a working cause, but leaving him to himselfe. But here a doubt must be answered; first, if we be indeed redeemed from the thraldome of sin, why doth God suffer sin still to remaine in us, yea so far forth, as that we cannot cease to sin, yea so farre forth as that it makes our best actions, even our prayers abominable, while our tongue utters one thing, and our heart wanders after another? Answer. It was possible and easie to God so to have renewed the heart of man, so as that he should not sin: but yet God would let sin dwell in us for divers advantages to us; but especially for two; first that at the sight of our sin, we might cast down our selves before him, and utterly renouncing our owne worthinesse, we might seek that righteousnes which is of him, and in him alone; the second, that by the perpetuall remembrance of our sin, & the punishment due unto us for the same, we might be thankfull unto our most mercifull Redeemer, by faith the anker of our souls, holding out our hope, that although we fall, we shall not be cast away: and hereupon depends our repentance, our patience, and our endeavour to the masteerdome of our owne wickednes. Thus as the wise Physician for long

continuing and deepe rooted maladies, gives strong purging medicines of Scammony, or Colocynthis, and after applies his cordials; so our most gracious Healer, to let us know what we are of ourselves, lest through pride the sinne of the rebellious Angels, we should be lost for ever, doth not only suffer us to taste the bitter fruits of our owne corruption: but suffers sinne also, as the flesh of the venomous tyre to be still in us, that by it, the vertues of the precious spices of his graces may be conveyed to our hearts, to preserve us from eternall death, that balefull infection of the devill, unto everlasting life.

(b) *Necessary truth in actual being, R. 3* Necessary truth is not here meant that truth which depends upon the necessary being of the thing, in respect of the cause thereof: but that necessity which binds the understanding or words to be agreeable to the present being. And thus this proposition *Petrus sit*, is as necessarily true while he doth sit, as to say, *Petrus is a man*.

CHAP. VI.

That God is Almighty.

Might or power is of divers kindes, as you may reade *log. appendix of sect. 3. intract.* I will not stand repeating, nor in this question make any mention of that power which they call passive, because it meanes a power onely to suffer in things that are weake and imperfect. The might which I meane here is absolute, perfect, infinite, which belongs to God, and to him alone, as it appeares by these reasons.

1. What power soever it is, which is equally powerfull over all being, either in acte, or in possibilitie of being, must needs bee infinite or almighty; but such is the power of God; therefore God is Almighty. It was manifest before *Chap. 2.* that God was everlasting, and so not by any other; but that all things either being, or possible to be, are from him above, as it will further appeare *Chap. 13.* and upon this consequence it will further follow necessarily, that God is Almighty, * in respect of the creature.

2. * If God bee not Almighty, then either that which is, or that which is not must bee able to resist him: but neither that which is, nor that which is not, is able to withstand him; therefore God is Almighty. The proposition is plaine, that hee may doe what he will doe, who can finde no hinderance or let in his doing. The assumption also is as true: for the things that are, are all from him, as the fountaine of all being, as it is confessed by the voice of heaven, *Revel. Cap. 4. 11. Thou art worthis O Lord, to receive glory, and honour, and power: for thou hast created all things; and for thy wills sake, they are, and have bene created.* And that the things that are not, should be able to withstand him is utterly impossible; for so, not being should be more powerfull than being, and being more

more powerfull must of necessitie be; and so should both be and not be, which is an absolute contradiction, and utterlie impossible. Therefore the first, that God is Almighty, is true of necessitie.

3. If God be not Almighty, so that his power may be answerable to his other dignities in infinitie; then either his power must bee accidentall to him, or else his being must differ essentiallie from it selfe; but both these things are impossible: for in him is no accident, nor shadow of change, *1a. 1. 17.* as it shall appeare more at large *Chap. 9.* And for the second consequence, it is as plaine: for that which is infinite, and that which is finite must needs differ essentially, so that if his goodnesse, his eternitie, wildome, &c. being essentially himselfe, as is shewed *Chap. 8.* be infinite, and his power likewise essentiall to him, and yet finite, then his being must needs differ essentially from his being. Therefore it is necessarie that God be Almighty.

4. Nothing can either be or worke; but by that power which it hath, both to be that which it is, and to doe that which it doth; so that if the power of God were not infinite or almighty, neither could his being be everlasting by his eternitie, neither could his inward action in himselfe be infinite and eternall, neither could his goodnesse, his greatnesse, his truth, glory, &c. be that which they are, neither by his wildome could he know himselfe infinite and eternall, nor yet able to doe any thing answerable to his goodnesse, truth, and glory, *Reade Psal. 111.* Neither could he delight himselfe and be so happy infinitely in his owne goodnesse, greatnesse and glory; and so he should not be God. But all these things are impossible: therefore God is Almighty. And this the holy Scripture every where proclaimeth, first by the voice of God himselfe, *Gen. 17. 1. & 35. 11. I am God Almighty,* and *Ezod. 6. 3. I appeared unto Abraham, Isaac, and Jacob, by the name of the Almighty God.* Then by his Prophets, *Iob 27. 3. This is the portion of Tyrants from the Almighty.* This is also the voice of heaven *Revel. 4. 8. Holy holy Lord God Almighty, & Revel. 15. 3. Great and marvellous are thy workes, Lord God Almighty.*

Notes.

(*) *In respect of the Creature, Rest 1.* The first argument is the effect of those which *Tha. Aquin.* hath brought to this question, in his second booke, *Cont. Gen. cap. 22.* And although this infinite power bee one of the inward perfections of the being of God; no lesse than His goodnesse, eternitie, infinity, &c. which the Doctor saw well enough; yet because hee could manifest it best by the effects in the Creation, therefore hee deferred it to that place. Yet by this means He left the question proved but in the smallest part, because the infinity of Gods power, though manifested in the Creation of a Millen of worlds, of

which every one should be greater and better than this; yet could they no way be an object answerable to his power, to which nothing can be equall but only Himselfe. Wherefore the Doctor was compelled to adde hereto two chapters, 23. & 24. as certaine supplies. That God wrought not the Creature by any necessity, but according to the purpose of his owne will and wisdom: yet would I not be thought to blame these or the like arguments, though in effect only inductive. For the Holy Scripture, in infinite places uses the like. And to this purpose principally (as concerning the literall interpretation) are all those reasons and instances which are brought in *Iob*, from the beginning of the 37. chap. to the end of the 41.

(b) *If God be not Almighty, then either that which is, or that which is not, R. 2.* Many questions have beene moved, and still are by idle and presuming wits, concerning the knowledge, will, and power of God. In the will and foreknowledge of God is that great doubt, which is about predestination, and reprobation, wherein I have said so much, note *a* in the 5. chap. as may direct the honest minded, who enquires thereinto, not for controversies and disputations, wherein the practice of godlinesse doth not at all consist. Concerning the power of God, some questions are moved, meere captious and idle; some, though unnecessarily, yet more pardonable: but because that in every thing which wee know truly of God, there is exceeding comfort; it is not unfit to heare some of them, and to give an answer. First it is demanded; If God be Almighty and all knowing, whether he be able to doe that, which he knowes to be impossible to be done. I answer, That onely such things are utterlie impossible to be done, whereof there is neither power nor knowledge; neither doe they come into the account of things. But possibilitie and impossibilitie are not to be measured by us: for though to man many things seeme impossible; yet to God all things are possible. *Mat. 10. 17.* And this difference we our selves either out of our owne wits, or in our best wits acknowledge, when in suddaine or great dangers, out of which we see no possible avoydance, wee call upon God, as acknowledging our escape possible to him.

2. Whether God can call backe or undoe the things that have beene. *Salomon Eccles. 1. 9, 10.* saith, *That which hath bene, is that which shall be, and there is no new thing under the Sunne. Is there any thing new? is hath bene already in the time that was before us.* But whereas *Salomon* speaks by way of comparison or likenesse; or that things past may be figures and prophecies of things to come: I thinke you meane the same in number, and that in respect of their being onely; then I answer, No. For that which hath bene, is as necessarie to have bene, as it is necessarie for that to be, which is. Now to be, and not to be, implies a contradiction, or a saying and gainsaying of the same thing. And that any thing be, infolds necessarily the will and power of God thereto; so that any thing should have bene, and not have bene, it must of necessitie enforce that God should both will, and not will the same thing: but to will, and not to will proceeds from extreme weakenesse of foresight, and want of judgement in the difference of things that are good and bad. But nothing of weakenesse can belong to God; as to be lesse then hee is, in any of his dignities, to cease to be, or will that which is ill, to be inglorious, to forget, to suffer violence, to be weary, sorrie, angrie, to denie himselfe. *2. Tim. 2. 13.* as it is said, *Heb. 6. 18.* *That by two immutable things, a promise and an oath, wherein it is impossible that God should lie, we may have strong consolation; which lay holde on the hope which is set before us.* Neither yet can that belong to God, which is against the necessitie of being: as because the being of God must of necessitie be independent, therefore God cannot make another God besides himselfe, which shall be equall to himselfe, and independent. Neither yet in things being, because all his works are done in truth and judgement, *Psal. 111. 7.*

is it possible to change them, as that 2. and 3. should not be 5. that a tryangle should not have three corners: and therefore thirdly, if it be questioned;

3. Whether the same things which God hath wrought, were possible to be done otherwise than they are done? I answer, The power of God in the creature is conformable to his will; his will to his goodnesse; his goodnesse to his wisdom. So as God in his wisdom seeing what was good in the creature, according to the pleasure of His will, so framed the creature, as it is said, *Psal. 134. 6.* *Whatsoever pleased the Lord, that did he in heaven, and in earth; in the sea, and in all deepe places.* Therefore supposing that it was His will, so to worke in the creature as he hath framed it, it was not possible to be done otherwise than it is. For so his will should not be absolute, and unchangeable; nor yet his will and power should be convertible. But yet seeing the creature is no way a proportionable object to his wisdom, and his power; if it had seemed good unto him, Hee might have done the same things otherwise then hee hath, in respect of any limitation which he found in the creature; And may create other worlds and beings, different from this, according as it shall seeme good to His infinite wisdom. Therefore all the possibilities mentioned before, are in respect of the creature only; not in respect of the infinite power of the Creator, who by that which Hee hath wrought in the creature, hath put an impossibility to change or undoe that which He hath done.

CHAP. VII.

1. That the Will.
2. the Truth.
3. the Glory.
4. And all the other dignities of God, are Infinite.

I.



Whatsoever is equall to an infinite being, must of necessity be infinite. But the Will, the Truth, the Glory of God, and all his other dignities, are equall to his infinite being. Therefore they are infinite. Concerning his Will, it is apparent, for every thing being (in this representation of God) doth naturally will or desire the being of it selfe in all the perfections thereof. So God wils his owne being, because his being is infinitely good, powerfull, glorious, &c. And if hee did not will his owne being; He should be against his will; and in that case be most miserable, as being the chiefest of beings. And seeing He is the greatest good that can be; if his will should not Will such a being, then were it defective and ill, if any way opposite to the chiefest good. But all these things are utterly impossible: Therefore his Will is infinite. And as these reasons confirme the infinity of His Will in his owne being: So the Holy Scripture witnesses the absolute freedome of his will in the creature, as *Psal. 115. 3.* *Hee doth what-*

whatsoever Hee will, Job. 23. 13. He is one and who can turne him? what-
soever His minde desires, He doth.

2. And concerning his Truth, it is also manifest. Truth is either
reall, that is, in the being of the thing, which elsewhere, *log. sect. 3. 9.*
I call metaphysicall, or intellectuall; that is, where the understand-
ing apprehends the thing according to the truth of the being: and
if it conceive it otherwise than it is, then deceit or falshood is in
the understanding onely, or in the words the expression of the un-
derstanding, but not in the thing, as Agrippa makes it, *Comment. in*
Artem brevem. Lullii. The reall truth is that, whereby the thing is tra-
ly that which it is, in what sort of being soever it is. So that if the
being of God bee infinite, as was proved *cap. 3.* then it is necessary,
that his truth also bee infinite. And this is that which God said of
himselfe, *Exod. 3. 14. I am that I am.* Speaking of the truth of his in-
finite being. Or you may take it thus: Seeing every thing is that
which it is, by the truth of the being, if the truth of God were not
infinite, then could neither His being, nor His goodnesse, nor any
of those dignities which wee have before proved to bee infinite, be
such as they are proved to be, and so all the impossibilities should of
necessity follow. But these things cannot be so. Therefore it is most
necessary that his truth be infinite. Secondly, seeing the truth of all
understanding and of all speech is founded in the truth of the being
of things. If the truth of God were not infinite, and answerable to
his being, but that his being were infinite, and his truth finite, the
understanding could not be assured what to conceive truly of God,
neither could we know what we might truly affirme or deny con-
cerning him, and so our faith and hope in him should never bee set-
tled, neither could we bee assured of any truth, either in Religion or
any thing else. For if certaine truth be not in Him, much lesse in the
things that are by Him, so that all truth should stand onely in opini-
on, and according to that idle fancie of the Scepticks. But this, as it
is against all reverence we owe to God, so is it against all reason and
sense: and those certaine truths that have hitherto bene proved.
Therefore the Prophet *Psal. 31. 6.* calles him the God of Truth,
in as much as all truth, which can be in any understanding, or utte-
red by any speech, must be grounded in the being of things, and all
being is onely in Him, and from Him. And therefore he saith, *Psal.*
119. 160. Truth is the beginning of his word. So *Psal. 100. 5. His mercy is*
everlasting, and his Truth from generation to generation. And *Psal. 107. 2.*
The truth of the Lord endureth for ever.

3. Happinesse is imputed to every prosperous success in any mans
undertaking, and that not onely in the last end of his Aymes, but
likewise in all his meanes thereunto. Blessednesse is only in the last
end which a man propofeth, as the Coverous blefseth himselfe in
the multitude of his riches, the proud in his honour, and every Ma-
litious man, when hee can make his mischievous imagination to
prosper. But the Glory whereof I speake, holds all that holy blef-
sednesse

sednes or delight, which is in God by the superexcellence of his
owne being; which if it bee not infinite, then must it be, either be-
cause there is a greatnesse in his being, and a lessenes of His enjoy-
ing of himselfe; which cannot stand with the action of His Infi-
nitie, shewed, *chap. 10.* or because he knows not his owne worthines,
which stands not within his wisdom, or for some defect or other
which cannot stand with the possibility of his perfection, who hath
in Himselfe all things that hee can desire. Therefore his glory is
infinite.

Moreover if no perfection can come to Him from without, it
must follow necessarily that he hath all possible perfections in Him-
selfe. But it is plaine, that no perfection can come to him from
without, who gave to all things their being and welfare. There-
fore his blessednesse or Glory is infinite; As it is said *Psal. 104. 1. O*
Lord my God, thou art exceeding glorious; thou art clothed with glory and
honour. And *Apoc. 4. 10. Thou art worthy O Lord, to receive glory and*
honour and power. And *Reu. 5. 13. I heard all the Creatures saying: Praise,*
and honour, and glory, and power be to him that sitteth upon the throne. And
Reu. 7. 12. Praise, and glory, and wisdom, and thanks, and honour, and
power, and might be unto our God for evermore, Amen.

4. And because God is one infinite being, as shall by and by be
more fully proved; therefore the proposition of the first Syllogisme,
N. 1. may serve either for any one of all the dignities of God before
spoken; or for any other attribute properly given unto God, as you
shall finde them in the holy Scripture, as 1. Holinesse. 2. Righteous-
nesse or Justice. 3. Mercy. 4. Grace. 5. Life. 6. Light. 7. Love. or the
like. And because unto the proposition you may take which of
these you will, and I hasten forward; therefore I will only bring
some few authorities of the holy Scripture, for every one of these.
And first Holinesse.

1. *Levit. 11. 44. I Pet. 1. 15. Be ye holy, for I am holy. Psal. 99. 9. Exalt*
the Lord our God, for the Lord our God is Holy. And for this hee is called
The Holy one of Israel. Psal. 71. 22. & 74. 41.

2. *Righteousnesse, Psal. 71. 15. My mouth shall daily rehearse thy righte-*
ousnesse, for I know no end thereof.

3. *Mercy, Psal. 103. 17. His mercy is from eternity to eternity on them*
that feare him, and his Righteousnesse on childrens children. *Exod. 20.*
Shewing mercy to thousands. *2 Cor. 1. 3. He is the Father of mercies.* This
Mercy is the ground of many Psalmes, and in especiall of the 136.

4. *Grace, Gen. 6. 8. But Noah found grace in the eyes of the Lord.* And
Saint Paul in every Epistle wetherh Grace from God to the Chur-
ches; so Saint John, *Reu. 1. 4.*

5. *Life and Light, Psal. 36. 9. For with thee is the well of life, and in thy*
Light we shall see light.

7. *Love, 1 Joh. 4. 6. God is Love.* And whatsoever is answerable to
an infinite being, must of necessity be infinite. Therefore the Love of God
is infinite. And so of the rest.

Notes.

Notes.

(*) **G**od wills his own infinite being, Therefore his will is infinite. And we also will his being; that is, not only desire that he be; but also love him, and desire our selves in him, as being the cause and upholder of our present Being, and much more the hope of our happy Being hereafter: yet is not our will therefore infinite. It may seeme therefore that the first reason holds not. I answer. We will as farre as we know: For of that which is unknowne there is no desire nor will; And wee know that He is; not what He is. For our most certaine knowledge of Him (beside that revelation which he hath made of himselfe in his owne word) is rather by denying what he is not, than by affirming what he is. For although we follow by certaine steps of his imprinted in the Creature, and most of all in our owne understanding, that He is eternall, almighty, &c. yet for all this we cannot apprehend in any degree what His infinite being, what his eternity, power, and goodnesse is. But his knowledge of Himselfe, equals His owne being. And because his being is good, and desireable, and a good knowne moves the will, and an infinite Good apprehended by an infinite knowledge moves an infinite Will; Therefore because His infinite being is knowne to himselfe to be infinitely Good, doth hee also infinitely will and delight Himselfe in His owne being and Goodnesse. But our will or desire of his being cannot stretch beyond our knowledge, which is also in the lowest degree, as was declared in the entrance of the 5. chap. So God wills and loves His owne infinite Being, and is blessed, and glorious therein infinitely, and necessarily: but wee will and love Him, as farre as wee know, and are drawne neere to him by his Spirit, and promises.

CHAP. VIII.

*That all the dignities which wee give unto God, as
Eternity, Infinity, Wisdome, Power, &c.
are essentially one God.*



The art of heavenly meditation is taught every where in the holy Scripture, if we had Eyes to see, or Eares to heare the voyce of wisdome, as it is shewed, *Pro. 8.* For there is nothing which offers it selfe to our senses, but by that voyce which it hath, which is the voyce of God in it; it calls, yea clamours upon us to know, and acknowledge, and to returne to the author thereof. And if for this speciall end and use we have our senses, thereby to draw our understanding to looke up unto Him; how wretchedly sinfull are we, if we use them not to that right end; and how abominable, if wee abuse them to sinfull and wordly lusts? The Things that are, are either artificiall, wherein is knowledge: or naturall

tural, wherein is understanding: or supernaturall and divine, wherein is wisdome. The two first are of things sensible, and subordinate to the last. The Holy Text is the rule, and teaches the use of all. If the things be artificiall; consider who it is that teacheth man knowledge, and to what end: so you finde the abuse to avoyd the sinne, and let your meditation dwell therein, by such remembrances as the Scripture affords you. If naturall, remember likewise what you reade thereof in the holy Text, and so shall you bee led by the hand to the right use. For instance: In the sight; the first object thereof is light: remember then what you reade. *Thy word is a lantern unto my feet, and a light unto my Paths.* Then, *ye are the children of the light, that ye should not walke in darknesse.* And thus if you will follow your light and guide, the Spirit of Christ; you shall at last be brought to him, that dwels in the light that none can approach unto. Adde your prayer hereto, that you may so be guided by the light of his word in this life, that you may see his everlasting light in the world to come, you can turne you to no side, you can make use of none of your senses, but if you remember what you reade concerning that which your sense lights on, you shall have all your senses to guide you in the way to God, and to hold in that skittish imagination, that will draw you away and betray you, if you doe not hold herein. But of all these things, which draw us immediately to God, those Attributes are chiefe which he hath taken to himselfe by way of comparison, wherein there is almost nothing so meane, or so vile, whither the kindnesse and love of God hath not abased it selfe to winne our thoughts to Him, by our senses. As *Luke 15. 30.* *Thou hast for his sake killed the fat calfe.* All the sacrifices of the Law, the Tabernacle, the Temple, and all their furniture may be brought hereto. And yet more meanelly, *Luk. 17. 37.* *Where the carcase is, thither will the Eagles be gathered.* So *Hos. 5. 12.* *I will be to Ephraim, as a moth, and to Judah as rottennesse.* You say, what is this to the matiers in hand? very much, For if I teach you the right use of your senses, that your senses by custome maybe exercised to the discerning of things both good and ill, you shall by your knowledge and understanding in things sensible, have a ready way to the more easie apprehension of those points of wisdome, which are the matiers of faith concerning God. The Attributes which concerne his high, and superexcellant perfections I have proved to bee infinite; it must appeare, that all those perfections are but one absolute wonderfull being, from which as from one fountaine they all arise. And although with us truely distinguished, yet in Him are they but his owne most simple being; which may appeare by the ensuing reasons.

1. If all the excellencies of God, his goodnesse, wisdome, power, truth &c. be not essentially in the perfection of his own being: then must they be in him, either as accidents arising from his being, or els they must come to him from without by some other. But in him

E

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Exod. 31. 3.

there can be no accident (as shal appeare in the next chapter) neither yet can they come to Him from without. For so his being should not be good, powerfull, nor true of it selfe, nor he wise in Himselfe, but by the influence of another: So something should be given before him, greater and more excellent then hee, from whom these perfections should come unto Him. For nothing can be in defect, but by something which is in act or perfect being, which raised it from not being to that estate which it hath in possibilitie of further perfection. But it is granted at first, that nothing can bee of greater excellency than God. Therefore the dignities of God are essentially in the perfection of his owne being, and so are his absolute and essential Being.

2. Every thing whose goodnesse, power, wisdom, glory, &c. are not essentially one with the being thereof, must of necessity be in defect, and in possibility only, to become that which it is not. But the being of God cannot bee such. For so should not he be God eternally. So also his goodnesse, power, glory, &c. should not be infinite. But these things are impossible. Therefore his goodnesse, power, glory, &c. are essentially his very being; And Hee is essentially his owne goodnesse, glory, wisdom, power, &c. For the being is alwaies convertible with that whose being it is, as every man is a reasonable creature, every reasonable creature is a man, see, *log. cap. 8 n. 2.*

3. Whatsoever is simple and utterly uncompounded, must needs be pure and one in it selfe: neither can it be this, and that; one and another; for so the simplicities were taken away. But the being of God is simple and uncompounded as shall appeare by and by. Therefore in Him is nothing but his owne pure essence or being. So then his goodnesse, truth, wisdom, glory, &c. is no other thing than himselfe; nor he any other thing than his goodnesse, wisdom, or glory &c. Nor his goodnesse, any other thing in Him than his power &c. nor his truth, than his wisdom &c. nor any other dignity any other thing than another, to wit, in that one perfection of his most pure and absolute being, which comprises all these. Which pure being, because it is neither understandable, nor nameable by us, we speake of goodnesse, of power, &c. as of the effluences or prime acts thereof, in which it is one, and they one in it, with the concord of samenesse or unitie of being; but with respect of one toward another, they are this one, and that other, with the difference of concord, or concord of difference. For though we say truly, goodnesse, is God himselfe, and God is wholly goodnesse; yet not exclusively; For truth is God himselfe, and God is wholly truth; yet not excluding Almightynesse, eternity, &c. Therefore goodnesse, truth, eternity, &c. are different with the difference of concord, not of opposition. see *chap. 9. note (b)*

4. Whatsoever hath the infinity of being, must of necessity bee essentially and actually, whatsoever it is possible to be. But God hath the

the infinity of being, as was proved *cap. 3.* Therefore he must be. 1. of Necessitie, not by chance. 2. Essentially, not an accident, nor accidentally: for so he might both be, and not be. 3. Actually whatsoever He is: not with possibility of being that which He is not: for so there should be defect of being, which cannot stand with the infinitie of being. Therefore God is of necessity essentially, and actually goodnesse, eternity, power, wisdom, will, truth, glory, life, &c. and convertibly. And this is it (as farre as I know) which God saith of himselfe, *Exod. 3. 14. I am that I am, or I will be that which I will be.* Whereby we may know, first that whatsoever is in God, is essentially and actually himselfe, as is shewed. Secondly, that all the understanding or wisdom of the Creature, Angels, & Men, being all finite, cannot conceive what he is in Himselfe, being altogether infinite. This the *Chaldean* wisdom knew well enough, *επι εσο υβι υπαρχει.* Because the superessential being excels all words or signification, all thoughts, all the uttermost excessse of understanding, as the *Chaldran* oracle confessed *δυναμις μηδεν λογον χαρακτηροσ,* his name cannot bee contained in words: And therefore doth *Iacob, Gen. 32. 29.* and *Manoah, Jud. 13. 18.* enquiring herein receive an answerlesse answer, because it is a wonderfull secret, and beyond their knowledge. No not *Moses* himselfe, like to whom there arose no Prophet, whom *Iehova* knew face to face *Deut. 34. 10.* might see the face of his glory. *Exod. 33. 20.* onely the Mediator, because hee knew that name. *Psal. 21. 14. Job. 8. 55.* was exalted above every name that is named in this world, or in the world to come. *Eph. 1. 21.*

Seeing then that all the excellencies of God in their infinitie are his very being; it followes from hence as a corollary or consequence. First, that God is wholly or absolutely perfect in himselfe. Secondly, that he is but one.

The reasons of the first.

1. Where the whole power of being is infinitely, there no excellency can bee wanting but as it hath the infinitie of being, and thereby differs infinitely from not being; so all defect or want must needs be farre therefrom. But the whole power of being is in God infinitely, as hath beene proved. Therefore God in himselfe is wholly perfect.

2. Moreover seeing Hee is the first cause of all being, and tooke nothing from any other (as was shewed in the first reason) therefore it is necessary that Hee be perfect in Himselfe.

3. Whatsoever is actually all that it can be, must needs bee perfect in it selfe. But God is such (as was shewed in the fourth reason) Therefore God is pure perfection in himselfe, not having any thing of weakenesse, of want, of possibility to be; more excellent or perfect than he is.

The reasons of the second Consequence, That God is One.

1. An infinite being is that which holdeth all beings in it selfe, and is not it selfe comprehended of any other. By which it is apparent, that of infinites, there can bee but one, and consequently but one God. For if there should be mo Gods; every one infinite; then every one must hold in himselfe the being of the other, and so still there could be but one infinitie, and if they be not contained one of another, then they cannot be infinite, and so not God, who is already proved to be infinite; and therefore but one.

2. If there be severall indivisible almighties, or Gods of severall infinite power; then it must follow, that none of these powers are absolutely infinite, because each one hath not the infinite power of the other: and besides, that all these infinite powers are conjoynd with infinite weaknesse, because they must bee mutually subject to the infinite power one of another, or if they bee not subject each to others power, it will follow that none of their powers is infinite. And so none of these supposed Gods, to bee God indeed. Therefore there is one only God Almighty.

3. Whatsoever is superexcellent, must be such as cannot bee equalled by any other. For multitude abates the dignitie of one, as many kings of equall power in a commonwealth would make that state no kingdome. And if there be many Gods, one must be equal'd with another, and so none should bee superexcellent. But it is manifest in reason, and before proved, *Chap. 4 R. 3.* that God is super excellent in all his dignities. ^a Therefore God is one alone. This argument with many other inductions to the like purpose you may reade in *Athanasius* in his oration against the Gentiles.

4. One individeable and peculiar being cannot belong to more than one, as the being of *Thomas* cannot be the very same being which is of *Peter* or *Iohn*, but the being understood by this name (God) is one individeable and peculiar being, as was put in the beginning of *cap. 1.* Therefore it cannot belong to more than one.

5. If there be two Gods, or moe, it is necessarie that they bee distinguished by something added either to one or to both; which addition, if it be an accident, whether it be of inherence, or circumstance, will not make such difference, but that in essence they may be one: and if no accident can be in God (as shall by and by appeare) then this kinde of difference will bee none: but if the addition make an essentiall difference, then the being must be compounded: but such a being cannot be God, which must be independent and uncompounded.

6. Besides, seeing they must be in the highest degree of being, and that He unto whom wee confesse, is proved to be infinitely and essentially good, wise, powerfull, true, glorious, eternall, &c. it must needs bee, that whatsoever differs therefrom in the excessse of being

ing must be infinitely ill, foolish, weake, false, contemptible, of no continuance, and so none at al. see hereto *Plotini Ennead lib. 7. cap. 23.*

The truth of this the Holy Scripture confirmes *Deut. 4. 35. & 39. The Lord is God, and there is none but he alone. Deut. 6. 4. and Mar. 12. 29. Heare O Israel, The Lord our God is one Lord. Mal. 2. 10. Have we not all one Father? hath not one God made us? Mar. 12. 32. There is one God, and there is none but He. 1 Cor. 8. 4. There is none other God but one. Eph. 4. 6. There is one God and Father of all, which is above all, and through all, and in you all.*

Notes.

^a *To be more excellent or perfect than Hee. Corol. 1. R. 3. Tho. Aquinas lib. 1. Cap. 28. cont. Gent.* to this conclusion brings another reason, which is this. In every kinde or order of beings there is something most perfect, whereby every thing in that kinde is to be measured, because that the greater or lesse perfection of every thing is tryed, by how much it is nearer to that most perfect being, or further off: therefore in the order of being also, there must be one thing most perfect, which is God; who if hee were not most perfect, could not be the common measure of all things. For respect to the person I would faine have let this reason stand, but that it stands not with reason nor the truth: for it puts the Creator and the creature in one ranke or order of being, and the difference onely in degrees of perfection, and imperfection, which can no way bee admitted: for the being of God is absolute, and of it selfe; the being of the creature is onely of Him; His infinite, theirs finite: and how can that which is infinite, be a measure to that which is finite? what proportion is there betweene them? doth not the Creator which is infinite differ as much from that which is in the highest perfection of being created and finite, as from that which is in the lowest? doth not he as much exceed an Angell, or a man, as the least mote of dust on the earth? how then is that true which the Prophet hath, *Esay 40. 15. 17. All nations are unto him as nothing, yea lesse than nothing; and vanitie, as the dust in the balance,* which no man puffs away because it hath no weight. And that he should thinke this reason good, or the comparison tollerable, is so much the more to bee marvelled at; because that in the same booke, *Chap. 32.* he proves that nothing can bee affirmeable of God and the creature univocably, but onely analogically *Chap. 34.* And againe, in his questions on the first booke of the *Senten. dist. 8. q. 6. 7.* Though all created beings be brought into the orders and distributions of being, which wee call predicaments, either directly or collaterally: yet hee proves that God can no way bee brought into any predicament; and that because his being contains the excellencies of all beings, as the cause and sustainer of all. And if he cannot come into the predicament of substance, either as the most generall substance affirmeable of all, or as any thing contained thereunder, because his being is simple and without addition, or difference; much lesse can he be brought into any other predicament. And if wisdom be in God, as his very being, and substance; but in an Angell as a qualitie onely: What affinity or neerenesse can there be betweene a qualitie in one, and the substance of another? therefore the comparison of perfection and imperfection is in the creatures onely, and not with the Creator: for as the distance is endless from not being to being; and therefore the least atome could not bee brought out from not being into being but by an infinite power; so againe from

a finite being, how excellent soever in respect of other finites, the distance is as great to a being that is infinite. For as in a number actually infinite (if any such could be) five could not be contained oftner than ten, nor one than five; so the greatest perfection of a finite being, is as neere unto nothing, and as much exceeded by an infinite Being, as that which is accounted the meanest of Beings.

(b) § 1. Therefore God is one alone, Corol. 2. Re. 3.] If the Fathers and Historians of the Church, till toward foure hundred yeeres after Christ, recorded the Heresies of those times, as of the divers sects of Christians; I thinke they were too light of beleefe to settle their thoughts in things so foule, and filthie; So against Nature, if not impossible. But if not beleeving them, they thought themselves forced to proclaime them Hereticks that were laid to doe such deeds. Because the shamelesse lying Ethnicks put such things upon the Christians, by the malice of the Devill invented, onely to disgrace the glorious faith: it was a worse deede to brand the Christian name with such villanie, onely because the enemies of the faith were past all shame to lay such things to their charge. For in all heathenisme you shall not read of any deeds so foule, of any opinions so farre from reason: but if they whom they call hereticks were onely the censurers of all opinions in those times, themselves being Libertines or Atheists, and so among other their opinions broached what liked them best concerning Christianity; I see no reason why they should be called Hereticks more than *Celsus*, *Porphyris*, *Lucian*, and such professed adversaries, or any of the Philosophers that were before: for if hee onely can bee an Hereticke, who being baptised, doth stubbornly maintaine a false opinion contrarie to some article of our faith; How can the *Maniches* be counted Hereticks who were neither baptised, nor acknowledged one God, nor beleevd his Scriptures, but as another prophane writing so farre as they liked it, who worship't the Sunne, the Moon, and all their Idoles: and although they celebrated their assemblies in comming together as the Christians; yet can you account those mysteries of *Beelzebub* to be Christian, which were performed with such accursed uncleannesse; as I must forbear to write; which I could hardly have beene brought to beleve, if *S. Augustine* himselfe, who had been among them, and proves it by witness, had not recorded it *de Heres. Cap. 46*. The filthines of the *Gnosticks* was yet more abominable, if it be possible to be true which they write; will you account them Christians? The Philosopher *Plotinus*, no Christian *Ennead. 2. lib. 9.* intitled against the *Gnosticks* shewes the fallhood of their opinions concerning the creation of the world; and proves that in the government thereof their opinion was more wicked than that of *Epicurus*: and though *Simon* the Sorcerer was baptised, *Act. 8.* yet when his gall of bitterness had made him a professed enemy, and father of all those heresies that followed; will you count him a Christian? Therefore you may with the Apostle say of these, of *Cerinthus*, of *Carpocrates*, and of many of the rest; *They went out from us, but they were not of us*. But because I am busied in things of more importance than this (and yet the honour of the Christian name is no small matier) I will most brieflie recount the contrarie opinions, whether they be of the elder Philosophers, or the later Hereticks, as they have beene gathered, by the most ancient among the Fathers, *Irenaus*, *Epiphanius*, *S. Augustine* and others: I say, most briefly and onely for a taste, that you may love the truth the better, and adore that mercy which hath manifested it unto us. And therefore I will not tell you of *Varro* thousands of gods, nor trouble you needlesse with remembrance of those gods of the Heathen, which you may reade in the holy Scripture, and know better by Master *Sildens* just Commentarie *de Djs Syris*, if you understand Latin.

§ 2. Above forie disagreeing opinions among the Philosophers concerning the gods, are reckoned up, by *Cic. de natura Deorum. lib. 1.* of which some directly

directly gainsay this conclusion of the Vnitie of the Godhead: for although *Anaximander* confessed there was but one God, the God of all nature; yet he added, that there were divers Gods for divers peoples and countries. *Xenocrates* said there were eight gods, in the seven planets; and one that ruled over all the Starres. *Anaximander* held many gods, and so many gods, so many worlds; but said that these gods were brought forth in time, and after many ages dyed againe. *Alcmeon* seemed to acknowledge three gods, inasmuch as he gives divinitie to the Sunne, to the Moone, and to the soule of man. *Xenophanes* would have all that is infinite to be god, whether in being, or in working, as he held the understanding. *Democritus* would have all the Ideas or representations of things being, and that understanding whence they proceed, and mans understanding also to be gods. The inconstancie of the Philosophers in their owne opinions brought us in yet more gods. *Cleanthes* one while said the world was god, sometime the soule, whereby it was quickned, and governed; then againe the pure and uppermost ayre that compasseth the whole Globe of heaven and earth; sometime the Starres, otherwhile reason; as so the rest, as you may heare hereafter. And if the Philosophers, the guides were blind, it is no marvell though the blockish rout ran into all Idolatrie, as they are described *Wisd. Chap. 14*. But to suppose it reasonable to give honour to the memorie of the dead, who were founders of cities, or procurers of some great and publike good, because they (though dead) were thought to favour and maintaine their owne endeavours: or to be so unreasonable, as to thinke with the *Egyptians*, that there was something divine in all those things by which they received any kinde of good; and so to worship men, horses, birds, serpents, wolves, dogs, and cats. See *Juvenall. Sat. 15*. *Cic. de natura Deorum lib. 3.* yet what could so mad the old *Romans* not onely to allow all the hee gods, and the free gods of others; but to consecrate imaginations, as Victory, Concord, Peace; yea and among these their owne plagues and punishments, as the Ague, Mildew, and blasting, ill fortune, &c? *Cic. loc. cit.*

§ 3. But there was no opinion among all these more foolish than that which went out in the name of the Hereticks. *Cerdon* first of all *August. cont. advers. leg. & Proph. l. 2 c. 12.* said there were two gods; one good, whom they called *Oromazes*, and another stark naught, whom they named *Arcimanius*. This opinion his scholer *Marcion* upheld, but added a third whom he called the *Iust*. After that the *Gnosticks* recal'd the opinion of the two gods with many additions. The *Maniches* also followed this madnesse, and added their fiction, that the good God set upon the wicked god to have suppress him. but in that conflict the powers of darkenesse tooke many parts of the good god prisoners, and tyed them unto earthly matiers; for the ransoming of which, this good but verie weake god, takes great thought, but as these parts of his come to be eaten in the matiers wherein they are tyed, by their Catharists or Paritanes, they are parted from the impure matiers, and so restored to the God againe: Are these Hereticks? are these Christians? found you any thing like to this among the pure naturallists of the heathen? *Phil. Mornay de verit. Christ. Relig. Cap. 2.* draws this opinion of two gods by the autoritie of *Plutarch de Iside & Osiride*. First from *Zoroaster*, and so among the *Persians*; thence to the *Maniches*. It is true, that *Manes* their father was a *Persian*; but it is manifest that *Plutarch* was most grossly deceived, first in the circumstance of the time, wherein hee mistakes about some foure thousand two hundred yeeres, a great fault in an Historian: for if *Zoroaster* lived in the reigne of *Ninus*, as the best Records doe make him, See *Fra. Patr. in Zor.* about three hundred yeeres after the flood, it will not be above eight hundred ninetie, or nine hundred yeeres before the destruction of *Troy*, which is put about the yeare of the world two thousand eight hundred thortie; to that *Plutarch* who makes him to have lived five thousand

*Tertullian, who disputes against him in five books, hath it not, nor Irenaeus, and Augustine brings it doubtfully out of Epiphanius.

Παῖς Ἑβραίων ἐλάτρευε με θεοῦ μαρτυροῦν ἀνάγκη,
Τὴν δὲ δόξαν ἀπολλύουσι, ἣ ἀλλοθὶ εὐθεὶς ἐκείνου.

The Hebrew Childe mee bids, who o're the Gods doth reigne,
To leave this house; and to returne to Hell againe.

Now to the other part of this long historically argument, it is likewise plaine, that the true God hath not hitherto been unknown unto the world: for neither could it stand with His goodnesse, and mercy to suffer the most holy men to wander ever in error, and to spend their best thoughts and devotions on him that was no God, and thereby also to be unjust to himselfe, not onely refusing the honour due to him, but also excluding himselfe for ever out of that right which he hath in his creature: for who will now acknowledge any God hereafter besides him, in whom we have hitherto beleev'd, and acknowledged the most High? neither yet could it stand with his truth, to suffer the truth of his own being to be for ever concealed from man, that with all humilitie and desire hath hitherto sought it. If then neither any of the heathen gods were the true God, neither yet can it stand with the Goodnesse, Justice, or Truth of the true God, to denie to man that knowledge of himselfe, which man was capable of; nor to refuse that service which hee could doe Him: it must needs follow of necessitie, that the God which the Nation of the Jewes worshipped, which we acknowledge the Father of Christ, is the true God; and this his devillship was forced to acknowledge.

Μόνον Χαλδαῖαι ἐστὶν λατρεῖν ἡμᾶς Ἐβραῖοι
Ἄυτογενῆτον ἀγαθὸν σκαζόμενοι θεοῦ ἀγνοῖα.

Onely the Caldees, and Hebrewes, have learn'd true wisdomes lore;
Who selfe-begotten God and King in puritie adore.

Where you must understand that Abraham the Caldee and his sonne Isaac and Jacob are put in the first place, and after all they that hold the faith of Abraham, the honor of Hebrew race.

2. Either that God which the Jewes did serve, and wee by his owne instruction know to bee the Father of Christ, was the true God; or else that other supposed true God cannot bee free from the uttermost injustice that can bee done. But this last is impossible: therefore the former is true. The consequence is necessarie: for if God the Father of Christ bee not the true God; all the world hath hitherto been utterlie ignorant of the true God: and if that supposed god should either condemne all the world to hell for ignorance of himselfe, when hee had afforded no meanes to know him, it were the uttermost injustice that could bee done, and to save all indifferentlie, all being ignorant, as well them that cared not to know and serve him, as them that made it their whole life and search, and thought themselves borne for no other end, were as great injustice on the other side. Therefore that God which the Jewes knew and served, is the true God.

3. That God whose wisdom is infinite, must needs bee the onely true God. But the Nation of the Jewes worshipt that God of infinite wisdom; which appears in this, that hee alone declared from the beginning what should come to passe at the last, which no other God or Idole of the Heathens hath done; if they have, shew it: Let it appeare that they are able to doe either good, or ill. This argument might not be passed over, because it is the reason which God himselfe useth to justify himselfe. Esay Chap. 41. verse

vers. 21. 23. 26. 27. And could that God of Basilides and Cerdon be content to be thus dared to his face, to yeeld his honour to another, if he had either might, courage, or justice? This fortish opinion was not worth halfe this paines and time; neither have I vouchsafed it to Basilides: but that wee of the Gentiles, which were once farre off and served those Idoles, may know, and bee thankful that we are now by Christ drawne neere unto God; that is rich in mercy to all them that call upon Him. For is God the God of the Jewes onely, and not of the Gentiles? yes verely, even of the Gentiles also Rom. 3. 29. And he is that one God, and there is none other, there is no other God beside him. Reade Esay 45. and especially verses 5. 18. 20. 21. & 22. And if you require further prooffe hereof by authoritie of holy Scripture, reade that elegant treatise of S. Origen to this purpose in lib. 2. Cap. 4. and the answer to the contrary objections you shall finde in Irenaeus lib. 4. and Epiphanius bar. 23.

CHAP. IX.

Sect 1. That God is neither matier. 2. Forme.
3. Compound. 4. Bodily. 5. Nor subject to
any accident. 6. And that His being
is most simple and pure.



We have hitherto dwelt on the consideration of the divine being and according to the weakenesse of mans understanding have assayed to shew what He is. Now as well for further clearing of the premises, as for the avoyding of some left-handed opinions concerning Him, it is likewise fit that we consider what hee is not; And because the author of that booke which by him is stiled Soiga, (by which forsooth in his deepe Cabala you must understand that is (holy) and by Jude, deus, and such deepe mysteries) doth most falslie affirme pag. 12. that God is the matier of all things that have existence, or a peculiar being; it may appeare unto you for these reasons following.

Section. 1.

That God is not Matier.

1. NO matier is eternall. But God is eternall: therefore God is not matier. The rule or proposition is thus proved. Whatsoever is moved by any kinde of motion cannot be eternall: because it supposes another being whereby it is moved, either from the

the pure possibilitie of not being into being, as the first matier of all things; or in being, from one state of being into another. But all matier is one of these: therefore no matier is, or can be eternall; and therefore not God. And if no matier can be God, then God cannot be matier. See log. Cap. 13. B. rule 1.

2. All matier is in possibilitie to become this or that; that is, to change from one forme to another, as the moisture of the earth by the vertue of the root turnes to grasse, thence by the vertue of the stomacke of the oxe, becomes blood, then flesh; which in the stomacke of the man being digested againe, becomes his blood, then flesh, and so returnes to earth againe, and is capable of as many formes or shapes as it was before. But God is actually whatsoever he is, and without possibilitie of change to become this or that. Therefore God is not matier.

3. No matier is a beginning of naturall action, but of sufferance onely. But God is the beginning of all naturall actions. Therefore God is not matier, you may bring hither divers of the reasons following in 2. 3. 4.

Section. 2.

That God is not the forme of other things being.

1. Every naturall compound is a third thing arising from the matier and the forme, in which^b the parts that were before understood separate, had power to be joynd, and to become that which they were not before. But God can neither be a part of another, nor be joynd with another, nor be in possibilitie to another, nor yet become that which he was not before. Therefore He is neither matier nor forme.

2. No forme is totally and onely for the being of it selfe, ^c but is destinate unto another totall, as a thing more excellent than it selfe. But God is wholly his owne being onely, not for another; for all things are for him: neither can any thing be more excellent than He. Therefore ^d God is not the forme of any other being.

3. No forme of any thing begun can be eternall. But God is eternall: therefore God is not the forme of any thing begun. And so you may conclude likewise of matier.

4. The matier and forme are the essentiall being of all bodilie things, and being is affirmable of that, whose being it is. If God then were the being of other things, it were as truly said, This man is God, as this man is a living creature indued with reason; but this is most false, and would justifie the Idolatrie of all the heathen, yea even of the *Egyptians*. Therefore God is neither matier nor forme. And if God be neither matier nor forme, it must needs follow.

3. That

3. Section.

3. That God is no Compound.

1. **F**Or in every compound the parts being actually ioyned must needs be such as were possible to be ioyned together, so that there must be therein both actor perfection, in respect of the totall wherein the parts are actually ioyned, and possibilitie or imperfection in regard of the parts that may be both ioyned, and consequently disioyned againe: so that the totall in possibility nor to be, as it was not before the parts were ioyned together. But nothing of all this is possible to bee in God; neither parts, nor imperfection; nor possibilitie to be, and not to be. Therefore God is no Compound.

2. Every Compound is a second thing in Nature, whose being followes upon the uniting of the parts compounded. But God is the prime or first being, as was shewed. Therefore no compound.

3. Every compound supposeth necessarily a cause efficient which brought the parts together; which cause efficient must needs be before the effect or compound. But nothing of this belongs to God. Therefore He is no compound.

Every compound is liable to division, and so to destruction. But this is against the eternity of God; and therefore God is no compound or made of divers things. And if no compound, then necessarily it follows.

Section. 4.

4. That God is not a Body.

1. **F**Or every body whether it be Physicall, or Mathematicall hath parts divideable into parts. It is also finite, and may be measured. But nothing of all this belongs to God, one infinite being. Therefore God is not a Body.

3. No bodily being can bee the first of Beings, and the cause of all other: For if it be a body onely, it cannot possibly move it selfe: And if it bee a bodie enlived and quickned by another, then it cannot bee the first of beings, because it is compounded. But God is the first, and cause of all beings, as hath beene proved. Therefore no Body.

3. No bodily being is abundantly sufficient for it selfe. For if it bee a whole and entire body, it needs the parts, without which it could not be whole; and if it bee a part, it needs the other parts as helpers, and the whole as the sustayner; And yet the outward being or causer which brought altogether. But God is abundantly sufficient for himselfe; of whom alone all other things have their sufficiencie. Therefore God is no body. And if God in himselfe be abundantly

abundantly sufficient for himselfe, it followes necessarily, that hee needs not any thing from without, And therefore.

Section. 5.

5. That no Accident can bee in God.

1. **F**OR every Accident, whether it bee of Inherence, or circumstance, comes to the subject beside the being thereof. The accidents of circumstance come to the subject, for the better being thereof; as to bee clothed, to have a wife, &c. But all these come from without; And as they are needlesse to him that hath all sufficiency in Himselfe so are they impossible to belong unto God. The accidents of inherence proceede either from the matier, forme, or composition of the subject. In God is neither matier, forme or composition, as hath bin proved, & Therefore in God is no accident.

2. Nothing can be in any thing most excellently and perfectly but only the being thereof. Whatsoever is in God is in Him most excellently and perfectly. Therefore whatsoever is in God is only his being; And then no accident.

3. If no addition can be unto God, to make him any thing other than He is; then can no accident be in him: which ever makes the subject somewhat that it was not before. But no addition, taking away, or change can come to Him, who is eternally, infinitely, and actually whatsoever Hee may bee. Therefore no accident can bee in God.

4. Every Accident is neere unto not being, as having no being but in that subject wherein it is. But the being of God is infinitely distant from not being. And therefore God is no way subject to Accidents.

5. If any thing can come to God as an Accident, it must come to Him, either from Himselfe, or from another. Not from himselfe, as having neither matier, forme, composition, or bodily being, from which all accidents doe proceed. Neither can it suffer any thing from another; for all such accidents as proceed from without, proceed from the possibilitie, or weaknesse of the subject unable to resist, as heat is in water. But his being is infinitely perfect and such as cannot suffer: For so should he cease to be happy, and to be God; and therefore nothing can be in him but essentially.

6. And moreover seeing Hee is the first of all beings, and the onely thing being of himselfe eternally; it is impossible that hee should either suffer violence, or have any thing added to him by another, or be moved by another, seeing he is the first cause & mover of all things. If then no accident can be in God, neither from himselfe, nor yet from without; it is manifest that in him can be no accident at all. And seeing nothing of all these things before spoken, matier,

matter, forme, composition, body or accident can bee in God; it followes necessarily.

Section. 6.

6. That the Being of God is most simple and pure.

1. **W**Hich is further manifest by this. That He is the first of beings, and so must needs be simple. And againe, that which is simple, must needs bee the first. For that which is not the first of all beings, must needs have dependance on another, and so two things must be therein. First somewhat from the cause whereby it is; Secondly somewhat peculiar to it selfe, whereby it differs from the cause. But God is the first of all Beings, because he is eternall and one, as was proved, cap. 2. & 8. ^b Therefore his being is most simple and pure.

2. If nothing can be in God, but only his owne essence or being, then purity it selfe, or simplicity must needs bee his being: which being, because it is proved to be infinite, it necessarily followes that his purity is also infinite, beyond which no purity or simplicitie can be greater.

3. Whatsoever is infinite and no way limited must needs bee most simple or uncompounded and onely one. The being of God is infinite; Therefore most simple and pure.

4. God is no compound, as was proved, therefore his being is most simple.

And because all our knowledge which wee have of all things being, is only by the helpe of our senses, taking them either directly or farther of by comparison, by composition, or by negation; whereby we judge of the properties or accidents which we finde in the things; and not by the understanding of the most inward and true being thereof; no not of our owne very soules, whereby we live, or that whereby wee are most guided, our verie imagination; we must confesse that this highest and first being of all, being so utterly without all our senses, must needs be as farre beyond all our words, and all our understanding; and must ever assure our selves that that cannot bee that infinite God, which can come into our most finite understanding; Neither that wee can assigne any name which may equall his being, see *Cusan. de Deo abscondito*. And that we may end as we did begin, let us returne by the waies wee came, and we shall finde that all these names and beings, which wee have given unto God, yea even all together cannot equall him. For if we call him the beginning of all things, wee make him not an absolute Being, but speake with relation to that which is began. If wee say he is infinite, eternitie, power, wisdom, and the rest of those dignities which we have viewed, they are but so many particular essentiall attributes to one most perfect being: yet when wee have said

Most

Most perfect Being, we have not said right. For He by his Infinity and Almightynes is utterlie beyond both being & not being, for he hath power over not being to make it to be, & over being to make it not to be: Neither can not being be even verie nothing, but by him that commanded it to be nothing. Such therefore is He, Infinite beyond both being, and not being. If we say he is most perfect only, we cannot understand his perfection to be any thing else than the union of his essentiall attributes. If by unity though most simple and absolute without respect to number or magnitude, we say he is One; yet wee cannot truly say so, but by his truth. And although that which is first must needs bee one, and nothing can be more simple than unity; yet seeing we cannot thinke but that he which is the first of beings, must needs bee the best of beings, wee are enforced to returne from the Centre of his unitie into that infinite circle of his goodnesse, his power, his glory, his wisdom, his truth. Therefore whether in the innermost center, and first consideration of that most one and absolute simplicity, *αὐτὸς ὁ θεὸς ἀπρόσκλητος*. as the Philosopher *Plotinus* *Ennead. 6. l. 8. cap. 11.* saith we ought in silence to adore as the Psalmist speaks *הלהללה לך יהוה* silence is praise to thee, *Psal. 65. 2.* or whether in the circumference, wee dwell in the consideration of those tytles which He for our understanding hath bin pleased to fit unto himselfe; because we would as the *Areopagite* speaks *lib. de Div. nom. cap. 13.* understand and speake something of that unspeakeable excellencie, let us ever endeavour a further knowledge of him; because wee know that the least knowledge that wee have of the most excellent being is more worth than the knowledge of all things beside. And although the endeavour be high and hard, yet have wee so much the more encouragement by the helps or meanes of our knowledge; and so much the greater hopes in respect of the reward. The meanes common to every man are in sum either discursive; or experimentall. The discursive are two, and in our power; two are experimentall and above it, but yet not hopelesse if wee endeavour. The first of these discursive wayes whereby wee endeavour to come to the knowledge of God, is by denying unto Him all those things which are common; and every where meeting our senses; such are all things, that have matier, outward shape, composition, that are bodily; subject to motion, place, time, and other accidents. And hitherto you must bring all those things which are spoken in the holy Scripture by way of Example and for our understanding onely, as when God is said to have hands, feet, eyes, jealousy, anger, and such like, wherein wee must forsake that which is outward and sensible, and inward in our selves, because these tytles are only to lift up our understanding by sensible and well known things to those that are truly and essentiall in him; as by his hand, is meant his power; by his feet, his continuall presence in every place; by his eyes, his wisdom; by his jealousy and anger, his justice against Sinners, &c. And thus by the helpe of our senses in things that are,

and

and in things that are not, our understanding is furthered in the knowledge of God; and that especially if in both these wayes of discourse, that is, denying things that agree not to God, and affirming those honourable dignities that are due unto him, we use the rule and guidance of the holy Scripture, and the strength of our best understanding, to approve those things that are excellent, and to reprove that which stands not with his truth, as I have already shewed in both kinds, as well as I can.

The first of those wayes that are experimentall in the knowledge of God are those inbred thoughts, and apprehensions of Him, whereby every man, will he, nill he, confesses in his heart that there is something greater than himselfe, whereof hee stands in awe and dread; which hee cannot chuse but acknowledge an avenger of all wickednesse and sinne. And this the witness of God in every man, his conscience within accusing or excusing him, in the judgement of his own heart. This *Plotinus* often, & *Iamblichus De myst. cap. 1.* call the touch of the deity, and affirme truly that it is more powerfull over the minde than that discursive knowledge of which I spake before. But because this knowledge is ever with affrighting, and addressed onely as the two former, to the last: it becomes every man that would know God truly, as hee may bee knowne for his owne comfort, to cleanse his owne heart with all his diligence, in prayer, in meditation, in reading of the holy Scripture, in denying of himselfe in all his ungodlie and sinnefull lusts; that he may become a holy and a meet Temple for God to dwell in. And so hee may assure himselfe that God will give him experience of himselfe; as hee hath promised, *Iob. 14. 23.* *That hee will come and wake his abode with him.* This is that wise merchant who for this pretious pearle sels all that hee hath, to buy it. This is hee that eates of the hidden Manna, *Iob. 6. 50. 51. Rev. 2. 17.* that receives that white stone, and a new name written, which none knowes saving hee that receiveth it: This is hee that in the face of Iesus Christ, as in a mirror, beholds the glory of the Lord, so that hee is changed into the same Image from Glory to Glory, as by the spirit of the Lord.

Notes.

(*) *God is not matier* *Anaximenes* said the aire was God; that he was therefore unmeasurable, but had a beginning, & was alwayes in motion. *Diagoras* of *Apollonia* (for he of *Adelos* was the Atheist) consented unto him as concerning the matier. The opinion of *Cleanthes* I told you before, which one while held God to bee matier in this sensible world, in the oppermost ayre and in the Starres. *Parmenides* imagined a mighty wide circle which encompassed the world like a Crowne or garland (therefore called by him *Stephane*) to be God. *Xenophon*, and with him *Plato* where hee speaks in jest, saith the world was God, which we

call Mammon, and yeelds there were moe such, but where he speakes in earnest, (as in his Epistles) hee speakes of one God the Author of all things, as we doe. Aristotle could not tell how to gaine-say his master with his owne credit, and so followed his judgement. Heracles of Pontus somewhiles said the Starres were Gods, then heaven, and earth. So Theophrastus, and sometime Zeno was for the Starres. Chrysippus that was accounted most subtile amongst the schollers of Zeno, was most wavering in his opinions; sometime he thought the world was God: sometime the uttermost or burning aire: then water: now earth; after this ayre below; and by and by the Sunne, and the Moone; and the Starres, at last all together was but one God, yet men canonized for their vertues most needs bee Gods apart; and then much more the vertues for which they were immortall. And thus they that would seeme wise, while they cared to know more than the truth of God, became idle in their imaginations, and there foolish heart was full of darkenesse.

The parts which were before separate. 2. 1. (b) All parts are understood apart, as things differing. And therefore although divers formes are brought out of the power of the matier, or propagate with the matier; yet that affords no objection to weaken this argument.

But is destinate unto another totall. 2. 2. (c) If you looke on the question, you shall finde it onely to be about such formes as these. For it is not said that God is utterly no forme. For forme is the most simple or pure being which wee can conceive; but he is none of those formes, which are allyed to matier. The Angels are accounted formes, but separate. But I runne not with that opinion. The Ideas are conceived to bee formes altogether separate, not destinate unto matier, much lesse is that most simple forme of formes, the originall of all formes.

God is not the forme of any other being. 2. 2. (d) The opinion of Democritus is contrary to this conclusion, in that he makes mans soule to be God. Straton thought that God was only a certaine divine power in Nature: so said Chrysippus otherwise; and so Cleanthes, where hee affirmed that God was the life of the world. His opinion that reason was God, was an error, against this conclusion also, if by reason hee meant that reasonable soule, the forme of mans body. Heraclides supposed God to change his shape at his pleasure. Zeno said that reason in every thing was God, or that he was that living law, that gave life to every thing. Wavering Chrysippus sometime held the life of the world to be God, somewhile he cal'd him desinitic.

Therefore God is no compound. 3. 1. (e) Among the matiers reckoned up before [note a.] some you see are compounded, and they belong properly to this place, as earth, water, and our ayre below, of which none are simple elements, but mixt one with another for generation sake, and fitted to the inhabitants that dwell therein; of which none could live in elements that are pure being themselves compounded.

Therefore God is not a body. 4. 1. (f) The schoole of Epicurus taught that God was in shape like a man; and that he was also bodily. For they thought that if hee were without a body (as Plato taught) he could neither have sense nor wisdom, and so could no way be partaker of any pleasure, or happines. But concerning the pleasure which God enjoyes, Plato teaches, Epist. ad Dionys. that it is not inward or bodily things; which hinder the happinesse of the minde. The weaknes of Epicurus argument is shewed by Cotta a follower of Plato, Cic. de Nat. D. 1. 1. & the opinion it selfe confuted by the arguments here brought, especially against the Audean hereticks, that were called Anthropomorphites, who upheld the opinion of the Epicurean Philosophers, because the holy Scripture, teaching men by their senses, speakes of Gods powerfull right hand, and treading down his enemies, that hee was sorry in heart, and specially where it is said, Gen. 1.

Let

Let us make man in our owne likenesse: They here understood the likenesse of the body, not of the minde; in holinesse and knowledg, which we have lost, must endeavour our selves to recover, as we are exhorted, Eph. 4. 24. Put on the new man which is created according to God, in righteousnesse and holinesse of the truth, and againe, Put on the new man which is renewed (in you) unto knowledg, according to the Image of Him that created him.

Therefore in God is no accident, 5. 1. (g) Zeno (g) sometime affirmed that the yeare and the seasons thereof, the spring, the harvest, the moneths also were God. Chrysippus said, the truth of things was God. And if you account truth an accident, you may referre his opinion hither. You have now heard the difference of opinions among the Philosophers; But how much wiser was Simonides that learned Poet, who being demanded by Hiero king of Siracuse, what God was; He desired a day to thinke of his answer; being the next day asked againe, he desired two dayes: And thus being often asked, still doubled his time. Being demaunded the reason, he answered, that the longer he thought thereon, the more hard and darke the thing seemed unto him. What thanks therefore can we give unto God who by his holy word hath so fully revealed himselfe unto us, that the holy Angels themselves with wonder desire to pry into those mysteries, which hee hath made manifest unto his Church by Christ, 1 Pet. 1. 12.

1. Therefore his being is most simple. 6. 1. (h) Against this conclusion, a doubt or two may be raised. 1. being without addition, is affirmable of every thing. But the being of God is not so. For wee say the body, or soule of a Man, or an Angell is being, yet not God. Therefore the being of God is not a being without Addition. And if addition bee made to the being of God, whereby it may be distinguished from other beings, it will seeme not to be a simple, but a compound being. I answer, that the proposition being without addition, is affirmable of every thing, is true of that common predicate or transcendent being onely of which I speake, Introd. logic. sect. 3. n. 2 & 3. But the being of God is that one proper and pure being which belongs to him alone, and receives no addition, nor is affirmable of any other thing beside himselfe. Secondly, I answer, that the conclusion of this syllogisme, the being of God is not without addition, being granted, takes not away the former conclusion, that his being is simple and pure; Neither is the consequence rightly gathered thereon: that if Addition be made, it is not then a simple being. For these additions bring in no such beings, as to make the being of God either compound, or mixt, but onely distinguishable from other beings. For to say the being of God is one, is pure, is simple, is incommunicable, are here onely negation differences, as one, therefore it cannot belong to any beside himselfe; Pure, that is, not mixt. Simple, that is, not compounded. Incommunicable, whereof none can be partaker beside himselfe. Nay, those very positive additions of Goodnesse, eternitie, infinity, power, wisdom, &c. are not additions of new beings, but onely essentiall conditions of the same most simple being distinguished by us in our understanding. For, because our understanding receives nothing but by the senses from the creatures; Therefore when it findes these severall perfections in the creature, and acknowledges that no perfection can be in the effect, which is not more eminently and excellently in the cause thereof; it is compelled, as it received these perfections in the creature with differences, so also to referre them unto the Creator. So this difference or plurality of attributes in God, growes, first in regard of the weaknesse of our understanding; and secondly by that superexcellency of the divine nature, whereby the understanding is so farre exceeded. Therefore although our understanding bee no way able to compare all these severall perfections of goodnesse, power, wisdom, &c. together; and then to conceive them as one, but onely in one: yet our undertakings, how ever wandering, or unable to conceive them as one infinite being, can

no way make any difference or othernesse in them, or put any thing to the purity and simplicity thereof; but must acknowledge the more pure the being is, the more powerfull; and therefore by one only action of that simplicity, and one manner of working, doth it bring forth most different and manifold effects, both of the object, and in the object or matier whereon it workes.

2. Secondly it may be objected, that the simplicity is more where there is no distinction, than where there is. But in the Godhead there is distinction of persons. Therefore it may seeme his being is not most simple. I answer, That the distinction is not made in the nature or being of the Godhead, which thing only takes away simplicity; but only in the reall relations, in which the being is still one and the same in all. And although the relations be truly and really distinct: yet that reall distinction, or distinct realitie is but only relative, and not bringing in any other being than is in the Godhead, understood without these relations, but only imports the order or manner of being.

3. Thirdly, it may be objected, that every thing that is, must participate of being that it may be, and of some other thing, that it may be something, or a being in it selfe, distinct from other beings. So God by his being is; and by his greatnesse, and power, He is infinite, and almighty. Therefore it may seeme, his being is not simple. I say the proposition is true onely in things that are by participation. But God is absolutely of himselfe, not by participation; and that absolute and simple being of His, is of it selfe essentially infinite, and almighty, and not by participation, as was shewed, *chap. 8. ante.* in the answer, to the first objection.

CHAP. X.

That God is altogether as infinite in working, as he is in Being.



Most necessary truth, and needing sufficient prooffe, not onely for the clearing of that which hath beene spoken; but especially for laying the sure ground-work of that which is to follow concerning the Trinity. Therefore lend me the care of your understanding that we may goe together, in a matter of such weight; And although the word *work* in our common English, in which I desire to speake, is growne to meane almost onely bodily toyle; yet you know there is the working of the minde also, and according to the things spoken of, you are bound either in your wit, or honesty, ever to be as gentle as you can in the meaning of words, and to take them according to their greatest fitnessse. But first (you will say) it ought to appeare that God doth worke. For as *Epicurus* thought, He neither troubles himselfe with any care or businesse of his owne; neither yet is troublous to any other; or mindes what they doe, or say. For if so: then (as he supposed) He cannot in any wise be happy, that hath so many things to thinke of. But against this thicke-skin lazy opinion of *Epicurus* it shall appeare, that this working or Action

Action of God is his endlesse glory. But you must understand that this worke whereof I speake, is not meant of that, whereby the dignities of God are manifested without in the creature; but of that which is in himselfe alone. And that he doth worke is most plaine.

1. For as an infinite action cannot be without an infinite power, so an infinite resting cannot bee but either with an infinite unability, or want of skill, or infinite unwillingnesse to worke; but an infinite unability cannot stand with an infinite power, nor want of skill with infinite wisdom, nor unwillingnesse with infinite will. And it was proved before, that the power, wisdom, and will of God are infinite; therefore he worketh also infinitely: but if the resting be not infinite, but supposed to be slacknesse onlie, or by turnes, because of wearinesse; that cannot stand with an infinite power, nor with the simplicitie of the divine being: for wearinesse cannot befall but to such a being onely as hath heaviness of parts: but in God is neither heaviness nor parts. And so He workes, and that infinitely.

2. God is infinite, and so evermore as great as he may be, and that not in being only, but also in working: for otherwise greatnesse and lesnesse should be in him. And because nothing can be in him, beside His very being: if the infinitie of greatnesse were in his being, and a lesnesse in his working, greatnesse and lesnesse should bee his very being; so finite and infinite, perfection and want, good and ill, should be convertible in him: but these things are impossible. Therefore God doth either worke infinitely, or else he cannot worke at all; but so should he not be worthy to be God, so should not his power be infinite: and if his power be infinite, and yet he cannot worke at all, then should his power bee altogether in vaine. But all these things are impossible, therefore God doth worke, and that infinitely.

3. The wisdom of God is infinite, as was proved, and by the infinitie of his wisdom hee doth understand the infinitie of his owne being; but that cannot be but by an infinite action of understanding: therefore the working of Gods wisdom is infinite. And as these reasons against *Epicurus*, that God doth worke and that infinitely; so also these that follow prove the question fullie: for if the being of God be one, and that most simple, and that nothing can be in him but essentially, as was proved *Chap. 9. p. 5. & 6.* if hee worke as is shewed, then his working or action must be his very being; which because it is proved to be infinite, it must follow, that his action is also infinite.

4. The working of infinite goodness, wisdom, power, life, truth, &c. in eternitie is the most desirable thing that may be, and wherein the greatest glorie can consist; which action of God, if by his will He would not; then must he will a ceasing of the action of goodness, wisdom, power, &c. and that in eternitie. So should these dignities be infinite in vaine, so his will were not answerable

swerable to the rest of his dignities, so should hee not will the infinitie of his owne glorie, nor being. But all these things are impossible: therefore the working of his dignities are answerable to their being; and therefore infinite.

5. The power of God is infinite, as was proved; by which infinitie of power, all the other dignities of God, may both be and worke infinitely. And if the goodnesse and other dignities of God did not worke infinitely when by his power they might; there should be an inequality or want in his goodnesse, which should not be answerable to his power; and the deprivation of the working of an infinite goodnesse, would enforce an infinite ill, so God should cease to be infinitely good. But all these things are impossible. Therefore the action of Gods goodnesse, is of necessitie infinite.

6. The power of God is such, as that hee is thereby enabled to worke, and if by his infinity, he were not able to worke infinitely; then his infinitie should be of lesse force to withstand littleness and not being; than his power is to withstand weakenesse: so defect and want should be in his infinitie, which of all his other dignities is set most against it, and so his power should be infinite onely in the possibilitie of working, but finite in the action. But these things are impossible: therefore the power of God is as infinite in the working as it is in the being.

7. If the working of God were not infinite, he could not know it to be infinite, but finite onely and in defect: but * God cannot know any defect in himselfe, in whom no defect is possible to be; Therefore his working is infinite.

8. If infinite working and being be not all one in God, then there must of necessitie be in him, either a multiplicitie of being, or of accidents, or of being and accidents. But all these things have been shewed to be impossible: chap 8. & 9. therefore infinite being and working are in God all one. So then his working is infinite.

9. An infinite glory cannot be without the conditions of infinitie, and eternitie, nor yet without the being of goodnesse: but neither can it be said to have the being of goodnesse, if it spread not it selfe in the action of goodnesse; neither yet of infinitie and eternall goodnesse, if it worke not infinitely and eternally: but the glory of God is infinite, with all the conditions of infinitie, eternitie and goodnesse. Therefore it workes infinitely and eternally, according to the being of infinite and eternall goodnesse.

10. The truth of God was proved to be infinite and one: but if in the divine dignities there be a greatesse in being and a lesnesse in working; the truth in God must likewise be divers and not one, so neither simple nor infinite. But this is impossible: therefore the working of his dignities is infinite as his being.

11. The infinitie of God is such, that * no abatement, want or lesnesse may be understood or found therein: but littleness or abatement

abatement might be found therein, if it were not as great in the action thereof, as in the being: for every abatement or want, whether it be of the being, or of the working, in goodnesse, power, wisdom, &c. is not onely a lessening, but even an utter taking away of the infinitie thereof. So that to denie the infinite working of God, is to denie his infinitie, and so his being.

12. If all the dignities of God be infinite both in being and working, it will follow that their equalitie and concord one with another, is also infinite; so that they be essentially one God, and the same convertibly one with another, the respects onely different as hath been shewed Chap. 9. note (h) ob. 1. But if these dignities be not infinite in working, as they are in being, the disagreement will be infinite: because betweene no working or a finite working, and a being every way infinite, there is an infinite distance; and to put this distance in God, whose being is most simple and one, would be utterlie impossible: therefore God is altogether infinite in being and working. If further prooffe seeme yet needfull, you may take hereto an indacement or two.

13. The understanding of man is the image of God in him, and as the understanding will not rest: so is it much more meet to thinke of an endlessse wisdom. Nay the very fantasie or thought though bodily, though tyed to the five outward wits alone, yet will it not rest: and when it cannot worke upon the reason, as in sleepe (because reason will see that the fantasie was not deceived in the outward senses) then will it presse upon the remembrance, as it appeares in dreames.

14. If Hee which is cause of all working should cease to worke, then all things at once should cease also both to worke and to be, because * the first mover ceasing to move, all the ensuing motion must be at a stand. And if his power and the working thereof upon the creature did cease; as the creature by his power was raised from nothing, so would it returne to nothing, if by the same it were not continually upheld. Therefore God doth worke continually, and as the worker is infinite, * so is his working infinitely.

Notes.

(a) God cannot know any defect in himselfe. R. 6.] See the reason of this speech Chap. 6. note. (b) n. 2. & 3.

(b) No abatement may be understood therein. R. 10.] You have need to know that this reason, and the like which wee make from our owne understanding, hath a most sure foundation and ground in the truth of God: for therefore is the light of reason and understanding in man, as a glasse or image of the divine wisdom created by him in us Iohn 1. 4. Ephes. 4. 24. that we thereby might be led unto the knowledge of Him, and so unto that happinesse for which wee are created: therefore the understanding doth evermore apply it selfe unto the truth, and makes the will to joy therein, and to hate that which is false, and impossible.

impossible. For reason in man being the image of *Christ* the second *Adam*, is set in the *Paradise* of God, free to eate of every tree therein, that is, to consider the whole creature, which yeelds unto reason infinite truths as fruit whereon to feed, to the praise of him that hath created it: but if shee that is given to him for his help, that is, the imagination his *Hevab* the mother of all living (for by the imagination alone the formes of all things live and are lively presented to reason) if shee (I say) deale treacherously with him, and without him entertaine speech with the craftie Serpent: then is he by her easily perswaded to taste of the forbidden fruit; to follow her foolish and wicked suggestions, and to let into his understanding fallhood and errors, which cannot stand with the light of the truth, but are onely according to the traditions of Arts, fallie so called, and the authorities of men misled by opinions. Concerning authorities See *Postell. de Nat. Med. pag. 16. 17. and log. Cap. 23. n. 8. and note (a)*

(c) *The first Mover ceasing to move. R. 14.* Though this reason shew the truth of the conclusion *a posteriori*, yet is not this argument proper to this place, because the question here is onely about the inward actions of God in himselfe, not that which is outward upon the creature, of which you shall hereafter understand more at large in the 13. Chapter.

(d) *So is his working infinitely. ib.* Seeing it is firmly agreed unto, both by Divines and Philosophers, that God is altogether unmoveable, not onely by those kindes of motion properly so called, See *Log. introduct. sect. 4. Append. n. 1.* but also improper and metaphoricall; as change of the will, anger, desire, or other passions; it may seeme that this conclusion of Gods infinite action or working is enforced utterly against the truth: because it seemes that no working can be without motion. I answer, that motion and operation or working are very different; these are like to motions, but neither are motions, nor yet with motions: for to seele, to see, to understand, to will, or any other action immanent or dwelling in the worker, are actions, operations or workings of the senses, the understanding and will: but yet no motions, but most improperly, and onely in likenesse: for all working, action, or operation, is of a thing that is in perfection; but motion properly so called, is alwayes with imperfection, and leaves the thing wherein the motion is, in possibilitie onely to a further perfection. And yet the very moving from place to place may be an example of this working, which I have proved in God to be infinite. For if you set a ruler upon a pin, and turne it with violence upon that centre, you shall perceive no part of the surface over which it is turned, which you shall not see covered every where with the ruler, and the swifter it is carried about, the better and more closely doth it cover it: so that if you suppose that motion to be infinite in swiftnesse, with continuance for a certaine time, then every part of the ruler in the continuall succession of that time, must of necessity be every where upon the under surface, according to the length of that time, which the ruler doth make from the navell point to the hemme or circumference. So that you cannot more rightly call it motion than rest, when every part of the ruler is continually upon every part of the surface under it. And even so this working which I have proved to be in the Godhead, because it is infinite, may most truly according to this example be called rest; because his owne action in himselfe is that wherein above all other he can take most glorie and delight; as being in the perfection of goodnesse, power, wisdom, truth and glorie, &c: And thus according to the measure of our weake understanding, having considered what God is in his being, it followes that we enquire also, what Hee is according to the manner of his being.

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The Father Almighty.

CHAP. XI.

That there is a Trinitie of Persons in the Unitie of the Deitie.

Section. I.



That the wisdom of God manifested in this lower creature, and all the possibilities that are therein, shall at last bee made knowne to man, for whose sake and use they were created, I have elsewhere sufficiently proved. But as yet how farre wee are from thence, every man doth sufficiently know. For is there any Dyer so overweening in his craft of dying, as that he dare take upon him to know all the possibilities that are in the mixing and setting of colours? nay in the service of that great god of our pampered gurmardizers, I mean the belly, is there any Cooke, that will take upon him to bee able to make all those very things which are daylie sought out to please the taste? if then in those things wherein our senses are most delighted, wherein we studie with greedines how to please our selves, we must confesse our dulnesse; how much more heavie must we needs be in that whereof neither our senses, nor our reason, nor the highest and best part of our understanding, all Nature helping us herein, can give us any knowledge? Who knowes the thoughts of a man, but the spirit of a man that is within him? how much more then is it impossible to know the mysteries of God, but by that relation which hee hath made unto us of himselfe? Therefore the knowledge of that mysterie of the holy Trinitie in the Unitie of the Godhead, is that superexcellencie of knowledge, which we have by the holy Scripture onely; which truth we are so much the more carefull to know, and constantlie to uphold: first because it concernes that most excellent and high being, even of God himselfe; secondly, because the revelation thereof is from God alone, manifested by his word; thirdly, because it is the foundation of our faith and hope: for if *Christ* our Saviour be not very God, and very man; the being of our Mediatour, and the asufficiencie of his merit is utterly vanished; fourthlie, it is one of the maine and principall differences between our most high Religion taught us by God himselfe, and the false worship of Idolaters, of the *Jewes*, *Turkes*, *Arians*, and other

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other hereticks, which from time to time have turned the truth of God into a lye. Fifthlie, we follow herein the holy Martyrs and the Fathers in the primitive Church, and those Councells which have from time to time maintained this truth against all heresies.

And although it cannot bee denied, but that even among the Heathens, some of their wisest, both Poets and Philosophers knew this mysterie by heare-say, as they had received it from the Hebrewes; as you may reade in *Thom. Aquin. in lib. 1. dist. 3. q. 2.* and more at large in *Struckus de peren. Philos. lib. 1. c. 2.* and from them in *Philip Mornay of the truenesse of Christian Religion Chap. 6.* yet among the Hebrewes themselves (except the Prophets, and schooles of the Prophets) this secret was not knowne or taught, and that, (as it may seem) lest the misunderstanding multitude might fall into the Idolatrie of many Gods: therefore is this thing so taught in the holy text of the Old Testament, that the wise onely might understand it: for although the Prophets knew well enough that in the dayes of the king *Messiah* this mysterie should be knowne even to the Gentiles: for of him it is written in the 40. *Psalme vers. 9. 10.* *I will not restraîne my lips O Lord, thou knowest, but I have declared thy truth and thy salvation, I have not concealed thy mercy and thy truth from the great Congregation:* Yet because they knew they ministréd those things of which they spake, not to themselves, nor to the people of their owne times, but for us, unto whom the treasures of the riches of God in *Christ* were more fullie to bee opened; therefore they taught according to the dispensation of the Holy Ghost, who hath so from time to time, opened the fountains of knowledge unto his Church, and hereafter will; as the holy Church shall be able to receive it. This glorious truth then being plainly discovered to us in the New Testament; let us see with what diligence and faithfulness, reason that servant of God doth wait on the authoritie of his Lord, and how thereby (a) wee are summoned to hearken unto this truth: for although reason could never have found it out; yet being taught what the truth of God is herein, it joyes to see the necessitie of that truth which it is bound to beleve.

But because I have written somewhat to this Argument already (which that you misse not, I have caused to bee printed at the end of this booke) I may be somewhat more brieve herein. Onely the reasons I take up here together; and adde such other supplies as seeme to be wanting in that treatise.

¶ 2. The word *Father* is taken either personally, as it signifies the first Person of the blessed Trinitie, with the relation to the Eternal Sonne; or else it is spoken essentially of all the three Persons in the Godhead, with respect of the creature which is created, sustained, and governed thereby. Of this (through his helpe) we shall speake hereafter *Chap. 13.* but first of the first person of the holic Trinitie. The Greeke Churches by the authoritie of the

the Apostle, *Heb. 1. 3.* for the severall distinctions of the Persons in the Godhead, hold the word *ὑποστάσις* *hypostasis*, which wee from the *Latin* call a *Subsistence*, or severall substantiall being by it selfe. But the *Latin* Church turned it *Persona*, from an old word (*Personā*) because it meanes one onely being intire of it selfe: for *Solus* is of *ἅπλοσ*, that is, whole in it selfe, and entire with all the parts: but yet is *Persona* a title of honour given unto men alone: for they define it to be *Rationalis naturæ individua substantia*, that is an individeable substance of a reasonable nature, and from thence it is translated to God and Angels. A Person then of the holy Trinitie is an incommunicable subsistence in the Divine nature. These words have their ground in the holy Scripture, to which in this great Article of our faith wee must ever have recourse, by reason of the many and strong heresies that have beene thereabout. *Trinitie*, *Triunitie*, or a threefold being in one, hath ground in that Text which is in *Matthew 28. 19.* *Goe teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost.* But certaine it is, that in our Baptisme, wee bind our faith and allegiance unto God alone. So *1. Iohn 5. 7.* *There are three that beare witnesse in heaven, the Father, the Word, and the Spirit, and these three are *ἓν* one thing, or one being.* By subsistence understand a substantiall or essentiall being, not coming to, or being in the Deitie by chance. It answereth to the word *ὑποστάσις*, which is different from substance, nature, being, or the like termes that signifie any common, or universall being: for an *Hypostasis* meanes a peculiar being wherein the common nature is wholly and entyre, as I said before, and will say untill you understand mee. For example, the whole nature or being of man is understood in that word *Man*, and so the Angelicall nature in that word *Angell*; but *Peter* or *Gabriel* meane that particular person, in which the common being is whole and entyre. I meane so, as that there is nothing essentiall in the being a man, or Angell, whereof *Peter* and *Gabriel* are not partakers essentially; so wee understand the difference. The being or essence of the Godhead is one individuall, most simple, absolutelie, and substantiall one; which infinite and undivideable being of the Godhead is yet neverthelesse in everie Person entyre and wholly, so that nothing of the essentiall being of the Godhead is in one, which is not in the other. And therefore *Iustin the Martyr*, and from him *Damascen Diacōn.* *Cap. 66.* and after them our sound Doctors of all sides agree, that *ὑποστάσις*, or a subsistence is *ἓν* *ἓν* *ἓν*, that manner of being, proprietie, or reall relation, which belongs to every one Person in the Holy Trinitie. You may here not unfildly note the difference of these words, Being, Substance, and Subsistence. Being is that which is common to all things that are. The word *Substance*, properlie doth not so much import the verie inward being, as that respect which it hath to the accidents that

in the Godhead alone, seeing that beside it, nothing can be infinite and eternall. But it is sufficiently proved in the 10. chap. That God is infinite in his working, as hee is in his being. Therefore by his infinite working, He brings forth such as Himselfe is. And by these three termes you see the holy Trinity expressed and proved. 1. God infinite, the Father. 2. That which he worketh, the Sonne; The infinite working it selfe, which combineth both together, the Holy Ghost.

2. Neither can power be infinite, nor infinity powerfull, if there bee not such an agreement betweene them, that they may together both be and worke infinitely. But if they bee and worke infinitely, it is necessary that there bee a production in the Godhead: For otherwise that infinite worke should be in vaine, and not powerfull to produce the like. But that is impossible; therefore there is a production in the Godhead.

3. If there be not a production of Persons in the Godhead (as is before spoken:) then an infinite goodnesse is not a bringer forth of goodnesse, and so followes a privation or ceasing in the working of goodnesse, which brings on, either a disability in the power, or a want in the will, or in the wisdom of the worker: which cannot stand with his infinity of power, will, and wisdom, of whom we speake. Besides, seeing in Him, to be, and to worke are all one, (as was shewed) hee that denies the infinity, and eternity of his working, denies also the infinity and eternity of his being. Wherefore seeing all these things are false, and impossible; it followes of necessity, that there is a production of Persons in the onenesse of the Godhead. Or take it thus affirmatively.

4. That goodnesse is truly a great goodnesse, which doth bring forth a great good; and by how much more it brings forth a greater good, by so much more it comes neerer to infinitie. 4 Therefore God in whom infinity and goodnesse are one being, doth bring forth eternally an infinite good, that is, the Sonne, betwixt whom and himselfe results an infinite Communion of goodnesse, viz. the holy Ghost.

If there must needs bee a distinction of termes in the actions of the Godhead, then there must needs bee a difference of Persons; otherwise the difference of the termes were idle and vaine, if the being understood thereby were not answerable. But there must needs bee a distinction of termes in the working of the Godhead. For an infinite working (already proved) must needs be from an infinite worker, about an infinite worke. Therefore there is a difference of Persons in the unity of the deity.

6. If there were not an infinite and eternall production in the Persons of the Godhead; then the being of a beginning could not cleerely and evidently bee therein; because though the beginner were; yet the working of the beginner, and the being begun were yet wanting; and so these two coming after should bee inferiour
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or lesse both in continuance, and infinitie. And so the first and highest cause should bee an infinite beginner without any effect or thing begun by him, which must bring on, that the first and chiefest cause of all, should be infinitely defective, and ceasing to worke: and of lesse force than other causes subordinate; which all worke incessantly to the bringing forth of their effects, unlesse they bee hindered by lets more powerfull. Therefore there bee moe Persons than one in the unity of the Godhead.

7. Being and the power of Being; working and the power of working are all one in God, as was shewed chap. 8. § 9. n. 6. But God by his infinite and eternall power, can bring forth an infinite and eternall being like Himselfe, by the infinite and eternall working of his power. Therefore He doth bring forth: or if he can, and will not, that power were in vaine; and so his power and will were not equall and infinite. So there should bee divers beings in God, finite and infinite. But all these things are impossible. Therefore God doth bring forth an infinite being, his Sonne, by his infinite working, the holy Ghost.

8. If the inward working of the deity bee infinite with all the conditions of infinitie; then the understanding of God (for example) must bee infinite, both in the act or perfection of it selfe; and in the object which it doth understand, and in the worke or action of the understanding about that object. So that God understanding his owne being, must needs behold himselfe by an infinite action of understanding. But the working of God is infinite, with all the conditions of infinitie, as hath beene proved, for otherwise there should bee a greatnesse in being, and a lessnesse in working; and so the being of God should not bee simple and one. Therefore in the unity of the infinite deity, there is an infinite understanding, which we call the Father, an infinite object, or image of that understanding, in the sight of which that infinite understanding is most delighted, because nothing can be more excellent than it; and this is God understood, that glorious Sonne: and an infinite working of the understanding, and that is the Holy Ghost: which you see cannot be conceived to be; if either the infinite understanding, or the object were supposed not to be; and therefore he is said to proceed from them both. And thus is it in all the other dignities of God; his goodnesse, his infinitie, his eternity, power, will, truth, glory, &c.

9. Now the texts whereby this doctrine is taught, more darkely in the old Testament, lest the true Church, with the Heathen, might have fallen into the opinion of many Gods, are these among many other. Gen. 1. v. 26. Let us make man in our owne image. & Gen. 3. 22. Behold the man is become as one of us. Gen. 11. 7. Let us see done; and let us confound their language, Gen. 11. 7. which manner of speech is not borrowed for manners sake, from the custome of Princes and great men; who for modestie, speake not in their owne
name

name alone (*Wee*) but as having determined with their great men, and counsellors, men like themselves. But God doth not so consult nor determine by advice of his Creature; Neither yet doth that language admit such forme of speech; but as the Easterne languages even to this day speake to one particular person in the number of one: as you may reade. *2 Sam. 12. 7. Thou art the man. and 2 Sam. 18. 3. Thou shalt not goe forth. Thou art worth ten thousand of us. Esay. 7. 3. If I have found favour in thy sight O King. But to returne to the holy Trinity. You have a like prooffe in Numb. 6. 24. 5. 6. where the word *Iehovah* is three times repeated in the blessing, and every time with a severall accent. So that although his name be one. *Zach. 14. 9. and his being one. Dent. 6. 4. yet in that one being is a Trinitie of Persons; which you shall better understand, if you consider the blessings in the new Testament, all taken from hence, as that. 2 Cor. 13. 14. & Rev. 1. 4. 5. &c. So likewise in Job. 35. 10. Where is God my makers; and Psal. 149. Let Israel rejoyce in his makers. Eccles. 12. 1. Remember thy Creators. and againe, Psal. 11. 7. His faces or their faces will view the righteous. In which places though for some reason translated singularly, *Maker, Creator, Face*, yet according to the preciseness of the Hebrew it is as I have told you. And yet a more evident prooffe is that in *Gen. 20. 13. where the word Elohim, God, is ioyned with a verbe, of the plurall number: And in Ioshuah. 24. 17. The Trinity of Persons in unity of the being is most cleare. For with the word אלהים Elohim is ioyned an adiective of the plurall number קדושים Kadoshim, and a personall of the singular אלהים, as if you would say, God He the holy ones, or as Esay explaneth it. *Ch. 6. 3. Holy, Holy, Holy art thou O Lord. And againe in the same Chapter, ver. 8. whom shall I send? there is the unity of the Godhead; and who shall goe for us? there is the Trinity of the Persons. And againe in Esay, chap. 48. 16. Christ speaketh thus. There am I. I. and now the. 2. Lord God. and 3. His Spirit hath sent me. So you reade in Psal. 33. 6. By the 1. Word of 2. Iehovah, were the heavens made; and all the host of them by the 3. Spirit of his mouth. And in Hag. 2. 5. 6. From the beginning I was, and now I am with you, saith the 1. Lord of hostes, the 2. word which covenanted with you when you came out of Egypt, my 3. Spirit shall dwell among you. And if you desire moe proofes out of the old Testament, you may reade *Ficinus de Christ. Relig. Cap. 31. The word יהוה Iehovah, that great and fearefull name of God, Dent. 28. 58. one name of his owne being, containes the mysterie of the Trinity. For in the forming of the word הוה hayah, or hayab, whence the name is derived. It is the signe of that which is to come as יהוה yehoweh, He shall be, or He will be: Ho, of that which is, as הוה being, or He that is: and wah of that which hath bin, as היה Hee hath bene and thus is the word opened. Rev. 1. 8. He which was in eternitie the fountaine and eternall Father of Him which shall be in eternitie, by the common band of all continuance, that which is in eternitie. And this is Hee that was, and is, and is to come. And in the*****

the new Testament, besides the places cited before in the beginning of the chapter, in *Math. 3. 16. 17. and Luc. 3. 21. 22. you may heare the witness of the Father concerning the Sonne, and see the Holy Ghost comming downe on Him, in the likenesse of a dove. And againe, Ioh. 14. vers. 16. 17. 1. I will pray the 2. Father, and he will send you another Comforter. even the 3. Spirit of truth, And 2 Cor. 13. 13. The grace of our Lord Iesus Christ, and the Love of God the Father, and the fellowship of the Holie Ghost bee with you all. with many other texts not needfull here to bee cited; because that when we come to speake of the other Persons of the Trinitie, in the Articles following; some of them must bee remembred. And if the adversaries testimonie be ought worth, you may take hereto the Egyptian oracle of *Serapis,**

Πρῶτα Θεός, μετὰ αὐτὸν Λόγος, καὶ Πνεῦμα σὺν αὐτοῖς,
Σύμῳλα δὲ πάντα, ἕν ἐστι ἰσῶα.

First God and then the Word, and Holy Ghost with them:
Of essence one, in one accord.

And from hence it seemes had *Merc. Trism:* that which hee teaches in *Porwand* of that Light which is God the Father, the word which is the Sonne, and that life which is the union of them both. See the other arguments inductive in the Notes. ^a and ^b.

Notes.

(a) **B**I reason we are summas'd to hearken to this truth, [*Prof.*] *Tho. Aqu.* brings a couple of reasons to prove a plurality of Persons in the unity of the Godhead, which in effect are these. 1. with the greatest happinesse there must bee the greatest pleasure and content. But in the Possession of that which is good, there cannot be pleasure and content without company, seeing the perfection of every good thing stands in the community of the use thereof. But company is not without plurality. The second reason is from the perfection of the divine love: and all love ever wishes well to another. But these reasons prove no more a Trinity than a society of Ten; and fit better for an ordinary, than the high mystery in question. And therefore having look't well upon his reasons, and seeing that they were very poore inductions; he resolves, it is no way necessary to put a distinction of Persons in the Deity for the force of reasons; but onely for the justifying of our Faith, and for the authority of the Holy Scriptures. And in the third *Dist. qu. 4.* whether it were possible for the old Philosophers, which knew not the Scripture, by the knowledge of the creature onely to come to the knowledge of the Trinity; hee saith, that by the view of the creature they might come to the knowledge of the divine power, wisdom, and goodnesse, as the cause is manifest by the effect; and conclude that there is one God, even as *Saint Paul* proves, *Rom. 1* and againe *Rom. 10. 18.*

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out of the 19. Psalm: But that they could not thereby attaine the knowledge of the Trinity; because the Creature was an insufficient meanes, to bring them to the knowledge of that high myserie. So in the 4 booke of his *Summe Contr. Gentiles. Cap. 1.* hee determines even so concerning the incarnation, and the consequents thereof. So likewise concerning the resurrection, everlasting life and all our hopes that depend thereon. Againe in his *Summe of Theologie. chap. 33.* hee concludes that by naturall reason it is impossible to know God in the distinction of Persons: and that for these reasons. 1. First it takes away from the worthinesse of our Faith. 2. Faith is of things not appearing, and such as exceed reason, as it is said. *Heb. 11. 1.* Thirdly, Infidels laugh at that which is not fully proved: and therefore (saith hee) it shall bee sufficient to defend, that our faith holds nothing that is impossible. But (Doctor) reason must yeeld that to bee impossible which it cannot make to appeare that it is possible. And therefore that our faith bee not set at nought by misbeleevers, as being of things impossible, you tye us for defence thereof to further prooffe: which if it be full and sufficient, your third reason is nothing worth. The first reason is lesse worth in it selfe: For that is the glory of a Christian faith, and the triumph of it over all false worships, that is so surely founded in the truth of God, that the Gates of hell cannot prevaile against it. Therefore to speake cleerely to this question, I say, the word *naturall reason*, may either meane that reason whereof a man is capable by that light of understanding which is naturally through the gift of Christ in every man, *Ioh. 1. 4. 9.* the holy Scripture hath opened this light most cleerely, and therefore is it called the light of Grace; or else it may meane such reasons, as are gathered from the causes, effects and rules which are manifest onely in naturall things. Now although the articles of our creede by way of Induction onely may be manifest by naturall reason thus understood, as *S. Augustine de Civit. Dei. lib. 11. cap. 26.* in this very question hath made it appeare; yet by that first light of understanding, which wee call naturall reason, because it is in every man according to the possibility of nature, they may bee understood and approved by other rules, than such as have their grounds in naturall things. For God is not the God of nature onely; but much more the God of grace; and mercy; and to the knowledge of these principles and the conclusions gathered thereon, wee are led by better guides than *Aristotle* ever knew; that is, the holy Scripture, and the Spirit of Grace, who leades us to the right meaning thereof. Yet how farre even Naturall light hath gone in the discovery of the great Mysteries of Divinity, even of the Trinity it selfe, you may judge by this of *Proclus* taken out of *Plato*, as you may reade in *Stechens de perenni phi. lib. 2. c. 16.* These two (saith hee) unity and Being, consisting in the Trinity; the first begetting, the second begotten; the one perfecting, the other perfected: it must needs be, that there is a certaine power, by the which, and with the which that unity gives subsistence and perfection unto that being. For both the procession from that unity to being, and the returne from that being unto unity, must be by a middle power betweene them both. For how can unity bee Being, or Being bee one, but by that power which is in both? And this Trinity is the excellency of all understanding, unity, power, Being, the one bringing forth, the other brought forth, and power proceeding from unity ioyned with being. Add this is the first Trinitie that can bee understood, or conceived to bee; unity, being, and the power of them both by which, divinity is the Father of being, & being is of unity. The Father is the father of wisdom; and wisdom the Son of the Father; and between these a most high power hidden, in the one of producing, in the other of being produced, as *Plato* hath shewed it wonderfully. Thus *Proclus*. The argument of *Pythagoras* is not of lesse weight. That which is unchangeable must needs be eternal, and alwayes one. And as all change in every body is by reason of inequality of the parts:

parts: so that which is absolutely and ever one, must be ever in equality, so variety and equalitie must be eternall: and multiplicity and inequality must necessarily bee after unity and equalitie. And as unity is the cause of connexion, or being one, so inequality is of division. And the effect of the first cause must have priority before the effects of the second cause. Therefore connexion also must be before division and change: and it before change, then also eternall. And because there can bee but one eternall: therefore unity, equality, and connexion, must bee one thing. And this is that threefold unity which *Pythagoras* taught was to bee adored. *Par. Blondus de Trencris. pag. 106. 107.* And *Cusa de Doctr. ignorantia. lib. 1. cap. 7.* Neither is that reason which *Cusa Exer. lib. 7. pag. 134.* brings from *Aristotle* to bee slighted; especially by *Thomas*, that great *Aristotelian*. *Aristotle* saith, that the first cause of all must needs be both efficient, formall, and the end. And three firsts there cannot be; because before all plurality there must needs be unity. Therefore it being one first, it must bee a threefold cause; efficient, formall, and finall. The efficient cause is neither Formall, nor Finall; and the formall is neither finall, nor efficient. Therefore they are three distinct causes considered in their severall subsistences: but considered in their firstnesse, they are in being one alone: many such reasons and authorities to this purpose you may reade in *Struchus De perenni Phi. lib. 1. & 2.* But how much yet more fully, and more fully, hath the illuminated *Raimund*, shewed both this point and all those other, which *Tho. Aqu.* hath given over as past all prooffe? For *Raimund* taking all those conditions of the divine being, which the holy Scripture gives to God; and without which that being could not be perfect: and supposing and proving them to be infinite with all the conditions of infinity, both in being and working; hath taught the way to shew the Trinity of Persons in unity of being, by every one of those conditions, see *Art. mag. Part. 9.* And though his words seeme borrel and rude; as *bonificans, bonificabile, & Bonificare, in una bonitatis essentia; Possificans, possificabile, and possificare* in the being of power: yet they are full of excellent meaning. The learned, and witty *Cusa de visione Dei cap. 17.* gives instance in the unity: which is either unity uniting, unity united, or the union, or knot of them both: yet all these in the most simple being of unity. And againe in love, which is either in the Person loving, or in the Person loved, or in the knot of the Love betweene them, all according in the nature of Love; and without any of these, Love cannot be perfect and compleate, yet may every one of these be understood apart; inasmuch as a man may love, and not be loved; loved, and not love againe. But where that which is Lovely, is also loving; there the bond of love is firmly tyed, and love in every part entire: yet is this love but in shadows among us, but perfect in the endless and perfect being of love. *1 Ioh. 4. 8. 16.* And thus in other conditions of the divine nature have other learned and devout men endeavourd to shew their understanding and firme consent unto this high article of the christian Faith: one in the power of God; another in his wisdom, &c. according to the prooffes you read before. And therefore, not to goe about to overthrow the reasons brought by *Thomas*; because the authority of so great a Doctor may cut deeper than his reasons, and so cut off, if not the strength of the reasons in the articles following; yet that comfort which the faithfull soule might have thereby. I say that all the reasons which are brought to this article, and so for the most part in all the rest, are onely of two kinds. First and chiefly from the impossibilities which would follow upon the contradiction of the thing in question: which kinde of discourse I have taught (as I can) *log. cap. 8. n. 7.* and *chap. 26.* more at large. Secondly, by that kinde of demonstration, which I call by conversion of termes, as I shewed, *log. cap. 18. n. 3.* in the syllogisticall handling of such arguments, as in effect are all one with them which *log. cap. 13. n. 5.* I shewed

to bee by rule, in the second kinde of equivalence. Now both these kindes of argument prove the question onely that it is; that is to say, shew onely that the proposition is true, and neither prove nor enquire how, or for what superior cause, which in this and in many of the other questions here handled cannot be given. And there is no proposition, how true, how universall, or manifest soever, but it may be proved by these meanes, both in the affirmative; For in things of the same nature, and being, whatsoever agrees to one, must needs agree to the other; and in the negative, the ground of impossibilities and all negative discourse, whatsoever is denied to the predicate, must also bee denyed to the subject. Now I thinke it is no more derogation from the truth to bee thus confirmed, than it is, simple to bee affirmed, as it is in the article of the Creed. As if I say, there is an eternall being, the cause of all Beings: there is an infinite wisdom the disposer of all: an infinite power that governees all, and thereupon conclude, that there is a God. What dishonour is here offered to God or his truth? are not all these termes, an eternall Being, the cause of all beings? An infinite Wisdom, &c. convertible one with another? and all of them meaning one being, which wee call God? have they not all authority in the Holy Scripture? And shall not that which is truly affirmed of one, bee as truly affirmed of the other? And so on the otherside by impossibilities. If there bee not an eternall being, the beginner and cause of all other beings: then that which is begun must bee a beginning to it selfe. But this is impossible, for so it should bee a cause, and yet not bee. Therefore there is a God. And if any other kinde of argument bee brought, either by rule, or induction, or syllogisme, yet seeing superior causes are not alwayes here to bee found, whereby to make analytical demonstration; therefore the reasons for the most part are containd within this bound onely to prove the Article that it is true. Nay, I adde yet further, that the Theologian or divine is not tyed to the use of naturall reasons onely for prooffe of his conclusions. For so you should make divinity nothing else but naturall Philosophie, except that the one should bee intended to the cause of all being, the other to the effect in nature onely; But you know that all truth whereinssoever it is, being founded in the truth of God, reason the searcher thereof must farre exceed the limits of nature or naturall causes. Therefore although that conclusion of *Thom. Aquin.* stand sure, that the philosophers could not come to the knowledge of the Trinity by the view of nature; because nature was an insufficient meane to bring them thereunto; which yet may receive limitation, either in respect of the degree of knowledge, which nature brings of the Creator as himselfe makes difference, *Proem. in lib. 4. contr. gent.* or in respect of the manner of concluding inductive onely, yet will it not follow from thence, that the articles of our Faith are utterly beyond all prooffe of reason. For as divinitie is of a farre higher straine than naturall Philosophie; so are the prooffes and reasons thereof, from greater lights than all nature can shew. Who knowes not that divinity as concerning a great part of the practice holds all morall Philosophie, whose conclusions though from reason, yet are not the reasons natural, but morall? Have not Grammar, Logick, and all other Artes and Sciences, either instrumentall or principall, certaine rules, or principles which are true, *vera & certa*, and *vera & certa*, that is universall, necessarily, and convertibly, or peculiar to that Science, and yet not demonstrable by naturall Causes? And to this very purpose *Saint Augustine* saith, *De Civ. Dei. lib. 11. Cap. 24. Diligentia rationis est, non presumptionis audacia; ut in operibus Dei sereno quodam loquendi modo, quo nostra exerceatur intentio, intelligatur Trinitas.* That is, the Holy Trinity may bee understood by us in the workes of God, by their secret manner of speech, in which they speake to our understanding. And if this high mystery may bee understood by the creature, as the Father shewes in that booke, and other

other Christian writers elsewhere, I doubt not but by those honourable titles which the holy Scripture doth give unto God it may much better bee made to appeare. And if it were lawfull to prove the first and principall Article of our faith by reason, and by reason (I say) without presumption of perfection in knowledge, to prove that God is, as it hath beene shewed by the warrant of the *Apostle*, is it not likewise as lawfull in the Articles following? And these things may seeme the more strange in *Thom. Aquin.* because in the 11. chap. of his fourth booke *contra Gentiles*, he doth so clearely deliver this point of our beleefe, both by the authority of the holy Scriptures, and the evidence of reason, yea and that on the same grounds whereon *Raymundus* doctrine is builded, that he may seeme to have lighted his torch at the lampe of *Thomas*. Take the meaning of his words, as they lye. Seeing that in the Divine nature, He that understands, the action of his understanding, and his intention, or object understood, are all one and the same being; it must needs bee, that whatsoever belongs to the perfect being of any of these, be most truly in Him. Now it is essentiall to the inward word, or intention understood, that it do proceed from him that understands, according to the action of his understanding. And seeing that in God all these three are essentially one, (for in him nothing can be but essentiallie) it is necessarie that every one of these be God, and that the difference which is betweene them, bee not of being, but of relation onlie, or the manner of being, as the intention is referred to him that conceives it, as to him from whom it is: therefore the Evangelist having said, *Iohn 1. The word was God*, lest all distinction might seeme to bee taken away betweene the Father and the Sonne, addes immediately, *This word was in the beginning with God.* Thus saith *Thomas*. Oh but (say you) it is a dangerous case to commit matters of faith to reason. I, but there is no danger to commit reason to matters of faith, that is, to make reason a servant of faith, neither is our reason too good to give attendance on faith, nor faith so proud as to scorne the service of reason: therefore let this jangling and frowardnesse cease. If I say any thing to your content, accept it; if not, you are not bound to reade it: but God hath not given us the knowledge of himselfe in his word; that as parrats in a cage, which with much ado are taught a few words, and then can say no more; so we should hold our selves content when wee can say the Creed: but that by continuall meditation in his word, our knowledge, and so our faith, our love and feare of him, might be increased dayly. And this is it which *S. Paul* saith, *1. Cor. 2. 6. Wee speake wisdom among them that are perfect*, and againe, *1. Cor. 1. 22. The Grecians seeke wisdom, and wee preach Christ the wisdom of God: for in him are all the treasures of wisdom and knowledge hid:* Now it is apparent that he meanes not the wisdom of this world, but that which is in things concerning God, whereby we may be able to give a reason of the hope that is in us. *1. Pet. 3. 15.* And this is that perfection whereto we ought to strive, whereof the Catechisme, doctrine of repentance, of faith, &c. is but onely the foundation, as it is manifest. *Heb. 6. 1. 2.* For although the least degree of faith, even as a graine of mustardseed, bee sufficient to remove the high mountaines of rebellious and wicked thoughts that rise up against the obedience of the truth; and consequently to save the soule, through his mediation and mercie that doth not breake the bruised reed, nor quench the smoking flaxe: yet seeing every man, as he hath received, ought as a faithfull Steward of the manifold graces of God to profit thereby; our hearts by faith being purged from dead workes, wee ought to adde vertue to our faith, and to this vertue knowledge, and by these meanes to make our calling and election sure, *2. Pet. 1. 5. 10.* And for this cause *S. Paul* prays for the *Colossians*, that having through faith embraced the truth, they might bee filled with knowledge of the will of God, in all wisdom and spirituall understanding. And this is our progresse from faith to

to faith, *Rom. 1. 17.* that is from that pure faith, whereby wee first receive the kingdom of God as little children, to that faith, which is strengthened through knowledge: for knowledge doth neither take away faith, nor yet abate any thing of the worthinesse thereof; but rather encreaseth it more and more, while it is thereby rooted and grounded more firmly in him, in whom at first we did beleve, as the learned Father, *August. de Trinit. Cap. 14.* said, *Fides in nobis per scientiam gignitur, nutritur, defenditur, & roboratur.*

(b) *Workes both necessarily, yet willingly. Pref.]* This Will they call concomitant, because it ever follows the verie being of that wherein the will is. The will of God whereby hee gives being to the creature, is causall; for by it alone the creature is, without any other working of God, but onely the pleasure or motion of his owne will, power, and goodnesse, &c.

(c) *In the being of goodnesse there is an infinite producer. Pref.]* While I was preparing materials for this building, I read the title of a Mart book, *Abstrusa abstrusissima, primaria Symboli Apostolici abstrusa.* Though I had bene more than once gul'd with such titles, *Arcana arcanorum arcanissima arcanissima,* and the like, wherein these writers sweate more, than for any thing in the booke beside: yet being interpreted, a pious and very profound meditation of the deepe mysteries of the Apostles Creed, I supposed that such bumbast would never bee quired into a treatise upon the grounds of our Religion; so that I verely hoped that all my labour was at an end. At last having got the booke, I found that it was nothing in good earnest, but a declamation onely of a certaine springal for exercise sake, into which, as into a common place booke hee had gathered the sentences of learned men, wherein they iustlie bewaile the miserie of mankinde, in his inabilitytie to finde out the truth of things, whereupon hee would utterlie shut out the use of reason in matters of faith. The consequence is not good, as I have shewed *Pref. n. 6.* His speciall spleene is against *Keckermann* and his *gregales*, that is, them of his *ging*, I thinke hee meanes the *Calvinists*, of whom hee names onely *Zanchinus*, and them of whom he received this learning, *Melancthon*, and his owne verie *Syren* and *Phenix Scaliger*; out of whose shreds hee hath botch't up his declamation, such as it is, yet in this case he could not spare him, that would manifest his understanding of the Trinitie according to *Raymunds* principles. The wicked conclusion that will follow thereon, *Murphel* the declamer goes about to shew out of *Andreas Osiander*; as you shall heare anon, *Chap. 12. note (2).* But what have *Scaliger* or *Raymund* done herein, which the ancient Fathers had not done before, save that they made the doctrine cleere by forreine comparisons? one, of the Sunne, the beame, and the brightnesse or shine thereof; another by the body, the brightnesse and heat of the fire; another of the minde, wherein is the word or understanding thereof, and the will: another faith, the minde thinking, the word representing that thought, and the liking or approving thereof: yet another will represent the Trinitie by memorie, understanding and will: another by the root, the stem, and the branch. *Augustin* shewes it by a mans owne experience of himselfe; who both is, and knowes himselfe to bee; and loves both his being and knowledge thereof, *de Civit. Dei. lib. 11. cap. 26.* But his reason in the 24. *Chap. from Gen. 1.* is of more force, which is this; He that said, *Fiat,* must needs be the Father of that Word: but you must understand that word in himselfe, or that eternall word or decree, of which our Lord speaks, *Iohn 5. 19.* And because the creature was made thereby; it must follow, that it was made by his word. And where it is further said, that all that was made was exceeding good; if by goodnesse you understand the Holy Ghost, the whole Trinitie is manifested unto us in his workes: another explains it by the fountaine and the streame; to which *Cusa* adds the sea, and if these (with he) be supposed infinite, then must all of necessity be one water. And the same *Cusa* lib.

lib. de Filiatione Dei. expresses it by the knowledge in the minde of the matter; the word signifying that knowledge, and the spirit, life or meaning of the word proceeding from the knowledge, and the word, whereby the scholars are instructed. And have not many of these comparisons ground in the holy Scripture, *Iob. 1. 1. Heb. 1. 3. Esay 11. 1.* and elsewhere? But *Raymund*, not by forreine comparisons, but by the essentiall properties of the infinite being, in the reall relations of every terme in unitie of that one being, hath with more cleerenesse expressed to mans weake understanding, the unspeakeable mysterie of the Trinitie in the unitie of one undivideable nature; as I have shewed in the Preface, in the being of goodnesse, and Reason 3. of infinite or greatnesse, and Reason 8. of understanding. And although I would not erre from company; yet seeing I have such company both of the ancient and later writers, which by the adversary himselfe are confessed to be of incomparable learning, and Divine honestie; I need not be ashamed of my company. But notwithstanding all this invective against reason in things of faith; see the young man by and by in the *Sorbon.* The power of God, saith he, in the creation of the world, wrought upon that which was not to cause it to be. Therefore God is Almighty: for this must be the conclusion, howsoever he would turne it to shut out the use of reason: but that will not follow upon the premises. So in the case of mans redemption, of the incarnation of God, of the resurrection, hee is over the head and eares in *Aristotle*, and historie; but all to prove these things in reason impossible. And it is yeilded, that all these things are utterly beyond the course of nature, but yet upon better and higher principles than *Aristotle* knew, they will all appeare possible, and necessarie, and then his reasons shall bee answered. To this order the declamer would bring their consubstantiation, and that which doth necessarily follow thereon, the bodilie presence of *Christ* in everie place: And here he doth farre surpasse himselfe, and by two bodies in one place, will prove it possible that one body may bee in all places; because God hath absolute power of all the nature of being. But if this reason be good and sufficient, then is hee injurious and unconstant to himselfe, so to debarre the use of reason in the questions of faith: and if that bodilie presence of *Christ* in every place for which he labours so, had any ground in the Scripture, if it brought any hope or comfort to the conscience, if the Primitive Church, or the Councils, or the ancient Fathers had ever taught it; I thinke that by this time reason would have found how to make it more probable than it is; but because it is no Article of our Creed, it is not fit to trouble you any further hereabout.

(d) *Therefore God doth bring forth eternally his Sonne. Re. 4.]* The truth of this conclusion hath bene diversly gainesaid. For some have utterly denied the Trinitie of Persons in the Unitie of the Godhead; others with this truth have blended their owne devices. The hereticks which held that as there was but one being in the Deitie, so there was but one Person called by divers names, of the Father, the Sonne, and the Holy Ghost; were of divers families, according to the names of the speciall maintainers of this opinion; but best knowne by the name of *Sabellius*, one of the most subtile defenders thereof, about the yeere 260. which heresie after a long sleepe was againe awaked about the yeere 1110 by one *Porretanus*, who affirmed that the Persons in the Godhead differ not, save onely in the apprehensions of our minde, not by any reall or true distinction. The *Jewes* likewise among other reasons doe therefore disclaime the Christian Religion; because they suppose that by the Trinitie of Persons, is taught a pluralitie of Gods, contrarie to that which is *Deut. 6. 4. The Lord our God is one Lord.* The *Turkes* also denie the Trinitie of Persons, and hold it therefore impossible for God to have a Sonne, because he never had a wife. Now of those that held a Trinitie, *Simon* that witch; of whom you reade, *Actes 8.* when the gall of his bitterness had leavened him thorowout, gave our

of himselfe, that he in the person of the Father gave the Law to *Moses* in the dayes of *Tiberius*, suffered (in shew) under the Person of the Sonne, and afterward came downe on the Apostles in fierie tongues. *August. de Heres. cap. 1.* *Hierarcha* also, from the words of the *Nicen Creed*, that *Christ* was light of light, affirmed, that the three Persons were as three lights, of which one tooke light of another, and so he made the beings of the persons separate and apart, whereas the Fathers in that Councell meant not any division, or being apart, but that the Sonne is of the substance of the Father, without any lessening or abatement of the Fathers being, as one light takes light of another without any losse of light in the former. The *Metanysionites*, so called from their opinion taken from vessels, that they might avoid the opinion of the separate being of the Persons, held that they were as vessels contained one within another, falselie supposing with the *Anthropomorphites*, or Man-shapers, that God was bodily, and so contained within a certaine space, and againe misunderstanding that text of Scripture *Iohn 14.11.* where our Lord saith, *I am in the Father*; so that in the Divine nature they supposed some thing greater, which was the Father, and something lesse, which was the Sonne, and a third thing within them both, which was the Holy Ghost. But against that bodily being which they conceived, you have reasons sufficient in the 9. Chapter. The text of *S. Iohn* makes the matter more plaine: for as it is impossible that two bodies should bee each one within another (except by way of commixation) so it quite overthrowes that foolish opinion, because it is thrice there added, that the Father is in the Sonne; so that of necessity there can bee but one being of them both. For if the being of God be not most simple and pure, as was shewed before *Chap. 9.* And if every being answers to the Originall, then the essence of the Sonne must be most pure as the Father is; so that if each of the Persons be in the other, there can be no difference but onely in the manner of being onely. See *August. de Civit. Dei lib. 11. Cap. 10.* Then concerning that third falshood, which they supposed of a greater and lesser being, it cannot possible stand with the nature of infinitie, whether it be understood of extension, or of vertue onely. The *Triformians* likewise to crosse the error of *Sabellius*, affirmed three Persons, and that the whole and entyre being of the Godhead was in all the three taken together; yet not in every person wholly, but so, as one part of it was in the Father, another part in the Sonne, and a third part in the Holy Ghost. By which falshood it would follow, that the Godhead were in it selfe a divideable being and so a compound, contrary to that which is concluded *Chap. 9.* The *Trithemites* are yet more mad then the former, that it may appeare how boundlesse error is. They make the being of God not one and the same, as the *Triformians* did; but affirme that there is a threefold nature, and distinguish the Persons in their essence, or absolute being, in place also, and other differences of particular substances, as *Peter, James, and Iohn*, and so make three Gods, different and apart each from other. The *Tetrathemites* would seeme more subtle then all that had bene before them: for they beside the three Persons of the Godhead, supposed a fourth being, which did communicate it selfe to all the three, by which communication of divine nature, everie one of those three became God. By which foolish opinion it must follow, that none of those three Persons could be either infinite, or eternall, if they receive their being from another; if they be God by grace onely and communication of another being than their owne; neither can their being be simple and one, having one being of themselves, and another imparted unto them. But if that being which they call that fourth common being, be that one most simple, pure, and eternall being, which wee confesse to be God; then it must follow necessarilie, that in that being there bee three Persons, (as hath been declared in the Chapter before) in every one of which, the whole Godhead is all in all, and all in everie one, not by communication

from another; nor by participation onely; but by the whole and proper possession of every Person essentially; so that the Godhead is no other being than that which is in the three persons; nor the three Persons any other thing than that manner of being which is in the Godhead eternally: but they prove it thus; Where are one, and three trulie and really different, there must needs bee foure: But in the Deitie there is one being, and three Persons really distinguished, therefore foure severall beings. I answer. Where is one, and three absolute beings, there must needs be foure: but in the Godhead there is one absolute being, and three manners of being, which are the Persons; but the manner of being doth not make a number, different from the being: as *Isaac* is one absolute being in himselfe; yet *Isaac* the sonne of *Abraham* is not a second, nor *Isaac* the father of *Jacob* a third. So the follie of this opinion, and the weaknesse of their reasons appearing; it remains for the better understanding of this most high mysterie, first that answer bee given to those arguments which *Sabellius* brought for his opinion; secondly, that the reasons which are brought of the *Trithemites* be discussed.

But that no error or mistaking may grow concerning the faith in the truth of the thing, it will be necessarie to declare what manner of distinction or difference that is, which is to bee put betweene the Persons of the Godhead: for if they be trulie and really distinguished, it may seeme that their essence or being cannot bee one, and this was the error of the *Trithemites*. But if they bee not really distinguished, then there must bee but one Person in the Godhead, called by divers names, as *Sabellius* said, or distinguished by our conceits alone, according to the opinion of *Porretanus*. The difference of things is either in their absolute and essentiall being, and that either generally, speciall, or individuall; as in things living, or lifelesse, men and beasts, *Peter* and *Iohn*; or else it is according to their proprietie, difference of respects, or manner of being; as in *Isaac*, his manly subsistence of his owne soule and body is his absolute individuall essence; yet in respect of the proprietie of his being, his sonneship toward *Abraham*, his fatherhood toward *Jacob*, his lordship toward *Rebecca*, his mastership towards *Elazar*, &c. are severall things, and really distinguished by that reality or being which is relative, or with peculiar respects to another. The third manner of difference is by circumstantiall accidents onely; as one part of the white wall may seeme more shining and white than another, because more light doth fall upon it. The fourth sort of differences are onely such, as wee in our understanding are compelled to make. The Persons of the Godhead are not distinguished one from another in their essence, or absolute being, as the *Trithemites* affirm'd: for this is onely one in all substantially: but yet in the manner of this being they are distinct trulie and really; contrarie to that of *Sabellius* and *Porretanus*. For whether you respect that relation, which is among the Persons one to another, the being of the Father, as a Father is with those properties or respects which make a reall being of a Father, distinct from the Sonne, and so from that eternall action of his generation, whereby the Sonne is produced or brought forth; or whether you respect the Godhead absolutely: yet seeing in that pure and simple being nothing can bee but essentiall; it cannot bee more essentiall therunto to bee one in the unitie of being, than it is to bee a Trinitie in the difference of proprietie; that is, that God bee what hee is in his essence or absolute being, and as hee is in his manner of being. And as in the absolute being of the Godhead, wee say according to the necessitie of the truth, that there is wisdom, truth, goodnesse, &c. not as different essences, but as so many perfections, conditions, or dignities of that one infinite being: so likewise in the manner of his being, wee are compelled both by the sacred authoritie of the holy text, and the enforcement of reason, (as hath bene shewed) to confesse a Trinitie of Persons,

of which everie one is trullie and reallie distinguisht from another; so that there cannot possible bee a communitie or enterechange of their personall being. And this is that reall distinction that I meane, to wit, that cleere differences of the properties in the severall Persons, whereby they are not different essences; nor different Gods; yet different beings, or different things, that is, divers termes of relation with the subsistences meant thereby, and in some sort opposed. See *log. Cap. 9. n. 14.* For as in the uttermost simplicitie of their Divine being which is onely one; one not accidentally, or numerally, not of quantitie, but substantially one; it is not possible to suppose any difference of being, either reall, or intellectuall: so in the manner, and relative properties of that being, those differences must needs be found, whereby those termes of relation which wee call Persons, are so truly and reallie distinguished, as that they cannot possible bee taken to bee one, either in their subsistences, or in our understanding. So then the Persons of the deitie differ from the essence of the Deitie, not reallie, as one being differs from another being; which the *Tetralbeites* affirmed: but as the order or manner of being differs from that manner of being wherein it hath the foundation. But the Persons differ one from another, as the relative properties of a being may differ among themselves, that is, not in their essence the foundation of the properties, for so they are but one God; but yet truly and reallie, according to those differences whereby the properties or relations are distinguished: yet shall not these differences bring in any new or different essence into the simplicitie of the Divine being, because they are onely relative, and such as follow the manner of being. But because it is essentiall unto the Divine being, to have in it selfe all the perfection of being, therefore hath God not onelie a most pure, simple and absolute being, whereby he is that which he is; but also the properties of an absolute and simple being, whereby he workes that which he workes infinitely and eternally. Therefore that feare of the *Iews*, that the Christian Religion by the Trinitie of Persons brings in a pluralitie of Gods, is onely from their owne error, not knowing the Scriptures, nor the power of God, nor his eternall working.

But you aske what this manner of being or properties are, which adde nothing to the simplicitie of the Divine being, and yet are therein essentiall? Have I tolde you all this while, and understand you not? The properties of the Divine being are of two sorts, the first absolute, the other relative. Whatsoever you adde to the simplicitie of being, must needs be a condition or propertie thereof; As if you say of the being of God, that it is most simple or pure, that is, One, Infinite, Eternall, Almighty, Glorious, Ever-working, &c. here puritie, unitie, infinitie, &c. are the properties or conditions of that being, which wee call God, which although they seeme unto us differing in their severall respects; yet they adde no other being beside that one most absolute being of God; but onelie expresse to us the properties, conditions, or dignities thereof, without which that being could not bee perfect. The relative properties are such as proceed from the eternitie of his activitie, life, or working: for the uttermost perfection of every thing is manifested by the actions thereof. And because in him being and working are essentiall one: therefore whatsoever doth necessarily follow, either his being, or his working, must also be in him essentiall; and therefore are these relations which we call persons, in the Godhead essentiall, whose differences notwithstanding depend immediately upon the working of the Divine Being. *S. Augustine* takes up this difference of properties gravely and wittily, thus. The being of God is said to be simple, and so is, because he is that which he hath, except that relation which every Person hath to another: For the Father hath the Son, yet is not the Son; and the Son hath his Father, yet is not that Father; but yet every Person

Person in respect of himselfe is that which he hath, as life, glorie, goodnesse, &c. This therefore is the simplicitie that he hath, and that which he hath is not different, that the qualitie is not one thing and the substance another, *de civit. Dei lib. 11. Cap. 10.* wee shall understand it better by instance in some of the Divine dignities. All the dignities of God are infinite in all the possibilities of infinitie, both of being and working; for otherwise the dignitie were not infinite, and he were not worthy to be God, if any thing might be more excellent than he. The glory therefore of God being infinite in working; He by that infinite working of his glorie, doth glorifie himselfe infinitely. So God infinitely glorifying is God the Father, God infinitely glorified is God the Sonne, and that infinite action of glorification is God the Holy Ghost. As when the understanding of a man or Angell doth view or understand it selfe, then is it in it selfe, not onely by the essence of it selfe essentiall; but also apprehended and understood by it selfe, according to the action of the understanding: so the mind understanding, is one terme reallie distinct from the minde understood, which is the image, word or expression of the minde understanding; which minde doth also differ from the action of it selfe, whereby it doth understand it selfe. So God the Father understanding himselfe, is in himselfe God understood, the image, word, or expression of God understanding. This is that eternall Sonne infinitely and eternally brought forth: thus was the Word eternally with God, and that Word was God, and God was that Word. *John 1.* For as the actions of God doe not cease; for then God should cease to bee God, if he were not everie way infinite: So doe they not proceed *de potentia in actum*, that is to take a beginning from whence to raise themselves into perfection; for then they were not infinite *a parte ante*, and so not eternall. But because God is wisdom or understanding essentiall: therefore is it essentiall unto him to understand himselfe eternally. And this is that most glorious Sonne, God eternized, God understood, God glorified, willed, good, infinite, powerfull, &c. by the infinite action of eternitie, wisdom, glorie, will, goodnesse, infinitie and power: which infinite action is God the Holy Ghost. Now if this infinite working and being of God bee one essentiall, as hath beene proved, *Chap. 8.* it must of necessitie follow, first that all the Persons of the Godhead are coeternall, Secondlie, that as concerning their absolute essence, there is no difference or inequality among them, inasmuch as everie Person is by his owne being God eternally, as it is said of the Sonne, *Philip. 2. 6.* *That being in the forme or essence of the Godhead, he thought it no robbery to bee equall with God.* For seeing the essence of the Godhead is one, and that which is one cannot possible beget it selfe; therefore neither the Sonne is from the Father, and the Holy Ghost from the Father and the Sonne, concerning their Godhead: but the Sonne is of the Father, as concerning his personall subsistence, and so the Holy Ghost is from the Father and the Sonne, inasmuch as the Sonne is not understood eternized or glorified; but by the action of that being which is actualle understanding, eternall, and glorious: neither can there be any action of understanding, eternizing, and glorifying, where there is not both the person understanding, eternizing, and glorifying; and the person understood, eternized, and glorified. Then this generation of the Sonne being onely by the eternall action of the Deitie, it may appeare how beastlie and sensuall that Religion of *Mahomet* is, which cannot thinke of any other generation than that which is betweene a male and his female. Oh scorne and contempt even of honest thoughts! yet thus these swine plot to themselves their happinesse in the life to come, in feasting and sporting, and fleshly pleasure with beautifull women. See *Wine (2) Bud. pag. 157.* Woe unto that covering of Gog, but his end is at hand, and his destruction lingereth not: But the answer to this argument, See *Chap. 34. § 5. n. 8.*

Concerning the person of the Sonne more particularlie you may reade hereafter in the 24. Chapter, and of the Holy Ghost in the 33. It remains here onely to answer to those objections which may bee brought against this faith of the Holy Trinitie.

1. And first it may be said by the adversaries of this truth, that the defenders thereof doe not agree among themselves: for *Thom. Aquinas in Senten. lib. 1. dist. 2. q. 2.* brings this as an objection. That the persons are distinguished by their properties, or manner of being onely, therefore not really. In answer to which hee saith, That everie terme of relation inasmuch as it is such, must needs bee distinguished from that whereto it is referred, seeing they are opposed by a relative opposition; and therefore are really differing: For things are either absolute, as the essences or simple beings of things in themselves; or relative, as the Father and the Sonne, which differ also really; so that although they are not different essences, yet are they moe or different things. *Respondeo* understand, according to the uttermost differences which may bee in that manner of being, which is founded immediately in the Divine essence, or which is all one, in the working thereof. Againe *Keckerman, System. Theolog. Cap. 4.* to that objection of the *Auricularians*; that if there be unitie of essence, and difference of persons, a subject and a relation, a substance and an accident; then in the Godhead there should bee composition; which because it is not possible to be; therefore there are no such different relations; answers, and brings in the consent of *Zanchinus*, that relation is not any thing of reall being; that it is not any accident because it is not being, but imports onely the manner, order or respect of being. If this be true, where is then that reall difference, as *Thomas* speaks? But these things are nothing different, if well examined. The purpose of one, and of the other, and of all right meaning Doctours is utterly to deny against the *Trinitarians* all pluralitie or diversitie of essences or absolute beings. And as *Keckerman* for avoyding of any accidentall being in the distinction of the persons, saith, that relation is not a thing of being, but onely imports the order, manner, or respect of beings one toward another; so *Thomas* to meet fully with that heresie of *Sabellius* and *Porretanus*, that the distinction of the Persons was onely in names, or our understanding, holds the Persons to differ really, and to be different things eternally without and utterly beyond our understanding, yet conceive him so, as that these reall differences are onely personall, and in the order or manner of their being, as I have shewed before. But it may bee that you are not yet satisfied for the seeming difference between these Doctours: for if this relation which they make betweene the Persons of the Deitie, be neither substance nor accident, nor at all any thing of very being (as *Keckerman* supposes) but onely a manner of being, which (for ought that I can conceive) being nothing of being, must bee but a meere conceit of ours, the opinion of *Sabellius* must stand for truth; and so on the other side, if these relations be the very beings or things subsisting; nay, if the Divine being be the very relation of the Fatherhood and Sonneship, as *Thomas* affirmes both, *contra Gent. lib. 4. c. 14.* then if the Fatherhood differ from the Sonneship, and that reallie (as being in Divine essence, the difference must be most reall) and so the Sonneship from the Fatherhood; and both of them from the procession of the Holy Ghost; it seemes that the Divine being must differ really from it selfe, and so there can bee but one being of all the Persons, as *Arius* affirmed. By relation you may understand either that logicall notion which is between the termes relative & correlative, and so the sayings of *Kecker*, are justifiable, or else you may meane thereby the things spoken of, with that mutuall respect which they have each to other, and so you must understand the doctrine of *S. Thomas*. For your further satisfaction remember what I told you *Introduct. in log. Sect. 4. n. 11.* That those relations which I call necessary, commonly called *secundum esse*, are such

such words as signifie, first, that mutuall respect which they have to their correlatives; and then those beings whereon they depend fundamentally. As the name Father, first hath reference to a childe; next, it imports the subsistence, or person, as of *Abraham* or *Isse*; so double, first understands single; lesse, greater; next quantities. Therefore though I thinke it not fitly said, that the fatherhood is the giving essence, or that the essence is in the Fatherhood, as *Thomas* speaks; for essence imports the simple and absolute being, and fatherhood that reference which is to another; yet these relations shall not bee so meere the manner of being, but that they may make a reall difference from their correlatives, not onely in regard of that *substratum*, or thing meant in their second signification, which is really differing from the thing opposed; as a Father, from a Sonne, *Isse* from *David*; but also in respect of that being whereon these relations are founded immediately: as in *Abraham* that lively or naturall strength whereby he is enabled to beget his like, in *Isack* that lively humanity which was begotten. As unity the transcendent is convertible with being, both which in quantities are the ground of evenesse, or equality; in qualities, of likeness. And therefore *Keckerman* to shun a pluralitie of being, doth unnecessarily avoyd that reall difference, which it is necessary to put in the Persons of the Trinity, wherein there are more or divers subsistent beings, if you respect the Persons, or relations: but one thing alone, if you regard the essence. For the reall in the difference of the relations, can no way enforce a pluralitie in their absolute beings, but onely an incommunicable propriety in the things that are different. For although in natures created, some attributes be essentiall, which are in the thing most perfectly: Some accidentall, as learning, Justice, and such other which are not perfect in us: some againe are but onely relative, which of all other most imperfectly belong unto us, as not necessary to our being, but sometime depend on things without; as a mastership on his servants, a fatherhood on his children; and even those relations which are nearest, doe presuppose not onely the being of the subject, but also such accidents in the subject, from whence the Relation doth arise; as the right hand, and left hand from the position of the members, yet in the superexcellencie of the divine being, whereto no perfection can bee wanting, which is possible to be either in the being, or manner of being; in the working, or manner of working; it is necessary that all things be supereminently, according to the most perfect manner of being, that is essentially. And therefore these relations, which are in the Godhead, are not so called properly, as being utterly in the simplicity of that being which is utterly in dependent: yet because hee hath revealed himselfe unto us by the name of the Father, the Word, and the Spirit, one being: in the consideration of which wee come nearest to that relation which is properly so called in the creature: we are compeld for helpe of our owne understanding, which wee finde so dazeled at that infinite light, to hide our Eyes, and by little and little, as by degrees, to take a glympse thereof, and so to speake according to that light which we discern. And as in the degrees of light, first we see the dawning, then the shine or cleare light; after the Beames, and lastly the body of the Sonne: So contrariwise in the knowledge of God from that fountaine of Light. His being which is reflected in all the creatures, wee view the beames, or immediate perceptions thereof. His goodness, eternity, wisdom, and glory: and these shew themselves first in their inward working; and afterward at an infinite distance in the creature, outwardly. In their inward working, because they are infinite, we must acknowledge an infinite agent, an infinite object, an infinite action; or the termes or limits of all action, from whence, whereto, & the middle terme between these two, which we call Persons. And so though our guide his word, bee that Light which shines in the darkenesse; yet we must confesse that he dwells in the Light, whereto none can approach, which to us is all one with that darkenesse which

which he hath made his pavillion. And as in the Being which wee conceive absolute, wee put different perfections of wisdom, of power, of goodnesse, &c. which nevertheless wee must confesse to bee one perfection; though they bee truly distinguished betweene themselves: So in the different relations, which wee call Persons, though wee know and confesse them to bee really different, yet must wee acknowledge the substiſtences one in their absolute being. And although the understanding in the consideration of created beings, wonders how all these things can bee in that uttermost simplicity and unity of Being, and that after one most simple manner of Being, essentially; yet when it remembers that that being is therefore most perfect, because it is most simple, and that no degree of perfection can bee wanting to that which is most perfect, it dispoiles it selfe of all those rules which it doth verifie in created things; and because it is not able by one simple apprehension in it selfe, either to conceive, much lesse to expresse that perfection which is in the simplicity of the divine being; it is content with those expressions which it is able to make thereof; so that the truth and majestie of the thing bee not hurt thereby. Therefore whether *S. Thomas* deliver it thus, or *Zanchius* thus; So long as we know they meane no other thing than that which the holy Scripture hath taught us, wee ought not to receive with the left hand, that which they deliver with the right.

2. Now for the opinion of *Sabellius*, it is said, That if every one of the Persons be the divine Being, then shall they all bee but one Person. But every Person in the Deity is the whole divine Being: or if the Sonne, and the Holy Ghost be not the whole divine being, then can they not be God, as *Arius* affirmed. *Answer*, Although nothing of the Divine being bee without or beside the Persons, but that every Person is perfectly God, yet the manner of being cannot be the absolute Being of a thing, so the assumption is false. And although every Person, in respect of his absolute Being, be very God, yet is it not said, that any Person according to his personall properties is the whole divine being, no more than the Sonship of *Isaack* is his humanity, so the consequence for *Arius* will not hold.

3. What two things soever agree in a third, must needs agree betweene themselves. The Father and the Sonne agree in the unity of essence: therefore they are one betweene themselves. *Answer*. The argument is fallacious from specialty, as I shewed *log. chap. 22. n. 2*. For the rule holds onely in equality of quantities, except you restraine it to that wherein the agreement is: so the Father and the Son agree in the unity of their essence, but differ in their personall properties.

4. The essence of God is most simply and substantially one, and therefore first not differing from it selfe. Secondly, incommunicable to three. *Answer*. First the difference is not betweene it selfe, and it selfe: but in the properties which are essentially in it selfe, as the individuall being of *Isaack* differs not from it selfe, but his Fatherhood toward *Jacob*, and his Sonship toward *Abraham*, are as really different, that is as diverse properties, as Fatherhood, and Sonship can bee. Secondly, The three Persons are not severall essences, but all one essence incommunicable to any other, but they are diverse relations in that one absolute being.

5. A Person in the deity is either finite, or infinite: if finite, he cannot bee God if infinite, then if there be three Persons, there must also bee three infinites; or if these three infinites bee but one infinite, then is there but one infinite Person, called by diverse names. *Answer*. Infinity in the Deity is the condition of the absolute being, not of the propriety, or manner of being; as to be reasonable is in *Isaack*, the property or condition, not of his Fatherhood, nor of his Sonship, but of his humanity onely.

6. If there bee more Persons than one, in the one onely absolute being of the God-

Godhead; then it is necessary that there bee something in them whereby they must be distinguished, and so every Person must bee compounded; or if to avoid composition, you say that this distinction is onely in relation, which brings not any new being, but onely respect to another; yet relation cannot bee without some absolute being whereon it is grounded. As in a servant there is a being besides that reference which he hath to his master. Nay if this absolute being bee the individuall and most simple essence of the Deitie; yet that cannot be the foundation of diverse relations, because of the uttermost unity and simplicity thereof. And if these relations have any other foundation, it is not possible to avoid composition: therefore there is not any plurality or difference of Persons. *Answer*. You were told before; That whatsoever is in God, is in Him essentially, that it is not more essential to Him to bee one God, then to be three in the differences of Persons, because perfection both of being, and manner of being are in him according to his most simple being. For the diverse perfections of the creature came thereto by the manifold formes therein over and above the essential formes, and must of force bee Accidents. But the superexcellency of the simplicity of the divine being, being the cause of all perfection therein, suffers neither composition nor accident, as hath beene shewed, *chap. 9*. therefore as in the divine being, neither goodnesse, wisdom, nor power, adde any thing of new being, so in the working, the diverse termes of agent, action, object, or any other words whereby we expresse the difference of relations, or Persons, doe not adde any thing to the simplicity either of being, or working, though they bee therein essentially. No nor yet are they properly said to be founded therein as any other things different therefrom, though we in our weake understanding can neither conceive, nor expresse them but as different termes of relation properly so called. Neither yet shall it follow from hence that the persons are not really and truly distinguished, for the very being of the Father as he is a Father, is in this, Hee doth eternally bring forth his Sonne. And likewise the Being of the Sonne, that he is brought forth of the Father, by the infinite and eternall action of the Father, in himselfe; but rather, because this production is infinite and eternall (as was shewed) therefore the Persons also as concerning their personall proprieties, must be different eternally, though in their absolute and individuall being they bee one essentially; so that as in relations properly so called, there is the substance, the attribute, and the relation which follows thereon: so likewise here is first the absolute Being of the Deity; then the working thereof; and lastly the termes of that action, or the relations ensuing, which we call Persons; yet with this difference, that in the relations of the creature, the attribute and the relation succeeding, are both accounted accidents: But here in the deity all things are essentially, so that although the simple or absolute Being of the deity bee not the foundation of divers relations, yet the action thereof must needs admit these different termes which we call relations or persons, and that without composition, either to make distinction of the persons, or to avoide confusion in them.

7. That relation whereby the Persons are distinguished, either is something of very being, or else it is in the understanding onely. If it be in our understanding onely, then can it not make any personall distinction: if it bee any thing of very being, yet can it not be that absolute Being common to all; and if it be any thing different therefrom, then must something be in the Persons beside their absolute essence; which because it is impossible, it follows, that there is no distinction of Persons. *Answer*. This argument is in effect all one with the former; And you ought to have remembered, that it hath often beene said, that the distinction of the persons is real; and therefore not in our understanding onely. The Persons taken together in their absolute essence admit no distinction, but are all essentially one God. And so every person by himselfe in his essence is likewise

God

God. But the persons understood apart according to the propriety of their personall beings, are really distinguished, and that reall distinction is their Personality, and that personality is their reall distinction; and that relation whereby they are distinguished, is nothing different from any of these; nor yet the propriety of their personall being is any other thing than that relation. Therefore though the persons are not distinguished by or in that absolute being wherein they are all one; yet is it most falsely brought in thereby, that any thing shall bee in them beside their essence, whereby they are distinguished. For the distinction, or difference of the persons arises from the action onely, or working of the Absolute Being, which yet is essentially in the absolute Being, and differs not therefrom, no more than heat in the fyre doth differ essentially from the fyre, or reason, feeling, and growth in a man, doth differ essentially from the soule of man.

8. Every relative depends necessarily upon the correlative. But nothing which is depending upon another, can be truly God. Therefore either the Persons differ not by relations only; or none of the persons can be God; or else there is no relation, and so no distinction of the persons at all. *Answer.* It is a fallacious and forward kinde of arguing, to presse the propriety of speech or use of words to darken the truth of things, see *log. cap. 21. n. 5.* It hath bene said, 1. that the being of God is supereminently above all being, above all created understanding to conceive. 2. That relation in created things doth not onely presuppose a subject, but also some quantity, quality, action, or other affection in the subject whereon that relation doth depend. 3. That those relations in the persons of the deity are nothing else but the very personall proprieties, and that the word Relation (as many other beside) is taken into use in this argument onely, to helpe the expressing of our understanding, though indeed properly it bee not in the divine being, yet can we not conceive but that there is an order in the procession of the persons (as I have said elsewhere) yet not such as shall bring in any dependence, no not in the personall proprieties, because the action or eternall working, whence the personall differences doe proceed, is essentially in the Godhead; or if dependence must needs bee yielded unto, yet seeing it can bee nothing but onely the order of procession in the persons of the Godhead, it brings in no such inconveniencce, as that thereupon it should follow, that either the Sonne, or the Holy Ghost were not God. So the foundation of the doubt being but a hil of sand, the whole building proves but a trifle.

And these are the principall reasons brought for the Sabellian heresie. The authorities of the Holy Scripture which they falsely allage hereto, are such as prove the absolute unitie of the divine Being, as you have heard before in the end of the eighth Chapter: which Texts as they doe most strongly confirme the eternall truth of the absolute being of one God: so doe they nothing gainsay the Trinitie of the Persons, which other Texts of the Scripture teach, as you have partly heard, and shall heare further hereafter, when wee come to speake in particular of the Persons of the Sonne, and of the Holy Ghost. So it remaines now, only to answer that which is brought for the opinion of the Tricheites, which poore fancie though it may vanish at the sight of the Reasons which have bene brought for the simple and one Being of God in the eight Chapter: yet because it would iustifie itselfe by this doctrine of the Trinitie; you shall see what the strength of their Reason is.

9. That which is begotten and that which is not begotten, must needs be very different. The persons of the Trinity are begotten, as the Sonne; and not begotten, as the Father, and the Holy Ghost. Therefore if every person be God, they are different Gods. *Answer.* The things, which in no respect are different, must be the same; and there can bee no difference put betweene things, which brings not

not in a deniall on the one side, and an affirmation on the other. And this opposition is betweene all things howsoever differing. So betweene the Persons of the Deity there must be a relative opposition. As the Father, *ergo*, not the Sonne: the Sonne, *ergo*, not the Father, &c. because there is a relative distinction; but this doth nothing at all enforce a plurality of Gods, or a difference of absolute Beings, but of the Persons onely.

And if you desire to see other arguments like these, reade *Thomas Aquinas. cont. Gent. lib. 4. Cap. 10.* and their *Answers. cap. 14.* see also the note (a) on the 24. chap. following, *scilicet. 9.* and note (a) on the 33. chap. But the answers to all objections will bee eate, if you remember what hath bene said, and suffer not your selfe to be carryed away with shew of reasons taken from naturall things; which though they bee most true in the creature, which had a begining; yet can they no way bound or binde the infinite and eternall truth of Him that is Lord and Creator of nature, as I have remembred you elsewhere. Remember also to consider in Christ, his essence, which in all the Persons is coeternall and one: and His Person begotten eternally of the Father. And in this Person distinguish His natures divine, and humane, from his offices: wherein remember. 1. that His sending and obedience abate nothing from His equalitie with the Father, concerning the unity of their essence. 2. that these names which import His office, are spoken of Him in respect of both His natures.

CHAP. XII

That in the Glorious Deity there be Three Persons, and no moe.



You misse here a great deal of learning and wit, which other men have shewed in the mystery of unity, and the number of the Three. But because the reasons that might bee made from thence, would bee but onely inductive; and I desire to stand with you on the lower and plaine ground; let us leave those high Speculations to them that please to read them among the Cabalists, in *Brixianus* his *comment. Symbol.* and elsewhere, and see what other reasons can be brought for the question in hand.

1. Nothing can possibly be in the Deity but according to the uttermost perfection of Being: that is essentially, and necessarily. Therefore if it bee not necessary to put moe Persons than Three in the Godhead, then is it not possible. But it is not necessary to put moe persons in the divine Being: either Father, Son, or holy Ghost. For so the Fatherhood, Sonship, and procession of the Holy Ghost should not bee perfect in these.

Persons there should not be perfect Production; then it might follow, that there were a disability in the producer; and so the first principle of all should be imperfect, unable and weak. So nothing besides it, nothing after it could be perfect. But all these things are impossible. Or if the other Person, or Persons to be put in the Godhead, should be neither Fathers, because they did not produce; nor Sons, because they were not produced; nor yet Holy Ghosts, as not proceeding: then should they be most idle, and defective in the first principle of all Being; and therefore not necessary, and therefore not possible.

2. The same number must be to the Persons of the deity, which is to the termes or perfections of the divine dignities, for otherwise the perfections of the dignities, and the Persons of the Deity could not be consubstantiall and the same, as hath beene shewed. But the perfections of the dignities are three essentially. For in that which is essentially wisdom or understanding (as we have proved that God is, c. 8.) the action of understanding is an essentiall meane betweene that which doth understand, and that which is understood, and these three termes are one understanding, and one understanding hath these three essentially. Therefore in God there is unity of essence, and that substantiall: and likewise a Trinity of Persons, and yet substantiall, that the termes may differ infinitely from accident, confusion, & contrariety. But if the Trinity be in the Deity substantiall; it is impossible there should be more, or fewer Persons therein than three.

3. If in the Godhead there be but one infinite Agent, whose Action is likewise one infinite Action like himselfe, then it must needs be, that the object of this action be also infinite and one. But it hath beene proved, that, God this agent of whom I speake, is onely one chap. 8. and that his action is infinite and one, chap. 10. For if it were not infinite, it could not be one, nor in Him One, if not infinite: Neither yet can the action be infinite if the object be finite; nor one, if the objects be many. And beyond these it is impossible to assigne any limit or terme necessary to action; nor yet can action be without any of these, as you may understand by this ensuing induction. Therefore in the Deity, the Persons are three onely and no more.

4. The power and propriety of all inferiour causes depends onely on the highest and first cause of all. And all effects are the true images of their causes. And no action can be perfect but in the number of three. For the perfection of every action is in the Agent, the object, and the action thereabout, and these are onely three. So the termes of motion, from whence, whereto, and the middle terme betweene them are onely three. * Therefore the divine Persons are three and no more.

5. The whole Being of a beginning must needs be most perfectly in that which is the first and chiefe beginning of all beginnings:

so as that it cannot receive a Beginning from another, nor yet be a beginning to it selfe; so can it not be worthy the name of a beginning, if it be not a beginning to another Being coessentiall, and like it selfe. But in the perfect being of a beginning taken actively and passively, there must be three termes and no more; that is a Beginner, a Being begun, and an action of Beginning. Therefore there be three Persons in the Deity and no more. And this is that which is said, Eph. 4. 6. *There is one God and Father of all, and Ioh. 1. 18. The onely Begotten Sonne which is in the bosome of the Father hath declared Him unto us.* And againe, Eph. 4. 4. *There is one Body, one Spirit, one Lord, &c.* And yet more cleerely, 1 Ioh. 5. 7. *There are three which beare Record in Heaven, the Father, the word, and the Holy Ghost, and these three are one.*

Notes.

(*) **T**herefore the Divine Persons are three and no more. Reason. 4. Against this conclusion it is urged, out of *Andr. Osander* by *Marsbell* the declamer of whom I spake before cap. 1. note. c. That if the Father by the view and understanding of Himselfe doth bring forth a Person like Himselfe; then the Sonne also, and Holy Ghost by view of Themselves, shall bring forth severall Persons like themselves: and so there shall be a multiplication of Persons infinitely: or if these two Persons doe not bring forth Persons like themselves; it must needs follow, either that they are destitute of the power of understanding; or that the understanding of the Father is more noble and powerfull than theirs. But this is impossible. For so the consubstantiality of the Persons should be taken away. And this objection in their opinion is like those great Stones wherewith *Iosua* shut up the five Kings in the Cave. But I say, rather like that seale of the Jewes on the tombe of Christ, whereby they thought to have shut up the Lord of life among the dead. But thus is Hee wounded in the house of his friends. For you may not thinke that here by they prepare to Iustifie the *Trinitaries* or any other Hereticks, but onely to set reason against reason, and to shew how inconvenient the use of reason is in matters of Faith. But before I goe any further, I would aske a question or two of these opposers. Is not the Sonne begotten of the Father? you dare not denie it; It is the word of the Scripture, 1 Ioh. 5. 1. Is Hee not consubstantiall with the Father? you dare not deny it. For the Father, and Hee are one, Ioh. 10. 30. If then Goodnesse, Infinity, eternity, almightinesse, wisdom, &c. be the very being of God, as hath beene proved; is it not necessary that these excellencies be active in that divine generation? for how otherwise can He be the Image of his Father? *Hob. 1.* And if so, wherein have *Raimund*, *Melancthon*, *Scaliger*, *Keckerman*, or other learned men offended, that they should be so set at nought by a Phrasemonger? But I smell the Fox; they can sophisticate authority of Scripture, of Fathers, of Councils, for their Consubstantialion, the maine point of their private opinion: But by no meanes can they tell how to make it stand with reason, & therefore that their consubstantialion might be a matter of Faith, would they so faine make a divorce between faith & reason. If this were not the very cause, so great

a Clarke as *Osander*, seeing his reason was contrary to his faith, if he could not have answered it, should have studied thereunto, lest it might turne the unstable from the Faith. But what if willfully he would not know? had he read nothing of *Th. Aquinas*? This *Thomas* proposes this same doubt, and answers it in his first booke on the *Master of Sent. Dist. 7. q. 3. & 4.* where he makes the objection thus. All the power which is in the Father, is also in the Sonne: therefore also the power of begetting. To which hee answers, that the word Power, doth signifie either the simple essence of power, and so it is in all the Persons one and the same: or the order thereof to some determinate Act; and so the same power is in the Father, and the Son; but in the Father to beget, and not to be gotten: in the Sonne to be gotten, and not to beget, and this is the real distinction of their Persons. So that the objection is onely from that fallacy of the Accident, see *log. chap. 21. n. 2.* To this hee brings the reasons of *Anselme*. The least inconvenience is not possible to be in the Godhead, but if the Son could beget another Son, and He againe another Sonne, &c. the proceffe might be infinite. But this is impossible. Therefore the Sonne cannot beget, no more than He can cease to be a Sonne, and to be begotten. Againe, He that cannot be the Father, cannot beget. But the Sonne cannot be the Father; for so all difference and propriety of the Persons should be taken away. Therefore the Sonne begets not: nor yet the Father begets any other Sonne. *Iohn. 1. 14. 18.* For as nothing of the Fatherhood can be out of the Father, so nothing of the Sonship can be out of the Son, for so the production of the Sonne should not be perfect: neither is the dignity of their essence any thing abated hereby: for that in every Person is onely one: but in the Father, it is called Fatherhood; in the Sonne it is called Sonship; and in the Holy Ghost it is called Proceffion. And againe, in his *Sum. Theol. part. 1. cap. 42.* he proves there can be but one Father, one Sonne, and one Holy Ghost, for such reasons as you may reade there and judge of their force. Moreover in the 4. booke cont. *Gent. cap. 13.* he proposes this very objection almost in so many words, and answers it thus. The Sonne of God is also God; yet not another God; differing onely in this, that Hee proceeds from the Father. And if he be not any other God; than also must there be one Power, one understanding of them both. So that the Sonne differs from the Father, onely in this, that hee proceeds from Him; and this is the propriety of the Father, that the Word proceeds from Him; and of the Sonne, that hee proceeds from the Father. Neither is this any weakenesse in the Sonne, that he begets not another Sonne, because both the Father, and the Sonne, are as the same Deity; so the same power: one of begetting, the other of being begotten, which difference is onely in the relations. And againe in the 26. chap. of the same booke he answers. That hee that makes this objection ought to have considered; that the Sonne of God is God; not as begetting; but onely as being begotten. For the essence being one, the difference betweene them must be onely by that relation which is in their original, or proceffion. Relation (I say) not that which is founded in quality; for so there would be unlikenesse; nor that which is in quantity; for so there would be inequality in their being; but that which is in action onely, action (I meane) not transient, wherein the Agent hath a prerogative of power, on an outward subject, to cause passion therein; but inmanent onely; wherein that which is produced, is coessentiall and coequall with the producer: So that the difference is onely in the order of proceffion onely. But I suppose such a learned Master as *Osander*, whose penits date so boldly censure, and set at nought whom they please, could not be ignorant what so great a Doctor as *Thomas*, had so often answered. It may be he held the answers insufficient; yet he should have shewed the weakenesse thereof. He held it not worth his paynes; a carelesse answer. But let us once more be bold to looke on this mighty *Goliath* a little nearer, and try what cunning he hath, at his weapon.

If the Father by the understanding of himselfe doth bring forth a Person like himselfe, then the Sonne also, and Holy Ghost by understanding themselves shall bring forth persons like themselves: for otherwise they cannot be *immediati* or *coessentiall*. I denie the consequence, and why? because the reason thereof bindes mee to denie it: for if the Persons be *coessentiall*, that is, of one and the same most simple being; it is necessary, first that the whole being be in everie Person: for if the being be divideable (as *Hierarcha* and the *Triformians* thought) then can it not be most simple one. Secondly, that that one most simple being, be likewise no other thing than the three Persons: for if that infinite being, might by the manifold actions of the understanding be imparted by every one of those Persons, to multiply more Persons, then should they not be *immediati* but *derivati*, as *Aristo* granted, that is, not of one and the same, but onelike of like being; as *Peter, James* and *Iohn*, of which everie one hath the common abilitie of kinde to propagate his like. But thus the being in the three Persons could not be individuall and one, but the Father communicates his whole being to the Sonne, so that there remains no difference of being, but of principall, original, or begetting onely. Moreover the consequence cannot follow but upon this most false supposition, that there be divers intelligences or severall workings of the Divine understanding in every Person: whereas the understanding of God, being his most simple being, and that most individuall one, the action likewise of his understanding must be but one most simple act of understanding, infinitely and eternally: for as hee cannot cease to be; so can hee not cease to understand at one action infinitely and eternally whatsoever is understandable in himselfe or his creature: so that the Persons cannot have severall acts of understanding, as accidents or proprieties; nor yet can they be any other thing than the severall termes proprieties or substances in that one infinite understanding; as our Lord teacheth us *Iohn. 5. 19.* The Sonne can doe nothing of himselfe; save what he seeth the Father doe: for whatsoever things he doth, the same things also doth the Sonne likewise.

Thirdly, this consequence doth not onely utterly take away the distinction of persons (as was shewed) but would also thrust into the Divine understanding that which is utterly false and utterly impossible, & that contrary to the evidence of the Holie text: for our Lord saith, *Iohn. 10. 15.* As the Father knoweth me, so know I the Father. But it is certaine that the Father knoweth not any thing but as it is: therefore not the Sonne, but as the Sonne; neither doth the Sonne know the Father, but as the Father, nor yet himselfe, but as the Sonne: therefore it being impossible for the Persons to understand themselves otherwise than they are; it is not possible for the Sonne or the Holy Ghost by understanding themselves, to become the Father, and so to bring out other Persons, as this lewd consequence would enforce.

But the ground of this mistaking (which I tell you of for avoiding of the like cavils) is this; that they consider not the superexcellency of the Divine being; but measure it by the short and scanty rules whereby they measure the creature. It is true, in things here below, that according to those naturall causes whereby everie thing is brought forth: so may it likewise bring forth the like: because that strength or power is given thereto; for the propagation and preservation of kinde in the like, which is cannot be done in it selfe; by reason of corruption, neither is the generation of naturall things without imperfection; and their multiplication by division of the seed into divers parts. Neither doth any father communicate his whole being to that which is begotten by him; neither can the species or common nature (so farre forth as it is multiplicable even by one alone) be divided whole and entire in any one individuall. But nothing of all this is in the most glorious spirittuall and divine generation: for that power of generation is not received, but essentiall; so that which is begotten, is eternall

and incorruptible. The generation also is in the uttermost perfection, because the whole infinite being is communicate thereby: but that not for any abasement in the principle, but because of the infinite perfection thereof. Neither is matter for multiplication, either possible, or needfull here; because the fulness of Fatherhood, Sonneship, and procession are herein perfectly, substantially, infinitely, and eternally; because the procession is not such as tends to any thing without: for so that which proceedeth should not bee coequall to the principle from whence it doth proceed. But this procession is in the Divine being onely, in every Person according to his peculiar subsistence, answerable whereto, no generation can be found in all the creatures.

2. Another objection there is to the like purpose out of *Heb. 1. 3.* where it is said of the second Person, that hee susteineth all things by the Word of his power. So that if hee being the Word of his Father, have also a Word whereby he susteineth all things, which therefore is another Word, and not the things that are sustained thereby: it may seeme that there is a multiplication of Persons, and that the former objection is not fully answered. I have said, *Log. Chap. 29. n. 5.* That the appointment of all naturall causes to the bringing forth of their effects, is the rule or law of Nature. Now this law is that necessitie, fate, or destinie which is ordained by his eternall decree that made Nature, and all things therein, and blessed all the living creature with power to bring forth according to kinde, as it appeares *Gen. 1.* And this is that Word of which *S. Paul* speakes, No other divine Person, but that Word whereby he melteth the yce, and snow, *Psal. 147. 18.* that ordinance which the creature cannot passe, *Psal. 148. 6.* Of which you may reade every where in the Holy text, and especially in that admirable booke of naturall and Divine Philosophie, the booke of *Iob*, in comparison of which all *Aristotles* naturalls are not worth the while. For seeing all naturall causes have their strength from him, hath not hee bound nature within those limits, beyond which hee gave it no further power to worke? And within which hee is trulie said to worke by his word, or by his power, in the strength of which alone, Nature her selfe doth worke.

Maker of Heaven and Earth.

CHAP. XIII.

That the World is not Eternall.

Section. I.

THe puritie, or uttermost simplicitie of the Divine being, is the fountaine from whence all the perfections which are therein, doe flowe: for neither can any thing be living, powerfull, wise, continuall, glorious, &c. except it bee: neither can any thing be such infinitely, if it have not an infinite being: but an infinite of being cannot be but with the uttermost simplicitie of being. For whatsoever is put to being, takes away

away the simplicitie thereof, and must needs be a limitation thereto, and so take away the infinitie also. The manifold perfections therefore in the Divine being, are not additions of other beings to make composition therein, or to take away the simplicitie thereof, seeing they all signifie one and the same being; but because the most simple being must needs bee the first of beings, as being altogether in act or perfection, and no way in possibilitie of being: for then wereit not a most simple being, if it were both in act of being that which it is, and in possibilitie of being that which it is not: therefore must all other beings depend hereon; may bee herein: because all things are virtually contained in their principles. And this is that eternitie of the creature which it had in the infinite wisdom and power of God before it was, *Gen. 2. 5.* For seeing that in God is infinite perfection and that nothing can bee wanting to that which is perfect; neither yet can any thing be perfect but in him: therefore the first and highest being of all things must bee in his perfection. But because absolute perfection must needs bee with the uttermost simplicitie, without othernesse or change: therefore must all things in God bee one, and he though one alone, yet virtually all things. But because all things were in him eternally one; that they might in time bee different in themselves, (for otherwise they could never at all, either have beene, or have beene different) It is necessarie to grant, that in that one absolute being which the creature had in God, there must be first a possibilitie for it to be in it selfe: for as things utterlie impossible can never be; so can there bee no possibilitie of being but by him. Secondly, a possibilitie for the things being to be different among themselves, and that not onely in their severall kindes, but also in their particular existences; and this for the manifestation of that manifold wisdom of the Maker. And from hence thirdly succeeds that actuall being, which things that are being have, by that Holy pleasure or will, by which they are, and continue in their severall beings: which Will must needs bee partaker both of the infinite power, and infinite wisdom; that it might effect that which was possible, and foreseene. And thus is there in the Unitie of the creature, a Trinitie also in possibilitie, in difference, and actuall being; that wee should never forget to adore the eternall Trinitie in the Unitie.

But the question of the worlds eternitie, is onely about this last manner of actuall being: for it is not denied that it is eternall in respect of that being which it had in God, as the cause; or in it selfe, as possible to bee: because that while it was not being, it had not any power to resist that Almightynesse, which called it out of not being into being; though to speake more properlie, that eternity which it had in pure possibilitie, was not in it selfe, because it was not: and seeing that which any thing hath of it selfe is first therein, and more proper thereto than that which it hath of another: therefore

fore the world of it selfe having not being, it could not possible bee eternall, but onely in his eternall purpose whch had appointed it unto this being. The World therefore in God, the principle, is not begun, but eternall, and one: but whatsoever is severed from this Principle, can neither bee one, nor yet eternall, but comes into the reckoning of othernesse and change, and so of necessitie must bee subject to time, wherein alone all change is wrought.

¶ 2. 1. But here it will be asked, whether God who before the creation of the world rested eternallie in his owne glorie and happinesse, suffered not some alteration in this, that he wrought without himselfe that which hee had not wrought before, and how hee can be said both to worke and to rest, *Gen. 2.* 2 and yet to bee without all shadow of change *Iam. 1. 17.*

2. Then how He infinite in goodnesse and truth, and ever one in himselfe, subjected the creature to wretchednesse, continuall corruption and change.

3. Thirdly, seeing that to an infinite and eternall power all things are alwayes possible; why the world was not brought forth many ages heretofore; that seeing it must be subject to vanity, it might before this have beene freed from corruption, and brought to that libertie whereto it doth yearne, *Rom. 8. 22.*

1. To the first I answer, that, although the creature doth of necessitie suppose a Creator, without which it could not be; yet on Gods part there was no necessitie to enforce him to create; but he created onely according to the pleasure of his owne will, as it is confessed *Revel. 4. 11.* For nothing was able to impose necessitie, but onelie that which was superiour in dignitie and power, which the superexcellencie of the Divine being suffers not; neither can the freedom of an infinite will, such as the will of God is, bee guided either by chance, by destinie, or by necessitie. But because hee is infinite in goodnesse, he envied not to any thing the being thereof, but out of not being brought it into being, by his word our Lord Jesus Christ. *Athanasius de Incarnat. Verbi.* But in this creation he suffered no alteration, who had eternally willed the creature to be in the time appointed, and in the time appointed brought it out, only by the motion of his will: for his will, his wisdom, & his power being infinite and one being, no other motion, labour or alteration needed, but onely to will that the creature should then bee created, when hee had from all eternitie willed that it should bee created. So then it was in him both to create, that it might appeare that hee had no necessitie of the creature, who was absolutely perfect without it, and yet at his pleasure to create, lest that which was not, might seeme to be exempted from his power: and againe, that the creature might be blessed in his goodnesse, and yet he himselfe without all shadow of change. As the minde of a man, which hath plotted a convenient house, and given or described the

the model to the builder; suffers no alteration by the house being builded. Therefore after the commandement of water, the first matter of all things to bee: the labour of the Creator mentioned in the sixe dayes, was onely the appointment of secundarie causes, to worke in their times, to those ends which hee had determined, for the bringing forth of their severall effects: for as the first agent moves all secundarie agents; so it is necessarie that all their ends bee ordered to the ends of their first mover. So then the sixe Evenings of the being of things, first potentially in their immediate or next causes; and in their *feri*, or way to perfection, and the Mornings of their actual and perfect being, are the times * ages or dayes wherein they were brought forth by their naturall causes, all moving in the power of the first cause, unto their perfection appointed by his eternall decree. And this ordering of causes, and giving strength thereto, was his first worke: as his continuall blessing and upholding the creature by his word, is his continuall worke wherein hee takes delight. *Heb. 1. 3.* & *Psal. 104. 31.* But his rest in the seventh day, was his ceasing to bring forth new creatures; which day is therefore said not to have any evening, because his rest, delight, or glorie is eternall: and is therefore commanded to bee sanctified by us with a *Memento*, because it is a pledge unto us, that after the sixe ages of this worlds travell and wearinesse in vaine, we shall at last be made partakers of his rest. Compare herewith *Gen. 1. & 2. to ver. 4.* *Esay 46. 10.* and *2. Pet. 3. 8.* But this is beside my purpose, and therefore I leave it.

2. To the second question of that ill which is in the creature, though I have answered sufficiently *note (a) on Chap. 6.* yet I say further, that contraries are best knowne one by another: light by darknesse; health by sicknesse. And therefore, that we may not onelie desire, but also better know and enjoy our future happinesse; it is fit that wee should taste the momentary wretchednesse and misery of this life; yea drinke at last the *garans* of death it selfe. that wee may truly enjoy the happinesse of everlasting life. *O death! how bitter is the remembrance of thee to a man that hath rest with his possessions? But how acceptable is thy doome to him that is vexed in all things? Eccles. 41. 1.* And questionlesse, if the elect Angels never had any experience of sorrow; neither did at any time sinne (for he found no stedfastnesse in his servants, and laid folly vpon his Angels. *Iob. 4. 18.* And in his beloved Sonne alone is hee well pleased. *Matth. 3. 17.*) Then doe they wonderfully by our afflictions enjoy their owne happinesse, while they dayly behold our manifold miseries, and yet know us to be heires of equall glorie. *Luke 20. 36.* For therefore are the sons of David dayly scourged with the rods of men, corrected every morning, and die at last, that they may be like unto their Lord, & be made conformable unto his death: for if the Prince of our salvation was consecrated in afflictions; how should we hope

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for

* See *Esay*
66. 8.

for any portion in his glorie; if we should not with joy be partakers of his sufferings? For therefore by his owne example did he teach us obedience, because in obedience onely we must walke the way to everlasting life. A second reason is, that wee may be humbled before him, when we consider whereto we are come of our selves, that is, into miserie, but not out; and consequently that wee may bee thankfull for that abundant grace, by which wee are delivered, when our sufferings shall bee recompensed with an exceeding weight of glorie.

3. The third doubt concerning the time of the worlds creation hath heretofore so troubled some mens braines, that they thought there had bene infinite worlds, yet so, that after everie * ten thousand yeers all things returne againe to the same state wherein they had been before: for whether through the weakenes or strength of the imagination, in some fore-catchings of the shadowes of things to come, (for it may bee argued both wayes) a man oftentimes perswades himselfe, that hee hath bene in the same place, with the same persons, seene or done the same things, heard or spoken the same words before; upon which ground it seemes this *Pythagorean* fancy was builded. But to the doubt I answer: That it would have bene as great, if the world had been made ten thousand times the whole age of the world before and no greater, if it should have been made as much after the present age: for as if you suppose an infinite space; wheresoever you shall set a prick or point therein, it must needs be in the middes thereof: so time, how long soever, yet compared to eternitie, can be no more then as an indivisible centre therein. And therefore *S. Paul* takes up this question *Act. 17. 26.* That God hath assigned the seasons which were ordayned before, and hee that puts not all things in his power, to do both what he will, and as he will, and when he will, denies him to be God. Now let us see the reasons for the Christian faith, that ^b the world is not eternall or everlasting, but made by Almighty God, as the Article affirms.

3. By the world you can understand no other thing, than this frame of the whole being of things (beside the Godhead) whether heavenly or earthly, understanding, bodily, or mixt; ethereall or elementall; with all the causes, and effects, proprietie, actions, or other actions that belong to everie one of them. But the word *Eternall* signifies diverslie. For our purpose, either it may meane an age or state of long continuance, as the land of *Canaan* was promised to *Abraham* and his seed for an eternall or everlasting possession *Gen. 17. 8.* which eternitie must be limited, either to that age of the world before *Christ*, or at the farthest to the uttermost age and time of this world, after the desolation determined shall bee fulfilled, and they brought to their owne land againe. And this must needs bee the uttermost eternitie of that promise concerning the leuer, as of the everlasting Covenant of Circumcision. Another taking of eternitie may bee in that being which hath

hath a beginning and no ending, as our hope is of the state of the soule, and everlasting or eternall life after the resurrection. So the promise of the everlasting possession of *Canaan*, was a type and Promise that heaven should bee our eternall inheritance; whereof we have already assurance, yea deliverie, and seisure, in that the *Canaanite* the devill is driven out from thence by *Jesus* our unconquered Captaine *Apoc. 12. 7, 8.* &c. A third and chiefe meaning of eternitie, is that which hath neither beginning nor ending. And so we say that God onely is eternall. In the first signification the world is eternall in that state wherein it is, and hath continued from the creation, which wee hold, and so shall continue unto the dissolution, which wee hope for. In the second signification also it may bee said to bee eternall, as concerning the most excellent and noble parts thereof; as the Angels and men restored from corruption, and in them the second *Ideas* or formes of all the creatures. But the last degree of eternitie is utterlie denied to the actuall being of the world, and that for these reasons following.

1. Whatsoever is eternall, must also bee infinite, both in the being, and the manner of being, because there could bee nothing before it, by which it might receive any kinde of limit or bounds, any defect or lesnesse of being. But ^a the world is not infinite in the being thereof: for it is concluded already *Chap. 3.* that God is infinite, and of infinites there can bee but one. *Chap. 8. conf. 2.* And in the manner of being it cannot bee infinite: for in all things brought forth, there is either quantitie, contrarie to infinite, or time, contrarie to eternitie; there is defect, or failing, by reason of corruption and death: there is abatement, or lesning; because that in everie kinde, one particular is not so excellent as another in understanding, memorie, strength, beauty, continuance, or one vertue or other. Therefore the world is not eternall.

2. If the world bee eternall, then eternitie must either bee the whole essence and convertible with the essence of the world; or else it must agree thereto as the essentiall forme, or as a proprietie, or as a common accident. Eternitie is not the essence of the world; for so should it belong to everie part thereof essentially: for everie part is partaker of the essence of the whole. But this is most false in all experience; neither is it the essentiall forme thereof: for even from thence would it follow, that the world were not eternall, inasmuch as having matier and forme, it must needs presuppose an efficient cause, who both created the parts, and disposed the matier: for the forme, it cannot be a proprietie thereto: for all proprietie proceed from the composition or joyning together of the matier and forme. But composition takes away eternitie for the reason aforesaid, neither is it an accident, nor yet appropriate thereto by accident, as any relation: for all such, by the order of nature, are after

that subject whereto they belong; whether they be immediate accidents, or relations depending thereupon. Therefore the world in the actuall being is no way eternall.

3. Whatsoever hath parts must needs bee compounded, and whatsoever is compounded or put together must needs have parts that were once asunder, and so cannot bee eternall *a parte ante*. And againe everie compound, by that power whereby it was made, may be resolved into those parts of which it was made, whether the parts bee essentiall as body and soule to a man; or entyre, as stones, timber, iron, glasse, &c. to a house. But the World hath parts ethereall, elementall, incorruptible, and corruptible, animal, vegetable, mineral, &c. *Ergo*, the World is not eternall.

4. All reall truth is verified first in the things of actuall being, that is, in the individuals. Secondly, in the notions or apprehensions of the things in their intentionall or common being, either speciall, or more generall. But if the world be eternall, that eternity can agree onely to the common being, and not to the particular or individuall beings, as to this man, that horse, that tree, &c. So the truth of the worlds eternity, shall be intentionall onely, not reall; so common intentions onely may bee true, where there is no individuall. But this is most false and impossible: therefore it is most false that the world is eternall.

5. The whole World, consisting of all the parts thereof, is either a body, or not a body. If our sence (from whence all our discourse proceeds) be judge, it is a body. Now every body in regard of the extent thereof, is finite, is of parts which may bee measured, either one by another in halves, quarters, &c. or else by common measures, of inches, yards, myles, pints, gallons, &c. It hath likewise shape or figure, and dimension, by length, bredth, depth, without which it could not be a body. But if the world be eternall; then must it bee both finite in regard of the extension, and infinite in the continuance: so infinitie shall be more powerfull in a forrein subject, that is, in continuance to make it infinite, then it can be in it owne proper subject, that is, in measure to make it unlimited: so also infinitie shall bee powerfull in the contrarietie of good and ill, to make them eternall, and weake in the littlenesse of extension. So also the world being eternall, must be for this end, that it may bee that which it is as God. Whereby it would follow that the end of the worlds being could not bee one, but contrarie to it selfe in generation and corruption, in good and ill; and all other contrarieties, that are now therein. But all these things are impossible: therefore the contrary is necessary, See Log. Cap. 26. n. 1.

6. Eternitie cannot admit before and after, so that one eternall should be before another eternall. But if the world be eternall, this must follow necessarilie: for every generation is with the corruption or taking away of that forme which was in the matier before; and

and every corruption is of something that was generate before: So each of these eternals must bee each before another, and so neither of them eternall, and yet the eternity of the world brings in these contradictions, inasmuch as generation and corruption have beene ever since the world was. Therefore the worlds eternity is impossible.

7. If the world be eternall, that eternity shall be rather ill, than good; because the longer the continuance of the world is, the greater is the encrease of wickednesse and ill, more than of that which is good: at least because of the continuance of good and ill, the worlds eternitie shall be both good and ill. And yet because every worldly good hath a beginning and an end in time, and that every privation or taking away of any good eternally, must needs be an eternall ill: that eternity of the world shall bee nearer to ill than to good, both because of the positive ills, and the deprivations of the goodnesse that are therein. Moreover seeing nothing which is corrupted returns to be the same in number, which it was before; generation shall bee good and availeable to the maintenance of the species onely, not to the restoring of the actuall or individuall Beings: But Corruption shall bee powerfull both against the individuall, and therein against the species also. And so the worlds eternity shall bee much nearer to ill than to good, and a bringing in of all these inconveniences. Therefore it is not eternall.

8. If the world be eternall, then neither was there any first man, neither can there be any last: without which lastnesse there cannot be any generall resurrection of men, nor place to containe them. So this eternity of the world must be the greatest ill, as being that which brings in an impossibility of the greatest good, that is, the hope of the resurrection and everlasting life, the end of all our hopes. But it is impossible that this hope of man should bee frustrate, as it will appeare further in the 38. chap. Therefore the world is not eternall.

9. And if you looke backe on the things that have beene already spoken concerning the dignities of the Godhead, in the nine first chapters, you may from thence make a great supply of arguments to this purpose, thus; God is, *chap. 1.* And He is being essentially, with all the perfection of being infinitely, eternally, actually; not in possibility of being any thing that hee is not, and therefore God is the perfection of being: and convertibly the perfection of being is God. Now termes convertible cannot possibly belong to forrein beings: as to guide a shippe at Sea, cannot belong to any but to man alone. Therefore being cannot belong to any thing but to God alone, primarily and of it selfe, but onely Analogically, as it hath received the Being from Him. Therefore if the world be not God, which the foole cannot say in his heart, the world is not eternall.

10. God

10. God is eternall, *chap. 2.* and eternity belongs essentially to God alone, *chap. 8.* If then the world be not God; then can it not be coeternall with Him. For as it is not possible that there should be more Gods, *chap. 8. n. 7.* so it is not possible that there should be more eternals than one. Therefore the world is not eternall. So you may reason from the simplicity of His being proved, *chap. 9. n. 6. 7.* and from the other dignities of God which are proved to belong to Him in the chapter before; & no lesse from those things which are denied to belong to Him, as to be matier, bodily compounded; &c. *chap. 9.* But in this plenty and plainnesse of the matier I take onely that one which followeth.

11. If God be almighty and one: then it is not possible, that any thing can be but by his power alone. But it hath beene proved that God is almighty, *chap. 6.* and one, *chap. 8. n. 7.* Therefore the world is by his power alone. But if it be objected, that by his eternall power, hee brought out the world eternally; yet must it needs be, that hee created it, either of nothing; or of some matier that was not eternall; or else that hee made it of a matier that was eternall. To say that God from all eternity had created the world, either of nothing; or of a matier not eternall, would imply a manifest contradiction. To say that hee made it of a matier which was coeternall to himselfe, would enforce that the world were consubstantiall with God; or rather that it were God. For seeing his being is most simple and one entyre being, without parts, and is not communicated, but whole and all, and that eternity (as all his other attributes) was proved to be God essentially, it cannot be but that the world must be God, if it be eternall. Or if that impossibility could be avoyded; yet to say that God had eternally made the world of eternall matier, would necessitate him to an action without himselfe, which would take away the infinite freedome of his will, his glory, and perfection, which hee hath in himselfe. Or if it be said, that the world is eternall without or beside any action of God upon it, but of it selfe alone, beside the endlesse absurdities, contradictions, and impossibilities that would follow thereby; It would directly enforce, that there is no God. For if the power by which the world is, and workes; if the wisdom manifest in the ordering causes therein; if the truth, goodnesse, continuance, and other attributes of worldly things, had any other originall than God; then must it of necessity follow, that God is not infinite in these dignities of power, wisdom, truth, eternity, goodnesse, &c. when so great effects of these things are altogether without Him. And to deny unto God the infinity or perfection of these dignities, were utterly to deny his Being, and to make him unworthy to be that which Hee is, contrary to all that hath heretofore beene proved.

12. The holy Scriptures every where teach this truth *Gen. 1. & 2. chap. Job. 38.* and many places in that booke beside. *Neb. 9. 6.*
con-

confesses to God. *Thou art Lord alone: thou hast made heaven, and the heaven of heavens, with all their hoste; the earth and all things that are therein; the seas, and all that are in them: and thou preservest them all; and the host of heaven worshippeth Thee. Psal. 95. 3. The Sea is His, and He made it; and his hands prepared the dry land. Psal. 96. 5. All the gods of the people are Idols: But the Lord made the heavens, whose armies, in Psal. 136. are more particularly reckoned up. And therefore doth God by his owne right challenge the heavens for his seat, and the earth for his footstole; because his hand hath made all these things. Esay. 66. 1. 2. To this purpose you may read other Texts cited by S. Origen, *in de Gen. lib. 3. cap. 5.* The continuall preservation also of the Creature, as it is manifest in reason by the arguments afore going; So it is taught, *Psal. 36. 6. 7. Psal. 147. 8. 9. Psal. 145. 15.* And *Psal. 104.* is wholly in this Argument. And that all this frame shall come to nought at last, you may read, *Psal. 102. 25. 26.* which is also cited by S. Paul, *Heb. 1. v. 10. 11. 12.* Read moreover to this purpose, *1 Pet. 3. 10. Rev. 20. 11.* And that because it was made of nought. *Heb. 11. 3. Sap. 11. 14.**

¶ 4. These things then being thus manifest, we are now by the way. 1. First to consider what necessary conclusions follow hereupon. 2. And then to see whether the creation of the world doe belong to every Person of the Trinity alike, or to any one more particularly than another.

First, it is certaine, that not being cannot be the beginning of Being. And therefore it is necessarie that Being be eternall. And that which is the first of beings must needs be the cause of all the rest: So that all other beings must acknowledge their originall from thence. And because all things that are, were in time created by that first of Beings, not according to any necessity of naturall working; as the fire according to the necessitie thereof, doth burne any matier that is fit to be burnt; but only according to the pleasure of his owne will: therefore first of all it must necessarily ensue hereof, that the continuance of all things must have the same cause, which was also of their Being. So that for his holy wills sake alone they also continue. If he then withdraw his supportance either from all, or from any particular creature, it must of necessity come to nought in an instant.

Secondly, because every agent workes for some end: and the greatest and best of work-masters must needs work for the greatest and chiefest good; and seeing there neither is, nor can be any thing greater or better than God himselfe; Therefore it is necessary, that this world was created for Him. But because Hee, infinitely blessed in Himselfe, needed not the world, nor any thing of the world, as though he could be better thereby *Psal. 16. 2. Act. 17. 25.* it must follow; that the creature was for this end; that as by his Being, it was made partaker of being, so by his infinite goodnesse it might also be partaker of glory and happinesse. For because his
goodnesse,

goodnesse, and life and happinesse, and all his glories are answerable to his owne being; therefore are they infinitely sufficient for every thing, that in any sort can possibly be partaker of being. So then the goodnesse of God was not encreased in the creation, but manifested onely; that the creature, according to the measure thereof, might bee blessed in him. Thus then is God the end of all the creature; Because hee is that supersupreme perfection of goodnesse, and happinesse whereof the whole creature desires to be partaker: but that not out of any choice or purpose of the creature; but of him alone that hath created it to be partaker of that image of his goodnesse.

From the first conclusion we are taught with what reverence and feare we ought to live before him; to whose onely pleasure we owe our being and continuance. Next with what great respect and care we ought to behave our selves toward the creature; not onely men which have the same pretious hopes of immortality which wee have; but likewise toward every other creature, even the least of Beings. For although we know that all the more bodily creature was made for the use of that which hath understanding; and that not onely for the exercise of the minde in his wisdom and power that created it; but for thankfullnesse also to that goodnesse which hath subjected it to our use in food, in clothing, and other such services for our ease, or conveniences; that being destitute of no good thing, wee might give our selves to his service, and praise him alone: And lastly, that the whole creature might bee blessed in man, in whom it is to possesse an eternall being: yet when wee remember, that there is nothing so meane, or seeming so base in the Creature, but that it was eternally foreseene to that infinite wisdom even as we; that it was created by the same power, appointed by the same foreknowledge to this or that very use; with what reverence and feare should we carry our selves lest we abuse it, and so offer dishonour unto the Lord and owner both of it, and us alike? especially seeing that when we were not, hee had determined so to blesse us.

From the second conclusion wee may learne with what patience wee ought to endure all the troubles and afflictions of this life; because wee know those pretious promises whereto wee are created, if we acknowledge Him faithfull, and hold our hopes unto the end, see *Tit. 1. 2.*

The question moved, to which Person the Creation belongs, is full of perplexity, and of any other most hard and darke, if it bee well thought on. And therefore in the solution thereof it is most safe for us to hearken to the oracles of God alone. It is commonly and truly said, that the workes of the Holy Trinitie which are without are undivided; yet so as that they receive a certaine determination or order from that manner of Being which is in the Persons. And therefore because the Father is the fountaine of being

ing they commonly ascribe the creation or bringing of things into being unto Him. So because all perfection of Sonship is in the second Person, and that there can be no more Sonnes than one: therefore the redemption of mankinde by the in-dwelling of God in Man is given unto the Sonne, and so the sanctifying of the church to the Holy Ghost. But if wee looke diligently unto the text of the Holy Scripture, we shall finde how necessary it was that the Mediator should satisfie for the sinne of the creature, because the whole creature, was made by Him. For so wee may reade *Iob. 1. 2. 3.* All things were made by that word which in the beginning was with God, And without it was nothing made which was made. And *vers. 10.* He was in the world, and the world was made by him. And *vers. 14.* And that word was made flesh, (that is, tooke on him the whole nature of man, body and soule) and dwelt among us, and we saw on the holy mount, *Mat. 17. 2. &c. 2 Pet. 1. 18.* the glory thereof, that is, of that flesh or man, as the glory of the only begotten Sonne of the Father. And againe *Col. 1. 16.* By him, that is the Sonne, were all things created which are in heaven, and which are in earth: things visible, and invisible, all things were created by him, and for him, and in him all things consist. *1 Cor. 8. 6.* There is one God the Father, of whom were all things, and we by him. *Eph. 3. 9.* God hath created all things by *Jesus Christ.* And *Heb. 1. 2. 1. 2.* God hath spoken unto us in these last dayes by his Sonne, whom He hath made heire of all things: by whom also he made the worlds. By all which texts it is cleere which *S. Paul* hath *Rom. 11. 36.* of him, through him, and for Him are all things. That is, that God the deliverer, which should come out of Sion, *vers. 26.* And thus have these Apollles explained that which is written, *Gen. 1. 1.* In the beginning *Elohim* created heaven and earth, which word in the whole body of the old Testament (as wisemen have observed) is almost never spoken but of the Person of the Mediator onely. I suppose then that it is plaine enough, which is spoken by our Lord, *Iob. 5. 2. 19.* The Sonne can doe nothing of Himselfe save what he seeth the Father doe: for whatsoever things He doth, the same things doth the Sonne in like manner. That is, whatsoever the eternall Godhead ordeined in his everlasting Counsell and decree to bee done, that same doth the Sonne execute and performe in the creature answerably, and brings forth every thing in time according to the possibilities and opportunities of the creature. For as the wiseman saith, *Ecclus. 18. 1.* He that liveth for ever made all things together, or at once. So the Psalmist, as also the other Scriptures, tells us by whom and in whom, *Psal. 104. 24.* In wisdom hast thou made them all; that is in our Creator and Saviour. So then, it being cleered by the text of the holy Scripture that the creation of the world was of God the Father in *Christ, by Christ and for Christ*; it will easily follow how necessary it was that He our creator by His eternall Spirit should offer himselfe to God for the sin of his creature, as it will further appeare when I come to that article.

Notes.

(a) *Very many thousand years.*] You may read the position in *Aug. de Civit. Dei.* But the *Cabalists*, for the renewing of this lower world, put seven thousand years and no more: for the restoring of the whole creature both heavenly and earthly, they put fifty thousand years. You may read the opinion, and partly see their reasons in *Leo Hebr. de Amore. pag. 500 &c.*

(b) *The world is not eternall.*] The most famous opinions that have beene concerning the worlds eternity, are these. One, that which the Christian faith doth hold, according to the truth of the holy oracles of God, and the voice of Reason, as you have heard: and to this truth the Stoicks are said to have consented. The second opinion is that of *Plato*, and his followers, who held that the world had a beginning in time, but of an eternall matter, and that the continuance thereof should be eternall. For seeing generation and corruption is onely by the change of formes, the matter still remaining one: therefore they thought, that as that forme which is purely without matter was incorruptible and eternall; So likewise most matter be, which of it owne nature is utterly without forme. And because matter is greedy of all formes how differing or contrary soever; Therefore it is ever subject to change. Neither is the heaven it selfe utterly freed from all power of Change, because of that matter whereof it is, in which the power of Change is ever hidde. Therefore the world is not eternall in respect of any power in it selfe, either to the production of formes or the continuance of it selfe under the same formes: but first in respect of the unformed matter, and most of all in respect of that Spirit or life, whereby it is guided and ordered; as by the internall causes: and in respect of the divine will, and goodnesse, as the outward principle, and the end: which will as it cannot repent to have done good in giving being unto the world, and the things therein contained; so can it not will contrary to it selfe, and cease to doe good in the continuance of the creature in that being which it hath. You may read more to this purpose in *Plot. Ennead. 2. lib. 1.* and his commentator, *Marsilius Ficinus.*

The third opinion is that of *Aristotle*, that the world was eternall, and from God, as an eternall effect of an eternall cause. For because it seemed to him impossible (and if you looke no higher than nature alone, it is indeed impossible) that any thing being can come out of nothing: therefore matter must needs be eternall, and therewith generation and corruption, without which nothing is brought forth; And because these two could not be thought to be without the moving of the heavens, as the cause thereof, therefore both the heavenly bodies and motion, especially circular, must be also eternall; and here with time, which is measured by the motion of the heavens.

But what this eternall matter should be, the Philosophers went into divers opinions. *Heraclitus* thought it to be fire: *Archelaus* says; *Empedocles* all the elements; and among the rest, one, one thing; and another, another, as you may read in *Aristotle*, where hee refutes them: in *Tull. Acad. 9. lib. 4.* and especially in *Phonarch de placitis Philosophorum*: and from him in many other. *Aristotle* himselfe from *Hesiod* and they that had beene before him, calls it *Chaos*.

Πρότερον ἦν ἀπὸ τῆς γῆς καὶ τοῦ οὐρανοῦ.

Gen. — In theogonia.

First was the Chaos, then the earth.

which word if they borrowed not of *Moses* his *Tobu*, which signifies empty, of *Gen.*, that sometimes means to bring to nought: nor of that, which seems to come from thence, *Chobus*, whereby, as *Festus* saith, the old Latines called the world: yet of *Gen.*, they meant by it confusion, and no way of *Chobus*, which signifies a countrie, or an appointed place. Sometime this matter is called *Chos*, of *Gen.*, mud: For to the conclusion of earth and water is best understood, and fittest for generation of earthly things, as *Ovid* delivers the opinion, and cleeres it by comparison of the overflowing *Nilus. Metam. lib. 1.*

All other Creatures took their different birth,
And figures, from the voluntary earth:
When her cold moisture with the Sunne did sweat,
And slimy Marishes grew big with heat.
So when seven mouthed Nile forsakes the plaine;
An ancient channel doth his streames containe,
And late left slime the heavenly warmth doth feele,
Men sundry shapes beneath the sod reveile;
Some new begun, and some to halfe doe grow,
That halfe alive, the rest but earth below.

But *Moses, Gen. 1.* delivers it unto us in the parts active and passive, heaven, and earth; which yet before their division were both of water, as it is manifest in that place, and *2. Pet. 3. 5.* According hereunto *Homer. Iliad. 8.* *Danaos* the sonne of *Jupiter* is said to have beene the maker, and after him *Thales* affirms the first matter of all things to be water. But the opinions of the lesse reckoning are those that are found amongst the hereticke of the Christians. For all the Philosophers and Poets of the heathen, which held not the eternity of the world, acknowledged God the author of the world under one name or other: but *Simmagius*, and with him *Menander*, said that the Angels were the makers of the world. *Saturnius* gives the honour unto seven Angels alone, whom he makes the Creators of the world, without the consent or knowledge of God. *Carpocrates*, and the *Priscillianists* affirmed, that the world was made by certaine inferiour Angels, among whom the devill was chiefe workemaster. *Valentinus* gave it out, that a devil which was begotten of the thirtieth *Aion* begot other devils, and these Sonnes of *Aevangs* made the world; and mischief, and time are in the world, not through the wickednesse and free will of man, but even by the very creation of the world it selfe. The *Nicholaitans* tel us, of Angels the makers of the world; and that *Barbelo*, who was ruler of the eight Sphere, was overseer of the works, His mothers name was *Taldaboth*. But I have not read so farre in heraldry, as to tell you who was his *Did*, nor of what house his mother came, nor yet whether his fellow workemen were good or bad Angels. The *Gnosticks* of the two Gods which they make (as you have heard before) make the ill God the creator of the world; which though it appeare not, either by *Irenaeus*, *Clement*, *Tertullian*, *Epiphanius*, or by *S. Augustine*; yet it is plain by *Plotinus*, *Ennead. 2. lib. 9.* who writes against their opinions, and this in particular. *Marcion* made three creators: one good, another bad, and another betwene them, whom they called *Iust*. So you see how all these hereticke had madded them-

themselves and their followers, in their opinions concerning the Creator of all things. Others erred concerning some parts of the creature onely; as the *Selucians*, and *Hermians* or *Hermogenians*, beside their error of the worlds matter coeternall with God, denied that God created the soules of men, but would have them created by the Angels of fyre and Spirit; contrary to that which is in *Gen. 2. 7.* & *Esay 57. 16.* & *1 Pet. 4. 9.* That God is the faithfull Creator of the soule. The *Priscillianists* said that the soules of men were of the same substance and nature with God; and being by him sent downe from heaven, the devill met with them by the way, and sowed them as seed in the flesh: whereupon it must follow, either that the being of God is divisible into infinite partes; or that there is but one onely soule of all men; and both wayes unavoydably, that God (at least in part of Himselfe) must be subject to Sinne; and so that either He must need a Saviour; or by His owne law, bee subject to eternall death. This is the fruite of heresie. The *Paticians* denied God to be the Creator of the body of man, and gave that honour to the devill; contrary to that which is in *Gen. 2. v. 7.* and *v. 21. 22.* yea, and so detested the flesh, as that to be out of the body, some of them killed themselves. The *Paternians* said that the lower parts of the body, (it seemes onely those that are affixed thereto for generations sake, that flesh which the law so often commands to be washed) were made by the devil, and thereupon tooke occasion to live in filchinesse, and lust, contrary to the Commandement of God. The *Marcionites*, and *Manichees* said, that wickednesse and ill, was partly from God, and partly from the matter of the world. *Florinus* and his followers said, that things were created ill, according to their substances; contrary to the Scripture, *Gen. 1. 31.* But contrarily, the *Coluthians* would not have God the Author of ill; no not that of punishment: which nevertheless the Scripture teaches *Esay. 45. 7.* and *54. 16.* *Amos. 3. 6.* Some also of the heretickes followed the opinions of the ancient Philosophers; as they that were called *Aqui*, that of *Tales*; and said that water was the matter of the world, but yet eternall, and not created. The *Audian* and *Manichean* hereticks instead of *Aristotles* eternals, brought in darkenesse, fire, and water; you might bring hither their foolish thoughts concerning the transplantation of soules, and such like questions: but there will bee fitter place thereto in the article of everlasting life. And because these upstart weenings are so wide, as they are false; I will not vouchsafe to inquire into their reasons: the onely authority of the holy Scripture is sufficient to grinde them all to dust; and to bring that dust to nought at all. But least any man contrary to the truth of God, be overwayed with the reasons of the Philosophers, it will not be unfit to examine, and answer them.

1. And first concerning the reasons of the *Platonicks*, that the matter of the world should therefore be eternall, because it is simple, and uncompounded. I answer, That it is but *petitio principii*; or a taking of that which is not granted: for it is utterlie denied that there was ever such matter as they suppose, utterly informed. I say according to the *Sacred Philosophie*, that when water the first matter of all things, was created, darknesse or confusion was upon the face of the deepe: but yet with that water, under that confusion, was created all manner of formes, which afterward were all brought forth out of the possibilitie of the matter; so that matter was impregnate or great with all kinde of formes, which afterward were made to appeare: for otherwise could not the effect bee answerable to the cause, if bee being in himselfe the *Idea* or formes of all beings, had not brought forth the first matter full fraught with all naturall formes, by which afterwards, according to the disposition of their naturall causes, the different kindes of things were informed. And therefore here also are all things said, by him to have beene made at once. And although in the workes of the fifth day, the whales, with other things which had

had a life, with the power of moving, are said to bee created; yet is that spoken onely in regard of that more manifest life than the yegetable had, in the workes of the third day: but that life nevertheless was brought out of the power of the matter by more powerfull causes, his blessing comming thereto; even as it was afterward upon them to bring forth after their kinde. Onely in the sixth day, because it was not in the power of all nature to bring forth a reasonable and an immortal soule, hee breathed into man a Spirit of new life, and man became a living soule, the epitome or modell of all the creature, earthly and heavenly, bodily and spirittual. This truth is so plaine, that *Ovid* the prince of all the heathen Poets for wit, judgement and manifold learning, read it in the booke of nature *Adesam. lib. 1.*

Before the Sea, the earth, and heaven all hiding,
There was one face on all the world abiding;
Which men name Chaos; an unwordered load,
Wherein the seeds of things contrarie abode.

But though it be granted that the first matter was meere and purely simple, yet can it not follow that therefore it was eternall, except it may withall appeare, that it had power to bee of it selfe, without the power of the Creator. But that would utterlie take away the infinite power of God: if beside his power, any power could bee supposed to another thing, which could uphold an eternall being. And seeing in all corruption everie thing returnes to those principles of which it was; as in man his body to the earth, and his Spirit unto God that gave it, and that nothing materiall returnes to a simple and pure being, but that it is still found under some forme or other; it is manifest, first, that that first matter was not created simple; but by his decree ever subject to composition: and therefore secondly impossible to be eternall. Concerning that eternall Spirit or life of the world, in respect of which they thought it should bee eternall, both before and after; you shall understand more in the 24. Chap. note (g) § 10. yet in the meane time I answer, that if that Spirit whereby the world both is, and is ordered, worke according to that pateme which hee sees in another; it cannot follow, that the world shall thereby bee for ever, except it appeare to stand with that will, according to which hee workes. Now what that will is we understand better, by his owne *Revelation* in his owne word, than *Plato* and all his followers could see in all the subtilty of their understanding. By which word also wee know, that the last end and hope of the creature is more excellent and glorious by the change, than by the continuance of the world for ever in that state wherein it is. And thus the speciall reasons of that Sect are answered. See more to this question (if you will) in *Tertullian* against *Hermogenis*.

2. But it is further objected, that whatsoever begins to worke which did not worke before, must be moved thereto, either by it selfe, or by another. But God is not moved, that is, changed from that which he was before, either by himselfe, nor by any other: for neither can his action bee new, or begun, seeing his action is his being; neither can hee be affected other wise, than hee was before. And therefore is hee an eternall cause of the world, an eternall effect, as *Aristotle* affirmed. I answer, That no new motion or purpose can come unto God concerning the creature: for all his workes are knowne to him from eternitie, *Acts 15. 18.* But seeing that these workes of which we speake, are of his will alone; they must be according to the limitation or appointment of that will: so that although hee had eternally willed to create the world; yet had he eternally willed, when, by whom, and after what fashion, the world and all

The things therein should be created. And this by one onely will and one onely action of the same will eternally. The newnesse then of the world is in the actuall being of the world, not in the will or power whereby it was wrought. But for the better understanding of this thing, you may observe a difference of actions, of which some are immanent, or in-dwelling in the doer and are accounted among the perfections of the thing; such are the workes of the will or understanding: some againe are transeunt, or passing from the doer upon that which is done; as the worke of the Smith upon the steele in making a sword. The workes of God in himselfe are immanent; neither doe these of necessity put the outward object into actuall being; as a man may conceive of a house, which is not yet built; or the Smith by his art or skill hath power to make a Locke which hee hath not yet made. So God though hee foresaw and willed eternally that the world should bee, yet the effect followed not, but according to the determination of that will, when, by whom, and how the world should receive an actuall being.

3. But it may againe bee said, that God is an Eternall, and an Almighty agent; and that not in possibilitie onely, but in act also: for whatsoever is brought from the possibilitie of doing unto the act of doing, must bee enforced thereto by a former, and more powerfull agent, and that actually, which in God is utterly impossible: and if hee be an eternall and a powerfull agent, and that actually, the effect must necessarily follow, and that actually: for otherwise neither could the effect be answerable to the cause; nor yet the cause bee said to be sufficient and Almighty, if the cause were in act, and the effect in possibilitie onely: therefore it seemes the world must of necessity be eternall. *Answer.* Although God bee actually and eternally whatsoever hee may bee in himselfe, yet seeing hee workes in outward things, not according to any necessity, but onely according to the pleasure of his owne will; the outward effect of his power must bee limited according to the circumstances of his will, which I declared before. Therefore this reason doth no more enforce the eternitie of the world, than it doth that all the possibilities of the creature should be actually at once; and that every thing created should bee eternall, because the cause is eternall, actuall, and allsufficient. But these things as they can no way stand with the possibilitie of the creature; so would they utterly take away the working of all naturall causes, by which the glory of his manifold wisdom is declared: neither doth the all-sufficiencie of the cause bring any sufficiencie to the reason to prove the world eternall. For although the creature bee an effect of the infinite power of God; yet because it is not an adequate or proportionable object thereto; that is, wherein that power may bee wholly and onely exercised; therefore is it but a forrein effect, wherein that power workes onely according to the will of the worker. Therefore observe here secondly a difference of agents, of which some worke naturally, and these worke alwayes necessarily according to their uttermost power, in the diversity of things whereon they worke, as the Sunne by his heat melts that which hath thin parts, as butter, or waxe, and hardens that which hath parts more stiffe, as clay. Some agents againe are voluntarie, and these worke not necessarily, but according to the choice and freedome of their owne will; as the Physician gives not to his patient all that hee can give, but that which hee knows to bee with his strength to the procuring of health. Now God is first and principall among these agents onely, as concerning all things without himselfe; and no way tyed by any necessity: therefore the world being an effect of the will of God; it must be subject to all the conditions of that will, that it be such as he will have it, that it be when he will have it, that it be according to those causes by which he will have it, that it be of that continuance as he will have it, and this unchangeably, because there is no superiour being whereby that will can possibly be changed.

4. But

4. But what God willed he willed, from eternitie, and because his will (as you truly say) cannot be changed; therefore no new motion can come thereto, and because no defect can bee therein, nor yet any hinderance, as being convertible with an infinite power; therefore it is necessarie that the world was created eternally, that his will eternally might take effect. *Answer.* It is not denied but that the world in the purpose of God was willed to bee eternally, and that no change, defect or hinderance was or ever could bee found in this will: for if any of these things were not thus; it had beene impossible that ever the world should have beene. But yet to put the eternitie of the world, lest this will should be without effect, would necessitate this will to the actuall being of the creature; in that it might seeme deficient and hindred, and so, miserable; if the creature had not beene eternall: but this by no meanes may be yeilded unto; because it would utterly take away the absolute libertie of an infinite will: for although God doth not, or cannot bee said both to will and unwill the same things, in respect of the effect of his will, or the actuall being of the things themselves; because hee cannot denie himselfe, 1. *Tim.* 2. 13. Yet in regard of any superiour cause which might enforce his will to the one side, or the other, it cannot bee denied but that hee had absolute libertie, both to will, or not to will the being of any thing without himselfe: for otherwise his will were more limited then the will of a man, who hath freedome of will to doe or not to doe the things that are in his owne power; and therefore his will tooke effect in this, neither could it bee effected otherwise than thus, that the creature was then when hee had determined that it should bee. But for the better understanding and asswaging of this doubt, remember this third difference concerning the necessity of Gods will; which is either absolute, or conditionall. The absolute necessity of Gods will is in that which concernes himselfe alone; as, that hee be, that his being bee such as it is, infinite, eternall, glorious, &c. The conditionall necessity which they call of supposition is of things without himselfe; as because hee knowes his infinite being sufficient for the supportance of all manner of being; his owne goodnesse to bee likewise infinite, and yet loves the multiplicite of goodnesse, as the similitude or representation of his owne; therefore wils hee that the creature bee the image of his being and goodnesse; and although there bee but one action of the will whereby it is carried to the desire of good, yet because goodnesse cannot be infinite, but in himselfe alone; therefore doth hee will his owne being with an absolute necessity of his will: but hee wils other things as hee hath limited the times of their being, and degrees of their perfection. So that as by one eternall act of knowledge hee knowes both his owne being, and therein all the possibilities of being; so by one act of his will, which is moved by the shew of good, doth hee will himselfe as an infinite good, with an absolute necessity of his will, and other things as the representations of his goodnesse, which goodnesse is that condition for which hee wils them necessarily, *ex supposito*, I meane, that they may bee partakers of his goodnesse, not that hee hath need of any of them. So having willed that man should bee, it is necessarie that hee will also all those things which are necessarie to his being; as that hee have a soule endued with reason, and election, &c. which things though hee willed eternally, and necessarily; yet not with any absolute necessity; because hee is absolutely perfect in himselfe without them: therefore as it followes not, that all things possible should bee at once, because hee is Almighty; so neither doth it follow, that any thing created should bee eternall, because hee from eternitie willed that it should be; but rather because he willed that it should be in time, therefore it cannot in any case be eternall.

5. Whatsoever begins to be that which it was not before, must needs have the present being by some kinde of change whereby it was brought to bee that which

which it is. But before all change it is necessarie that there bee something that may be changed; and this may seeme to be eternall. *Answer.* The proposition is true onely in things that are changed according to naturall causes. But creation is a thing above nature; by which nature her selfe had her beginning; not onely in regard of the subject or matier wherein shee workes; but also of the causes by which she brings forth all naturall effects. But you will say, that all things are not materiall: for the spirituall beings, of whom it is fit to thinke that they are both moe in number, and in greater differences of essentiall formes than the bodily are; yet are not materiall: in which respect, not being subject to change, they may well be thought eternall. I may answer hereto as to the first objection from the simplicitie of the matier: for first, it is not granted, that the spirituall beings spoken of, are utterlie without matier: then although that were given; yet it followes not but that they were brought into being out of not being, and so created as the Article affirmes. And these are the chiefe arguments brought by the *Platonicks* and *Aristotelians* to prove the worlds eternitie. Other objections of lesse importance you may reade (if you will) with their answers in *Thomas Aquinas contra Gentes, lib. 2. Cap. 32. 33. 34. &c.* But if you understand the answers, and the differences which have bene observed; I suppose you shall be able thereby to answer for the truth.

6. But infinitie is not onely of continuance, which we call eternitie, which we may seeme to have refuted sufficiently; but of greatnesse or extent, of number also, of power, of goodnesse, or the like: but if it hath bene proved, that the world tooke a beginning as concerning the continuance; it may easily follow that so manner of infinitie can belong unto it. Yet *Fran. Patricius Pancof. lib. 8.* upon the same arguments of the infinitie of the power, goodnesse, and will of God, would build up the infinitie of the world, at least concerning the extension or space thereof. And although the answers heretofore made to the arguments above, may seeme to answer his reasons sufficiently; yet I suppose you may better understand whatsoever is to bee said hereto, if you have well perused that which is said in the second and eighth Chapter. In the meane time you may doe well to remember who measured the water in the hollow of his hand, and meted out heaven with his span, *Esay 40. 12.* And if all these things were made in number, weight and measure, *Sap. 11. 17.* It may well follow, that the world cannot be infinite in any of these.

7. But the infinitie or uncertaintie of number hath most doubt, because it is said, *Heb. 1. 2. & 11. 3.* That God hath appointed *Christ* to bee heire of all things; because that by him he made the *Worlds*. But the word *World* answers to two words in Greeke, *κόσμος* and *αἰών*. The first signifies oftentimes the frame of the whole creature, as in *Matt. 25. 34.* but not alwayes: for sometimes it signifies the world of the wicked onely, as *Iohn 14. 17.* sometime of the elect onely, as *Iohn 3. 17.* sometime an age or time of the world, and the people of that age, as *S. Peter 2. Epist. 2. 5.* saith, that God spared not the old world; and againe *2. Pet. 3. 6.* The world that then was, perished by waters, to which meaning the word *αἰών* used in that text of *Heb. 1. 2.* doth most directly answer. So that the ages there spoken of may well receive interpretation by the dayes of the creation, by which God foretold what should afterward come to passe, as it is said, *Esay 46. 10.* and elsewhere. * So then the first day of nature when darkenesse was upon the deepe, signified that time when the wickednesse of man was great on the earth, and the thoughts of his heart were onely evill continually. And although they had the light of reason in them; yet because they did not walke according to that light; therefore God brought the flood upon the world of the ungodly. The second day wherein was the division of the waters by the firmament of heaven, meant that time when God separated his Church from the people of the world, and parted them by the firmament of his

The opinion of the worlds creation from a precedent matier, was recalled by *Hermogenes* against whom *Tertullian* disputes, as you may reade.

* See *Brocardi Mystica* in *Gen.*

his Covenants, first of circumcision given to *Abraham*, afterward of the ceremoniall Law by *Moses*, which worke of the second day is therefore not praised as good; because the Law workes wrath, *Rom. 4. 15.* And because these ceremonies were not able to give life to the doers of the same: for *Moses* might not bring *Israel* into the land of promise. *Deut. 34. 4. Esay 66. 3. Gal. 2. 16. & 19. & 30. 10.* The third day signifies the third age or state of the Church, when the earth, that is these worldly rites, by the lively interpretation of the Prophets, who unfolded their meaning, and taught the people of their times to have hope in him that was to come, brought forth the herbe and fruit tree yeelding seed unto everlastig life. The fourth age of the Church was that time wherein the Sun of righteousness did shine, and brought in that new light, that true light which lightens every man that come into the world of his Church, that Sun which gave shine unto the Moone, the Apostolike Church, and to the Stars, those Doctors whose knowledge, zeale, and constancie, gave light in that darke night of persecutions and heresie which did ensue. And these and such other are the ages (even untill the great jubile) of which the Apostle speaks in that place *Heb. 1. 2.* which is brought for the proove of many worlds. So this *Democritian* fancie may vanish.

8. Concerning the infinitie of multitude in the different species or kindes of things, the Cabalists have an opinion that although they rise to an excessive number, yet they must needs be definite; and that according to the difference of words, in all the possible change and joyning of the letters: for if either the things were not different, according to the signification of words; or that the words had not their meaning according to the difference of things: that wisdom who both made the things, and gave words to expresse their differences, should seeme disproportionable, and wanting on one side or on the other; neither could that word be verified *Gen. 2. 19.* which saith, *And whatsoever Adam called every living creature, so was the name thereof.* The opinion is delivered in the booke which they call *Iezirah*, the author of the tradition they make *Abraham* the Patriarch, the description of *Inda* an ancient Rabbine, the collection of the number is of *Fr. Georgius* in his 244 *Probl. tit. 67.* and this * is the number 1124002590827719680000. that is, one thousand one hundred twentie foure millions of great millions, two thousand five hundred and ninetene great millions, eight hundred and fourescore thousand. But although the possible combination of letters be so different as they make it, yet the reason holds not for the actions and passions as well as the proprieties of things must be expressible with all the differences of times, past, present, and to come, and that either alone, or with others. Besides, wordes expresse the defects of things, the vices also and imaginations of the minde, which are neither created beings, nor alwayes true. Moreover although *Adam* had power over all words, yet it appeares not that hee had knowledge also of the nature, and differences of the heavenly and spirituall creatures; so that the words may perhaps fall short of the number of different beings. But because they will not be out bidden, they fix this number to the combination of consonants (it seemes for the different species) to which if you adde the different vowels above or below (as the manner of that writing is) you shall have a number so great as may equal all the individuals, of all the specialls that ever have bene or shall bee hereafter: which by *Patricius* must needs be infinite: for thus he reasons, *Panarch. lib. 19.* from three infinities, essentiall, potentiall, and actuall, a fourth infinite must needs proceed, at least of number: for otherwise the effect should not bee answerable to the cause. The infinite essence hee supposes the Father; the infinite power, the Sonne; and the infinite worker, the Holy Ghost. And by these three are three Trinities brought out of spirituall creatures, or Angels,

* You may see also the comment of *Postellus* on that booke, and *Archanget's* apologie of the Cabala. pag. 548, &c.

as he by *Pfellas* understands the Chaldean wisdom; whether well or ill, it skills not much; For we are taught *Job. 1. 3.* That *By the word all things were made, and without him was nothing made that was made.* But to his reason. Can an infinite Being bring forth an effect without power, and working thereto? or can an infinite power be, but in an infinite being? or can an infinite worke be without an infinite power? so that these three which hee makes divers Creators, and that of severall Trinities, can be but one Creator, as they are but one Trinity in unity of essence, as hath afore bene declared at large. And as concerning the conclusion, it is yeelded that the number of individuals or particular beings is infinite to us, utterly beyond our reckoning: but yet to Him, without whom a Sparrow lights not on the ground, they are all numbered. Nay I say further, that through his blessing upon the creature to multiply according to kinde, *Gen. 1.* the individuals are in nature potentially infinite: but no way to Him, by whose onely power nature doth worke. For otherwise, His wisdom and power could not be coequall. And thus have men wearyed themselves in vaine to finde out his wayes, that are past finding out.

The first supply concerning Man.

CHAP. XIV.

That Man was created one alone, male and female, as the Scripture names them, Adam and Eve.

CHAP. XV.

That Man was created innocent and without sinne.

CHAP. XVI.

That Man continued not in that innocencie, but that he sinned, and thereby became subject to eternall death.

CHAP. XVII.

That by the sinne of our first parents, the whole masse of mankinde was corrupted, and made liable to eternall death both of body and soule.

CHAP. XVIII.

That there is a restoring of man to a better life, and further hope, than that from which our parents fell.

CHAP. XIX.

That this restoring could not be made by any meanes that was in man, nor by any one that was man onely.

CHAP.

CHAP. XIII.

That Man was created one alone, male and female.

THese questions seeme necessarie for the knitting of that which followes, to the conclusions that have bene made before. And because they are taken as suppositions in the brieve of our Creed, and seeme plaine enough of themselves; they may be handled with the more shortnesse, but yet may they not here be let passe altogether untouched: for although it be given that man is the creature of God; yet if he made many men, and many women, though one or moe sinned; yet the rest might continue in their innocencie, and so the whole race of mankinde was not corrupted. Or if hee made but one man; yet if he made him such as men now are, then could not his actions be accounted any way sinfull: or if *Adam* by his sin lost not his estate of happinesse, or his owne alone, or if there were no hope of restoring; then to beleve any Saviour were altogether in vaine; or if there were any other meanes of salvation by man or Angell, than that which the Christian faith doth hold; then were all that which followes utterlie needlesse: therefore it must appeare that man was created, first one, male and female, and no moe; secondly upright and without any taint of originall or actuall sin; onely such freewill he had, as that he might sinne if he would, or if hee would not, hee might not have sinned. And first that hee created them one only male, and for continuance of kinde his female, it is plaine by this.

1. The workes of God are so made in the perfection of number, and measure, as that it is not possible to finde any defect or excesse therein. But if moe men than one had bene made; if without the power of bringing forth their like, there had bene defect in them, and they needlesse and in vaine; if with such power of multiplication as *Adam* had, then had there bene excesse in the creature, and God had needlesly brought out mankinde from many roots, which might be brought out from one alone: but this was unnecessary in the creature; therefore it could not be sitting in the wisdom of the Creator. And therefore he being but one, he created man in his owne image, one man, male, and female. *Gen. 1. 27.*

2. The excellencie of Lordship or rule must be in one alone, & cannot possible consist in many: so that if many men had bin created, the Lordship of man over the inferior creature had not bene perfect in one: & although there be now many millions of men; yet the Lordship over the creature is to everie one equall with *Adam*,

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or Noah, inasmuch as everie man claimes as the perfection of his kinde, so the dignities and prerogatives thereof from his first originall, which if it had beene many, could not have beene so excellent.

3. Everie naturall motion, or instinct of nature which is ordered according to one rule; must needs have one author and one beginning. But all the ordinarie and naturall motions of every species are according unto one rule, to joyne with their like, to propagate their like, to maintaine their life alike, &c. Therefore mankinde had but one author of all their kinde; and so were not brought out of stones nor trees, neither yet were they *αὐτὴν ἑαυτοῦ* or springing of themselves out of the earth, as the fancies of the heathen that knew not their originall, leade them to believe.

4. The worke of God must needs bee of the highest and greatest perfection that may bee. But the beginning of a species from one roote is more noble, excellent, and perfect than from many; because in that one both the individuall, and the whole kinde also is contained. Therefore the first creature in mankinde was one alone.

5. It was necessarie that the God of Unity and peace should so create man, as it might be most availeable for the maintenance of that love and peace which should afterward bee, and flourish amongst men. But when men know themselves to be the sonnes of one common father of them all, they are more straitly tied to brotherlie love, and the upholding of fellowship among themselves. And this being the end, the means must be availeable to the end. Therefore the beginning of mankinde was onely from one man, whereby it seemes that Adam had not his name from *אדמה* *Adamah* which signifies earth, but rather (as a master observed) *אחד דם* *Ached dam* one blood as S. Paul urges it *Act. 17. 26.* That God of one blood made all the nations of men that dwell upon the face of the earth.

CHAP.

CHAP. XV.

That Man was created innocent and without Sinne.

His may appeare by the consideration of those excellencies which belong to the Creator. For no cause can worke contrary to the being, and perfections of it selfe. But if the cause bee powerfull and able to bring forth the effect, then must the effect also bee perfect and upright, and especially free from that which is most contrary to the cause thereof. But it is before manifest that all things had their beginnings from God the most powerfull and working of all causes; and because of the infinitie of his goodnesse and iustice, hating wickednesse and sinne above all things; therefore as all his creature was exceeding good, so it followes likewise that man (as farre as he had any being from God) was also good and upright in his being, and so without sinne.

2. The ability and excellency of the end is more then the worthinesse of all those things which are ordained for the end. But it is manifest, that all the visible creature of this world was created for mans use; that he was prince and Lord of all. For by the Law of nature, and iustice that ought to bee chiefe which hath most excellency above other. Now to set aside the abilities of the minde in the knowledge of things eternall and divine, whereof no other bodily creature hath any feeling or understanding: what creature under the whole heaven, in the earth, or Sea, may set it selfe in comparison with man for those gifts which the Creator hath vouchsaf to him, in the use of all things, in the knowledge of their nature, in memory and remembrance, in the inventions of arts, in the guiding and compelling of the creature to his service, or utter destruction of the rebellious. And therefore both in the creation, *Gen. 1. 28.* and againe after the flood, the type of Regeneration, *1 Pet. 3. 21.* were they all delivered into the power of man. Now if all these things were for man, and his use, and they every one good in their kinde, much more was man good and upright in his creation.

3. Every thing is more excellent, as it is for a more excellent and noble end. But the end of man is more excellent than all the creature beside. For they are for his use as their end, but man for the service and glory of God as his end, in the attainment of which alone hee can be happy. And because that which is for any end, must have conditions or fitnessse for that end; it was necessary that man should

should bee created without sinne, which above all other things the soule of his Creator did hate, and for which alone he was put out of his service.

4. Every corruption or marring of a thing must needs bee of that which was once good; and the greater the perfection thereof was, the worse is the corruption or wickednesse that is therein. But it is too manifest that the nature of man is most corrupt; therefore it was once very good and upright.

5. If God had made man such as man now is, rebellious and unthankfull towards Himselfe; a plague and calamity to other men through injury, pride, and oppression, a slave to his owne sensuall desires in gluttony and filthie lust; ignorant of the truth, an enemy to all good, following with greedinesse all manner of ill; subject as to sinne, so to the due punishment thereof, all manner of misery, sicknesse, and death, both of body and soule; then had Hee brought the greatest disorder into the creature, even there where order was most necessary, that is, in the prince and Lord thereof, yea such disorder as should be contrary to it selfe, in respect of that hatred which men have one toward another: then would he not in justice have brought those punishments on men which are due for their sinne in this life, and damnation in that which is to come. But all these things are against the wisdom, goodnesse, and justice of God. Therefore man was created in a Contrary estate, of innocency, Iustice, and holinesse.

6. This truth the holy text doth shew. For beside that which is said, *Gen. 1.31.* That God saw every thing that he had made, and behold it was very good; it is said of man in particular, that hee was created in the image of God. Which because it is there three times repeated; it is necessarie to consider what that threefold Image of God in man is, that it may the better appeare what his excellency was, and how great that losse was, which hee indured by his sinne against so gracious a Creator. Some among the most ancient Fathers, as *Irenaeus* and *Tertullian*, thought that the Mediator in that forme wherein he afterward appeared in our flesh and was seene and knowne to *Adam*, *Enoch*, *Noah*, *Abraham*, *Moses*, and many of the Prophets, (for which they were called Seers *1 Sam. 9.9.*) formed man of the dust of the earth. The word there used is *קִדְמָתְהוּ* *Kidmuthenu*, according to our likenesse, and signifies to be like by cutting or carving, and so the word *צָרַף* used *Gen. 2.7 & 8.* which signifies to fashion out of clay like a Potter, seemes to favour this interpretation. (you may see herewith *Rom. 9.21.* and thinke on it) *Eucanus* also *Inst. Theol. Loc. 8. q. 18.* confesseth that there is nothing in his opinion, but according to the Analogy of faith, and brings his reason to justify it. Yet as if he had forgot himselfe, he condemnes *Oslander* of madnes that followes it *lib. cit. loc. 9. q. 15.* And because other late Doctors though without reason disallow this judgement of the ancient fathers, see *Med. Patr. Scult. de nevīs Iren. & Tertull.*

Roberts

Roberts Fund. Rel. cap. 17. I leave it in the midst, till further proofs of the truth be made on the one side, or the other. Norwithstanding man is truly said to bee created in the image, or according to the image of *Elohim*, or *Christ* the Creator, either naturally, or else supernaturally: naturally; either according to the state of his body, or of his soule, or of the whole composition: his body is an abridgement or compound of all bodily being, because there is nothing in the bodily creature, which is not in some sort in that little world of mans body, as reason proves by his food, and medicine, out of all bodies here below; and as the Physicians, and all naturallists affirme, and as *Paracelsus* more particularly every where shewes and proves. So that as all things even bodily beings, were created in *Christ*, and therefore were in Him eminently, by their formes, and potentially, as being by Him brought into act, or effect: So are they all in the body of man representatively: and though by his sinne subject to the curse, as he their *Presbyter* is; yet shall they be delivered from this bondage of corruption, when the glorious liberty of the Sonnes of God, shall appeare, *Rom. 8. 19. 20. to 24.* And concerning the soule, if you looke into the faculties thereof, beyond them that concerne the body alone in growth, and sense; if in the understanding you consider the powers of the imagination or thought, of the discourse, of memory, of the will and the freedome thereof, in civill and morall things; you may truly say, that all things are subject to their Lord and Creator; so hath Hee made all things subiect to the possibilities of mans understanding, in as much as the Spirit of man considers all things; yea presumes to search even the deepe things of God. Now one soule with all these properties argues the wonderfull excellency thereof; and what a lively stampe of his wisdom He hath imprinted therein. But because the whole of every thing is more excellent then the parts which are for the perfection of the whole, and that the soule out of the body, hath no power of growth, of sense, of imagination (and because it would not be destitute of the native abilities and powers of it selfe, it parts so unwillingly from the body, & cannot possibly forsake it for ever, as it will appeare hereafter) therefore the excellency of that image appeares not onely in the parts, as I have shewed, but much more in the compound of the body and soule together, wherein are all things both bodily and spirituall so represented, as that the shape of a man cannot bee more lively seene in a looking glasse, than the whole creature is represented in man, the epitome or summe of all.

Moreover, what is there in all nature which hee makes not art to imitate? yea and beyond any pattern^e in nature, adventures in a frame of wood? to compasse both land and Sea, what arts doth not he finde out, and because hee knowes hee cannot come to nought, what dares he not to undertake in peace or warre? And if every effect doe represent the cause, with the power & vertues thereof, as it

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is said, *Psal. 19. & Rom. 1.29.* then much more that which is the summe and principle effect of all. And this is that threefold image in which *Adam* was created, and which remains unblotted out, yet wonderfully stayned in every man, *Gen. 9.6. & 1 Cor. 11.7.* But because it is spoken of the whole man, that hee was created in the image of God; you are to understand that Image first in the naturall composition of his body and soule, as I have shewed: Secondly, in regard of his Lordship over all this visible creature: and thirdly, and most of all in those supernaturall endowments of righteousness and holinesse wherein he was created. *Eph. 4.24. Col. 3.10. Wisd. 2.23.* With the ability to continue in that state, if hee had not sinned, and a freedome also of will to sin, or not to sinne. And thus was *Adam* the Image of *Elohim* supernaturally, and for the renewing of his Image being now lost, are all those benefits which God in Christ hath vouchsafed to his Church.

Object. 1. But if man were created in the image of God, what preheminance is that which is given unto Christ *Col. 1.15.* That he is the Image of the invisible God? An Image is twofold, *homogeneous*, which is in the perfection of the same being, as *Adam*, *Gen. 5.3.* begat a Sonne in his owne likenesse, after his owne Image; and so Christ the Sonne of God is the image of the Father, as was shewed, *chap. 11.* or *heterogeneous*, that is, of a different being, which is either in the understanding only, as the *Ideas* or formes of things conceived in the minde: or else materiall, wherein is the representation of some property belonging to another, as the image of *Alexander* may expresse that shape which was proper to his person. And thus man was created in the image of God, as I shewed. And if this representation be more darke and further off in some one particular thing, it is rather called a signe, a prooffe, a footstep, or marke than an Image. As the pricking of an hare in the snow, is a marke or signe that she hath bene there. And thus every thing created is a signe or marke of the power of the Creator, as the matier, forme or proprietie in one being, is a step, signe or argument of the Trinity in the Vnity, that is, a prooffe thereof, as every effect is a prooffe or wirtuesse of the cause.

CHAP.

CHAP. XVI.

That man continued not in his Innocency;
but that hee sinned, and thereby became
subject to eternall death.



BEING Man being made upright in the beginning, and left to the hand of his owne Counsel, *Eccles. 15.14.* they sought out many inventions, *Eccles. 7.29.* For as hee had power both in body and soule to performe all the dutie of man if hee would; so had hee received power to will or not to wil all that hee could; that his sinne and punishment might bee of himselfe. But that man might know that neither his power, nor yet his will, could bee well directed without the guidance of his Creator, *Iob. 15.5.* therefore being left unto Himselfe he quickly found what he was able to doe of himselfe, that he should never after that seeke himselfe in himselfe, but in Him alone, who of his good pleasure workes in man both to will and to doe, *Phil. 2.13.* Thus man being left to himselfe sinned willingly: the woman being deceived by the craft of the devill, the enemy of mankind, but the man with lesse sinne, if ignorantly. But ignorance is of three sorts, simple, willing, and wilfull. Simple ignorance may be in the state of innocency, and is without sinne; as in the Angels of heaven, *Math. 24.36.* as in children *Luc. 2.52.* And in them to whom it is not given to know what they would, *Act. 1.7.* Willing ignorance is in them that care not to know what they ought to know: this is a sinne with carelesnesse, and excuses not from the fewer stripes, *Luk. 12.48.* But wilfull ignorance is in them that stubbornly refuse to know what they both may; and ought to know. This is a sinne with scorne, and excuses not from many stripes, because it is with wilfull disobedience, as of them that know and doe not. If *Adams* eating had bene with ignorance of the first kinde, hee had not sinned in eating. But this ignorance (as concerning that wherein he sinned) was not in *Adam*. But if he did eat ignorantly in the second kinde, his sin was in this, that he did eat unadvisedly that which he ought to have knowne, and for which he ought to have given thanks to his Creator. The third kinde of ignorance could not be in him: For then he had sinned before he did eat. But if no degree of ignorance were in him, but that he did eat knowing; yet presuming on his mercy whom hee did offend, though his sinne were greater, yet was it pardonable; because hee trusted in his mercy against whom hee sinned. But this sinne was not in him. But the woman being deceived through her

error was the cause of his transgression, 1 *Tim.* 2. 14. And if he had eaten presumptuously, then had his sinne beene greater than that of *Eve*; whereas his lesse punishment argues his lesse offence. So then it seemes that the man alone having received the commandement, did faithfully deliver it to the woman after her creation. So that her first sinne (though it were not imputed, because there was yet no law whereby shee was subjected to her husband) was, that shee gave not firme credit to the word of her husband delivering the commandement of God; but that shee suffered her selfe to bee withdrawne by the craft of the devill, speaking in the serpent: but that his sinne was in this, that hee did unadvisedly eat that which the woman gave him, not minding what it was, as he pleads for himselfe before Him with whom he could not lye, *The woman gave me of the tree, and I did eat.* And thus was there mercy reserved for man, both in regard of that weake estate wherein hee was created in comparison of the Angels; and in respect of the quality, and measure of his sinne, and of the meanes whereby he was drawne thereto: whereas the Angels that kept not their first estate, but wilfully sinned against God, for their three sinnes, and for foure could never finde any place of repentance. But it is said, *Iob.* 31. 33. *If I have covered my sinne as Adam:* By which it seemes his sinne was more than he confessed. I answer. The word (*Adam*) there used, and so the word *Enoch* in divers places of Scripture doe signifie man in his sinnefull and wretched estate indefinitely, as *Psal.* 8. 4. & 144. 3. *Lehevah, what is Adam that thou knowest him? the Sonne of Enoch, that thou makest any account of him?* And therefore divers good translations reade that text of *Iob.* *If I have covered my sinne as Man,* who doth commonly excuse his sinne, and lessen his offence. But of what sort soever the sin of man was, it is most certaine that hee did sinne.

1. For as the effect is manifest by the cause; so the cause appeares by the effect. Now death is the wages of sinne. *Rom.* 6. 23. so then sinne is the cause of that punishment. And every punishment is for some offence. But it is manifest that *Adam* was punished, even unto death it selfe. For otherwise hee had lived untill now and hereafter. Therefore it is manifest *Adam* sinned.

2. It is proved before that all the creature was good and upright in every kinde, and that man was the prime and chiefe of all the visible creature, and therefore that hee was created for the most excellent end, which is to bee happy in Him, who is the chiefe good; of which happinesse hee could not have fayled, if he had continued in the state of his creation. For every thing ordained for an end, by a cause that is powerfull thereto; must bee furnished with meanes sufficient for the attainment of that end. But it is manifest that *Adam* hath failed of that happinesse by the bitter losse of life, and present being. Therefore hee continued

hee continued not in the state of his creation, but sinned against his Creator.

3. Death is the punishment of some great offence in the reasonable creature, who is able to make a difference betwene good ill. But it is manifest that *Adam* was not created sinfull, and therefore not subje to death. And againe, it is manifest that that state of *Adam* was changed, because he is dead. But that change was not made by God, because it was contrary to his ordinance; neither could it bee made by enforcement of any outward meanes; For then *Adam* had not beene made sinfull thereby. Therefore it was made by the willing act of *Adam* himselfe, and hee thereby subjected to Sinne.

4. Nothing can be so inseparably in the whole off-spring which is not first in the original; as the fruit cannot be wholly poysonous if the root or stem bee not first infected. But it is learned by lamentable experience, that the whole masse of mankind is wholly sinfull and corrupted; and that no man can say his heart is cleane, therefore it must needs bee that the root or original from whence they are descended (which wee have already proved to have beene one) was sinnefull and corrupt.

5. Man with much care and government in his youth, with much heed and warinesse in his owne carriage, is hardly at last brought unto a course of a vertuous life; and that not without many wicked desires and sinfull deedes. But if the first man had not corrupted his nature, all vertue, and that alone had been naturall to all men. But experience shewes the contrary: Therefore *Adam* sinned, and thereby corrupted his whole nature.

But you will say, If that sinne of *Adam* were onely a sinne of ignorance, and that in so small a thing as the eating of an apple; the punishment of death, and that both of body and soule, can no way seeme to be proportionable. For shall not the judge of all the world doe right? And if the least sinne deserve the greatest punishment, what punishment can be left for the greatest sinne? or shall wee say (as the Stoicks taught) that all sinnes are equall? I answer. That sinnes compared one with another, are truly said to be lesse or greater one than another. For it is a lesse sinne to thinke ill of a man undeservedly, than to hate him; And that, than to maime him; and that, than to murder him; and that, than to defame him. For most of these degrees hold in them, all those sinnes that are under it. So that as the Stoicks truly said, every later exceeds by the multitude of sinnes that are therein. Yet is there no sinne in it selfe, how little soever it seeme, but in the rigor of Gods Justice deserves more punishment than al that which the sinner can beare, because of his greatnesse who is dishonoured thereby. For the greater any person is, the greater is the offence whereby he is dishonoured. As for a word of scorne spoken by a meane man against his equall, a small acknowledgment may make a mends; for which offence against a Peere

a *Scandalum Magnatum* may be brought; and if it had beene spoken to the dishonour of the king, it might iustly bee accounted high treason in the speaker. How great then may wee hold that offence to be, which is against the Majesty of God? before whom all the nations of the earth, are not so much as the drop from a bucket falling into a mighty river, *Es. c. 40. 15. 2.* Moreover every commandment of his being a rule of infinite Justice; an infinite Justice is offended by the breach thereof. And what satisfaction can a finite creature make to an infinite Justice that is offended? but because it cannot beare a punishment *intensivè* infinite, or infinite in quantity, therefore it is iust that it should beare it *extensivè* in the infinity of Continuance. Now as it was necessary that God should give a law unto man, that he might evermore acknowledge that duty and obedience which he ought to his Creator: so having enabled him both in body and soule to performe his law, which was also so easie a burthen, as that it stood not in doing any thing; but onely in the forbearance of one fruit among a million: it was most necessary, that God in His iustice should require that breach of His law. Which law, the more easie it was to be kept; so much the sorer punishment did *Adam* deserve for the breach thereof. And thus did that murderer of mankinde by the sinne of our first Parents set open a doore for the Justice of God to breake out upon them, being now liable to eternall punishment: yet did they not hereby bring on their owne punishment alone, inasmuch as all their children are made liable with them to the same condemnation.

Q. 2. It may seeme a needlesse question to aske, how long *Adam* stood in his innocency? but because opinions have beene about the time of his fall, wherein they have differed from the first day of his Creation, to three yeeres and an halfe; betweene which others have thought a weeke, some tenne dayes, or seventene at most, others halfe a yeere, *Lidg. de Emead. temp.* Omitting conjectures, it will not be unfit to examine it by reason, and Scripture, which hath not left us without a guide and instruction in any doubt that may be moved therein. The *Hebrewes* compare *Adam* to an ox that had horns, and no hoofs; by which they meant he had no strength at all to walk in the commandments of God; but as soone as he was created, he pushed rebelliously against his ordinance. The ordinances of God (over and above the prehemines which He gave him in his creation) were three. Marriage for the due propagation of mans naturall life, *Gen. 2. 24.* the law of the tree of knowledge; the figure of the life of grace, *cb. 2. 17.* and the Sabbath, the assurance of the life of glory. For it were a witlesse thing to think that God sanctified that day for his owne use, but for man to meditate in the workes of God, and for remembrance of his hopes to come. *Adams* transgression was against the second; but it will appeare by the circumstances of the other two, when that transgression was committed. *Adam* was created a perfect man, in the prime and chiefe of his strength; and

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accordingly received that blessing to bring forth fruit and multiply. Now, if *Adam* according to that blessing had in his innocency endeavoured the propagation of mankind; it cannot be supposed, that God, who had immediately before given him that blessing to multiply, would immediately have taken it away againe. And that act of *Adam* not being in vaine, that first sonne of *Adam* must have bin holy, and without the taint of originall sinne, although the parents had sinned afterward before it was borne. For that staine of originall sinne comes from the conception, *Psal. 51. 5.* not by the birth. But no such holy seed of *Adam* is mentioned; nor none such could bee; For the Lord looked downe from heaven upon the sonnes of *Adam*, and they were altogether become filthy. *Psal. 14. 3.* Now, if *Adam* were created such as hee was, aske any lusty young man how many nights hee would allow to his beloved and most beautifull Bride in her virginity, and give so many to *Adam* before hee sinned.

So then it may seeme that wee may take that Storie of the Scripture concerning *Adam*, thus, *Adam* being made in the morning, that God might give him experience of the excellencie of that estate wherein he was created, brought the Beastes and Birds before him, and gave him the Lordship over them all: which that hee might exercise as he ought, hee gave him perfect understanding of their nature, and power of words whereby to expresse their nature, and to command them. For as *Adam* named every thing, so was the name thereof. But that man might know that hee was for a more noble end, than to live among beasts; Hee tooke him and put him in the Garden of delight, furnished with fruits for every season, and gave him power to eate of all, excepting the forbidden tree. At noone that heavie sleepe fell on him, in which the woman was made out of his side. Hee awaking, the marriage was solemnized, and the woman by her husband diligently warned to forbear to eate, or to touch the forbidden fruit. But while she wandred from her Husband, to chase fruit to her liking (for it is manifest that her Husband was not with her when shee was deceived *1 Tim. 2. 14.*) shee was encountred by the devill possessing the Serpent, and drawn into sinne, and this about the ninth hower, or three of the clocke in the afternoone; as all the sacrifices of the Law, and that sacrifice for sinne whereby the workes of the devill were destroyed, doe sufficiently witness *Matth. 27. 46. & 50.* Thus man being in honor, *בן ימי בל יאלין*, could not continue a night, but by his sinne became subiect to death, as the beasts that perish. *Psal. 49. 12.*

The heresie of *Pelagius* was like a Serpent with many heads, of which this was one; that *Adam* was created mortall, and though hee had not sinned, yet should he have died; not for the merit or punishment of his sinne, but for the condition or state of his creation: for being made of the elements, which in everie elementall body may be separated, and in their simple being are changed one into another; it cannot be thought (said hee) that *Adam* state could

could be more continuall than that from whence hee had his beginning. Besides having in his innocencie need of meate to restore the decay of his body, his body cannot be supposed immortall; but the answer is easie. For that immortality depended on the soule which should not have parted from the body, but should have ever been able to uphold the body without corruption, sicknes, or death. And although any particular change had beene in the body, yet should it not have beene in the whole, no more than that corruption or change which is in the simple elements: therefore *Adam* in his innocencie was immortall absolutely, inas much as his immortall soule should never have forsaken his body; but he was mortall onely on condition, if he did sinne. So mortalitie was the punishment of his sinne: but that which is put upon a man as a punishment, can no way belong unto him in the state of his innocencie. But it is plaine that death was inflicted on him for his sinne: for why should it be said to him, *In the day that thou eatest thereof thou shalt dye the death. Gen. 2. 17.* if by the necessitie of his creation hee should have dyed, though he had not eaten.

CHAP. XVII.

That by the sinne of Adam, the whole race of mankinde is corrupted, and made liable to everlasting death both of bodie and soule.



Another error of *Pelagius* was, that *Adam* by his sin did hurt himselfe alone; but that his posteritie were no way tainted thereby with any originall sinne, nor brought in danger of eternall death: which as it is contrary to the authority of the holy Scripture; so do they thereby put an absolute necessitie on the justice of God, to admit those infants, that never committed any actuall sin, into eternall happines: whereby, as the mercie of God; so also the death of *Christ*, as far as he should be a Saviour to them, is utterly in vaine: for what need they mercie or Mediatour, who for their owne worthinesse must enter into everlasting life? yet this poyson the *Socinians* of late have lick't up as a restorative; which heresie with other of theirs you may reade in *Wentzel a Budovics* pag. 232. & 233. But as *Adam* had received originall righteousness, so by his sinne did he lose what he had received, and that not for himselfe alone; but also for his posteritie: for hee being that common person in whom the whole race of mankinde was, whatsoever gifts or graces God gave

gave unto him, hee gave them as a king, to him and his for ever, if hee as a faithfull liege-man should performe those services that were belonging to that state wherein he was infeoffed: but if hee performed not that service whereto hee was bound, then must he also forfeit that estate for him and his for ever. And because contraries are knowne each by other, as a crooked line by a straight; it may easilie appeare what that originall sinne is, whereto all the sonnes of *Adam* were made liable by his offence: for if *Adam* were created in originall righteousness; so that hee had power both to know, and to doe that which was pleasing to God, and a freedome of his will to continue or not to continue in that state (and without any of those conditions he could not be perfect) then must it needs follow that by that sin of his, both he, and his posterity are deprived both of that knowledge of the will of God, of the knowledge of the creature also, and of all abilitie to doe or will any thing (as of our selves) that may be pleasing in his sight: for as that originall righteousness had with it not onely an innocencie, harmelesnesse, or freedome from sinne, but likewise a positive strength to doe that which was good; so likewise that originall sinne brought with it a corruption of the understanding, a frowardnesse of the will, a heavinesse or unablensse to all good; and more than that, a concupiscence or ill desire leading the minde captive unto sinne: for contrarie causes must have contrarie effects; so, as God had created that first righteousness in the heart of man: so when man did willingly forsake his service, and of himselfe betooke himselfe to the service of his enimie the devill (for to whomsoever a man doth yeeld himselfe to obey, his servant he is to whom hee doth obey) the devill not onely willingly entertained this new come guest, whose service he so much longed for; but also gave him his livery, and infected his heart with contrarie conditions, that he might never after be fit for the entertainment of his former Lord. For of contraries about the same subject, one must of necessitie be therein, as light or darkenesse in the ayer; health or sicknesse in the bodie, sight or blindnesse in the eye: so that in stead of the former vertues, whereby the Spirit of grace did guide mans heart to God, he is now not only utterly disabled to doe that whereto his conscience tels him he is bound, but also become a thrall of Satan, to be guided and governed according to his will. And this wretched and sinfull estate, with the guiltinesse or obligation unto the punishment thereof, which is the death both of bodie and soule, is that originall sinne wherein every one of *Adams* children is conceived and borne; and for which he is subject unto death: for so was the sentence, that in what day hee sinned he should die the death. And though *Adam* instantly did not finde himselfe to die; yet by the just sentence of the Law and justice of God did he finde himselfe spirituallly dead, that is, destitute of the grace of God, and that strength which he had to doe his will, and therefore subject to this necessitie

necessitie, that he must die at last, and so in an estate contrarie to that in which he was created: neither ought it to seeme strange, or unjust, that God should punish this sinne of *Adam* in his posteritie also: for as it was personall in respect of himselfe, to make himselfe liable to the wrath of God; so his naturall gifts being lost and corrupted, the contrarie qualities brought in in stead thereof, became a naturall contagion to all his posteritie. There is heere some little question, whether this ignorance, frowardnesse, heaviness, and concupiscence before spoken of be the effects of originall sinne, the wounds of nature (as the schooles call them) or the sinne it selfe. But as their contraries were in originall justice, as the parts; or as the properties, or as the effects thereof; so must these be in originall sinne, to mee they seeme to bee that spirituall death that was threatned to *Adam*, and so the present punishment of that sinne; and in them that are not renewed to the life of grace, the assurance of that further punishment that shall come upon the soule hereafter. Let us not stay in needlesse questions, but looke to the proofes of our conclusion: for by the knowledge of originall righteousness it will appeare what these things are.

1. Because nothing can bring forth naturally any other thing than such as it selfe is. If *Adam* were in himselfe corrupted, as hath beene shewed, *Chap. 16*. hee could not beget any other children but such as were corrupted. And forasmuch as all men in justice are accounted as one man, in respect of the common nature whereof they are all partakers; it is just with God to punish all men alike for their common corruption, from which no man can say his heart is cleane: for doth any man forbear to kill an adder though he never yet stung any man or beast? I thinke not; but because the whole nature of adders is venomous, therefore will he kill him.

2. It cannot stand with the justice of God to punish any one with death who is not lyable to that punishment for some offence. Now the sinne of those infants who from their birth are carried to their grave, not being any actuall sinne to which any election or consent of the minde could come; it is plaine that they are punished for their originall sin. And concerning them that have lived to take an account of their owne wayes, there needs no other prooffe than the testimony of every mans conscience whether they finde not the law of sinne in themselves warring against themselves and leading them captive unto sinne, contrarie to the law of their own minds. This is that burthen under which the Saints doe groan so, as that they hate themselves therefore, and desire to be delivered from this bodie of death *Rom. 7. 18. &c.* And why of death? because the wages of sinne wrought in the body is death *Rom. 6. 23.* yet not of the body onely, but of the soule also; both in regard of this inbred contagion, that bitter root, and of that consent which it gives to sinne; that I say nothing of them who through custome follow sinne with greedinesse.

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3. Every creature naturally continues in that estate and followes those things whereto it was created, except some great contrarietie befall to the hinderance thereof. But man was created to know and to love God, and to see his wisdom in the creature, and to honour him therefore, and doing thus to be happie for ever thereby: yet nothing of this is done accordingly by any among all the sons of *Adam*: therefore some great hindrance and contrarietie is come between. But nothing that good is could be an hindrance to this great good; nor yet any thing which is without the man himselfe. Therefore mans sinne alone which hath infected all, hath beene the onely hinderance of all this good.

4. The holy Scripture shewes the truth of this in *Iob 14. 4.* *Who can bring a cleave thing out of uncleannesse? not one.* And *Psal. 51. 5.* *Behold I was shapen in iniquitie, and in sinne hath my mother conceived mee.* *Rom. 5. 12.* *By one man sinne entred into the world, and death by sinne, and so death passed upon all men; for that all have sinned.* *Ephes. 2. 3.* *Wee are all by nature the children of wrath.* And this is that taint of originall sinne, which being bred in every mans bones will never out of the flesh. And concerning actuall sinne, you may reade those Scriptures which are cited by *S. Paul Rom. 3.* *They are all gone out of the way; they are altogether become filthy; there is none that doeth good, no not one, &c. from v. 9. to 18.*

CHAP. XVIII.

That there is a restoring of Man to a better life and further hope than that from which our parents fell.

BVt if the whole world be thus become guiltie before God, is it for this end, that the whole world may be subjected to eternall death? God forbid; but as sin hath abounded unto condemnation, so hath the grace and righteousness of God abounded much more unto everlasting life: for as by the offence of one, judgement came upon all men to condemnation; so by the righteousness of one, the free pardon came unto all men for justification unto life. See *Rom. 5 Chap.* Therefore lest man at the sight of his owne perfections should sinne through pride unrecoverably as the devils, it was permitted that *Adam* should sinne as hee did, that a way might be made for the justice and mercie of God to be manifest, and that man at the sight of his sinne might be humbled before his Creator, and so received to grace. The whole world then being liable to the justice of God by that sinne of our first father, as hath beene shewed; now it remaines in this place to prove, that there is a possibilitie

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possibilitie to returne to God, in whose favour and acceptance onely is life and happinesse. And for the more cleere prooffe hereof; let us first lay this sure foundation: that all the workes of God, and all the possibilities in the creature are knowne to him from all eternitie. Secondly, that to doe well, and right, and to withstand sinne, and the temptations of the devill requires a positive strength, and grace in the heart of man, which grace man cannot take unto himselfe, because no creature can be partaker either of being, or of strength, or any good, but onely so far forth as it is imparted thereunto; and where the want of strength is, the effect of that want on all occasions must needs appeare. So that since *Adams* fall man being not onely deprived of that strength to resist sinne which *Adam* had, but also infected with a naturall corruption and inclination to sin, which they call concupiscence: man hath no helpe in himselfe to helpe himselfe, upon which grounds the reason will follow thus. If there be not a possibility of the restoring of man into the favour and grace of God, from which hee fell by his sin, then could not the justice of God be without great iniquity and injustice. (Let him be mercifull, that we speake according to the manner of men; that is, according to that reason and understanding which he hath given unto men for the manifestation of his glorie and grace) For if God in the infinity of his wisdom, foreseeing that man being created would sin, and yet would create him, and for his sin utterly cast off the whole race of mankinde to destruction, neither could any place of mercie be found with him, for which the creature could give him glorie, neither could that justice be but with great injustice, inasmuch as they that never were should without any desert be created to eternall punishment, and they that had done the least sinnes; nay they that had done neither good nor ill, as they that die in their infancie should be shut out to eternall death, aswell as they that all their life time had followed all manner of sinne with greedinesse. So also all the commandements of God tending to the amendment of life, and all his threarnings and promises should be in vaine. So also all the endeavours of holy and devout men, who through his grace strive to the masterdome of their owne wickednesse, and all the constancie of them who have suffered for the profession of his truth and service, should be unrewarded. So vertue should have no advantage over vice in the difference of the reward. But all these things are impossible: therefore there is a restoring of man to that favour and grace of God, from which he was separate by his sinne.

2. If there were not a restoring of mankinde to that estate from which he is fal'n, then the sin of man a finite creature should be more powerfull to the destruction of the worke of God, who made man to everlasting life, than the power & wisdom of God should to the upholding of the creature in that estate wherein he created it. So ill, and sin, things not being should have preheminence for mischief, above

above an infinite power and goodnesse for glorie and happinesse. But this is impossible: therefore as by sinne there was a generall wrack of mankinde, so it is necessarie that there be a generall restoring, powerfull and sufficient for the sinnes of the whole world, avayleable and effectual to all that beleve it, and shew the fruit of their faith by their strife against sinne, and doing such good workes as God hath created that we should walke in them.

3. Faith, hope, charity, temperance, and all other Christian and morall vertues are the worke of Gods Spirit in man, who of himselfe is not able no nor to thinke a good thought. But it is impossible that the Spirit of God should worke in vaine, or to no end in the heart of man, to beleve the forgivenesse of his sinnes and to hope for everlasting life, &c. or that God should not accept his owne worke in his creature, which is ever for the good of the creature. Therefore there is a restoring of man to those hopes of happinesse which he had lost.

4. The continuance of the world, and the creatures therein by a being of infinite power, wisdom and goodnesse, must bee to an end exceedingly good: therefore there is a restoring of man, that the effect of that goodnesse may appeare in his everlasting life and happinesse: for if the continuance of the world bee for the multiplication of mankinde, onely for satisfaction of the divine justice upon mankinde for his sinne; then should it bee necessarie that the world were everlasting, that the everlasting justice might receive everlasting satisfaction; but so the greater power of the Creator in the longer continuance of the world should bee for the greater affliction and hurt of the creature; so the infinitie of his power should bee infinitely distant from his mercie and pitie, the effect of his goodnesse toward his creature; so he should have made the creature and the continuance thereof because he hated it, not because hee loved it. But all these things are impossible, and against the dignities which wee have before proved to bee in God one infinite being, *Ergo*.

¶ 1. From hence also it will appeare that the restoring is to an estate of further happinesse, than the continuance of that naturall life in which, and unto which *Adam* was at first created. For if the advantage in the recoverie were not greater than the losse was by the sinne, then had the sinne beene permitted to no end; then had the losse been sustained in vaine, and all those afflictions which mankinde hath ever since endured should be without recompence in the reward. But it is impossible that God should permit sinne in man, and the punishment thereof afflictions and death onely to set man in the same state wherein he was before; for that had been to no end at all, it had beene in vaine to suffer his owne justice to be violated, in vaine to give his Sonne to die, onely to restore man to that state which hee had lost, wherein hee might have been kept, and all these inconveniences saved. Therefore

the recovery is with a superexcellencie of glorie and happinesse far above that which *Adam* lost.

2. It is the glorie of the wisdom of God, out of the greatest ill to bring the greatest good. The greatest ill which the devill by sinne could bring upon man, was the losse of his worldly life and happinesse, and to make him liable to the wrath of God, and so to eternall death: therefore the infinite mercy and wisdom prepared so powerfull a remedie against this poyson of the old Serpent, that the life and happinesse in this world was changed to that which is to be in eternitie in the heavens with an exceeding weight of glory which no words can utter, neither can it come into the heart of man to conceive. And this with that assurance of the favour and love of God in Christ, from which neither height, nor depth, nor principalities, nor powers, nor things present, nor things to come shall ever be able to separate us. *Rom. 8. 38. 39.*

CHAP. XIX.

That the restoring of Man to the favour of God, could not be by any meanes that was in man, nor by any one that was man alone.

WHat hast thou, O man, which thou hast not received? and if thou hast received that which thou hast of grace alone, whereas thou could'st claime nothing of duty, what is that merit of thine, either of condignity, or of congruity for which thou canst challenge either reward or acceptance? is there not a bond of dutie and thankfulness to him of whom thou did'st receive it? And if man have received of God his whole being, and whatsoever he hath of outward blessings, or inward graces; how can hee give any thing to God which is not his owne? *1 Chron. 29. 14. 16.* So that whatsoever a man can doe which may seeme pleasing to God, yet when hee hath done all, hee must acknowledge himselfe an unprofitable servant, because hee hath done onely that which hee ought *Luke 17. 10.* But being besides in danger of the judgement of God, both for his originall and actuall sinne, shall hee bring for his ransom ten thousand rivers of oyle, or the fruit of his body for the sinne of his soule? *Mic. 6. 7.* Oh madness of merit and satisfaction! where are those workes of supererogation, that treasure of the Church, by the pedling and sale of which, that purple whore hath lived in pleasure, and glorified her selfe? But see the reasons of the conclusion.

1. Every offender against an infinite justice, must in justice either

either make an infinite satisfaction, or else indure an infinite punishment. But no finite creature either man or Angell, can make an infinite satisfaction: so then there is no returne to the favour of God by the mediation either of man or Angell.

2. Where an endlesse debt is still increased, there no payment can be lookt for. But man by his originall sinne being infinitely indebted doth still increase the debt more and more by his actuall transgression. Therefore from man no amends can be lookt for.

3. No creation can be without an infinite power (as it hath beene proved) therefore much lesse can the restoring of the creature being fallen from the estate of Grace. For in the Creation there was nothing which hindered the worke of the Creator; But in the estate of sinne there is an impediment, first in the corruption which is in the understanding, and frowardnesse of the will turned away from God; Secondly in the concupiscence, whereby man is intral- led to the service of sinne, &c. Thirdly, the power of the devill, where to a man is subjected by his sinne. Fourthly, the Iust sentence and wrath of God. *The soule that sinneth shall die the death. O Man! see what thou doest when thou doest sinne. Canst thou flee from thy selfe? yet the devill will overtake thee. Canst thou escape the devill? yet the vengeance of God will surely lay hold on thee. Therefore there is no Redemption or hope in him that is man alone.*

4. No man can pay for another that for which he is indebted himselfe. But every man, and every other Creature doth owe unto God whatsoever it is, or whatsoever it can doe. Therefore no man, on- ly man, can supply toward God the want of another mans ser- vice, much lesse make satisfaction for his sinne, as it is said in the *49. Psal. v. 7. None can by any meanes redeeme his brother, nor give to God a ransom for him.*

And if the injury were infinite, and the satisfaction impossi- ble to be made by a finite creature, to which of the Angels shall man turne himselfe? And there shall hee finde a further inconvenience. For seeing the offence was made by man, It is necessary that Iu- stice seeke satisfaction where the offence was made. As an unity in number once broken, cannot be made up by the same parts into which it was broken.

Objections.

1. But you will say, a finite Creature cannot doe an infinite deed, and therefore cannot commit an infinite sinne thereby to deserve an infinite punishment. *Answer.* The sinne is not esteem- ed according to the littlenesse of the Sinner; but the infinity of the sinne is first in regard of Him against whom the sin was, that is God, whose infinite glory and Iustice was disesteemed therein. Then

Then in respect of the good of which man deprived himselfe by his sinne, that was life eternall, as the Father saith, *factus est dignus malo eterno, qui in se perimit bonum, quod poterat esse eternum*. Thirdly in respect of the manly nature, dispoiled of grace and glory, which nature by the blessing which *Adam* had received, was multipliable into infinite multitudes of men. In all which respects that sinne after a fort may well be said infinite.

2. But good is more powerfull and active than ill, seeing ill neither is but in that which is good, nor workes but in the power thereof. Therefore if man by one ill deed were able to destroy himselfe, much more by many good deeds shall he be able to make satisfaction. *Answer*. Ill is in every want or failing of that which is good: but Good holds all perfections, whether in being, or in working. Therefore man might easily corrupt himselfe; but being corrupted hee cannot possibly repaire himselfe, nor yet doe any thing that is good or acceptable, *Math. 7. 18. & 12. 33.*

3. But the satisfaction being now made, are wee not restored unto as good an estate by the suffering of Christ, as that which *Adam* lost? so that if *Adam* for his obedience sake might have lived a naturall life eternally; wee also for our workes sake may bee accounted worthy of everlasting blisse. For if wee be restored by Christ, and for his sake accepted, our workes likewise are for his sake both accepted and rewarded according to their merit. *Answer*. I say, that our estate is farre better than *Adams* in this, that his hope of everlasting life, being set in his owne obedience, did instantly faile; but ours, standing in the obedience of Christ, who is made to us righteousnesse, sanctification, redemption and life, can never faile. For therefore because that precious treasure of eternall life was so carelesly kept by *Adam*, God who loved the salvation of mankinde better then man himselfe, would in no wise commit the keeping of that jewell to man any more. Therefore though sinne have no power to condemne them that are in Christ, yet is it still suffered to dwell in us, that wee should not trust in our selves, but in the living God. For as the Father saith, *Multum nobis in hac carne tribueremus, nisi usque ad ejus depositionem sub vita viveremus*. *Aug. de Civ. lib. 10. cap. 22.* And although *Adam* by the grace and favour of his Creator might have continued in the estate in which hee was created, if hee had stood in his innocency: yet could hee not even then have bene said to merit everlasting life. For merit, or hire, comes ever for that which is above duty, which cannot bee in the creature towards the Creator. As to a hired servant the wages, merit, or hire, comes for his worke; because it was in his power whether hee would labour for that master or no, being not bound unto him but for his hire: but in a bondman the possession of his Lord, all his service and labour is his Lords to require, and imploy it as it pleaseth him, *Luke. 17. 8. 9.* and this is the condition of the whole creature to the

the Lord and Creator of all. And if *Adam* in his innocency could not merit, much lesse can sinnefull man merit any thing but affliction and death by his sinne and service to the devill, to whom hee is no way bound but by his sinne. And this difference the Apostle maketh, *Rom. 6. 23.* the wages of sinne is death, but the free gift of God is eternall life.

4. But are wee not commanded to worke out our saluation with feare and trembling? *Phil. 2. 12.* and is not the sentence of everlasting life pronounced for the workes of charity which were foreseene in us, and for which the kingdome of heaven was prepared for us from the beginning of the world? *Math. 25. vers. 34. 35. 36.* *Answer*. What merit can any man claime for that which another hath principally wrought in him? And if God worketh in us to will, and to doe, *Phil. 2. 13.* what is our worke, but that wee should with joy runne after Him that drawes vs? *Can. 1. 4.* Therefore although good workes are ordained of God that wee should walke in them, and that wee are created thereunto, *Eph. 2. 10.* and that God who chose us in Christ to bee heires of glory; ordained all the meanes thereto, and workes in us to bee ready to every good worke: and thereby makes our calling and election sure unto us: yet is not that worke solely and intirely ours, but chiefly of the grace and spirit of Christ that dwels in us, and crownes His owne good workes in us with everlasting life. *1 Cor. 15. 10.* So then our workes must vanish, that every mouth may bee stopped, and the whole world may bee guilty before God. *Rom. 3. 19.* So that every man notwithstanding his owne workes, even the chiefest among the Saints, may with *Iob* abhorre himselfe, and repent in sackcloth and ashes, *Iob. 42. 6.*

5. The naturall desires common to all men cannot bee in vaine, because they come not unto them out of any particular choyse or present necessity, but by influence or direction of that common nature which is in all men, which though it cannot effect it, yet hath it shewed what is to bee wrought for the uttermost good of every particular, by the Lord of Nature. But every man by the inclination of his owne will, doth desire the uttermost perfection and happinesse of his owne being, which hee acknowledges to bee in being united to that which is the greatest good, and the enjoying thereof in eternall life. Therefore every man by the guidance of nature it selfe, doth returne unto God as the Author and Finisher of his happinesse. *Answer*. No agent can worke of it selfe above the proper strength and power of it selfe. And eternall life is a thing beyond the limits of naturall knowledge and desire, which mindes onely the well-being and continuance of the whole man according to the present estate of this naturall life alone. But because

cause Hee that wils not the death of a sinner, *Ezech. 33. 11.* would have all men to come to the knowledge of the truth, *1 Tim. 2. 4.* therefore are all men so farre instructed (or at least if they doe not willfully winke may bee so farre instructed) either by the voyce of the creature, or by certaine inbred notions, or by tradition, or by an influence of grace denyed to none: that they may know the eternall power and Godhead, *Rom. 1. 20.* and the immortality of the soule, in a better estate then this life can afford, as hath beene said before, in Pref. And this is that universall grace which wee may yeeld to bee vouchsafed to all, not onely without the visible Charch, but much more within the Church, where by the cleare light of the Holy Scripture all may and ought to know particularly, whatsoever is meet for their soules health. And this universall grace, I say further, wee ought to yeeld unto, because without it, neither the pagans and infidels, nor yet the false Christians can bee without excuse. But that every one that knowes, doth of himselfe according to this knowledge frame his will constantly, and effectually, to desire whatsoever belongs to eternall life, *Pelagius* will never bee able to demonstrate. For he that wils any thing constantly and effectually, wils also those meanes constantly and effectually without which that thing cannot bee come unto. And because without holinesse no man can see the Lord, *Heb. 12. 14.* in whose presence onely is the fullnesse of blessing and joy for evermore, *Psal. 16. 11.* in the narrow path of which holinesse because the godlesse Pagan and loose living Christian cannot nor will not walke, therefore they cannot bee said effectually either to will, or to desire everlasting life. But this is that speciall grace reserved for the vessels of mercy, by which they are not inforced against their will, but of naturall men naturally unwilling, are made willing to follow Him that drawes them with the cordes of love, to love that which is pleasing in his sight, and so to will and desire constantly and effectually to follow that which is for their soules health. So this desire being wrought in them, by Him that is able to fulfill the desire of them that feare Him, is a pledge unto them that their hope shall never bee ashamed. And thus the weakenesse of the assumption, and falshood of the conclusion, doe plainly appeare.

6. But hee is accounted a cruell creditor that will exact more then his debtor can pay: and hee a cruell Lord, that requires of his servant that which hee cannot performe. Therefore the most mercifull God requires of man no other satisfaction then that which man is able to performe. Answer. It is just that God should require of man that he enabled him to performe. For otherwise His justice should bee deficient or wanting towards Himselfe: and his glory likewise unduely esteemed. And the cruelty of

of a Creditor is to require more than a man is able to performe, by himselfe or by his suretie. Therefore our most mercifull Lord foreseeing the malice of the Devill, and the sinne of man thereby, to the glory of His infinite grace, provided us a Saviour before we had sinned: For whose abundant satisfactions sake, wee have a doore of entrance as wide as the Valley of *Achor* set open unto us, that by His merit alone wee may come boldly unto the throne of grace, there to find helpe in the time of need. Of which Mediator we are now to speake in the Articles following.



ARTICLE II.

*And in Iesus Christ
His onely Sonne.*



WE have seene the wretched estate of man to which he is subjected by reason of his sinne, whereby he is unavoydably lyable unto the wrath of God, which he is utterly unable to indure: and from which to escape there is no meanes in his owne power. Now consider with thy selfe most wretched caitif, that art afraid to die because thou hast no hope but in this life, what it were for thee to stand iustly condemned to die, and every minute to expect the execution of thy doome, if any one could be content to die for thee that thou mightest inioy the usury of this aire but for the time of thy naturall life, from which thou knowest thou must part at last. But being subject to an infinite wrath, to an endlesse punishment, the endurance of which but for one houre, hath more miserie then the suffering of a thousand untimely deathes: what love canst thou owe to him? what thankes canst thou give unto him, that would free thee from the punishment, and instead of that restore thee to an estate of life and ioy eternall? And seeing it hath appeared that this cannot bee done by any one that is onely man; wee are now in this second place to see what are the conditions of our Mediator; who by Himselfe is able to make satisfaction for

our sinne. For seeing the just sentence on man was, that for his owne sinne hee should die the death; which because it was the word of an infinite speaker, of an infinite truth: it must of necessity bee meant according to the uttermost extension of the truth, and so meane all death of body and soule, temporall, and eternall. And because the Mediator for man could not endure a temporall or bodily death, except hee were man: therefore it shall first appeare; That the Mediator for the sinne of man must bee man. And because eternall death is such a thing as no man onely man can offer himselfe unto, with hope or possibilitie by himselfe to overcome, therefore it shall appeare in the second place; That our most glorious Mediator must bee God: who being of infinite life, wisdom, and power, knew how to conquer eternall death; that having in the infinite worthinesse of his owne person satisfied the infinite justice for the sinne of man, Hee might give eternall life to all them that by true faith should lay hold on His merits; and in thankfulness for that unspeakeable mercy live in obedience to his commandements. And that it may appeare what the superexcellency of the knowledge of our most holy faith in the religion of Christ is, and that for the worthinesse and glory thereof, it farre surpasseth all knowledge of all things which men or angels can come unto: it shall be made plaine in the third place, how necessary and agreeing to the wisdom, goodness, and glory of God it was; That God should be incarnate. Great is the mystery of godlinesse, into which the angels desire to looke. And because our most glorious Light and guide, hath in his Holy word made these things so manifest unto us, let us with chearefulness and joy in the ready service of our best understanding, follow him who in our flesh hath reconciled all things to himselfe, and in our flesh hath led captivity captive, and triumphed over principalities and all powers of the enemy; that we being delivered, might serve him in holinesse and righteousness all the daies of our life, and be accepted of Him in life everlasting.

CHAP.

CHAP. XX.

That the Mediatour for the sinne of Man must bee Man.

1. **I**ta iustitia, & totus mundus ruat. But when man sinned, he could not stand with the justice of God to punish any for that sinne but man alone. And whatsoever is against the justice of God, is also against his wisdom, his godnesse and power: for wee have already proved that all these dignities are in him one most simple and absolute being Chap. 8. And whatsoever is against the power of God, is utterly impossible to be: therefore it must necessarily follow, either that there is no reconciliation of man unto God, contrarie to that which hath beene proved in the 18. Chap. or else that this reconciliation must be made by a Mediatour that is man. Therefore the Father said fitly hereto, *Propterea nobis per Mediatorem praestita est gratia, ut pollutum carne peccati, carnis peccati similitudine mundaremur.* August. de Civitate Dei lib. 10. Cap. 22.
2. God might seeme towards man an accepter of persons, and towards the Angels that sinned, severe and mercilesse, if hee should condemne them to the paynes of eternall fire, and yet accept man to mercy, when no satisfaction had beene made for mans sinne in the nature that had sinned. But both these things are utterly impossible, and against the justice of God: therefore the punishment of the sinne of man must be borne in the nature of man.
3. The iust Law and sentence of the most wise Lawmaker and just judge ought to stand sure and inviolable. But the sentence of death was decreed and pronounced against man, if hee sinned Gen. 2. 17. Therefore by man is the expiation and satisfaction to be made for sinne.
4. Every restoring of any want or corruption in nature must be by that which is of the same kinde, as if any flesh in man be rotten, the member is not made whole againe but by the supply of sound flesh in stead thereof. If a bone be broken, the breach is not made up with a sticke, nor a cut sinew by a catlin; so the nature of man being corrupted by the disobedience of one, could not be restored againe but by the obedience of one in whom the nature of man being restored, all that are partakers of his incorruption may also be partakers of his immortalitie: because mans nature doth not now stand absolutely condemned in Gods justice as before.
5. This argument the Apostle urgeth 1. Cor. 15. 21. For since by man came death, by man also came the resurrection of the dead.
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And againe Rom. 5. 19. As by one mans disobedience many were made sinners; so by the obedience of one shall many bee made righteous. You may yet see more reasons for this conclusion in the Chapter next following.

CHAP. XXI.

That the Mediatour for the sinne of man must bee God.

THat the Angels in glorie with such perfections as they had, should sinne maliciously, when there was no tempter, makes their sinne without excuse, and them in justice unpardonable: and although the sinne of man in comparison of theirs may seeme much lesse and more pardonable, in respect of that low estate of mens creation in comparison of the Angels; that his sinne was not malicious; nor without a Tempter: yet when it is well thought on, how hatefull a thing to God sinne is, how His pure eyes cannot behold ungodlinesse and wrong, how his infinite iustice is violatè thereby; and what iealousie so glorious and infinite a being ought to have of his owne honour, so set at nought by so base and unworthie a thing as man, who also by that sinne of his disordered the whole creature, so farre forth as it was for his use, and made it subject to vanitie and corruption: it may well appeare of what an infinite difficultie it was to restore man to that favour and grace from which hee had fallen. For in beings of which one is finite, the other infinite, there must bee an infinite difference; and if they bee of contrarie conditions, the one pure and righteous, the other sinnefull and impure, that contrarietie must needs likewise be infinite, and an infinite contrarietie can no way be accorded or reconciled, but by an infinite concord, which cannot be but in Him which is partaker both of the finite and infinite being. And because it hath before appeared chap. 18. That man was to be restored to the favour of God, and to be reconciled againe unto him, it must follow necessarily that this peacemaker must be both God and man. For infinitie is with the greatest greatness of being, and containes all the extremities thereof, and such is the Being of God: but the Creature being finite is set at an infinite distance from that which is infinite, and therefore in a lessenesse of being, as having no being at all of it selfe, but only imparted by that infinite being, from which degree of participation, if it fall, as man did by his sinne, it still falls unto a further lessenesse or badnesse of estate, and so becomes utterly desperate, except it be upheld as man
was

was by that hope, *The seed of the woman shall bruiſe the Serpents head.* And seeing the greatest greatness of being, and the least littlenesse of being cannot bee accorded, but by an equalitie of being, which cannot bee but in that which doth equally participate both of that greatness and that littlenesse; that is, essentially: therefore it is most necessarie that our gracious Mediatour bee essentially both God and man, which will yet further appeare by these reasons that follow.

1. That all mankind by the sinne of *Adam* is deprived of the favour and glorie of God, hath beene proved in the 17. Chapter, and that there is a restoring of mankind, was shewed in the 18. Chap. Now if it bee not in the power of man or of any other finite being to restore man being fallen into the favour of God, it followes of necessitie that the Mediatour or restorer must bee God. But the first was abundantly proved in the 19. Chapter, Ergo the second followes of necessitie.

2. For every infinite offence an infinite amends must needs bee made, or else there is no satisfaction. The sinne of man was an infinite offence, See Chap. 19. Answ. to the 1. Object. But an infinite amends could not be made by a finite creature: Ergo the Mediatour for the sinne of man must bee God. And although God cannot suffer at all, yet because the punishment due to man for sinne was more than any man was able to beare; it was necessarie that the manhood in that conflict should bee upheld by the Godhead, that the sinne being balanced by the punishment, the worthinesse of the person might make the suffering of infinite merit for the sinnes of the whole world.

3. No effect can bee eternall but by a cause that is eternall: for whatsoever is this or that by accident, must of necessitie be made such by that which is such of it selfe. But the restoring of man is to an estate of life and happinesse which is to bee eternall (as it will further appeare in the Article of *Everlasting life*) therefore it is necessarie that it bee wrought by a cause which is also eternall. But it is proved that nothing can bee eternall but God alone: therefore the restorer of mankind must be God.

4. The enemy of mans everlasting salvation is the devill, a most powerfull enemy, whose power is yet greater against man because he pleades the justice of God against sinners: therefore it was necessarie, that the authour and finisher of our salvation should bee God and man, that he might be able both to satisfie the infinite justice, and by a greater power of his owne, to withstand the great power of the devill.

5. Contrarie causes must have contrarie effects, and so contrarie effects must have contrarie causes, and one of these is ever knowne and discerned by the other, so that man by his sinne being subject to death, when it appeares what mans disease or sinne was, the remedie likewise will be manifest: but it is plaine that
man

man being not content with his estate would bee God, as it appeares first by the temptation of the devill, *Gen. 3. 5. In the day that ye eat thereof, ye shall be as God knowing good and ill.* Then by the consent *verse 6. And the woman seeing that the tree was to bee desired to make one wise, shee took of the tree and did eat.* If then the sicknesse were this, that man would bee God, the onely medicine must be this, that God would bee man: therefore the mediator would be both God and man.

6. To require satisfaction for the sin of man from God, was to require that which was not due, and that is against justice. To require the satisfaction of man, was more then hee could performe, and that is against mercie: therefore that the worke both of justice and mercie might bee perfect, it was necessarie that the Mediatour for the sinne of man should in one person bee both God and man: for as gold is molten in the fire because it hath parts that may bee made running, yet by reason of the puritie and perfection of those parts it cannot be consumed by the most violent flames; so our Lord because hee was truly man did feele and endure the pangs of most bitter death, and was compassed about with the sorrowes of hell, *Psal. 18. 6.* yet for the innocencie of his manhood, and the glorie of his deitie, he could not be overcome thereby.

7. It is impossible that a pure creature should have such sufficiencie of merit, that in Gods justice the sanctification of mankinde should be due to those merits, because all holinesse that can come to any creature, whether of verue or of workes, must come thereto from God: so no praise or merit can in justice bee due to any man for that which God hath wrought by him: therefore the Mediatour of mankinde must be God.

8. Every particular man being onely man, is of much lesse worth than the whole race of mankinde, and so insufficient in justice to make a sufficient satisfaction for the sins of all men: therefore that all mankinde might be freed from their sins both originall and actual, it was necessary that the Mediator who should make satisfaction for their sinnes, should be both man, from whom the satisfaction was due, and yet of more worthinesse then all mankinde, that his merit might make the ranfome sufficient for the sinnes of all men. But nothing is of more worth then all mankinde, but God alone: therefore the Mediatour for mans sinne must bee God. For although the Angels bee more excellent then man according to the condition of their present being, yet not in respect of the end of their creation. First, in that they are ministring spirits for mans sake, *Heb. 1. 14.* Secondly in regard of their common end, in that both the one and the other are to bee blessed in God alone. Thirdly, And if any one man cannot bee accounted more worthie then any of the whole kinds of beings that were created, as our Lord said, *See are more worth then may sparrows Luke 12. 7.* He said not all (for no species in the creature may be missing) and yet the health of one

one man was priz'd above the life of 2000 swine *Mar. 5. 2. 13.* How can any thing beside the Creator himselfe bee more worthie then all mankinde?

9. The greatest benefit which God could bestow upon man must of necessitie be by the greatest gift which hee could give vnto him. The greatest benefit was in this, to save and redeeme him when hee was utterly lost. The greatest gift which he could give to man was himselfe: therefore it was necessarie that God should become one with man, that in man he might save man that was lost.

10. This is that riddle which the *Psalmist* takes upon him to open *psal. 49.* where after hee hath shewed that no man either by his wealth, or honor, can make any ranfome for another, hee concludes that it is God which redeemes the soule from the power of hell. Therefore the Prophet saith *Esay 9. 6. To us a childe is borne, Ergo he is man. To us a Son is given,* not borne but given, *ergo he is God,* even the mightie God, as *S. Paul* saith *2. Cor. 5. 19. That God was in Christ reconciling the world to himselfe.* To this purpose you shall have many texts of Scripture hereafter *Chap. 23. n. 5.*

CHAP. XXII.

That God would bee incarnate.



pon that text which is in *Psal. 91. v. 11. He shall give his Angels charge over thee to keepe thee in all thy wayes;* some have thought that the sinnes of the rebellious Angels was, that when God had created man, and arretted the charge of him and his posteritie to the Angels, they supposing the state of their creation to be farre more excellent and honourable then the state of man (as doubtlesse it was, if the hopes reserved and purchased for us, had not beene farre beyond those whereto we seemed to be created) refused to performe that service to so meane a creature, for which disobedience being cast off, they have ever since persecuted the woman and her seed. And this opinion seemes to have had the originall out of the *Alkoran*, See *Wern. & Budower de fab. Alk. pag. 157.* Some other thinke they were not rejected for any one offence, but for three offences and for foure, that is, for continuall rebellion they were not spared; and so for many ages before mans creation, they were adjudged to the paines of eternall fire; though the execution of their sentence be prorogued, untill the number of the sonnes of pride be utterlie fulfilled. Of this you may see *Postell. de Nat. Med. ult.* It is not fit to determine what is the certaine truth in those things which the holy Scripture hath not declared; but because the soule of man is his image who inspired it, and that he our Creator the wisdom of the Father, knowes all things *ex fundamento*, as he hath seene with the father: therefore this image of his, will also bee enquiring; that

although it cannot know what the originall of things is, according to all their orders of causes, yet by the effects will it be prying into the causes of them. And if it doe this with reverence and modesty, it oftentimes findes strange helps beyond that it hoped for, and if herein it bee lawfull for others also to propose opinions, it may seeme not altogether improbable that the sin of the devill was this. That finding himselfe in the first order of the creature, he thought that God (who out of his infinite goodnes purposed to bring all the understanding creature to the uttermost happinesse which it could be capable of, which could not bee but in the uniting of the creature unto God: for God in his absolute and infinite being could not be come unto, nor apprehended, much lesse be enjoyed by a finite creature, except hee would be pleased to dwell in a creature that was finite) and therefore (I say) hee thought that God should rather dwell in the being of the Angels, and in their nature gather all things unto himselfe; then dwelling in the tabernacle of the manly being: in which hope seeing himselfe frustrate, he became an unreconcilable enemy to mankinde, whereas the holy Angels esteeming duely of the benefit, and being well content with that meanes whereby God would bee seene of them, *1. Tim. 3. 16.* expect with patience, and desire the fulfilling of the number of the elect. And thus our Lord having made mans peace through the blood of his crosse, hath reconciled all things both in heaven and earth unto God. *Col. 1. 20.* For certainly if the Angels be for man; as it is said, *Heb. 1. 14.* then can they not possibly have the perfection of their blessednesse but by man. Let us therefore with reverence and thankfulness come unto that great mysterie of our Religion, *That God was manifest in the flesh.*

The incarnation of God, is the dwelling of the Godhead in the manhood in one person, wherein the being of the Godhead and manhood remaine together everlastingly, without separation, yet in cleere distinction of their severall beings; and so without commixtion to cause a third being, but that each continuing truly that which it is in it selfe, the Godhead according to his eternall decree, without any change of it selfe, in time tooke to it selfe the manhood, that by himselfe hee might reconcile all things to himselfe, and bring them to that estate of happinesse and glorie, to which they could never have come, if God had not so manifested himselfe in the flesh.

The internall actions of the eternall Deity are all infinite; eternall, and necessary to be that which they are. But whatsoever God doth worke without himselfe in the creature, it is onely according to his owne holy pleasure and will. But yet seeing his actions upon the creature are the expressions of those perfections which are in himselfe, of goodnesse, of wisdom, of power, of glorie, &c. and that to this end, that the creature may be blessed in him, and by him, according to that measure of happinesse which

which he of his goodnesse hath appointed thereto: therefore those reasons which are drawne from the dignities of God, are of no lesse force for the truth of God in the creature, then they were for the manifestation of the truth in himselfe. And therefore as by those dignities which by the authority of his word are due to him, wee have approved that truth which the holy Scripture teacheth us to beleeve of him, both concerning the unitie of his being, and the Trinitie of the Persons; so let us endeavour in the prooffe of this great question. And although the great masters in the schoole have given ouer these questions as utterly beyond all prooffe or testimony of humane understanding, See *Thom. Aquin. pr. es. in lib. 4. cont. Gent.* yet seeing this is that maine point in our most holy faith, whereby it differs most from all infidelity and false worships; seeing it is that one thing wherein the ground of all our future hope and comfort doth consist: if ever the understanding of a Christian held it selfe bound to doe service unto his faith, most of all it is bound to give attendance herein. I may sometimes use the word of necessity in the conclusions following; yet understand me not as if I laid any necessitie or constraint upon God to doe or to suffer; but the necessitie that I meane, is in the consequence of the reason, when the conclusion doth follow necessarily upon the grounds that are laid downe before.

1. For although happinesse be only in the enjoying of that which is good, and the greater the good is, the greater is the happinesse; but if the good be not enjoyed and possessed, it causes no happinesse at all; yet an infinite good is no way to bee come unto or possessed by that which is finite, except by the voluntarie motion and inclination of it selfe, it doe apply and give it selfe unto that which is finite. And because every good spreads it selfe according to the power of it selfe, upon that which is capable of it, the greatest goodnesse is ever with the greatest communication of it selfe: therefore the infinite goodnesse doth also extend it selfe according to the possibilitie of the creature to be possessed and enjoyed thereby; which cannot be till it have applied it selfe to something in the creature, of which the rest of the creatures being partakers, may also thereby be partakers of the infinite goodnesse. Now if God who onely is infinite goodnesse, had dwelt in the being of the Angels (though that had bene made knowne to man) yet because man doth not communicate with the Angels in nature, or by any merit or service towards them, he had had no benefit thereby, whereas the Angels by the appointment of their ministerie to mankinde in their continuall presence and succour, and that helpe which the soule hath by them in the delivery thereof out of this prison of the body, and in the conducting of it unto the Divine presence, have in iustice a reward for their service sake, and a kinde of interest in all that good whereof man by their ministerie is made partaker.

2. Moreover when man had sinned, the law of justice required

that the satisfaction should be made in that nature that had sinned, so that if the Mediatour had taken on him the nature of Angels, the satisfaction therein had not bene a wayleable for the sinne of man.

3. Thirdly, the whole creature hath interest in man, and man in the whole creature; so that God by taking on him the nature of man, hath blessed thereby the whole creature, as you may understand by the answer which is made *Chap. 17. to the 5. Object. q. 4.* But if he had the nature of Angels, neither man, nor the other elementall creatures had had hope of any restoring. See *Rom. 8. 19. &c. to 23.*

4. Lastly if the deliverance of man had bene made in the nature of Angels, the restoring had bene as insufficient, so also man had lost of his dignitie and honour thereby: for man before his sinne was bound and subjected to God alone; but then had hee bene subjected and bound to the nature of Angels. And although man by his sinne, nay even our Lord himselfe by his suffering for sinne, was made somewhat lower then the Angels; yet being raised from the dead, the manly nature is exalted far above all principallitie, and power, and might, and every name that is named in this world, or in the world which is to come *Ephes. 1. 20. 21.* Whence it will follow necessarily that God would dwell in the nature of man, not in the Angels, as you may understand by these Scriptures. *Heb. 2. 14. Forasmuch as the children are partakers of flesh and blood: he also himselfe likewise tooke part of the same. ver. 16. Hee tooke not on him the nature of Angels, but hee took on him the seed of Abraham.* And for their attendance is it not said, *Heb. 1. 14. Are they not all ministering Spirits sent forth to minister for them who shall bee heires of salvation?* Compare herewith *Psal. 34. 7. and 91. 11. and conclude with Saint Paul 1. Cor. 3. 23. All things are yours, and yee are Christs, and Christ is Gods.*

The questions before are neere to this (as all the Articles of our faith are necessarie consequents one of another) therefore let us briefly see by that which is already proved, what we can gather to this conclusion.

1. Either the whole race of mankinde must be lost and perishe being tainted with the sinne of *Adam*, or the infinite justice against which the sinne was done, must for ever stand violated and broken, or else a Mediator must be found who was able to satisfie the infinite justice that was offended. The first is against the wisdom, goodnesse, and love of God to his creature; either to make mankinde in vaine, that is to destroy it againe, or to make it unto eternall punishment. The second is impossible; that an infinite justice infinitely able to avenge it selfe should endure it selfe for ever to remaine violate and offended: for so should it prize a thing finite, and wicked, before it selfe infinite in justice: therefore there behoves to be a Mediatour who should fully satisfie the justice offended, and utterly blot out the guilt of sinne. Now an infinite justice offended must be satisfied by a punishment answerable, that

is infinite: but no finite creature could any way be, or be accounted infinite. Therefore when none was found worthy either in heaven, or in earth; or under the earth; the Lambe slaine from the beginning of the world took upon him our flesh, to satisfie for the sinne of his creature, and so by his infinite obedience (for by His eternall spirit Hee offered himselfe to God. *Heb. 9. 14.* and by the infinite merit of his suffering, for by that spirit the manhood both soule and flesh was enabled to endure those pangs, and that punishment which neither all mankinde, nor any other creature could endure) was the infinite justice satisfied. And thus Hee became mighty to save. *Esay 63. 1. and having Himselfe in his owne body borne our finnes upon the tree, did utterly abolish the whole body of sinne, and found for us eternall redemption.*

2. The divine goodnesse hath created all things exceeding good, *Gen. 1.* so much doth it delight it selfe in that concordance or agreement which is betweene the inward and the outward good. But that agreement is the greatest which is in the unity of one person. Therefore it is expedient that there be an incarnation that so in one person the goodnesse may be most eminent, and the concord most lovely.

3. Otherwise you may propose it thus. The excellency of the effect appeares by that conformity or agreement which it hath with the cause: so then the inward worke of the infinite Goodnesse, and the outward being accorded in the unity of one person; the multiplication of the agreement is so great, that it cannot possibly be greater. Therefore it followes that the Godhead bee incarnate: for otherwise the concord in the inward and outward worke of the deity, might be greater than it is, but that is impossible.

4. The divine will concerning his workes without, doth will and love that especially, wherein the excellency of all his inward dignities doth most appeare. But the excellency of all his dignities appeares most in this, that God bee manifest in the flesh. For thereby we are made partakers of the Divine nature, *2 Pet. 1. 4.* of his glory, vertue, everlasting life, and happinesse: So that now there is but one end of God, and his creature, that is the glory of God, of which and unto which God rejoyces over his creature to bring it, and make it partaker: And the Creature likewise rejoyces to be made partaker. And thus the end or perfection of the creature hath rest or accomplishment in the inward perfections of God, and his inward perfections are manifest in his outward workes. Therefore God would bee incarnate.

5. And seeing that God infinitely blessed and happy in himselfe needed not the Creature; but made it therefore that it might be blessed in him; and that of his fullnesse the creature might receive that fulnesse of happinesse which it can possibly enjoy: therefore it is requisite that that fulnesse of his be imparted unto that

creature wherein all the rest of the creature hath interest, which we have already proved to bee man, *chap. 17. q. 4. ob. 5.* Therefore God would dwell in man, that by man the whole creature might be blessed in Him.

6. If God were not incarnate, then the divine dignities should be lesse Infinite one than another. For the infinite goodnesse, by the infinite wisdom, seeing that uttermost and perfect happinesse that might come unto man by the incarnation; if his power, his will, and love of the creature did not answer thereto; so that he would bee pleased to dwell in his creature: then should they be defective, and of lesse extent than his infinite wisdom. But that is impossible. Therefore it followes that God would be incarnate. See the answer to the objection that may be made from hence, *q. 1. on the 39 chapter. n. 4.*

7. If there were not an incarnation, then the infinite wisdom should not have the view of that highest excellencie which is possible to be in the creature: neither should the infinite power magnifie it selfe by the multiplication of it selfe in an outward subject; so these dignities should not be glorious by all those meanes whereby it is possible that they might glorifie themselves. But all these things are incovenient. Therefore it is reasonable to beleve the incarnation, lest ignorance, weakenesse, and defect of glory should bee found in the first principle, which must of necessity take away His infinity, proved chapter 3. understand the reason well. For your more ease, I will propose it affirmatively thus.

8. If there bee an Incarnation, then the divine understanding may have an outward object wherein it may be infinite both in the inward and outward working. For whereas all created objects are absolutely finite: yet if the Divine being understood, which heretofore we called the Sonne, *chap. 11.* take on him our being, our nature by that assumption is deified, and so made infinite with that uttermost infinitie, whereof the Creature can any way bee capable seeing the deity is neither without the humanity nor the humanity without the deity. And so the divine understanding may be an outward object infinite, as much as it is possible that a creature can be infinite. And so the wisdom also may bee infinite in all possibility of infinity both in the inward and outward working. And what I have said of the infinite wisdom of God, must also be understood of all his other perfections, of goodnesse, of power, of eternity, of life, of glory, &c. But if there bee no incarnation, this infinite outward object is taken away, and so the understanding and all the other dignities of God, as concerning their outward working must be in littleness and lower than that possibility whereto they may come. But this is not to be affirmed. Therefore the incarnation followeth reasonably.

9. Every efficient the more noble and excellent it is, the

the greater and more excellent are the effects which it doth bring forth. But the greatest effects are not brought to passe but by the greatest meanes. Now there is no efficient more noble or excellent than God, no effect better or greater to the Creature, nor more honourable to the Creator, than the everlasting happinesse of his Creature: no means greater or more effectually than that he become one with his creature. Therefore that the creature may bee happy in Him, and his honour and praise perfected in the Creature: it was expedient that God should dwell in His Creature even in Man.

10. By how much any efficient is greater in power, by so much more effectually doth it worke to magnifie the end of his worke, and so to set it free from littleness, contempt and unworthinesse of himselfe. From which contempt and unworthinesse the creature is set furthest, when it is deified, and God himselfe is become one with man. So the incarnation is the most glorious worke which can bee wrought in the creature. To denie then the indwelling of God, in his creature, were to denie the most glorious worke of God: to put an infinite emptinesse betweene God and his Creature, wherein no meane should bee; and so to exclude the Creature from all access unto the Creator, which were to put the creature in everlasting contempt, and unworthinesse of the Creator so infinite and glorious. For the creature being set at an infinite distance from the happinesse which is in the Creator, should have no meane whereby it might partake of the infinite glory. For no perfection in the Creature being simply and absolutely finite, can bee partaker of that which is infinite without the Mediator God and man, as it is said, *Iob. 14. 6. No man commeth to the Father but by mee.*

11. It is to bee held that God the most wise workemaster of all things should in the creation of the world propose to Himselfe the most noble and excellent end: which must bee concerning Himselfe, the manifestation of His owne dignities and perfections in the Creature: and towards the Creature the greatest perfection which was possible to be therein. But if there bee no incarnation, neither of these things could be performed. Not the first, because the divine goodnesse might have done a better worke in his Creature: his infinitie a greater, his glory a more excellent, &c. Not the second, for seeing God is that superexcellent Goodnesse, of which every thing according to the measure thereof, desires to be partaker: and by man may bee partaker, in as much as man participates with every other thing, and every other thing being with him, if there bee no incarnation, this desire of the Creature is vaine, the end thereof frustrate, and thereby it is subjected to eternall paine, the hoped end being impossible to bee attained unto. But all these things are incovenient. Therefore it is requisite that God bee incarnate, *et incarnatus est deus uerus qui ueritatem et*

12. God is infinitely good, chap. 4. and so the most lovely being without comparison. And therefore are wee most justly charged, to love Him with all our heart, with all our soule, with all our might. Deut. 6. 5. But God would not require to be wholly and perfectly loved by man except He himselfe did that for man by which Hee might most of all deserve mans love; For otherwise he might seeme to require of man beyond that which were due, and so the perfection of that love should be founded in the goodnesse and kindenesse of man toward God, not in the goodnesse and mercy of God toward man. But this is not so. For wee love God because Hee loved vs first, and gave His Sonne to be the propitiation for our finnes. 1 Ioh. 4. 10. If then God have done that for us, by which above all other things He might deserve our Loves, and that nothing can so much deserve our Loves, as if he would be pleased to become one with us: it was expedient that God would be incarnate.

13. That there is an eternall life both in soule and body, will appear hereafter: in the meane time it shall be but a supposition. Now in eternall life it is necessary that the manly being attaine to the uttermost perfection both of the soule and body, that as his understanding, so his outward senses be also most pure and perfect. But if there were no incarnation (seeing the divine glory in it selfe is utterly unapprehensible by our senses, and by our understanding) neither our understanding, nor our senses could have any object wherein to rest and sabbatize, and being created without the enjoying of their uttermost felicity they would be the originall of misery and sorrow, when as they should be fit to receive the perfection of all intellectuall, and sensible formes from an agent naturall and supernaturall, as the Mediator is, and yet received it not. So also the divine glory should not cause happinesse, nor be injoyed by all possible meanes whereby it may cause happinesse, and be injoyed by a meane naturall and supernaturall. But if there be an incarnation, then the infinite glory dwelling in this mediator, may be apprehended and injoyed, and make the Creature happie by all meanes whereby it is possible to be happie. Therefore God would dwell in his Creature. And this argument (I suppose) may stand well with that scripture, Exod. 33. 18. and 20. verses; where to that request of Moses That he might see the glory of God; it was answered, that no man can see it and live. By which it followes that after death when man is utterly separate from sinne he may see, and shall be partaker of that promise which is in Matth. 5. 8. Blessed are they pure in heart, for they shall see God: which blessing is more particularly described in Psal. 36. 9. 10. They that put their trust under the shadow of his wings, shall be abundantly satisfied, made drunke, as some reade it, others plentifully moistened with the fannesse of thy house, and thou shalt make them drunke, the river of thy pleasures, &c. all which the faithfull shall see and enjoy to the full in the Mediator God and Man, without whom there is no approaching unto God. And as this argument is good for the

the soule and understanding, so is it for the outward senses; For if the bodily senses make for the increase of punishment in them that are damned: so shall they also be for the increase of happinesse in them that are saved. If you desire moe arguments to this purpose you may consider them in the 21. chapter. The authorities of the holy Scripture may be seene in the end of the chapter following. The objections against this doctrine of the incarnation you may see in *Tho. Aquin. cont. Gent. lib. 4. ch. 40. 49. & 53. & 54.*

CHAP. XXIII.

That the Second Person of the Trinitie,
the Son of God only, tooke on Him-
selfe our flesh.



Is it true that God will dwell with man? Behold the heavens, and the heavens of heavens cannot containe Him, how much lesse a house of clay whose foundation was in the dust, yet doth wisdom take her solace in the compasse of His earth, and her delight is with the Sonnes of Men, Prou. 8. 31. So the Word was made flesh and dwelt in us, Ioh. 1. 14. And though he were in the forme of God, and thought it no robbery to be equal to God; yet as man had beene made in his likenesse and lost it: so would hee be made in the likenesse of man, and to restore that first image unto man, became obedient unto death, even the death of the crosse, Phil. 2. 6. 7. 8. O Holy and most blessed teacher of our most glorious faith! what high doctrine? what holy mysteries? what precious promises doth the Christian faith containe? That which is infinite dwells in that which is finite; the circumference in the centre. The greatest of beings, and the least are one. Two births eternall and temporary, and but one Sonne. And because the essentiall proprieties of both natures doe still remaine, he that is the Father of eternity is become a childe, Esay 9. 6. And hee that is the wisdom of the Father, increaseth in knowledge, Luk. 2. 52. hee that no place can containe doth grow in stature, and the Sonne of an eternall love, doth grow in favour with God and Man. In briefe, hee that hath all things with God the Father, save this that he is begotten, hath all things with man except his sinne. But although there be two generations, and that of divers kindes; eternall, and in time, in which respect almost all things are double in him: yet is not hee two sonnes; because Sonneship respects not the diversity of the natures divine and humane; but onely the unity of the Person; so that if there be but one Person of both natures, there can be but one Sonne

Son. Wherefore seeing the Sonne of God took on Him not the Person, but the nature of man: yet the whole nature body and soule of the substance of his Mother; And seeing that whole nature subsists in the Person of the eternall Son; He, in both respects, both of his divine and humane generation, is still the onely begotten Sonne of the Father, onely begotten (I say) that he may be discerned from us that are adopted; onely sonne, because we are not hereafter to looke for any other Saviour. His onely Sonne, not of *Ioseph*, or any man according to the flesh. For as according to the law of the eternall life which is in God, He is begotten of the substance of the Father, not without, but in the Person of the Father, yet distinct therefrom: so according to that generation which was in time, was He begotten by the power of the Father, without the Person of the Father, being conceived in the wombe of the virgin. For as a thing conceived in the minde of a man is the first word or expression of his understanding, which being spoken or written becomes sensible and to bee understood of others; So the Sonne is in the Father that eternall word understood, conceived, or begotten before the worlds, and in the fullnesse of time (not ceasing to be eternally begotten as before) He was made manifest in the flesh, even that word or life which was eternally with the Father, *was seen with eyes, was looked upon, and was handled with hands, 1 Ioh. 1. 1. 2.* So that as there is but one Father both in the eternall and timely generation; so is there but one Sonne; by a most holy, most true, and substantiall generation God and Man, the Sonne of God, and the blessed virgin *Mary*. Now this one Sonne, one Christ, one Immanuel, one Mediator, one Person is such, not by mixture, nor by confusion, nor by composition of the two natures, nor yet by change of one into another: but one by assumption or taking of the humane nature into the divine, wherein the deity is to dwell eternally without separation, but not without distinction. And these two natures so dwell together in the Person of our Saviour, as that for the unity of the Person, the attributes which belong to one nature are given to the other, as *Ioh. 3. 13. No man hath ascended up to heaven, but hee that came downe from heaven, even the Sonne of man which is in heaven.* And againe, *Acts 20. 28. Feed the church of God which He hath purchased with his owne blood.* And although I said before, *chap. 11.* that relation properly so called was not in the divine generation but supereminent, because all things here are coessentiall, the subjects no other beings than the termes, that is the Father and the Sonne; the foundation also coessentiall, that is the divine and unconceivable generation for the termes sake in the Father active, in the Sonne passive: And although in the second generation, neither the subjects nor the termes are coessentiall, the subjects are the Person of the eternall word, and the Virgin *Mary*; the foundation is the generation whereby the manly being, passively was taken of the Virgin unto the person

son of the word: yet in respect of this hypostaticall union, or ioyning of the humanity unto the Person of the Eternall Sonne, *Mary* the mother of *Iesus* is truly said the mother of God; not that the Godhead tooke beginning from her, but because she brought out that manly being, which from the time of its first union was never separated from the Godhead; And because the supposition or person wherein both natures are, is one Christ: of which Person she is truly called the mother, though she be mother onely according to the flesh, as is said, *Math. 1. 23. A virgin shall bring forth a Sonne, and they shall call his name God with us.* And againe, *Rom. 9. 5. of the Israelites as concerning the flesh came Christ, who is God blessed above all for evermore, Amen.* But although there be one only Sonne; yet in respect of the two natiuities Hee is truly called the Sonne of God, and the Sonne of the virgin, though with this difference, that by the eternall generation he tooke of the Father both his eternall nature, and his Person, by which he is the sonne of his Father by a supereminent reall relation; but of his mother he tooke in time the humane nature, but not any humane Person. And therefore this Sonship is only rationally, except it bee understood with the divine person, in which the humanity subsists, and so hee is truly said this man, and the son of the virgin. For as he tooke on him the humanity, soule and body to dwell therein for ever, as the Evangelist speaks, *Ioh. 1. 14. The word became flesh, and made his tabernacle in us: So did hee give unto the humane nature to bee one Person in him: So that God is now truly one with us, that wee hereafter may bee one with him, according to that prayer of our eternall mediator. Iohn. 17. I in them, and thou in mee, that they may bee one, as wee are one.* So the advantage is onely on our side: For the humane nature comming to our Lord in the perfection of the infinite deity, could adde nothing to His perfection, onely the infinite love of God toward man was perfected thereby, because the humane nature being taken unto the Sonne of his love, wee are assured thereby of his eternall love, that *Hee hath loved us, as Hee hath loved Him, Ioh. 17. 23.* Whereas if our Lord had assumed the person of any man, though therewith hee had taken also the common nature of mankind, yet that Person had had peculiar interest in the eternall and infinite love, and wee had bene unequally subjected one to another: but now the common nature onely being taken unto the deity, every person hath equall interest as in the common nature, so in the eternall love. Now let us see the reasons of the proposition.

1. It is necessary that all the actions of God be done according to the perfection of that order which is most fit and agreeable unto those actions. But seeing it stood with the Love of God to dwell in mans being (as it hath bin proved) it was most convenient that the Sonne of God should take our nature on him. For first the Son is the

image of God increated, man his created image; and that all perfection of an image might bee in the increated image, it was necessarie that hee should bee also the created image of his Father. Secondly, seeing that by the eternall nativitie, hee is the eternall Sonne, that the perfection of all Sonne-ship might bee in him, it was necessarie that hee should bee that Sonne that should bee borne in time. Thirdly, and because it pleased the Father that all fulnesse should dwell in him; *Colossians 1. verse 19.* Seeing hee was brought forth by an eternall nativitie, hee must also perfect that nativitie which was in time. Fourthly, and because all things both which are in heaven and in earth were created by him, it was necessarie that all things by him should bee restored. Fifthly, Mans nature is the daughter of God, therefore being led away captive by sinne, was to be rescued by his Sonne. Sixthly, Man fell from grace by the craft of the devill, therefore by the wisdom of God was hee to be brought to favour againe. Seventhly, Mankind is the peculiar possession of the Sonne by the speciall gift of the Father, *Psalm 2.8. Iohn 17.2.* therefore being lost, it was to be recovered by his speciall purchase. And if there bee any other personall proprietie of the Sonne, of obedience, or the like, it sorts better with him to bee incarnate than either with the Father or the holie Ghost. All the arguments which prove that it was necessarie that Christ should dye, may bee brought hither. See them in the 27. Chapter.

2. Nothing can bee admitted in the actions of the Deitie which takes away the distinction of their personall proprietie, seeing God is the author of order, not of confusion. But if either the Father or the holie Ghost had beene incarnate, then their personall proprietie were thereby in utter confusion: for if the Father had beene incarnate, then should hee not be eternally a Father, that had in time become a Sonne, so also neither the perfection of fatherhood should be in the Father, nor of Sonne-ship in the Sonne. And concerning the holie Ghost, seeing hee is that emanation, breath or effluence of the power, wisdom, life, &c. whereby the worke of God is perfected: if he should have beene incarnate, the same being should be both the worker, and the thing wrought. See *Luke 1.35.* But all these things are impossible: Therefore the Sonne of God onely tooke on him our flesh,

3. The greatest excellencie which God can love in himselfe, is the image of himselfe beheld in himselfe, that is, the Sonne of his eternall love. The greatest excellencie which God can love without himselfe, is the image of himselfe beheld in his creature. Therefore it is necessarie that the Sonne of his eternall love be also incarnate, that the love of God be most perfect toward his Sonne, with all perfections of love which can bee either within or without himselfe.

4. It was said before *Chap. 11.* that the goodnesse, infinitie, eternitie,

nitie, wisdom, and power of God, being viewed or objected to the infinite wisdom by the infinite action of his understanding, was the Sonne. Now if the Sonne be incarnate, then the actions of all the divine dignities are perfected, and may be infinite both in their internal, and as much as may be, in their external object. But if either the Father or holie Ghost had beene incarnate, then the object of those dignities could not bee one; and if the object were not one, then could it not be beheld with one action of understanding. But it is impossible, either that there should be two infinite objects, or two infinite actions. Moreover, if the holie Ghost had been incarnate, then the infinite internal action should have become the external object: if the Father, then the fountaine of the Deitie should become not the objectant, or being which understandeth, but onely the object understood. But all these things are impossible: for God is not the author of confusion; therefore it was necessarie that the Sonne should be incarnate.

5. The doctrine concerning the Mediatour contained in these foure Chapters, is as the substantiall ground of the Christian Religion; so is it that foundation on which all the Prophets and Apostles have builded: for as Saint Peter saith, *1. Pet. 1. 11.* *That which the Prophets by the spirit of Christ did search into, was the time when the sufferings of Christ should be revealed, and the glories that should follow after.* The summe then of the whole Scripture being to shew the redemption of man by the death of our Saviour, God and man; the authorities are not farre to seeke. Many of the texts of the old Testament you shall finde most excellently brought together and interpreted by *Iustine Martyr* against the *Jewes*, in his dialogue of the truth of the Christian Religion, which is intituled *Tryphon*. Some most evident texts you shall have out of the new Testament, and more hereafter as need is. *Iohn 3. 16. 17.* *God so loved the world, that hee gave his onely begotten Sonne, that whosoever beleeve in him, should not perish but have everlasting life: for God sent not his Sonne into the world to condemne the world; but that the world by him might bee saved.* *Gal. 4. 4.* *But when the fulnesse of time was come, God sent forth his Sonne made of a woman, made under the Law, that hee might redeeme them that were under the Law, that wee might receive the adoption of sonnes.* *Phil. 2. 6. 7.* *Christ Iesus being in the forme of God, thought it no robbery to be equall with God; but tooke on him the forme of a servant, and was made like unto man, and was found in shape like a man* *Colos. 1. 13. 14.* *God hath delivered us from the power of darknesse, and hath translated us into the kingdome of his deare Sonne, in whom wee have redemption through his blood* *Col. 2. 9.* *In Christ dwelleth the fulnesse of the Godhead bodily* *1. Tim. 3. 16.* *Great is the mysterie of Godlinesse, God was manifest in the flesh, justified in the spirit, seene of Angels, preached unto the Gentiles, beleeved on in the world, received up to glorie.* *1. Iohn 4. 14.* *Whosoever shall confesse that Iesus is the Sonne of God, God dwelleth in him, and hee in God.* By which texts it is plaine, that the Saviour of mankind must

bee

bee both man and God dwelling in man; and the second person of the holy Trinitie, which we call the Sonne.

Notes.

(a) **T**He subject no other than the termes.] For the understanding of this, see my second part of *Logonomia Introdūct. Sect. 4. numb. 11.*
 (b) *Hee tooke on him the humanitie.*] If it bee most true which is said *Col. 1. 19* that all fulnesse should dwell in him, yea all the fulnesse of the Godhead bodilie, how can it bee but that if Christ dwell in our flesh, all the persons likewise must bee incarnate? For all the Persons together make but one infinite fulnesse of the Deitie. And therefore *1. Tim. 3. 16.* it is spoken without any distinction of Persons, that God was manifest in the flesh. *Answer.* To become man was a personall proprietie of the Sonne of God; for the incarnation was not of the Godhead, wherein the Persons are one; but of that subsistence according to which the three Persons are distinguished. So that as in the Trinitie there be three persons in one nature; so in the mysterie of the incarnation there is one person in two natures. Now why the person of the Sonne and none other could become man, the reasons before doe make it plaine. And although it bee most true, that all the Persons together are but one God in the infinite or fulnesse of the Deitie; yet is it as true that the infinite fulnesse of the Deitie is in all and every person alike, as the fulnesse, or perfection of mankinde is in every man equally. Neither is that in *Tim.* spoken without distinction of the persons: for it followes immediately, *He was justified in the Spirit.* What is that? but that the Spirit of God the holy Ghost, did justifie his doctrine and Gospell as most true, in causing the hearts of all the faithfull to beleeve it. But it is most manifest, that the witness is neither the thing witnessed, nor the person in whose behalfe the witness is given. Neither was this witness of the Holy Ghost onely, but also of the Father from heaven *2. Peter 4. 17. 1. John 5. 9, 10, 11.* Compare herewith, if you please, the note (g) on *Chap. 24. 59. Object. 1.* In the end of which Chapter you may see other objections fully answered.

Our

Our Lord.

CHAP. XXIII.

*That this Jesus the Sonne of the Virgin Mary,
whom the Christian faith confesseth,
is the Saviour of the world.*



That reverend and fearfull name of God, is a name of glory, but the word *Lord* importeth the title of that right which he hath in his creature. And how justly this belongs to our Lord Christ may appeare by that interest which he hath in us; both by the right of our creation, and of our redemption, and of all the benefits which we hope thereby. What right he hath in us for our creation it hath appeared, in that wee are his workmanship *Chap. 13. § 9.* Now it remaineth that we make it manifest, that he alone is our Mediatour, and that besides him there is no other: for if the Saviour of the world must of necessitie be man, that hee might satisfie the justice of God for the sinne of man, as we have proved *Chap. 20.* and likewise that he must be God, that hee may be able to heare, and to save all them that come unto him, as was manifest *Chap. 21.* and that the Sonne of God tooke on him our flesh, that by him the love of God might be manifest to the creature, as it was proved *Chap. 23.* If there can be but one Sonne of God, as it was shewed *Chap. 12.* and the note thereto; it must follow of necessity that there can be but one onely Saviour of mankinde, which Saviour is our Lord Jesus the Sonne of the blessed Virgin *Mary*, as it is further manifest by these reasons following.

1. It is necessary that all the dignities of God bee magnified in the creature, according to the uttermost greatnesse which they can have therein. But if this Jesus whom we confesse, be the Saviour of the world, then all the dignities of God are magnified, according to the uttermost extent of greatnesse which it is possible they should have in the creature, and that without any abatement, or lessning in any one of them: for his mercy is magnified to the uttermost in pardoning the sins of many for the merit of one; his justice and love in this, that he spared not his only Son, but gave him to death for a satisfaction for the sin of mankinde; his glory, in that the creature once sinfull and mortall, is made partaker of glorie and immortality; his wisdom, that out of the greatest ill, the destruction of the creature by the malice of the devill, he hath brought the greatest good, that is the exaltation of the creature beyond that state of happinesse

happinesse wherein it was created, *Chap. 18. v. 2.* and so in the rest. But if this Iesus bee not the Saviour of the world (as the Iewes affirme) if when that other *Bar-Coziba* of theirs shall come, he preach the same doctrine, and doe the same glorious miracles which our Lord hath done (though it be impossible that God should suffer the world to be so mocked) then the same most high and glorious truth should bee both preached and confirmed by a most false and lying Prophet, who should professe himselfe the Saviour of the world, and was not; yet nevertheless, seeing our Lord was the authour and manifestor of that truth, he shall have the honour to be beleev'd, and the fallhood shall dwell with that other to come. But if he shall preach any other doctrine than this which wee have received, then neither can the dignities of God bee magnified in his greatest and most excellent worke in the creature, that is in the salvation of mankinde, as was shewed before; neither can his Scriptures bee of absolute authority, when another manner of Saviour shall come than they have described unto us: but both these things are utterly impossible, and therefore this Iesus whom the Christian faith confesseth to be our Lord, is the Saviour of the world, and beside him there is no other.

2. If this Iesus whom wee acknowledge bee the Saviour of the world, then the expectation of the most excellent and virtuous men is quieted, and at rest in the assurance of his heavenly promise. But if this bee not hee, but that the Saviour is yet to come (for wee have already proved that man having sinned should be restored by a Saviour that should bee both God and man) then since that time that Christ the Sonne of God and the virgin *Mary* came, wee that have beleev'd in him, are in the greatest error that may bee, and all our hope in God (through the satisfaction of Christ) must bee ashamed, all our beleefe in his word is vaine, and all the virtues, the constancie, love and patience of the Martyrs is perished; so that when that pretended *Messiah* shall come, he shall not be beleev'd, or if he be beleev'd, then Gospell shall bee against Gospell, faith against faith, love against love, hope against hope, virtue against virtue, and all this about the same thing, that is the meanes of everlasting life. So the love of God toward his creature should not bee manifest, in that hee had not made man to know assuredly that which concerned him most to know. So his justice should finde no place to condemne the world of ignorance and misbeleefe. But all these things are absurd and not to be granted: therefore this Iesus the Sonne of the virgin *Mary*, is the Saviour of the world.

3. Religion is the band or obligation of the creature unto God to serve him, in hope of the excellencie of the reward. So that the most excellent Religion must give hope of the most high reward. Now if this Iesus whom we confesse bee the Saviour of the world, the hope of the faithfull is at rest, in the assurance of that hope of everlasting life, in the uttermost perfection of all happinesse and joy.

joy. But if this be not he who was desired before he came, and beleev'd on since his coming; then that Saviour when hee comes must give us assurance of greater hopes, and promises of greater joyes than yet wee have received. But this is impossible: therefore this Iesus in whom we beleefe is the Saviour of the world.

4. It is necessary that the Saviour of mankinde doe love mankinde with the uttermost perfection of love; so that for that loves sake he offer himselfe most willingly to the endurance of all those things whereby he may procure the salvation of man, and the uttermost good which may befall him. And if this Iesus whom wee confesse be not the Saviour of the world, then it is requisite that the Saviour which is to come should love mankinde more and endure greater things for man than he hath done. But this is impossible *Ioh. 15. 13. & Ioh. 16. 15.* Therefore this Iesus our Lord is the Saviour of the world.

5. It is impossible that the greatest worke of God toward his creature, that is the salvation of mankinde should be in vaine, or that the preaching of the truth thereof should bee utterly unbeleev'd. But if this Iesus which the Christian faith confesseth, be not the Saviour of the world, then the preaching of that truth when the pretended Saviour should come, will not be beleev'd: and so the greatest worke of God toward mankinde will be in vaine, that is without glory to God and fruitlesse to man, that will not receive it: for the Christians know that salvation is in none other but onely in this Iesus in whom they beleefe. And although the *Mahumetans* confesse many glorious things of Christ, as that hee is the power, wisdom, breath, and word of God, borne of *Mary* a perpetuall virgin by a diuine inspiring, that he raised the dead, and did all those miracles which we affirme, and that he was the greatest Prophet of all that were before him, as you may reade in *Cusa Crib. Alcor. lib. 1. Cap. 12. Gul. Poffel. de Concord. orbis lib. 2. Mars. Ficin. de Rel. Chr. Cap. 12. and elsewhere.* Yet they neither beleefe that hee di'd or could dye, or that it was necessary that hee should, neither doe they beleefe that hee was the Sonne of God, which conditions wee have before prou'd to belong necessarily to the Saviour of the world. So that if he that shall come, do come according to these conditions, yet will they not receive him, no more than they receive Christ of whom they speake such honourable things. And concerning the Iewes; although it be manifest by the word of the Scripture, that the vaine shall at last be taken from their hearts, that they may understand, and be turned to our Lord the Saviour of the world. *Hos. 3. 5. Rom. 11. 31.* Yet seeing that our Lord in respect of his humilitie, became unto them a rocke of offence, and restored not the temporarie kingdome which they expected (for his kingdome was not of this world) If any other shall come in the same estate and condition, they will not beleefe. And concerning the idolatrous Gentiles, much lesse will they beleefe, if they may say that the Christians

which beleevd before in such a Saviour, were not saved by him: therefore the condition stands sure; that if this Iesus whom wee confesse be not the Saviour of the world, then that pretended Saviour when hee comes shall not bee beleevd; and so the greatest worke of God toward mankinde should be in vaine.

6. If this Iesus in whom wee belevee bee not the Saviour of the world, then the greatest love and thanks which wee give unto God therefore, is lesse lovely and lesse acceptable; and the greater number of men saved by this faith is lesse willed of God than that lesse love, thanks, and number of them which shall hereafter beleve the truth: so the greater love shall bee despised for the lesse, and the greater number misprised for the lesse: but this is not agreeable to the justice of God, and his love to his creature, and therefore not to be admitted: Ergo this Iesus in whom we belevee is the Saviour of mankinde.

7. The superexcellent or rather infinite height of that truth which wee professe in the Articles of our faith concerning God the Creator, Redeemer, and Sanctifier of mankinde, and those unspeakable benefits which we hope for in the life to come, is such as no created understanding could have come unto, except God himselfe by his word and spirit had first manifested the same unto man. And seeing it is the truth of God, the wisdom and goodnesse of God could not suffer that the full, perfect and most cleare manifestation thereof concerning the person by whom, and the time when it was to be fulfilled by his owne promise, should bee by a false prophet, or that a false Christ should take his honour to himselfe, for so the most high truth should suffer such discredit thereby, as that it should never bee beleevd. But this is absurd and inconvenient. And therefore this Christ in whom wee belevee is the true Christ, and the Saviour of the world.

8. The whole time of the world is either for preparation to receive the Saviour when hee shall come, or manifestation of him when hee is come. But God hath long since ceased to prepare any people to receive him. And therefore the Saviour is already come: for although the Iewes expect a *Messiah*, yet have they no countrey nor forme of Religion appointed by God to uphold that expectation: for the use of the ceremoniall Law, wherein the *Messiah* was figured, was commanded onely in their owne land, out of which they being now banished their ceremonies have no use. See *Deut. 12.1. Ios. 5.5.7. Amos 5.25. Hebr. 10.* Therefore this Iesus is the true *Messiah*.

9 Neither may that argument bee omitted, whereby our Lord justified himselfe. *Ioh. 7.18. Hee that seeketh his glory that sent him, the same is true.* Seeing therefore that our Lord sought not his own glory, but came in the greatest humility, to endure the greatest affliction, and most cruell death onely for the glory of his Father and the

salvation

salvation of mankinde. And moreover, seeing God did seale unto his words that they were true, by those glorious miracles which hee wrought by him, it followes in great probabilitie, that this Iesus is the Mediatour by whom alone wee may come unto God, as hee testifieth of himselfe. *No man cometh to the Father but by me, Ioh. 14.6* and againe, *Iohn 17.3. This is eternall life to know thee the onely true God, and whom thou hast sent Iesus Christ.*

10 (a) He unto whom all the prophecies of all the Prophets of the Old Testament concerning the Saviour to come doe agree, must needs be that true *Messiah* or Saviour of the world. But all the Prophecies of the Old Testament concerning the Saviour of the world, doe most precisely agree unto this Iesus whom the Christian faith doth confesse, and to none other: therefore this Iesus the Sonne of the virgin *Mary* is the Saviour of the world. For it cannot stand with the mercie of God to his creature; to give us signes whereby to know that which concernes us most to know, which should not bee sure and certaine: therefore the proposition is manifest, and the Iewes the Iewes doe not gainsay it: the assumption will be manifest, if the Scriptures of the Old Testament bee compared with the historie of the New. First concerning his being both God and man, *Psal. 2.7. Esay 9.6.7. Ier. 33.15, 16. Mich. 5.2.* compared with *Rom. 1.3,4.* and those other texts which you had before in the end of the 23 Chapter.

Then in all the circumstances, first of the forerunner of Christ foretold by *Esay Chap. 40. v. 3.4.5.* and *Malach. 3.1.* compared with *Mat. 11.10.14. Iohn 1.23.* Secondly, of the time, foretold *Gen. 49.10.* *Dan. 9.24,25,26,27.* and *Hag. 2.9.* and *Mal. 3.1.* compared with *Luke 2.25,26. Matth. 16.3. Luke 12.55.* Thirdly of the place of his birth prophesied *Michah 5.2.* fulfilled *Matth. 2.6. Luke 2.4.6. Iohn 7.42.* Fourthly, of his mother a virgin, *Esay 7.14. Ier. 31.22.* compared with *Matth. 1.23. Luke 1.27.34.* Fifthly, of the wisemen of the East that came to worship him, prophesied *Psal. 72.9,10,11,15.* and fulfilled *Matth. 2.11.* Sixthly, of his propheticall authoritie equall to *Moses, Deut. 18.15. an. 18. Esay 42.1.3.4. and Esay 61.1,2,3.* compared with *Matth. 12.18.21. and 17.5. Luke 4. from v. 18 to v. 23. Iohn 1.4.5. and 5.46. and 6.14. Act. 6.14. Hebr. 12.26.* Seventhly, of his miracles, *Esay 35.5,6.* compared with *Mat. 11.5. Ioh. 5.36. and 7.31. and 15.24.* Eighthly of his humiliation, which appeared first in his low estate and povertie, *Esay 53.2,3,4.* verified *Luke 2.7.* Then in his flight to *Egypt, Psal. 80.8.15.17. Hos. 11.1.* verified *Mat. 2.15.* Thirdly in the murder of the innocents of his own age; prophesied, *Ier. 31.15.* fulfilled, *Matth. 2.16. 4.* by his meane bringing up in *Galile,* not in the Vniversity at *Jerusalem;* foretold *Psal. 22.6. Esay 9.1.* fulfilled *Mat. 2.22,23. & 13.55. Mar. 6.3. Iohn 7.15.* Fifthly by his lowly riding on an asse, *Zach. 9.9.* *Mat. 21.7. Ioh. 12.14.* Sixthly in his reproach and scornfull usage before the high Priests and *Pilate,* where you may remember his meeknesse and

silence,

silence, prophesied *Psal.* 22.22. and 69.21. where the lots, the speare, his owne words and his enemies, the vineger and the sponge of *Colocynthis*, are not forgotten. *Esay* 50.6. and 53. all *Micah* 5.1. fulfilled in all the Gospels. Then in his crucifying with the theeves prophesied *Numb.* 21.8.9. *Deut.* 21.23. *Esay* 53.12. fulfilled in all the Gospels, and *Gal.* 3.13. Eighthly in his death *Esay* 53.8.10. and *Matt.* 27.50. Lastly in his buriall, *Esay* 53.9. *Iohn* 19.40.

A ninth argument from the prophecies of the Old Testament, That this Iesus is the Saviour of the world, is from his exaltation and the glories that should follow his sufferings. As first, his resurrection, prophesied *Psal.* 16.10. & 68.20. *Hos.* 6.2. fulfilled *Matth.* 10. Marke, *Luke*, *Iohn*, *Act.* 2.24. *1. Cor.* 15. By vertue of which, they that had slept in his faith, did also rise as it was prophesied, *Psal.* 68. the 18. and *Ioh.* 5.25. fulfilled *Matth.* 27.52.53. Secondly, his Ascension, prophesied, *Psal.* 24.9. & 68.18. *Mic.* 2.13. fulfilled in all the Gospels, and *Act.* 1.9. *Eph.* 4.9.10. Thirdly, his sitting at the right hand of God; *Psal.* 16.11. & 110.1. compared with *Mar.* 16.19. *Act.* 2.34. & 7.56. *Rom.* 8.34. *Heb.* 1.13. Fourthly, the gifts wherewith hee beautified his Church of the faithfull Beleevers; prophesied in the text cited before, *Psal.* 68.18. and *Ios.* 2.28. fulfilled *Mar.* 16.17.18. *Act.* 2.4. and *ver.* 17.18.33. *1. Cor.* 12.28. Fifthly, the increase of his Church by the conversion of the Gentiles, prophesied *Esay* 42. al. 52.13.14. and 54.1. *Psal.* 2.8. and *Psal.* 22.27.28. So commanded by our Lord *Matth.* 28.19. *Mar.* 16.8. so performed by his Disciples *Act.* 8.35. *Mar.* 16.20. and *Act.* 10.34. &c. and 13.46.47. and found true by experience almost these 1600 yeeres. Sixthly, his taking away of the Ceremoniall Law, prophesied *Esay* 66.3. *Ier.* 31.31.32.33. *Dan.* 9.27. *Hag.* 2.6. fulfilled *Iohn* 4.21.23.24. *Act.* 15. al. *Gal.* 2.16. and 3.10.11.19.21. *Heb.* al. especially *Chap.* 9. & 10. Seventhly, his destroying the workes of the devill, *1. Iohn* 3. speaking of his infatized Prophets in *Egypt*, at *Delphi*, at *Dodone*, at *Colophon*, and in every corner of the earth. This was prophesied *Zach.* 13.2.3.4. & accordingly he rebuked the unclean spirits and suffered them not to speake, *Mar.* 3.12. So *Paul.* *Act.* 16.18. and this the devils themselves confessed, as you may reade note ^d on the 8 Chapter, number 1. *The Hebrew Childe*, &c. answerable to that of the Poet, *Iuven.* Sat. 6. *Delphis Oracula cessant.* of *Plutarch.* de defectu Oraculorum, and others.

A tenth argument from the prophecies of the old Testament, that this Iesus our Lord is the Saviour that was promised *Gen.* 3.15. is from forreine circumstances, and among them, first from the treason of *Indas* prophesied *Psal.* 41.9. and 53.13. fulfilled *Matth.* 26.15. and 23. and with the hyre of his treason, the thirty pieces of silver, take the bestowing of it prophesied in the 11. *Chap.* v. 12.13. of *Zachariab*, Remember the Lord, by equivalence, *Jeremiab*, exalt the Lord, because he ought never to be remembered without his praise, fulfilled *Matth.* 27.7.10. Then the reward of his treason,

Psal.

Psal. 55.15. and 109.8. with *Matth.* 27.5. and *Act.* 1.18. and 20. Secondly, from the chiefe accessaries in the murder: prophesied concerning *Herod* and *Pontius Pilate*, *Psal.* 2.2. fulfilled *Luke* 23.12. *Act.* 1.26.27. And concerning the Priests and Scribes it was prophesied *Gen.* 49.6. fulfilled *Matth.* 26.3. *Mar.* 15.11. *Luke* 22.2.

Thirdly from his friends forsaking Him, foretold, *Psal.* 38.11. *Zach.* 13.7. compared with *Matth.* 26.56. & 27.55. what can the Infidell, Iew or Turke now say for their unbeleefe? when by all these arguments, and all things else whatsoever were prophesied of Him, our Lord hath bene approved to bee that Saviour that was to come into the world? yea so approved by the rule of the Law, *Deut.* 18.22. and their owne expositors, *Maimony in Iesude batorah.* cap. 10. that even because they beleeve not, therefore is our Lord Iesus that true Prophet that was to come; Because hee foretold both their unbeleefe, and the punishment thereof. Therefore beside other circumstances and proofes in this abundance not necessary to bee remembred, take for another argument the unbeleefe of the Iewes and the destruction of their citty and scattering of that nation, as the punishment of that unbeleefe. Their hardnes of heart and incredulity was prophesied, *Pf.* 118.22. *Es.* 6.9.10. & 8.14.15. & 6.52.1.2.3. The scattering of the whole nation is prophesied, *Lev.* 26. vers. 27. to 40. *Deut.* 28.64. & *Hos.* 3.4. & 9.17. The destruction of the citty and Temple was foretold, *Dan.* 9.26. and by our Lord himselfe, *Luk.* 19.43.44. & *ch.* 21.20. with the continuance of that desolation, *Luk.* 21.24. And of this their unbeleefe, and scattering of the Nation, and desolation of *Ierusalem*, the Iewes themselves and all the world with them, are witnesses unto this day. If you desire further conferring of the Texts of the old Testament with the new, you may reade *Tertul. lib.* 3. et 4. *adversus Marcionem.*

11. To the death and sufferings of our Lord whereby wee are redeemed unto God the Father, *Rev.* 5.9. wee may also adde the death and sufferings of his Saints, as it is written, *Psal.* 44. vers. 11. to 23. compared with *Rom.* 8.36. For even from *Abel* to *Isaacke* and so forward; they that have bene borne after the flesh, have persecuted them that have bene borne according to the Spirit, *Gal.* 4.29. And although these persecutions have bene more common and grievous at some time than other; as it may appeare by the bookes of the *Maccabees*, and the ten persecutions of the primitive Church foretold. *Rev.* 2.10. yet that rule holds, and still shall, till that King doe come that shall reigne in Iustice, that all that will live godly in Christ must suffer persecution, *2 Tim.* 3.12. For whether it bee that God by afflictions and persecutions doth try the constancie and patience of his servants, and exercise their faith in his promises: or whether by trouble and persecution, hee will teach them not to looke for their portion in this life: or to make them more conformable to the death of his Sonne, that they may also bee partakers of his resurrection: or that the reward of their afflictions

afflictions may bee with an exceeding waight of glory: or that in the life to come they may by comparison inioy the fullnesse of their happinesse in more thankefullnesse, and the perfection of love to the author thereof: or that the devill may in Iustice punish such as forsake his obedience (for by the taint of originall sinne wee all became his vassalls) and God is not uniuert no not to the devill himselfe, and therefore suffers him to afflict them, whom he himselfe will comfort, *Iob. Ren. 2. 10.* or whether the devill to keepe his owne vassalls in firme obedience, doth more eagerly persecute the truth: this is a sure conclusion, that from *Abel* to this day, the truth of the Religion of Christ, and the obedient and faithfull professours thereof, have ever bene persecuted, whereas all Idolatry and superstition of how different kinds soever, hath bene and is freely exercised. From whence the reason will follow thus.

If the Religion of Christ, and the faith in him have onely bene persecuted by the devill and his Instruments, even from the beginning of the world untrill now; then the faith in Christ is onely the true faith, and Hee the onely Saviour of the world. But the first is true by the testimony of the holy Scripture, and all those histories both ecclesiasticall and prophane that write any thing concerning this matter; and the practice of the Turkes at this day doth approve it. Therefore the Faith in Christ is onely the true faith, and Hee the onely Saviour of the world.

12. To this argument of the sufferings for the faith of Christ you may take another from the heresies that have bene thereabout. For as a malicious enemy besieging a Castle impregnable poisons the fountaine of which the defenders must needs drinke: so the faith of Christ being that onely fountaine of life, by which we are sustained in our spirituall warfare, hath by the malice of the devill, bene troubled with all kindes of heresies, which the devill could possibly forge by the wits of his Instruments: whereas in all the false worships that have bene in the world, no questions nor dissentions have bene, but every man wandred as hee was led, in the darkenesse of his foolish heart. And yet in all these heresies, through the gracious direction of the Spirit of Christ, and the light of his word, the true faith hath prevailed, according to his promise, *Math. 16. 18.* That all the devils that passe in and out at the gates of Hell shall not prevaile against it. From whence you may reason thus. That faith which onely hath bene attempted by all manner of heresies to bee corrupted thereby, and yet hath stood uncorrupted and unreprouable in the True Faith. But the Christian Faith onely is such. Therefore the Christian Faith onely is the true Faith, and consequently our Lord Iesus is the Saviour of the world; seeing in Him onely wee looke for redemption.

13. And this is that pole of the Loadstone whereto we may bee directed

directed by every point within the compasse of the holy Scripture. And these pointers that follow are sufficient to shew it, *Act. 2. 36.* Let all the house of Israel know assuredly, that God hath made that same Iesus whom ye have crucified, both Lord and Christ, *Act. 4. 10. 11. 12.* There is no salvation in any other: for there is no name under heaven given among men whereby wee must be saved, save onely the name of Iesus Christ of Nazareth, whom God hath raised from the dead, *Act. 16. 31.* Beleeve on the Lord Iesus Christ, and thou shalt be saved and thy whole house, *Act. 17. 3.* Paul opened and proved that Christ must needs have suffered, and risen againe from the dead: and this Iesus whom I preach unto you is the Christ, *Act. 18. 28.* He mightily convinced the Jewes and that publikely shewing by the Scriptures that Iesus was the Christ. *1 Cor. 3. 11.* other foundation can no man lay, than that is laid which is Iesus Christ. *Gal. 1. 8. 9.* Though we or an Angel from heaven preach any other Gospel to you than that you have received, let him be accursed.

Notes.

(*) **H**E to whom all the Prophecies.] This argument is the effect of that book which *Lud. Crocius* entitled *Apodixis de Messia*, which with some alterations and additions, hee might in part take out of *Iust. Mart.* his defence of the Christians to *Antoninus Pius*, out of *Athanasius orat. de incarnat. verbi*, and other of the Fathers, but most of all out of *Hieronymus de Sancta Fide* printed at *Francosurt* 1602. by the name of *Hebraeomasix*. The authorities of the *Talmud* and other *Rabins* cited by them, I have of purpose omitted, and with many additions and proofes of the holy Scripture onely, have contented my selfe with this plainnesse and brevity which you see. But if any man desire to see those Jewish authorities, he may finde them there in *Ficinus alio de Christ. Rel. cap. 27. &c.* in *Poffel. de orbis concord. lib. 1. cap. 3.* and in many others. The authorities of the *Sibyls* also, and such pompous learning I have neglected of purpose because the simplicity of the doctrine of Christ, and the certaine truth of this article, can no where bee had so plainly, truly and powerfully, as in the holy Scripture it selfe. And therefore having furnished you with reason against the Atheist and Infidel, I leave it to your owne diligence to compare these Scriptures together as they are cited: they in the old testament shewing what was to be fulfilled in Christ: the other shewing the accomplishment of the same. * The Jewes acknowledge the authority of the old testament: and although they doe not beleeve the new, yet none of their most shamelesse *Rabbies* durst ever goe about to refute it, or shew the least untruth to bee therein. And although it were written in those times and amongst those people which did most violently fight against the truth thereof; yet was it so strongly confirmed by miracles, by the innocency of the witnesses, by the power of the holy Ghost, by the constant sufferings of the professors thereof, and by the selfe conscience of the persecutors, that all the power of the adversary could not discredit it. And although the Atheists ever have questioned the authority and certainty of the holy Scriptures, as you may see in the great controversies thereabouts on both sides: yet the word of the Lord, and the truth thereof indures for ever,

1 Pet.

Yet those testimonies cited *Lactantius* well against the Gentiles, which you may read if you will *Instit. lib. 4. ca. 6.* See the difference of their sects, in the 13 chapter of *M. Remond's Enquiries.*

1 Pet. 1. 25. The answers to their chiefe objections against the old Testament you shall finde most briefe and plaine in *Hen. Ainsw.* additions to the annotations on the law, and the defence of the new in *Mars. Fic. de Christ. Rel. cap. penult.* And for your ease you shall finde the most necessary questions hereabout handled in chap. 34. following.

(b) Gen. 49. 10. *The Scepter shall not depart from Juda, nor a Lawgiver from between his feet untill Shiloh come; and unto Him shall the gathering of the people bee.* It is strange to see what wretched shifts the wicked Jewes have to wrest the true meaning of this place rather than they will acknowledge the truth that they might be saved. Some will have this *Shiloh* to be *Saul*, others *Ieroboam*, some *Nebuchadnezer*, as you may reade in *Pet. Galat. lib. 3. cap. 4.* But being convinced by other prophecies and the authoritie of their owne doctors: they confesse that this *Shiloh* must be the Christ, and that hee is already come, but that hee shall not bee manifested till the time come that they shall be restored to their owne land againe, which though it bee true in a sort, as I shewed *Reason 5.* yet to us it is sufficient to marke the circumstances of the text, and thereby to remove all scruple and doubt. First the word *Shiloh* is interpreted, *Her Sonne*, because hee was to be the Sonne of a virgin without the company of any man. Then the other circumstance to whom the gathering or obedience of the people both Jewes and Gentiles should be, cannot agree to any of the foresaid persons. For before the daies of *Saul*, *Judah* had no government more than any other tribe, and having never had any preeminence, it could not be said to loose it by *Sauls* being preferred to the kingdome. And although *Ieroboam* tooke tenne tribes from the house of *David*, yet the kingdome of *Juda* did still continue a Kingdome. And although *Nebuchadnezer* ruled over many people, yet he subdued them by force, they gathered not unto him, as the word here signifyeth, a willing obedience, and is therefore by *Ierom* translated, expectation, or waiting for: So that none of these could bee that *Shiloh*. Therefore their wisest doctors, and both their paraphrasts translate it, untill *Messiah*, or *Christ* come, the text is so plaine. But yet it may bee here questioned, how this Scepter or dominion continued in *Juda* in the time of the captivity in *Babylon*; and likewise in the time of the *Atachabees* who were Priests of *Levi*, and yet ruled as Kings somewhat more than 160. yeares before *Christ* came. For certaine it is, that after *Janna Hircanus* the grandfather of *Levi*, who was the great grandfather of the blessed Virgin, *Luk 3. 24.* none of the Stocke of *David* bare any rule as Prince, but the tribe of *Levi* swayed all, untill the time of *Herod* the great. To this it is answered, that by the marriages of the Priests with the tribe of *Juda* and the family of *David*, as it is manifest in *Iehoiada*, *2 King. 11.* and others, the rule might be said to remaine in *Juda*. But descents in *Israel*, were accounted by the male-side onely, who is therefore called *Zacar* of a word that signifies to record. And therefore in our Lords descent, though *Tamar*, *Rahab*, and *Ruth* are remembred for our comfort of the Gentiles; and to shew the constancy of Gods promise, His whole genealogie by his mother is reckoned up by *S. Luke* in the seventy seventh generation: yet is the account by *Ioseph* his supposed Father called the Sonne of *Heli*, though hee were onely his Sonne in Law. And therefore the Rabbins affirme that in the time of the captivity the great councill of the seventy elders instituted by God, *numb. 11. 25.* did ever continue. And certaine it is, that the prince of the house of *Juda*, *Zorobabel* of the line of *David*, was he under whom they did returne from captivity. But yet that either the one or the other had any authority or rule over their fellow captives in a forraigne countrie, stands not with any practice or policie now in use; no nor after their returne from thence, as it appeares, *Neb. 9. 37.* And although *Daniel* were a chiefe Prince in the Court, yet he procured the businesse of the king onely, as Lord Treasurer, *Dan. cap. 6. 2.* or Chancellour, *Dan. cap. 2. 48. 49.* as *Nebuchadnezer* and

and *Mordecai* by extraordinary favour only procured the wealth of their people without any authority over them, but by speciall commission. But you will say, that the right of government remained still to the tribe: yea but *Jacob* speaks of an actuall *Shebet* that should still remaine. Therefore others answer, that the word *שֵׁבֶט* *Shebet* signifies either a staffe, a trancheon, or Scepter, the ensigne of authority, as used by leaders and commanders in warre who are therefore called *שֵׁבֶטֹתָם* *Shebetim* or *שֵׁבֶטֹתָם* *Shebetim*; and so by a metonymia it may signifie authority: or else it signifies a tribe, and in this sense the tribe, or distinction of a tribe never departed from *Juda* till our Lord came, whereas the ten tribes carried away by *Salmansar* in the dayes of *Hezekiah*, were ever after utterly left out of all remembrance in the holy records, see further in the 27. chap. R. 2. But concerning the cunning Scribe or lawyer (for so the word *סוֹפֵר* signifies) brought up betweene his feet, as *Paul* at the feet of *Gamaliel*, it is most certaine that such a Prince never failed from *Juda* till the time of *Herod* the great, who not being able to win the Jewes, either by his most sumptuous building of the Temple, or by his largis in their famine, or by all the favours that he could doe them, to acknowledge his right to the kingdome by the gift of the Romans, because they daily expected him that was to come of *David*; murdered their *Sanbedrim* and all the males that hee could finde of the house of *David*; so that he spared not his owne Sonne that was descended thence by his mother; but also the bookes of the genealogy of their Kings, and afflicted them with other calamities, till they after thirty yeeres reigne of his, were compelled to acknowledge him their lawfull king, and then according to the promise was our Lord incarnate, that true *Shiloh*, her only Sonne. But you say *Shiloh* may be interpreted his Son. I answer. The word *שֵׁבֶט* *Shiloh* by the consonants or substantiall letters signifies her Sonne; but by the vowell or spirit above it may signifie his Sonne: but because the vowell is wanting, it shall signifie his sonne that is invisible, and therefore our Saviour is both God and man. So there is no letter present, no letter wanting in the holy word without a deepe mystery, higher than heaven.

Dan. 9. 24. Seventy weekes are determined upon thy people, & upon thy holy City: to restraine transgression, to seal up some, to make reconciliation for iniquity, and to bring in everlasting righteousness; to seal the vision and Prophecie, and to annoint the Holie of holies &c. to the end of the chapter.

The more evident and plaine any text of Scripture is for the clearing of the truth of *Christ*, the more hath the devil laboured to darken it, and to pervert the truth thereof: And though by other texts of Scripture it be plaine enough to us, that this *Iesus* is the *Christ*; yet seeing no Scripture is so direct and punctuall as this for the certaine designement of the time, the devill hath the more earnestly laboured to bewitch mens understanding, so that they have taken more paines to make the time uncertaine, nay some make it nothing at all belonging to *Christ* our Lord. The errours of the Jewes you may read in *Pet. Galatians lib. 4. cap. 14.* to the 19. the contradictions of the Christians against the truth, and against one another you may finde in *D. Willel* his most diligent *com. on Dan.* Among the Jewes one *Porphyry*, because he saw the text was so plaine for the truth of *Christ*, suffering at the time appointed by this prophecie; said that there was no reckoning to be made of this text of *Daniel*, because he was no prophet, contrary to the content of all other Jewes, and the manifest authority of the Scriptures, as you may reade, *Exo. 14. 4. 20. & 28. 3. Math. 24. 15.* wher his innocency, wisdom, & gift of prophecie are testified: others among them doe wrest the time concerning the end thereof. For the true *Messiah* not coming as they lookt for Him, in pompe and worldly glory they still looking for him that should come, according to their fancy, have made these weekes to mean, some 700 yeeres, some 7. jubilees; others 7. tens. And because many in Scripture are stiled by the title of *Messiah*, as you may reade *Psal. 105. 19. Esay. 41. 1.* and elsewhere, therefore some of them will have *Cyrus*

to be meant hereby, some *Zorobabel*, others *Iehosias*, some *Nehemiah*: but because neither the time nor circumstances accord, others will needs refer it to *Agrippa*, who was King when the City and Temple were destroyed by *Titus*. And I would the faithlesse Jewes had wandred thus alone, and that no Christian by his lifelesse interpretation had sided with them. But the circumstances of the text doe easily overthrow them. For this Messiah must bee משיח נביא *Messiah Naphid* the Prince or chiefe Messiah: or of the word משיח, Messiah that was to be manifested, that Messiah that was to be annointed with the oyle of gladnesse above all his partners, *Psal.* 45. 7. because He received not the Spirit by measure, *Ioh.* 3. 34. Moreover who is he that can be that Holy of Holies but onely Christ our Lord, both God and man? who is hee that can restraine men from transgression? that can seale up sin? that can cover iniquity? that can bring in eternall righteousnesse but Christ our Lord, in whom all the nations of the earth should be blessed? Therefore the text by these circumstances is tyed onely to the promised seed, *Gen.* 3. 15. which should utterly destroy the workes of the devil. But the errors and disagreements of the Christians have bene a great cause to withhold the Jewes from the acknowledgment of the truth. For they have been more different in their opinions hereabout than the Jewes, who held constantly, that the beginning of the time, was according to the word of the Angel, in the first yeere of *Cyrus*, when they had liberty to returne, and to build the City, and Temple. But the Christians make questions whether from the going forth of the word from God to the Angel, or from the Angel to *Daniel*, or from the king who gave the commission to the Jewes, *Gordonii. Chronol. cap.* 15. pag. 237. And here againe out of *Ezra*, because it is said, *chap.* 6. 14. that the house was finished by the commandement of *Cyrus*, and *Darius*, and *Artaxerxes* king of *Persia*; question arises whether these seventy weekes begin in the first yeere of *Cyrus*, or of *Darius Hystaspis*, or of *Artaxerxes Longibaud*; and whether in his seventh or in his twentieth yeere. And here while every man is rich in his owne opinion, and prizes at an high rate his owne reading, and praises his Authors, and despises, as deceived or counterfeit, such as make against him; men have so puzzled themselves by profane stories, and the reckoning by the olympiads; that they cannot finde, as not where to begin, so not where to end the account: whether at *Pompeys* taking of *Ierusalem*, or at the birth of our Lord, or at his death, or with the destruction of *Ierusalem*, or in the daies of *Adrian*, when the Jewes were banished out of *Palesstina*. And whether these sevens of yeeres (for on that the Christians agree) be moone-yeeres, or Sun-yeeres; for such fine subtilities they are driven unto, who apply their wits and studies to make good their profane authorities. How much more necessary were it to hold constantly the limits appointed by the sacred Scripture, thereby to examine and reject the falsehoods of profane histories, according to the counsell of *S. Peter* 2. 1. 19. And although *M. Livy Pers. mon. pag.* 188. & c. to 193. have sufficiently refuted this fancy of moone-yeeres; yet while hee sticks so close to the mudwall of these heathen stories, he is compelled to make this Messiah the Prince, to be another thing than that Holy of holies annointed. *v.* 24. *Pers. mon. p.* 175. & 200. and so for a full end of the controversie turns this prophetic quite from Christ; because hee cannot see how it can stand with the just Chronology of the times, as indeed by his account it cannot. For whereas it is manifest by *Ezr.* 3. v. 8. &c. that the foundation of the house of the Lord was laid in the 2. yeere after their return from *Babylon*, in the second of *Cyrus*, which he makes to be in the 2. yeere of the 55. olympiad, and was finished in the sixth of *Darius*, *Ez.* 6. 15. with him *Darius Nothus*, in the second of the 90. olympiad, and yet were not the gates of the palace set up til the 20. of *Artaxerxes* of him surnamed *Memor*, in the fourth yeere of the 98. olympiad, the Jewes must bee very ignorant of their owne story, who said, *Ioh.* 2. 20. Six and forty yeeres was this Temple a building, who by his account should have

said

said 140. or rather 174. yeeres: by which reckoning also *Zorobabel* must be 150. or rather 199. yeeres old, when the building of the Temple went forward by the helpe of the prophets *Haggai* and *Zach.* though he were but 15 yeeres old when he brought the people out of *Babylon*, see *Zach.* 4. 9. So with him Christ is made to suffer in the first yeere of the 65. weekes directly contrary to the grammar sense of the 24. verse: and the 70 weekes of *Daniel* are ended, by his reckoning, not in any remarkable event; but in the 37 yeere after Christs passion, three yeeres before *Ierusalem*, and the Temple were destroyed. Let them limp that list with their *Olympians*, let them stumble and fall that so blend their profane learning with the holy Scripture, as that they make it void of that which is the chiefe end thereof, that is the manifestation of Christ in the fulnesse of time, according to the promises. But see this goodly reckoning by the *Olympiads*, and how sure it is. *Erasm. Schmid. proleg. in Pind.* puts the first author of them *Hercules* the *Idem*, one of the five *Corybantes*, that going from *Crete* to *Elis*, did there set up these games in the honour of *Iupiter* his nursling; which was not likely to be lesse than a thousand yeeres before *Iphitus*, seeing his father *Saturne* was the Sonne of him who first brought inhabitants thither after the flood: after which *Hercules* being intermitted, they were againe set up by *Iupiter* himselfe, for his conquest over the *Titans*. But what meant these *Cretians* to appoint their triumphs in *Peloponnesus*? After *Iupiter* six renewers of these gamebales are accounted before *Hercules* the Sonne of *Amphirano*, and after him, and *Oxylus*, and 400 yeeres intermission, they were againe set up by *Iphitus* the King of *Elis*, and a solemn *Mart* or *Fare* for all strangers appointed, and the *Olympiads* changed from the fifth to every fourth yeere. And after this (forsooth) all accounts were exactly kept. Came such perfection so on the suddaine? But if it were so exact for ever after, as that wee must examine the times of the Scripture thereby; how is it, that the most eminent city of the world knowes not her originall better? which some put in the first yeere of the sixth *Olympiad*, other in the last; *M. Livellie* in the first of the seventh, but *M. Lydiat* from *Fabius Pict. Varro*, and others proves the first foundation of *Rome* by *Romulus* to have been in the first of the eighth *Olympiad*. Now if a man should aske whether the *Grecian* account by the *Olympiads*, or the *Romane*, *ab urbe condita*, were the surer; I thinke no man that hath heard, *O vos Graeci semper pueri estis*, but would take the latter: for as the reckoning by the *Olympiads* was uncertaine, so was it in nouse till a litle before the beginning of the *Greece* Empire, *Lydy. A. M.* 3229. and therefore must the *Roman* account be more sure, because it was not in common use before *Iulius Caesar*, when learning began to spread, and men could not so easily range from the truth uncontrouled, *A. M.* 3258. Nay, such base or rather no account was there of this leaden ruler of the *Olympiads*, that the author that described almost all the reckonings used among the *Greekes* from *Caerops*, about 700 yeeres before *Iphitus*, and his *Olympicks*, though he remember *Cyrus*, and *Croesus*, and *Marathon*, and the yron myne found in *Crete*, and the coynage of money in *Aegina*, and forgets not any wake, or horse-race, or poet, or sidler of note, and continues his account to *Silencus Callinicus*, within 180 yeeres of the uttermost end of the *Grecian* Monarchie, above 530 yeeres after these *Olympiads*, though hee were a neighbour thereto, and takes the *Isthmians* in his way, yet is there in him not one word of this goodly reckoning, that now is growne so bold, and dares to lye so loud, as to silence the voice of the holy Scripture, see *Marm. Arundel. pag.* 6. & c. Beside this, these *Olympiads* are discredited in themselves, *M. Livellie* gives their beginning 775 yeeres before the birth of Christ, that is, in the yeere of the world 3154. *Suidas* in the raigne of *Salomon*, about the yeere 3010. *Calvisius* in the yeere 3174. others in 3187. *M. Lydiat* put them to the yeere 3229. Moreover, *Iphitus* they say, was not the onely restorer of them, but with him *Lycurgus* the Law-maker of *Lacedemon*; yet authorities there be that make *Lycurgus*

X 2

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108. yeeres elder than the first olympiad of *Iphitus*, *Lydia* but 97. *A.M.* 1772: other that make him more than 80. yeeres after. Moreover in this time of *Daniel*, here made uncertaine by these olympiads, that deadly *Peloponnesian* warre continued twenty seven yeeres betweene the *Lacedemonians* and *Athenians*: now aske any merchant what Mart he would hold in that place which was the thorrowfare betweene them both: yet to make all times agreeable to these olympiads, the overthrow of *Babylon* must be in the fifty five olympiad in the first yeere of *Cyrus*, after which he raigned thirty yeeres as *M. Lively* accounts, pag. 47, &c. But *M. Lydiat*, and with him others of better account, puts the taking of *Babylon* by *Cyrus* to the 24. yeere of his raigne in *Persia*, and but seven yeeres before his death, *De emend. temp. ad Annum Mundi*, 3469. as others 3472. from all which uncertainties, and oppositions, I have onely to conclude thus much. Let God be true, and every man a liar. For why should these *Gibeonites* the profane storiers trouble the congregation of *Israel*? Let them draw water for the service of the *Tabernacle*: but let them not appoint the services. And if God did chuse the Fathers, the high Saints till *Abraham*, and of *Abraham*, *Isaack* (for in him should the seed be called) and of him *Jacob*, and made his seed to be a peculiar people to himselfe, onely for his sake who was to come of *Juda*: and for the manifestation of the truth of his promise to *Adam*, recorded most precisely the times from *Adam* to the promise made to *Abraham* by the ages of the Fathers 2078. yeeres when *Abraham* by faith forsook his country, *Heb.* 11. 8. *Ur* of the *Chaldees*, *Act.* 7. v. 2. 3. 4. aged 70. yeeres, yet some men begin this account five yeeres after at the death of *Terah*, not well interpreting the word, *Gen.* 12. 1. *said*, for *had said*, though it be not unlikely that God called him a second time out of *Charran* into *Chanam*, See *John Speeds* *Cloud of witnesses*, *Chap.* 4. and 5. and from the promise unto the Law foure hundred thirty yeeres, *Exod.* 12. 40. *Gal.* 3. 17. then from the Law to the Temple built by *Solomon* foure hundred eighty yeeres, *1 King.* 6. 1. and from this fourth yeere of *Solomon* wherein the Temple began to be built, by the exact record of the raigne of the kings of *Juda* and *Israel*, foure hundred eight yeeres till *Nebuchadnezzar*, who in the first yeere of his reigne, and in the end of the third of *Iehoiakim*, besieged *Jerusalem*, and tooke it in the fourth of the said *Iehoiakim*, when the seventy yeeres of the captivity began, *Ier.* 25. 1. 18. *Dan.* 1. 1. compared with *Dan.* 2. 1. If the times (I say) were exactly accounted so farre; shall be so wicked as to thinke, that the Spirit of God began there in the end of the time to forget, or neglect that which had bene so long expected; that for which onely the record of the times had bene hitherto so exactly kept? that which was the sure stay and anchor-hold of all the faithfull? For if this *Christ* bee not Hee, in whom all the Scriptures are fulfilled as well for the time, as for all other circumstances, we are yet with the *Iewes* to looke for one that is to come. But shall we to uphold the authority of heathenish records, disagreeing betweene themselves from 130. yeeres to 329. in the *Persian* monarchie onely, disannull or question the authority of the holy Scripture? Therefore that the linkes of that golden chaine which all the gods can neither breake nor weaken the hands of him that holds it, [*Illio.*] be rightly fastned one in another: to that period of the seventy yeeres beginning with the first of *Nebuchadnezzar*, and ending with the *Chaldean* Monarchy: put those seventy weekes, or seven of yeeres, and so these foure hundred and ninety yeeres having a certaine beginning in the first yeere of *Cyrus* in *Babylon*, according to that which *Esay* prophesied of him (not *Histaspis*, nor *Longimanus*, much lesse of *Nothus*, or *Anemon*) above an hundred yeeres before hee was borne, *chap.* 44. 28. and *Ier.* 29. 10. they shall likewise receive a certaine ending according to the message of the Angell, at the death of our Lord. The exactnesse of which account may appear first by the Subdivision of the whole time, *vers.* 25. first into seven weekes, a troublous time of

forty

fortie nine yeeres to build the citie, the Temple, and the wall, as you may reade at large in *Ezra* and *Nehemiah*: then into sixtie two weekes a more troublous time, not onely in respect of the perpetuall warres betweene *Syria* and *Egypt*, *Palestina* being the thorrowfare to both, and in particular of the crueltye of *Epiphanius*, that compelled them to idolatrie; but also of the often and great changes of their state. First their Princes of the familie of *David* failing, then they of the *Maccabees*, after that they were conquered of the *Romanes*, and lastly enforced to acknowledge subjection to *Herode* and his posterity. Of which most heavie and troublous times you may reade *Dan.* 11. the bookes also of the *Maccabees*, *Philo*, *Iosephus*, and of late writers the briefest (and therefore I thinke the best) *Eberus*. The last part of this division of the sevens of *Daniel* is in the twenty seven verse, one weeke; in the end of which last weeke, he should cause the Ceremoniall Law to cease, & confirme the covenant to the *Many* רבים *Rabim*. 7. *Romanes*. 2. *Babylonians*. 3. *Iavans* or *Grecians*. 4. *Medes* and *Persians*, for in every one of these chiefe Empires the expectation of the eternall kingdom was proposed, *Dan.* 2. 44. and 6. 26. and whosoever had faith in the promise of God was accepted of him.

A second argument for the precisenesse of *Daniel's* account, is from the forme of the words, *Seventie weekes is cut out*, a word plurall is joyned with a singular; shewing an agreement of the whole in every part thereof.

A third argument may bee from the observation of the time of the evening sacrifice (for here is no word emptie or in vaine) which as it was answerable to the time of *Adams* fall, to the institution of the *Passover*; so should *Christ* by that offering of himselfe once, make satisfaction for the one, and finish the other, that the lifting up of his hands on the Crosse might bee as the perpetuall evening sacrifice, *Matth.* 27. 46. From whence I gather, that from the last day of the seventie yeeres captivity, the first of the going forth of the commandement from *Cyrus*, from the evening of that same day, these weekes were to receive their uttermost date, in the suffering of *Christ*, that the truth of the promise of God might bee according to all his workes, in number, weight, and measure, as it is said, *Exod.* 12. 41. and 51. At the end of the foure hundred and thirtie yeeres, in the selfe same day, God brought out the children of *Israel* out of *Egypt*.

Fourthly, and if this time of our Lord had not bene thus defined and certaine by this prophecie, for the time of his suffering, upon what ground did our Lord preach, *Matth.* 13. 35. *The time is fulfilled, and the kingdom of heaven is at hand*. Upon what ground could *Saint Paul* say, *Gal.* 4. 4. *But when the fulnesse of the time was come, God sent forth his Sonne*? If there were no time in all the Scripture limited which was to bee fulfilled? and if there be any other fixed for the death of *Christ*, let it appeare; how also was his reprehension of the blindness of the *Scribes* and *Sadduces* just, that they could not discern the times of the Sonne of man? *Matth.* 16. 3. *Luke* 12. 56. But by this account, from the deliverance out of *Babylon*, they might precisely know the time of his suffering, as *Rabbi Nehemiah* the Sonne of *Hacana* said, that hee wanted but sixtie yeeres, to the dayes of *Messiah*, as *Galatinus* writes out of the *Talmud lib.* 1. *Cap.* 3. So *Symeon*, surnamed the *Iust*, understanding the text of *Daniel* aright, for his hopes sake found that favour from God, that he should not see death till he had seene the Lord, *Luke.* 2. 26.

I, but *Nehemiah* had commission to build the wall of *Jerusalem* in the twentieth yeere of *Artaxerxes*, otherwise called *Darius Longhand*, *Nehem.* 2. And it is plaine by the words of the Angell, *Dan.* 9. 25. that the account of the seventy weekes must begin from the commission to build the wall, and so forraine histories will accord with the Angell: a shrewd blocke whereat many have stumbled; but the building of the wall, is no limit of the time, but a thing to bee done

done in those troublous times, ver. 25. Beside this, forreine histories will not so accord to the death of Christ from thence, neither by Moone-yeeres, nor Sun-yeeres, nor with *exclusive* or *inclusive*, *Perf. Min. pag. 183, &c.* But suppose that by some beggerly shift, some likely agreement were made, yet from the end of the seventy yeeres captivity to this twentieth of Artaxerxes are fourtie nine yeeres at the shortest reckoning: now would I aske, with what faithfulness the Angell discharged his message, if being sent to give Daniel skill and understanding of the time (for that onely was the thing whereof the Prophet was ignorant) hee should by foure hundred ninety, give him to understand five hundred thirty nine, or as some will have it five hundred ninetie two, or any other number; and neither in the whole nor in the parts give him the least inckling of any such reckoning? *Gordon. Chronol. Cap. 19.* thinks that here is obscuritie fought out of purpose; and that Daniel was still ignorant of the time. I say that this answer is cleane contrarie to the profession of the Angell in the 22. & 23. v. Was his coming to give him skill and understanding, and would hee blinde him in obscuritie, binde his understanding unto fallhood, by giving him one number for another? he durst not doe it, it was against his nature; neither dare I beleve the Iesuite. Beside, where Daniel is ignorant, he professes it, as *chap. 12.8.* but here is not a word to that purpose. But I answer, that the strength of this objection depends onely upon the ill interpretation of the text: for the words in 25. *verse From the going forth of the Commandement to restore and build againe Ierusalem,* as the old Latin hath it, *Ut iterum edificetur Ierusalem,* that Ierusalem may be built againe, were in our former bibles (much better) *to being againe as Montanus, ad faciendum reverti,* to caule the people to returne: for the word *בָּנִי* to returne in the neuter signification, in the conjugation here used is active, *to make to returne.* Now who were to bee made to returne, but they that had gone from thence? But take it at the hardest, *to restore and to build, or to build againe,* should not they build, that should enjoy it and dwell there? so that of force these words must have reference to that word from *Cyrus,* who gave the libertie to the people to returne and to build their Temple and the citie. And all the commissions in the favour of the Jewes which were after *Cyrus,* were onely to strengthen and make good that first grant of *Cyrus,* as it is manifest *Ezech. 6. and 7. and Nebem. 2.8.* For the freedome of the people was the maine and first thing, and for their convenience the building of the citie; first their owne houses for necessitie *Ezech. 3.7. Hag. 1.4.* then the house of God for his service, *Ezech. 4.3.* and lastly the wall of the citie for their securitie, *Neb. 1.3.* the freedome & liberty of all this was granted by *Cyrus* as it appears *Ezech. 44.28. and 45.13. 1 Chron. 26.22. Ezech. 1.2.* and accordingly about five thousand of the people returned: and the foundation of the Temple was laid in the second yeere after their returne, and by the malice of their enemies hindered, till by the encouragement of the Prophets *Haggai* and *Zacharias* the building of the Temple went forward in the second yeere of *Darius* (most likely) *Hystaspis,* as *Iosephus,* *Mr. Calvin,* *Lydyat,* *Pererius,* *Gordon,* and others affirme. But especially *Ezra* observeth precisely the difference betweene *Darius* under whom the Temple was finished, and *Artaxerxes* in whose seventh yeere he came to *Ierusalem* with a certaine Caravan of the Jewes, about 1600 *Ezech. 7.* And in the twentieth yeere of the same *Artaxerxes,* *Nebemiab* had a further commission to build the wals, and brought none of the captivity with him, but was compelled to desire a Convoy of the King; neither did hee build any thing besides the wals: for as for timber for any houses, hee had not a stick, onely by special grace hee had out of the kings Parke timber for the gates of the citie; for his owne house, and for the gates of the palace or court of the Temple. *Nebem. 2.7.8.* And from the foundation to this time were fortie fixe yeeres *Iohn 2.20.* fully complete, though the body of the house had bene finished fourteene yeeres before, *Ezech. 6.15.*

Therefore

Therefore I say, first, that seeing the Temple was already finished, and the citie wanted not houses, but inhabitants, *Nebem. 1.1.2.* it may appeare easilie how far this one act of building the wall was from that which was spoken of *Cyrus,* both by *Ezra* and the Angell. Secondly, and because the Jewes were already returned from *Babylon,* and that none returned with *Nebemiab.* And thirdly because the wall was the last thing performed in the end of these troublous times of the first seven *Sevanniis,* or 49 yeeres of which the Angell spake, it is impossible, and contrary to the very record of the holy Scripture, that these foure hundred ninety yeeres should take their beginning in the twentieth of *Artaxerxes* or at any time either after or before, but onely at that time when *Zorobabel* fanned *Babel,* and brought out the people thence. Hee that will see more to this question may reade *Dr. Willet* whom I cited before, and *Ioh. Speed* Cloud of witnesses, *Chap. 5.*

(d) *Haggai 2.9.* The glory of this latter house shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace. What the statelienesse and magnificence of *Solomons* Temple was, himselfe exceeding all the Kings of his dayes both in riches and honour; the Temple among the most sumptuous buildings being the most excellent, and about which hee tooke most care; his father *David* a Prophet, as himselfe having described the paterne to represent that Temple not made with hands wherein the king of Glorie would dwell, may easilie be thought to bee such, as the wisest, richest, and most glorious king of the whole world could make it. But lest wee should not conceive sufficiently thereof, the bookes of the Kings, and *Chronicles* doe enlarge our understandings by the employment of almost two hundred thousand men for seven yeeres and an halfe; by the descriptions of the materials and their preparation; the roose being set with precious stones, the walles overlaid, yea the very pavement and hinges of the doores being of pure gold; so that no historie remembers the like building both for cost and workmanship. Now what this second Temple built by a small band of poore captives in all but fortie two thousand three hundred sixtie, beside their servants a wretched number of seven thousand three hundred thirtie seven, and that in a desolate countrey, amidst so many enemies that hindered their building, was like to bee in comparison of *Solomons,* every man may easilie conjecture. And therefore this Prophet saith, *Chap. 2.3.* That this new built house in comparison of the former was nothing, as you may further see, *Ez. 2.12.13.* Was this house then more excellent in respect of the ornaments or priviledges? God promises by his prophet *Chap. 1.8.* that he would take pleasure in it, and that hee would be glorified. Where the word *אֲנִי עֲבָדָה* *ecabd* by the want of the letter *א* which is number signifieth five, and in sence would be translated, *I will glorifie it;* is supposed by the *Rabins* to intend the want of five things in this latter Temple which were in the former. First the Ark with the covering and Cherubims, secondly, the fire from heaven, thirdly, *Shechinah,* or the Divine presence manifested in the oracle, *Levit. 16.2. Numb. 7.89. 1 King. 6.5.* Fourthly, the holy Ghost, which spake not by any Prophet after this *Darius* in whose dayes the Temple was built, fifthly the *Urim* and *Thummim.* And this many of our learned doe embrace, as you may reade every where: but *Pet. Galat. lib. 4. Chap. 9.* cites the booke *אֲבִירָיומָה* *Avirayoma,* or of dayes interpreting the five things to be. First the Arke as before: secondly, the pot of *Manna;* thirdly, the oyle of anointing: fourthly, the rod of *Aaron;* fifthly, the box with the offering of the *Philistines,* by the side of the Arke. But the author of that booke was too carelesse, as it is apparent, *1 King. 8.9. 2 Chron. 5.10.* where it is directly affirmed, that nothing was in the Arke but onely the two tables of the Law. And is it likely, that the offering of the heathen should bee brought into the most holy place, before Christ had entered thereinto? But howsoever, seeing by all confession it appeareth that this house was not to bee compared with that

of

of Salomon, either in outward beautie, or in riches, or in outward holinesse, being so often and grievously profaned by Heliodorus, the agent of Seleucus, then by his brother Epiphanes, who set the image of Iupiter in the Temple of God, and enforced the Iewes to forsake their Religion; after by Pompey, by Crassus and others, or in the other high and heavenly ornaments and priveleges, the glory thereof must needs consist in this, that the Lord of glory, the Messias and Saviour of the world would glorifie that Temple with his presence, and in that Temple preach peace with God, by his owne satisfaction for the finnes of the world. You may reade hereto, Job. 8. 12. to the end, and Chap. 10. 23. to 40. and 18. 20. And thus the substance being more excellent than the shadowes, and Christ by his suffering having finished the ceremoniall Law in the time while this house did stand, according to this prophetic, it is necessarie that this Iesus be the promised Messias, seeing this house stood but fourtie yeeres, the time of repentance and no more, after the death of our Lord.

(c) Haggai 2. 7. 8. Yet one little while and I will shake the heavens and the earth; the Sea and the dry land. And I will move all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.

Marsilius Ficinus de Rel. Christi. cap. 27. interprets this place too slackly according to the letter onely, understanding by the shaking of the heavens, that Starre which conducted the wisemen at the birth of Christ, and a supposed Eclipse at his death. The Evangelists tell us of a darknesse over all that land, but no author of sufficient credit avowes any Eclipse of the Sunne in the full Moone when the Pasche was kept: by the shaking of the earth he understands that earthquake at the suffering of Christ, and another mentioned by Iosiphus. Hitherto also he brings the taxing of all the Roman provinces by Augustus Luke 2. and the rebellion of Iudas of Galilee, mentioned Acts 5. 37. By the moving of the Sea, hee means the miracle spoken of, Mar. 4. 35. and Iohn 6. 16. to 22. when by his word our Lord commanded the winds and seas, and they obeyed him. And if this interpretation had rested with Ficinus by profession a Physician, by sect a Platonick, I had said nothing; but seeing other profest Divines, and they not of the least account, doe follow him herein, as Crocius aforesaid, I thought it fit to cleare this text rather by that interpretation which the Apostle makes hereof, Heb. 12. 26, 27. which is directly to this purpose for which I cite it, where by the shaking is signified the removing of those things that are shaken, that they which are not shaken may remaine. Now the whole drift of that Epistle is to prove that the Law had but the shadowes of things to come, but the body was Christ. Therefore by the heaven understand the Ecclesiasticall estate of the Iewes as it was ordered under the Law, and at Christs suffering utterly finished: for the Law made nothing perfect, but was onely the bringing in of a better hope, Heb. 7. 19. and Chap 8. all. By the earth understand the civill policie, which was likewise so shaken by the Romans, that they had not power to put any man to death, Iohn 18. 31. And after by Adrian were they utterly scattered from being a people. These things then being thus shaken, and by the shaking removed; the sacrifice of Christ and his kingdome must remaine, that he may be yesterday, and to day, and the same forever, Heb. 13. 8. that is, before the Law, and under the Law, and after the Law; the onely Mediatour betweene God and man. And as it was with the Iewes, so likewise the inhabitants of the Islands of the Sea, and of the maine land, were to bee shaken, that they might forsake their service of dombe idoles, to serve the living God, Acts 14. 15. 1. Cor. 12. 2. that so our Lord might bee the desire and joy of all nations, and the Scripture fulfilled, which saith, Rejoyce thou barren that bearest not, break forth in joy thou that travailest not; for the desolate Church of the Gentiles, hath many more children than shee, the Synagogue of the Iewes that had the husband. Esay 54. 1. For he came unto his owne, but his owne received him

See praef. 146. Christ in Cal. Palest. pag. 21.

DOT, Iohn 1. 11. And therefore was hee made a light unto the Gentiles, unto the uttermost ends of the earth, Esay 49. 6. Acts 13. 46. 47. that is to us, even to us of this Island, utterly removed from all the world beside. Glory be to thee, O Lord most high.

(f) Gen. 49. 5, 6. Simeon and Levi brethren, their swords are the instruments of violence, into their secret let not my soule enter, let not my glorie be united to their assembly: for in their rage they slew the man, and in their selfe will they houghed the ox.

The interpreters differ in the translation of this text, first about the word מַכְרֹתֵיכֶם *mecherotaikeim* which some bring from the roote כּוּר *chur* a furnace or crucible, but translate it, in their habitations, as if it descended of גּוּר *ghur* to sojourne or dwell as a stranger, others derive it of מַכָּר *machar* which among other things signifies a sword; and may well bee the theame of *μαχάριον macharion* in Greeke a sword; by which word Arius Montanus doth translate it most fitly to the fence, and without any understanding of the word (in). Another difference is about the word שׁוֹר *shor*, which being pronounced *shur*, signifies a wall, and for the authority of the Chaldean Paraphrast is by many interpreted, they pulled or digged downe the wall. In which fence though it agree well to that purpose for which I cite it; that the high Priests of Levi, and the Scribes of Simeon, through their malice and violence against our Saviour caused him to die, & so in their selfe will pulled down the wall of partition between the Iewes and Gentiles: yet the word being pronounced *shor*, as it is pointed in this place, doth every where signifie an ox, and so with עֲרֵב *arav* which signifies to pull out by the rootes or to cut a sinew, as it is used 2 Sam. 8. 4. and 1 Chron. 18. 4. Hee houghed their chariot horses, as it is used 2 Sam. 8. 4. and 1 Chron. 18. 4. Hee houghed their chariot horses, is by the Greeke and some other good interpreters here turned as you see *ἐνυψώσαντες ταύρους they houghed the ox*; neither is thereat all any mention of digging downe a wall, Gen. 34. where this deed of the sonnes of Iacob is recorded, but that they made spoile of all their cattell. And although the other sonnes of Iacob were actors in this businesse; yet was it by the instigation of Simeon and Levi, as the whole multitude before Pilate were perswaded by the Priests and Scribes to aske Barabbas, and to kill the Lord of glory. Now concerning their scattering among the other tribes; of Levi you may reade Ioshua 21. of Simeons scattering in the cities of Iuda, of Dan, in mount Seir also, and the countrey of Amalek, you may reade Ios. 19. and 1 Chron. 4. from verse 24. to the end. And as the Levites though dispersed, yet for their zeale in avenging the idolatrie of the Israelites, Exod. 33. 26. 7. 8. had this honour from God, to teach Iacob his judgements, Deut. 33. 9. 10 so the Simeonites likewise tooke this honour to themselves to be teachers of the law in the Synagogues of Iacob, as the Levites in the scholes of Israel, as the Targum of Ierusalem hath recorded, and by these was that fulfilled which Iacob here prophesies concerning the man of men slaine by them, and that ox the great sacrifice for the sin of the whole world, si new-cut or deprived of all strength or life as concerning his flesh; which fact of theirs the Patriarch doth so detest, as that neither his tongue nor thought should give consent thereto. For although the ignorant multitude thought that the Messias should come in worldly glory; yet the Prophets knew that his kingdome was spirituall, and that by his death they were to be freed from death, and him that had the power of death, to whom they were subiect because of sin. And therefore was it that Davids heart spote him when he had cut off the lap of Sauls garment (for Saul was a figure of Christ) lest by that fact he were likewise a paterne of them, and so in some sort partaker with them of whom he prophesied, Psal. 22. 18. They parted my garments among them. But you say the Scripture is not to bee strained, for by that meanes everie thing may be made of any thing: but there is one onely fence of the Scripture, and that according to the letter. I Answer: Our Lord saith, That Moses writ of him. Can you shew it by the letter? hee said indeed

indeed, A Prophet shall the Lord raise up unto you from among your brethren like unto me, him shall ye hear. So he raised up David, Salomon, Esay and the rest, and they did hear and believe them; but him whom the Father sent they believed not, John 5.38. Therefore this was not hee of whom Moses wrote. Is this your literall understanding? He saith also, that Iomas was a signe of his buriall, and yet there is not a letter of it in all the booke of Iomas. Adam said, This is now bone of my bone, and flesh of my flesh, and therefore shall a man leave his father and mother, and shall be joynted to his wife. Saint Paul from hence Eph. 5.32. and Heb. 2.14. concludes that seeing the children were partakers of flesh and blood; therefore the Mediator also must be incarnate. But hee could not prove it by the letter, and therefore hee calls it a great myserie. So then there is a mysticall sence of the Scripture, as well as a literall. And the mysticall is rather to be taken in this place; because the Patriarch himselfe in the first verse of this Chapter, promises to tell them what shall befall them in the last dayes. Now it is manifest, that of the three estates of the Church: First, under the law of nature: Secondly, of the ceremonies: thirdly, and of grace; that of grace onely could be called the last dayes. For the estate of the Church under the law of nature was the first, and not utterly finished, till the tables made of the unknowne matier were broken, Ex. 32.16.19. and then began the law of the ceremonies when the same words were againe written in the tables of stone which Moses hewed, Exod. 34.1. which middle estate also lasted until the Gospell of repentance was preached by Iohu the Baptist, and was utterlie finished in the *Constitutum est*, John 19.30. and then began this last estate of grace, called the last dayes, as it is manifest, Ioh. 2.28. compared with Acts 2.17. and Hebr. 1.1. and 1 Ioh. 2.18. So that this prophetic of Iacob, though it were in some sort fulfilled as concerning their disperison in the second state of the Church, as I shewed; yet the uttermost accomplishment of their foule offence in slaying that man, figured by their crueltie toward the *Sychemites*, could not be till the last dayes when Christ was manifest in the flesh. Compare herewith (if you will) *Iacobi Brocardi Myst. cap. 1. 49. and note (b) on Chapter 13. number 7.* And hee that followes that rule of one onely literall sence, as hee makes no difference betweene the historically booke of the Old Testament, and any other true historie, so doth hee deprive himselfe of that hope and comfort which he might receive by them concerning Christ, and makes them frustrate of their chiefest end, and directly gainsayes that of the Apostle, Heb. 1.1. *After sundrie sorts God spake in times past to the Fathers. See Iacobi Brocardi presat. in interpretat. Bib. fol. 25, 26. &c.* if their doings and sufferings were not predictions of the sufferings of Christ, and of the glories that should follow.

How much better was that saying of the father? *The new Testament is hidden in the old, and the Old is manifest in the New.*

But you say, by these allegoricall and mysticall senses of *Agar* and *Simsi*, and the like, any forein sence may be concluded. I Answer, The Scriptures being to give us hope and comfort in Christ, there is one rule for their interpretation, which out of Saint Peter I remembered even now, that the interpretation be to manifest the sufferings of Christ, and thereby our deliverance from the punishment of our sinne: or the glory of Christ, and therewith the hopes that are laid up for us in heaven. And what allegoricall, mysticall, or anagogicall sence sever is brought in beside this rule, the rule of our holy faith, is as easily thrust out, as it is brought in. And this is the true *Cabala* of the Scripture both old and new.

Troubled with all kinde of heresies The heresies or errors about this truth of our Lord Christ incarnate are in briefe of three kindes. The first, concerning the person, who was this Christ: the second concerning His nature and being: the third concerning the attributes or proprieties of his being. The most ancient

ent heresie concerning the person of the *Messiah* was that of the *Herodians*, of whom you reade in the Gospell, *Matth. 22. 16. Marke 3. 6.* These, as *Epiphanius* remembers *Panarii lib. 1.* held that *Herod* the sonne of *Antipater* the *Idumean* was the true Christ promised to the Fathers, because the scepter did utterlie cease from *Juda* in his time: but the gathering of the nations was not to *Herod*, as *Jacob* prophesied, so their heresie vanished. Hitherto you may bring all those false glosses of the Jewes who turne the prophecies fulfilled in Christ, to other persons, as to *Ezechiah*, to *Zorobabel*, to *Nehemiah*, to *Iehosua*, and to others, as they thinke fittest to mocke of the holy oracles from the true *Messiah*, as you may reade in *Pet. Galat. lib. 4. cap. 17.* and in the note (b) above. But their greatest mistaking was in their counterfeit *Messiah*, who from *Numb. 24. 17.* called himselfe *Barebochab*, that is, the sonne of the Starre, of whom they were foretold by our Lord himselfe, *Iohn 5. 43. If another shall come in his owne name, him ye will receive.* But it cost them the destruction of their cite by *Titus*, and so many miseries as ensued thereon. Such another *Barebochab* they had in the dayes of *Adrian*, by whom after the slaughter of innumerable persons, they were utterlie chased out of their countrie, and not so much as the name of their cite, from his owne name called *Elia*, left unto them; and thus have they lived in banishment ever since. But the lewdnesse and follie of other succeeding hereticks did equall this of the Jewes. And first that of *Simon* the Witch, who gave out himselfe to be the Christ, which though *Augustine* affirme in so many words, yet *Tertullian*, and *Epiphanius* have onelic so much in effect, that hee was that virtue and great power of God as you reade, *Acts 8. 10.* How great then was his schollar *Menander*? who to all the falshood of his Master added this, that hee was greater than *Simon*, *Epiphanius* in *Pan.* The hereticks called the *Sebians*, held that Christ which was borne of the Virgin *Mary*, was no other then *Seb*, named *Gen. 4.* the sonne of *Adam*. The *Ophites* held that the Serpent which deceived *Eve*, was Christ, as *Augustine* saith: but neither *Irenaeus*, *Tertullian*, nor *Epiphanius* affirme it. But *Augustines* authoritie alone is sufficient to make us thinke that the *Maniches* held that the Serpent which taught *Eve* knowledge, and came in the last dayes to save the soules of men, must needs be Christ. But these sotteries were so sencelesse, as that they neither lasted long, nor spread farre. But the enimie of mankind would not suffer the fountaine of life, the sincere doctrine of Christ to be untroubled, and therefore beside these heresies concerning the person, who was that Christ promised to the Fathers, hee brought into this faith, which wee hold concerning Christ the sonne of the Virgin *Mary*, such confusion of opinions concerning his nature and properties (for his offices are in question now) that *Mahomed*, *Alcoran* *Cap. 20.* rejoyced in himselfe that hee was delivered from the opinions of the Christians, so monstrous in themselves, so contrarie one to another, that the verie enemies of these heresies were in confusion thereabout, and as here and there contrary one to another, so sometime to themselves. You may reade if you will, the stories of the hereticks in the Fathers, *Irenaeus*, *Epiphanius*, *Theodoret*, *Isidore*, *Eusebius*, *Ruffinus*, and other historians of the Church, and in briefe, he that gathered from them all, the commentator on *Aug. de her. 1.* for avoiding of confusion, will remember as occasion is, the heresies under the name or names of the most famous authors or defenders thereof, and that without respect either of the time wherein they lived, or other opinions which they held beside: for I write not the historie of the wars, but the triumph onely of the Christian faith.

1. The *Monophysite* or hereticks which held but one onely nature in Christ, were of divers families: for *Eutiches*, while hee went about to refute *Nestorius*, who held as two natures, so two persons in Christ, confessed that Christ was of two natures God and man before the uniting of them both; but after the

They cite the author of the booke *Iub. 5.* for twice so many as went out of *Egypt*. *Poste de orbe cond.* writes 600000. of both these you may reade *Galat. lib. 4. Cap. 21.*

union of them, they became as one person, so one nature: because the manly being was utterlie swallowed up of the Divine, and changed thereto, as a drop of vinegar in the Sea doth utterly loose both the taste and being of vinegar. This the *Armenians* and *Iacobites* heretofore have held, but now they are returned to the true faith. Mr. *Brewwoods Enquirie* pag. 154. and page 173. *Euaugrius* hist. *Ecclesiast. lib. 4. Cap. 9, 10, 11.* charges *Ambimus* Bishop of *Constant.* *Theodosius* Bishop of *Alexandria*, and *Severus*, to have taught one onely nature in Christ; but what or how, he shewes not. But you may finde in *Theodoretus* the *Reader Collect. lib. 2.* that their heresie was one with this of *Eutyches*.

2. *Apollinaris* as others, *Apollinaris* contrarily upon that text of *Iohn 1. 14.* *The word became flesh*, held that in Christ the flesh and the word were consubstantiate, or made one substance, so that somewhat of the word was turned into flesh, not remembering the interpretation which followes in the same place, *that the word made his tabernacle or dwelling in us.*

3. The *Timotheans* said, That of the two natures thus united in Christ, a third thing must result, which is neither very God nor very man, but a confused effect of both natures. And this third being the *Theodosians* held to be mortall; but the *Armenians* hold it to be immortall, and no way subject to any suffering. The *Coptis* in *Egypt* hold but one nature in Christ, not by commixture to cause a third being of both, but interpret their meaning according to the true faith, *Brewwoods Enquirie. Cap. 22.*

4. But on the other side, *Ebion*, *Carpocrates* and *Theodotus* affirmed that Christ was pure and onely man, begotten by *Ioseph* of his wife *Mary*, as other children, and that God was in him, as in *Peter* or *Paul*, or any other man, and by a greater progresse in virtue, hee came to be more righteous than other, because he received a more noble soule than other men, by which he knew and revealed heavenly truths, and by an assisting power of God, he wrought miracles, as *Moses* or other of the *Prophets* had done before. This heresie the *Socinians*, as *Wormz.* & *Budowicks* doth charge them, have renewed of late; yet after by him it seemes, they are come to yeeld unto Christ as much as *Arius*.

5. *Antemon*, *Theodotus* of *Byzant.* or *Constantinople*, *Paulus* of *Samosata*, and *Photinus* held that Christ had no being before hee rooke beginning of his mother, and so was onely man by nature, but that God, which *Epiphanius* expounds the *Word*, descended into him: which error *Athanasius* *Epistola de incarnatione. contra Paulum Samosat.* holds to be all one with that of *Carpocrates*.

6. *Cerintus* to that progresse in virtue of *Ebion* and *Carpocrates*, added this, That Christ, which hee interpreted the holy Ghost, descended into Iesus the son of *Mary*, when he was baptized in *Jordan*, and made knowne unto him the Father, whom hee knew not before; and hence it came to passe that Iesus afterward did such great miracles, because Christ was in him. Thus of one hee made two Mediators, one Iesus wherein Christ was, and another Iesus without Christ: for hee added that Iesus suffered and died, but that Christ without any suffering flew backe to heaven; as *Colarbasus* also after him did teach. This *Cerintus* is that hereticke as *Gitch Epiphanius*, that troubled the Church in the *Apostles* time, affirming that the *Gentiles* ought to be circumcised, and keepe the Law, which hereof his the *Councell of Ierusalem* determined, *Act. 15.*

7. The hereticks called *Alogians*, because they denied Christ to bee God the *Word*, hold in effect as much as the former concerning his nature, but yet deny not, but that for his great grace and virtue he was made the Mediator for other men. But the writings of *Saint Iohn* they utterlie deny; because, say they, the other *Evangelists* doe no where call Christ the *Word*. Answer. But they call him, and prove him to bee God, as *Math. 1. 23.* *God with us*, from whence is the gift of pophete, and power to cast out devils, *Math. 7. 22.* so *Marke 1. 24.* The devils confesse his power, and him to be the Holy one of God. And *Luk. 1.*

34. 35. The Angel professes that holy thing which was to be borne of the Virgin, to be the Sonne of God. All his glorious miracles prove as much, which were neither wrought by the power of *Baalzebub*, as the old Iewes, nor yet by magicke, or by the meanes of the *Cobala*, as the later Iewes affirmed, but onely by the power of God, as our Lord himselfe proves by an unanswerable argument, *Luk. 11. vers. 14. to 23.*

And these are the most famous heresies of them who held but one nature in Christ; divine as *Eutyches*, who changed the humane nature into the divine: or humane; as *Apollinaris*, who thought the divine nature was changed into the humane: or one mixt nature of both these, as the *Timotheans* beleaved: or purely humane, as *Ebion*, *Cerintus*, *Photinus* and the *Alogians*: wherein it will not be unfit that we briefly consider their reasons, and see what answers are, or may be made thereto.

§. 1. And first concerning the heresie of *Eutyches*, you may by this see how dangerous it is. For if it be put, that after the union of both natures, the humane nature was utterly swallowed up of the divine; so that the divine nature onely remayned, then it must follow of necessity, either that we are still in the state of damnation, or that God must suffer and dye for us, in the divine nature: which as it is impossible; so yet should wee be still in the state of condemnation. For if our redemption be not wrought for us in our owne nature, the divine Iustice is still unsatisfied: so wee are still in our sinne. And therefore the *Councell of Chalcedon*, held by six hundred and thirty Fathers to condemne these errors of his, viz. that the natures were apart before the union, as if the humanity had had any being before it was taken to the Godhead; or that the beings in themselves, or their proprieties were either confused, or changed, confessed him, *εἶτα ὁ ἰσχυρὸς ὕψις ἐν δυνάμει ὁμοιωθεὶς, ἀληθεύσας, ἀδρανῆς, ἀχωρίστας.* that is, one and the same Sonne in the two natures (but remember the word *οὐκ* signifies the nature together with the proprieties thereof) neither by mixture, nor change of natures; but as one individuall being consisting of both natures inseparably. But some of the later *Eutychians* minced the matter, and said, that unity of nature was not till after His resurrection. But that, both against the authority of the Scripture, and reason it selfe. For Hee received power of the Father to raise the dead, to give eternall life, to execute the Iudgement as he is the Sonne of man, *Ioh. 5. v. 25. 26. 27.* all these things not yet performed. And how can the heavens containe Him, *Act. 3. 21.* if hee be onely God, whom the heaven, and the heaven of heavens cannot containe? *Kings 8. 27.* or what hope can wee have of being made like unto Him, if Hee be onely God? yet have we assurance, that as we have borne the image of the earthly; so shall wee also beare the image of the heavenly, *1 Cor. 15. 49.* The words of our Lord himselfe are yet more cleare, *Luk. 24. 39.* *Handle me and see me: for a Spirit hath not flesh and bones; as ye see me have.* The truth of his bodily being after his resurrection is there argued by his eating and many other infallible proofes, during the time of 40. dayes *Act. 1. 3.* And in the last two chapters of *Saint Iohns* Gospell all to this purpose, that wee may beleve that he that descended into the grave, is even the same that ascended in the perfection of His manly being to appeare for us before the Father, till the day of our redemption, when he shall present us unblameable in his sight, as it is said, *Heb. 2. 3.* *Behold me, and the children which thou hast given me, see Ioh. 6. 39.*

But see the reason of this heresie of *Eutyches*, delivered by that second Synod of *Ephesus*, called *Λεωγυρῶν*, which murdered the vertuous and faithfull *Flavian*, and blasted with their stinking curs all them that should affirme that there were two natures in Christ, forsooth, because hee is the onely Sonne of God, not two Sonnes, nor two Persons, but one Sonne, one Person, *Euagrius* Hist. *Eccles. lib. 2. cap. 18.* And yet our Lord saith of himselfe, *whom doe men say that I the Sonne*

of man am? *Math. 16. 3.* And as often is hee called in the Scripture the Sonne of man, the Sonne of *David*, the Sonne of the virgin, of the carpenter, &c. as the Sonne of God: and yet but one Sonne, and yet but one person of both natures divine and humane, as I shewed before in the beginning of the 23. chapter. I referre you thither. But the answer of that wise Prince of the *Sarazens Alamundarum* was sufficient to stop the croaking of those foule birds of the *Ephesine* cage of whom some coming to tainte him with that bane, he told them that he had received letters that *Michael* the Archangel was lately dead: when they answered that it was impossible that an Angel should suffer either sicknesse or death, hee replied: And if Christ have not two natures aswell the manly as the divine, how could hee endure the paines and death of the Crosse? For if an Angel cannot dye, much lesse hee that is onely God, *Theod. Collect. loc. cit.* And this may be sufficient for all the rable rout of *Eutyches*. But if you desire more reasons against his opinion, you may finde them in *Tho. Aq. cont. Gent. lib. 4. cap. 35.* And although this heresie be imputed unto *Eutyches* (as I have shewed) yet it is plaine that it was an heresie before *Eutyches* was borne. For Saint *Athanasius* in his sixt Sermon hath most wittily and plaine refuted it.

§. 2. The heresie of *Apollinaris* is as wide from the truth on the other side, and as it favours of the heresie of the *Theopaschites* (which you shall heare anon) so it favours that sortery of the *Manichees* that made the Godhead divisible into parts, as you have heard before, *chap. 8. note 6. §. 3.* or rather yet worse than so, if any thing can be worse than that which is worst, or more false than that which is most false. 1. For if any part of God became man, then God in part of Himselfe must cease to be God, and God must suffer detriment or losse, when part of His being is either taken away or changed to the worse. 2. So God also should be subject to composition and accidents, contrary to that which hath beene proved, *chap. 9. numb. 3. 5. 6.* 3. Whereupon it would also follow, that seeing his being is most simple and pure, if any of his divine being were coessentiall to his humanity, then also the whole. 4. And moreover it would follow that God were neither infinite, nor eternall. For whatsoever is changed into another ceases to be that which it was before. But this is contrarie to that which hath bin shewed c. 2. & 3. so then all these things are impossible. And therefore the Scripture concludes against this opinion, that God is eternally one and the same, as *S. James* also saith c. 1. 17. that in Him there is neither variableness, nor shadow of Change.

1. But see their arguments. First, *The Word became flesh, Joh. 1. 14.* Therefore the Word was changed into flesh, bones, sinewes, haire, &c. Answer. The word *by* was, became, or was made, hath divers significations, because a thing may be said to be, to become, or to be made this or that by any property or accident that is therein, as a man at 20. yeeres old is made or becomes able to guide a Ship. *Cicero* became or was made more learned by reading the bookes of *Plato*. But thus the Word was not made flesh when hee tooke our nature on him, for so should we make God subject to accidents: so also our mediator after the union of both natures: should not be essentially both God and man, which must of necessity fall into one of these two Gulphs, either that the manly being in Christ was but fantasticall and in shew onely, as the *Manichees* and some other hereticks held; or else that Hee may cease to be a mediator, betweene God and the Creature, which were to take away our hope of everlasting happinesse. Again a thing may be said to be, to become, or to be made this or that substantially, as when the food is changed into the substance of that which is nourished, thereby then it is made or become that which it doth nourish. But thus the Word could not become flesh, but rather flesh should have bin made the Word. For in all manner of working to the change of one thing into another, the more noble and powerfull agent must have the preeminence. But this is neither affirmed in the Scripture, nor possible to be true.

Thirdly

Thirdly a thing may be said to become or to be made this or that essentially, as every particular matter and forme under every species become, or are made one individuall; as the body and soule in *Plato*, essentially become the proper person which we call *Plato*. But thus the deity and humanity became not essentially one individuall, under any common species or kinde. For the deity came not to the humanity, as the forme thereof, which had the full and perfect proper forme, the humane soule and understanding. Moreover all formes are ordained for their matters, and all matters have in them a naturall appetite to those formes whereof they are capable. But nothing of this was in that above-wonderfull generation. For neither could the humanity when it was not, desire that the deity should dwell therein: neither was the deity ordained for any such end, as to dwell in man: but of his owne onely holy will, and love to man, was he pleased so to blesse the creature. Therefore the Word was made flesh onely by the uniting or taking of the manhood unto himselfe, whereby both the divine and humane nature became in Him one subsistence, one Mediator, one Person, one *Immanuel*, to which union in nature, nothing in nature can be equal or like. For this is that wonder of wonders which passes the understanding of men and Angels to conceive, for which his wondrous conception by the Holy Ghost, his wonderfull birth of a virgin were, by which his glorious miracles, his wonderfull resurrection, and ascension, and the wonderfull happinesse and eternity of his creature are wrought. And although as the two natures, so their proprieties are different in Him: so that wee may truly say of Him according to the severall natures, that hee was dead, and yet could not dye, that Hee suffered, and yet could not suffer, or the like: yet must all these contradictions of necessity be understood of the distinct natures in the unity of that one Person indistinct; so that the difference be in the natures, not in the Person. And thus the Scripture hath taught us to speake as it is said, *Joh. 1. 10. He was in the world, and the world was made by him:* which clauses though they may receive distinction by the differences of his being; yet in the unity of his Person, none at all. For the same Person hath made the world, and yet was in the world as another man. For to respect the Sonne according to the perfection of his deity, although nothing be essentiall unto him, but that hee be eternally begotten of the substance of the Father: yet since he was pleased to take on him the office of our Mediator, it was necessary, that hee should take also our being wherein alone the satisfaction for us should be wrought. For as it was necessary that our Mediator should be God, that hee might be able to save and to support the manhood induring that punishment which might satisfy the infinite Justice, and raise it up againe to life; lest being swallowed up of those torments Hee should not be able to give life to them for whom Hee suffered (for the State of the members cannot be better than of the head.) So was it necessary that hee should be made flesh, that is, become truly and essentially man, that the punishment being borne in the nature that had offended, that nature might be restored to the favour which it had lost. Necessary, I say; but I meane not by any absolute necessity on the behalfe of God: for Hee is Debtor to no man, nor on him can any necessity be layd toward the creature without which he is infinite in glory and perfection; but yet necessary with that necessity of supposition; that seeing God, for the praise of his Grace, would by Himselfe restore His Creature that had sinned, it was necessary that hee should take on him the nature and being of that creature; at least in part, if He would restore it but in part: but because the creature had sinned in the whole; not in soule alone, nor in body alone, nor in the one without the other; it was necessary that He should become whole and entire man, not to take on Him the soule of man onely, but to become also flesh, that he might redeeme both soule and body.

2. But

This word (was made) signifies an union, not a Conversion. *Athanas. Scrm. 6.*

2. But they object that out of *Saint Iohn chap. 1. 14.* wherein it is said, that He dwelt in us as in a tabernacle, and againe it is said by *Saint Paul Rom. 8. 3.* and *Phil. 2. 7.* that He was made in the likeness of man. By which texts it may be gathered that he was made man in respect of some property or accident only. For he that dwells in an house is not said to be one thing with his house, and may goe out of it when he list, and he that is like another can no way possible be the same. For nothing is said to be like to, but to be it selfe. *I answer.* that neither by the one speech nor by the other is it meant but that he was truly and very man, of soule and body as we are: but seeing the humane nature hath a certaine shew or resemblance of clothing to the deity, because the Godhead is not scene or apprehensible of the creature in his owne being, but onely as He is man: Therefore by that Metaphore of his dwelling in us as in a tabernacle, are we called to the meaning and true understanding of the Mosaicall tabernacle whereby his manhood was figured and the promises after a sort made visible to the Fathers, as by those texts of *S. Paul* we are brought to remember, that as *Adam* was created in the likeness of God and lost it; so the Mediator that second *Adam*, to restore that first image, was made true man in the likeness of the first *Adam*. For this is one immortall hope, that as hee is truly and indeed partaker of our nature, and one with us; so shall we be truly partakers of the divine nature, *1 Pet. 1. 4.* and one with Him, *Ioh. 17. 21. 22. 23.*

3. A fourth being cannot come into the Trinity, but if that being which was taken of the virgin doe still continue a manly being, so that neither the Godhead be changed into the flesh, nor that into the Godhead, it must needs follow, that a fourth being is taken into the Trinity: and so we are bound to worship a Quaternity for a Trinity. *Answer.* This seemed no inconvenience to the ancient Fathers, as it appeareth by *Atban. epist. de Incar. dors. nost. Ie. Chri. contra Apollinar.* For to this objection hee answers, that the humane body of Christ is the body of the increated word, and therefore is adored lawfully. And the first councill of *Ephesus* against *Nestorius*, see *can. 7. 8. & 13.* doe not suffer the use of the word Coadoration or Conglorification of the body of Christ, lest they should seeme to make two Sonnes, or two Persons, or any way to admit any kinde of division betweene the divine and humane nature, as *Nestorius* taught, but that with one adoration wee ought to worship *Immanuel*. For the two natures therein make not two Persons, but one Mediator in one Person, in which person we adore the deity in the holy Temple of his humanity, according to the commandment, *Thou shalt worship the Lord thy God, and Him only thou shalt serve.* For neither is His humanity a person, nor yet possible to be separate from His deity. And seeing his humanity from the very instant of his conception never had any being but with the deity, so part one of these from the other, were to destroy the present being of his Mediatorship, and to put Him in that state in which Hee was before his incarnation, and that were to make void his sufferings and the glories which have hitherto followed thereon. If you desire to intangle your selfe further in this question, you may reade, *Atban. serm. 6. epist. ad Epist. and epist. de incarnatione Dom. contra Apollinar. and Epiph. advers. Dimerit.*

5. 3. Now concerning that confusion or mingling of the two natures in Christ into one, which the *Timothians* imagined: if neither the beings, nor the properties of the beings divine and humane bee changed: neither the Divine into the Humane, as *Eutyches* imagined, nor the divine into the humane, as *Apollinaris* supposed: it cannot bee inferred by any reason, that any such confusion is or ought to be yeilded unto. It is true which the *Timothians* supposed, that if any such mixture were, the thing that did arise from that mixture must needs bee a third thing differing from them both. For true mixture is the union of bodily parts changed by the mixture from their former being, so that neither the being, nor accidents

cidents of the things mingled is saved or kept entire in the mixture, but (at least in part) corrupted, as in the mingling of wine and water, of blacke and white colour, neither the one nor the other remaine in their perfection. And to admit this mixture in the union of the divine and humane natures in Christ, as it is impossible in respect of the divine being, which hath not any bodily parts: So were it utterly to make void the coming of Christ, which upon this mixture should have suffered in such a third being as had never sinned.

And if this foundation of the mixture of the two natures in Christ bee taken away, all the Cage-worke of the *Theodosians*, that the Mediatour is mortall, and of the *Armenians*, that hee could not suffer, must needs bee rotten and unable to stand. Therefore let us consent to that Antheme of the Church. *Mirabile mysterium! Deus homo factus est, id quod erat permansit: id quod non erat assumpsit: nec commixtionem passus necque confusionem.* O wonderfull mysterie! God was made man: Hee continued that which hee was: Hee tooke to Himselfe that which Hee was not, neither suffering commixtion to make a third being of them both, nor confusion to change the one being into the other.

5. 4. 5. 6. 7. Now it remaines to shew what were the holdfasts of *Ebion*, *Cerintus*, *Photinus*, and the rest of that kind. For you may perceive how that although they had their private differences in their opinions; yet like thieves, they all conspired in this, to robbe the Lord of glory, of the Robe of His Divinity.

The reasons of their opinions after the long and wearisome reading of the Fathers which recite and answer them sometimes heavily and with much adoe, you shall finde most briefly laid downe by *Saint Thomas, contra gent. lib. 4. cap. 4. 9. & 28.* which in effect stand only in the misinterpreting of certaine texts of the holy Scripture. For the better understanding of which, let me remember you of these two rules. First, to hold stedfastly that the termes or attributes which are given unto Christ in the Scripture concerning His divine being, belong unto him essentially and properly, whereas the same termes attributed to the Saints, belong unto them only by grace and appropriately. And by this difference you shall answer their cavils when being urged with such texts as this, *Heb. 1. 5. Thou art my Sonne, this day have I begotten thee:* they answer, the angels are also called the Sonnes of God, *Iob. 1. 6. & 2. 1.* and magistrates, *Psal. 82. 6. yea all the Saints are called the Sonnes of God, Phil. 2. 15. and 1 Ioh. 3. 1.* and this is only by a grace appropriate, and imparted unto us; whereas Christ is the Sonne of God according to his essence and true being, as it is said, *Ioh. 10. 30. I and the Father are one,* not as one Person, but as one thing, one being, as *Saint Paul* interprets it. *Phil. 2. 6. That he was in the forme of God:* that is, in the most inward or essentiall being, God (for he hath no matier) equall to God; that every tongue may confesse that *Iesus Christ is Iehoua*, for so the word is there to be understood, because the Greekes every where in the old Testament interpret *Iehovah* by the word *Kuee* the Lord. The second rule is, that the proprieties of one nature in Christ, doe not destroy or denie the other nature, as where it is said that Hee was hungrie, that he wept; that he slept, that Hee was ignorant of the Iudgement day, and of the grave of *Lazarus*; that his soule was heave, &c. which belonged properly unto Him as man, and prove that hee was truly man, in bodie and soule; yet doe they not at all take away the being of his Godhead, but that with his manly being wee ought to confesse that hee is God blessed above all for ever, and ever, Amen. *Rom. 9. 5.* And by this difference well observed you may give a true answer to those texts which they fallly urge to their conclusion; as where it is said, *All power is given unto mee in heaven and in earth, Matth. 28. 18.* And againe, *Philippian. 2. 9. That God hath exalted him.* So where *Saint Peter* saith, *Act. 2. 36. That God hath made the same Iesus which was conceived, borne*

Lord and Christ. By which texts and the like, they would conclude that hee is not God by nature, but for his merit and greater graces onely called God, as it was said to *Moses*, *Exod. 7. 1. Behold, I have made thee a god to Pharaoh.* For, (say they) Hee that receives of another to be exalted, to bee made a Lord, is not such of himselfe. But this conclusion followes not, but rather that which *S. Paul* affirms, *Rom. 1. 3. & 4.* That Iesus Christ our Lord, which was made of the seed of *David* according to the flesh, was powerfully declared to be the Sonne of God by his resurrection from the dead, when he in is humane being received all power; and was exalted above every name, and manifestly declared to be both Lord and Christ, both God and man. The power therefore and glory was in him, being God essentiall and eternall: and in him being made man, manifested by his resurrection, to dwell in that manhood eternally. And as that which these heretikes clatter, is directly against the authority of the holy Scripture, so is it utterly against all sense and reason: For if our Saviour were onely man, then our comfort which wee should have by him, as being able to save, because hee is God, were utterly destroyed; as a Father saith, I would not believe in him, if he were not God. And this according to the Word of God, *Ier. 17. 5. Cursed bee the man that trusteth in man.* Moreover, if Christ were onely man, excelling others onely by his progresse in vertue; so that for his greater grace above others he might be made a Mediatour for others, then many mediators might be possible to bee, seeing *Noah*, *Daniel*, *Iob*, and *Moses*, exceeded others in vertue, and by speciall grace many others might exceed them; but so our Lord should not be the onely Sonne, the onely Mediatour, contrary to that which the Scripture witnesseth, as you heard in the end of the Chapter. n. 10. Therefore concerning the Mediatour, what he ought to bee, let the followers of *Ebion* and *Photinus* heare *Saint Paul*, *Heb. 4. 14. Seeing then that we have a great High Priest, that is passed into the heavens, Iesus the Sonne of God, let us hold fast our profession.* And againe, *Verse 15.* let the Eutylian heare, and be ashamed, for, *Wee have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sinne.* Therefore Iesus our Mediatour is both God and Man. Here you may remember, if you will, that which you read before, *Chap. 20. 31, & 22.* More you may reade to this purpose in *Iust. Martyr his Dialog. Tropheus*; in *Irenaeus also, lib. 3. Cap. from 21. to 31.* *Tertul. de Corne Christi*, *Epiphani. haeres. 28. & 30.* And especially in *Tertul. de Trinit.* if that booke be his.

Thus we have seene the falshood of the *Monophysites*: now it remains that we also take a view of their opinions, that hold more natures than one in Christ, and among them to see the heresies of *Nestorius* 1. and *Arius* 2. and then the late opinion of *Postellus* 3.

§. 8. Concerning the position of *Nestorius*, it may seeme that all authors agreed not, what it was. For hee that made that addition of the *Timothean*, *Nestorian* and *Eutylian* heresie unto *Saint Augustine*, makes the heresie of *Nestorius* nothing else but a mangle of the *Photinian* and *Timothean* heresie. That Christ was man onely, nor conceived of the Holy Ghost, but that afterward God was mixt with that man. Againe, *Secrates, Hist. Eccles. lib. 7. cap. 32.* writes, that many supposed that *Nestorius* sought to bring in the heresie of *Photinus*, whereas (saith hee) it is plaine by the writings of *Nestorius*, that he onely avoided this, that the virgin should be called *Uirginis*, or the Mother of God. But *Tho. Aquin. contra gent. lib. 4. cap. 38.* cites *Damascan* to this purpose; We affirme, that there is a perfect union of the two natures, not according to the Person, as the enemy of God *Nestorius* affirmed, but also according to the Hypostasis. From whence *Tho.* concludes, that this was the position of *Nestorius*, to confesse one person in Christ, and two Hypostases. If by Hypostases he meant the Divine and humane natures united in the one Person of our Mediator

Mediator, neither *Damascan*, nor *Thomas* can blame him for it. But if by the manly Hypostasis consisting of body and soule, he must meane a humane person, as *Thomas* in the same place out of *Boetius*, determines, you may see how they made a quarell more than needed. For though *Nestorius* had bene madd, yet would he never have held one Person of both natures, and also two persons. But it is cleare by the later Historians of the Church, that this among other, was the heresie of *Nestorius*, that as in Christ there were two natures, so there were also two persons: which opinion might easily take the originall from *Cerinthus*, *Photinus*, and such as stunk of that Pumpe. For if God the Word, came to dwell in *Iesus* the sonne of *Mary*, being a perfect humane person of body and soule, (whether at his Baptisme, as *Cerinthus* taught, or from the very instant of his conception, as the *Nestorians* of this time affirme, the position of *Nestorius* must follow of necessitie, that there be in him, as two natures, so two persons. For the Godhead destroyed nothing of the humane perfection which it found: So that if it came not to the humane nature, but in the subsistence of a manly person, then that humane nature must remaine in the perfection of a person, as it was before. Whence that followes also not unfitly, which hee further affirmed, that the things of infirmity which were in Christ, as to eate, to drinke, to sleepe, to grow in wisdom, &c. belonged to the sonne of *Mary*, without the Sonne of God; and all the glorious miracles which Christ did worke, were done by the Sonne of God, without the sonne of *Mary*.

But the supposition of *Nestorius*, that the deitie came into the humanity, when the humanitie had perfect subsistence in soule and body, that is in the perfection of a personall being, is most false: For the Word taking flesh of the Virgin, caused it to become one person with himselfe; so that the body assumed was the proper, and peculiar body of God, and the humane soule, the soule of God, not of any other Person, but the body and soule of the Sonne of God; and this not onely while the soule dwelt in the body, according to the naturall life, but also while he was yet under the burden of our sinnes, his body in the grave, his soule in Hell, as the Apostle cites the Scripture, *Act. 2. 27. Thou wilt not leave my soule in Hell, neither wilt thou give thy Holy one to see corruption:* So then the body in the grave was the Holy One of God, for nothing else of him was subject to corruption: and though it were for a time forsaken of the soule, yet not of the Godhead, which thing the words of the Angel doe confirme, *Matth. 28. 6. Come see the place where the Lord lay:* So that our Saviour on the Crosse, yea, even in the bands of death (as concerning his body) was still the Lord and God of glory, *1 Cor. 2. 8.* And if it be most true, that God is more inward, and more neare unto every thing, than can be expressed by any words of being, of essence, of nature, substance, moities, forme, proprietie, or the like: because he is the foundation unto all these, and in him all things consist: How much more shall hee bee inward and fundamentall unto that body, soule, and Spirit of Iesus, which hee was pleased to make his own, that by that body and blood of his, he might redeeme his Church, as it is said, *Acts 20. 28.* That God purchased his Church with his owne blood, that is, with the life and blood of that body, which was proper and peculiar unto himselfe. Thus then the word was made flesh, not by any transmutation or change of the one, or the other from their true and naturall being; but because that by a secret and unspeakable conjunction the Word was made one with the flesh, and the flesh with the Word. So then the Sonne of GOD tooke the humanitie, not that it might be another person beside himselfe; but being in himselfe perfect God, he would also in himselfe be perfect man, taking flesh of the Virgin. (The differences of union you may see (if you will) in the principles of *N. Byfield Chap. 16.*)

This union of the Godhead and Manhood, is manifest by divers Texts of the holy Scripture. For evidence of which we will first put this infallible axiome; That

That of two different persons one cannot possibly be affirmed of the other, as to say, that Peter is Iohn, or Iohn is Peter neither yet that the proprieties of the one, can belong to the other, as to say that the Gospell of Saint Iohn is the Epistle of Saint Peter. Now it is said *Ioh. 16. 28. I came forth from the Father, and am come into the world,* which belongs to Him, as to the Sonne of God, as Iohn expounds it, *1 Epist. 4. 9.* and then it followes, *Againe I leave the world and goe to the Father,* which is peculiar to him as man, as it is said, *Act. 3. 21.* Therefore Iesus the Sonne of God and the Sonne of the virgin is one and the same person, so *Col. 1. 16.* that same He by whom all things were made v. 18. is the head of the Church, and the first borne from the dead; and *Rom. 9. 5.* Hee who is of the Fathers concerning the flesh, is God blessed above all. This our Lord affirmed of himselfe, *Mat. 26. 63. 64.* to be the Sonne of God, and the Son of man, and againe, *Ioh. 3. 13.* Hee that came downe from heaven is the Sonne of man, and againe *Ioh. 3. 13.* He that came downe from heaven is the Sonne of man, which is in heaven: For hee that ascended is even Hee that descended, *Eph. 4. 9.* Moreover it is said, *Heb. 9. 14.* That Christ by his eternall spirit offered himselfe without spot unto God. But if the humanity of Christ be another person beside the deity, then he offered not himselfe, but that other person of the humanity by whose death our reconciliation was wrought, and so not by his owne blood, but by the blood of another person, should hee have entred into the holy place. So God should not have sent his owne Sonne into the world, that the world by him might be saved, contrary to that which is, *Heb. 9. 12. & Ioh. 3. 16. 17.* But he that is mighty to save, even *Iehovah* our king hath saved us, *Esay 33. 22.* and that not with foraine blood; but by his owne offering of himselfe hath he purchased for us eternall redemption.

This then being the great mystery of our salvation, that God was manifest in the flesh, *1 Tim. 3. 16.* That God is one with us, *Mat. 1. 23.* That that holy thing which was borne of the virgin is the Sonne of God, *Luk. 1. 35.* it may appeare how detestable that heresie of *Photinus* and his predecessours was, who made our Mediator the Sonne of man by nature, and the Sonne of God by adoption only, and how dangerous this consequence of *Nestorius* is, who of that one Mediator betweene God and man, *1 Tim. 2. 5.* would make two persons. If you desire to know the growth of this heresie, and the other positions of the Nestorians, you may reade *M. Breerwoods enquiries, chap. 19.*

9. *Arius* and his followers held that Christ was truly man, so that he might truly be called the Sonne of the virgin *Mary*, borne in time as concerning his manly body; and the Sonne of God, as being the first begotten of every creature, and so the most excellent creature created by the will of God the Father before all times and ages, but not coeternall with him because, there was a continuance when he was not, and therefore was hee not say they, *coeternall* or coessentiall with the Father, because hee was created of that which was not, from which Error these *Arians* were also called *hetero-ousios*. This poysonous fountaine overflowed afterward into divers streames. For the halfe *Arians* of whom *Acatius* was chiefe, held that Christ was *consubstantiall* or of the like being with the Father by nature: but others said that this likenesse was not innature, but only in will and powerfull working. Whereupon *Asterius* is by some affirmed to have said that Christ was the vertue only or a creature indued with the power of God, other heretickes againe, as *Arius* and his scholler *Eunomius*, said that Christ was *homo-ousios* or of another manner of being, unliketo the Father both in nature, and will, and hence arose the error of the *Dulcians*, who thought him onely the servant of God in the worke of the creature, and so of the *Bonofians*, who held him to be the Sonne of God onely by adoption. And although this *Hydra* might seeme to have bene nipt in the head by the writings of *Athanasius* and other learned men of former times, and especially by

by the first Councell of *Nice Ann 327.* and other that followed afterward; yet never was there any heresie in the primitive Church, that went on with that violence and strength, or that caused more trouble and persecution, as being confirmed by divers Councels, and set forward by the authority of sundry Emperours. And for the continuance thereof, it hath been such, as that unto this day not onely among the Turkes, but ever in the Church of Christ (if at least they may be said to bee of his Church, who fallly denie unto him the truth, and excellencie of his being) some have beene found from time to time even since the clearer light of the truth hath shined, that have maintained this heresie of *Arius* in whole or in part, as *Socinus*, *Gittichius*, *David the Hollander*, *Seruetus Neuserus*, and with us, *Legat*, *Mannering*, and others. In *Polonia* also and *Transylvania* they swarme, as you may reade in *Went. à Bud. pag. 229, &c.*

But (say you) is it possible that an heresie so foule as this is taken to be, should continue so long, and be upheld by Councels, and maintained by Emperours, and justified by learned men, except there were both reason and authority of Scripture for it? For as no man is wilfully ill but by the error of his judgement betweene good and bad; so no man doth erre wilfully, but onely by mistaking of fallhood for the truth. Answer. Saint Paul saith that there must be heresies, and this I suppose should come to passe because men would not be content to learne the doctrine of Christ and his truth according to the simplicity of the truth, as he had taught it in the holy Scriptures, whereunto if men would take heed, and trie the truth as they ought, the things of God by the word of God, matters of Religion by the rule of Religion, that is, the holy Scripture alone, so many heresies had not sprung up. For mans understanding so long as it doth follow the true guide thereof, the revealed truth of God, it cannot deceive nor be deceived. But if it will presume to be guide and make the truth of the Scriptures to follow it, it is impossible not to stray; and so by the just judgement of God men also grow hard and obstinate in their owne errors, not onely to resist the truth, but also to persecute it, as these *Arians* did very grievously at severall times. But see their reasons and their authorities.

1. The Godhead is in the Father wholly, or else hee cannot bee perfect God; and if the Deitie be wholly in the Father, then can it not be in the Sonne, nor in the holy Ghost. Answer. The word wholly is equivocall, or of double meaning: for wholly may signifie as much as with all the parts; but this cannot belong to that which is infinite, or wholly may signifie onely, and so the proposition is false; or it may meane almost as perfectly, and so the proposition is true, but the consequence is false: for the Deitie is wholly and perfectly in all the persons alike.

2. He onely is the true God, that is prayed unto by the Mediator: But God the Father onely is so prayed unto; therefore God the Father onely is the true God. Answer. If we worship the Godhead in the nature, or being of God, we worship one onely being in the three Persons. But if we worship the persons, we worship them in the vnitie of the Godhead, that is, acknowledging every person to be God. And this is that Father, that one God whom we pray unto by that one Mediator of God and man, the man Iesus Christ, *1 Tim. 2. 5.* who having himselfe in his owne body borne our sinnes upon the tree, *1 Pet. 2. 24.* is set at the right hand of God, and makes intercession for us *Rom. 8. 34.* and hath commanded all them to come unto him that travaile and are heave laden, that hee may refresh them, *Mat. 11. 28.*

3. When the Sonne was begotten and the holy Ghost proceeded, either hee was, or he was not: If he were before he was begotten, then was he not begotten: if he were not, then there was a continuance when he was not: and therefore of necessitie he must be created. Answer. Eternitie hath no respect of time, of before, or after, because it is one continuall perpetuity, and whatso-
ever

ever being or action is once therein, it is eternall. Therefore that difference of was and was not, hath no place in eternity, seeing the generation is eternall, ever one and the same, as you may see further in the treatise at the end of the booke.

4. Whatsoever is begotten, receives the nature which it hath from that which doth beget, as a man from man, fire from fire, and in all other univocall generations, in which though the natures be of one kinde, yet must they needs be different in number, as in *Isaak* and *Jacob*. But this cannot be in the divine generation, for so there should bee moe Gods than one, or if the nature of the Sonne bee in number the same with that of the Father, then doth the Sonne receive that nature either in part, which is impossible, because a most simple and pure being cannot be divided into parts; or entyer and whole; and so the Father should cease to be. Neither is the generation as of a river out of a fountaine, because the Divine nature is neither divisible, nor possible to be encreased. Therefore Iesus is not the Sonne of God by generation, but by creation onely. *Answe.* The being of God is not materiall, which only is subject to division into parts, and that totality which is made of parts: but his being is intellectuall; and because it is infinite, and apprehended by an infinite understanding, it is necessary that the divine being or understanding be wholly in the word or being understood. I meane with that totality of perfection which is in the unitie of being spoken of in the first objection.

5. Either the Father begat the Sonne with his will, or against his will; not against his will: for so it had beene impossible that ever hee should have beene begotten; if with his will, then his will must be before, and so the Son cannot be eternall. *Epiphanius* rejects this reason, because all the kindes of begetting are not reckoned up: for in God (saith hee) is no deliberation for the inclining of his will: therefore the Deitie is that nature according to which the Father did beget the Sonne, neither ever ceases to beget him eternally. But this is to beget the Sonne with his will, seeing the will of God is his being, according to which he workes eternally, as you may further understand *Chap. 11. note (d)*

Many such arguments as these are, and many bee brought to this purpose of *Arius*, all which, as these that you have seene, must take their grounds from inferiour truths in the creature, which are utterly unfit for that generation which is eternall and Divine: for to whom shall wee liken the highest, or who shall declare his generation? and therefore *Athanasius Epist. contra Arianos*, *cujus initium est ipse a seipso* said rightly, that the Divine generation was not to be measured by the generation of man, as those *Arians* used to deceive women and children. And therefore the Scripture in expressing of the Divine generation, calls the Sonne the *Wisdom* of the Father, *Prov. 8. The Word*, *John 1. The brightnesse of his glory*, and the expresse image of his Person, *Heb. 1. That the minde herein may bee utterly withdrawne from sensible and naturall things. The Fathers also in the Nicene Councell to that question of Phaedo the patron of Arius, how the Sonne was begotten of the Father? answered, that this question is not to be asked: for seeing the creatures were not ever, they could not make answer concerning his originall that was eternall. And therefore as none knowes the Father but the Sonne; so none knowes the Sonne but the Father. And as I shewed you *Log. Cap. 15. n. 6. and note thereunto*. That the certaine knowledge of every thing must be had from the rules that are proper and peculiar thereto; so remember here, that sith the creature can have no knowledge of the Creator but by that revelation which he maketh of himselfe, you may ever repaire to his owne holy word, to be instructed in his holy truth.*

6. But from hence also *Arius* armed his heresie: for because *Wisdom* saith of her selfe, *Pro. 8. 22. The Lord possessed me the beginning of his wayes; where the word* *כְּנִי* being translated in the Greeke *ἐκ τῆς μητρὸς* hee created me: *Arius* from

from thence caused much perplexity unto the Fathers in this businesse, and although *Athanasius* in his oration *ἐπὶ τῷ αὐτῷ* proves by divers arguments that the Sonne, as concerning his Godhead cannot be created: yet when he comes to give answer to this text, hee interprets it thus. The Father hath appointed mee a body, and creating me among men, hath ordeined me the Saviour of mankind: which though it be true; yet is it not a fit interpretation for that text, if yee consider the circumstances before and after. The Fathers also of the Nicene councell being urged with this text answered from that addition, the beginning of his wayes, that the world was created for man: so that man the reasonable or discursive wisdom of God, as concerning the intent and purpose of God, was first created, although last in the order of actuall being. *Epiphanius* here *heres. 69.* in answer hereto, holds the distinction of wisdom created and increated: but seeing no place of the Scripture expounds this place of Christ, therefore (saith he) it is not necessary to interpret it of the Sonne of God: but if you take the other circumstances, it can belong to no other. Then if it must needs be referred to Christ, yet shall it be verified of his humane, not of his divine nature. At last he gives the true meaning of the word *כְּנִי* *keni* he possessed or of *כְּנִי* *keni* hee hatche as a Chickin, and reasons, that as every chicken is of the same nature with the dam; so the word also must have the same being with the Father; and therefore bee begotten before all time eternally: you shall finde the true reason of the difference of the translation in the tenth section following. In the meane while it is not unreasonable to thinke that this Errour came by some interpreter that was an enemy to the Christian faith. And yet among them *Aquila* translates it *ἐκ τῆς μητρὸς* he possessed me as other *Arians* of the same theme, which might easily be written *ἐκ τῆς μητρὸς* hee created. Let the students of the holy mysteries give all diligence to read the holy Scriptures in their proper language, for there this treason of *Arius* and all other hereticks is easily discovered.

7. Hee that denyes himselfe to be good, cannot be God. But Christ saith of himselfe, *Math. 19. 27. why callest thou me good? there is none good but one, even God.* *Answe.* Good is either absolute and perfect, which is God alone, or else imparted, the image of that Good: and so every thing created was very good, *Gen. 1. Goodnesse* is likewise in the vertue and disposition of the minde, as *Barnabas* was a good man, *Act. 11. 24.* or manifest in the workes, and thus *Dion* was full of good workes, *Act. 9. 36.* and our Lord wrought many good workes among the Iewes *Iob. 10. 32.* In these three kindes our Lord was good as man supereminently, above all the orders of created things. In the first kinde he was good as God, which absolute goodnesse hee denied not to himselfe, no more than hee denied himselfe to bee God, at that confession of *Thomas*, *My Lord and my God*, but rather taught that young man (if he had had wit) to follow that perfection which hee prescribed. For being by the young mans owne confession good, it must follow of necessity by that rule of perfection *Follow me*, that he was God and ought to be followed and obeyed, *Eph. 5. 1. 1. Cor. 11. 1.*

8. Like unto this are those other arguments which they bring, as where it is said, *Iob. 6. 57. Like as the living Father sent me; and I live by the Father:* So hee &c. If he live not by himselfe he cannot be God, *I answer.* that this life which the Sonne receives of the Father is not accidentall, not of grace, not of foresight or purpose: but substantiall and eternall, seeing the generation is according to the immutable being and eternall working of the Father, and his spirituall perfection onely. So they object from *Heb. 3. 2.* That hee was faithfull to him that made him, and *Iob. 14. 28.* My father is greater than I, to *1 Cor. 15. 28.* when all things are subdued unto Him, then also shall the Sonne himselfe be subject unto him, that did put all things under him, and many other which you may finde cited and answered by *Athanasius*, and especially by *Epiphanius* in the places quoted before. Wherein observe diligently the differences betwene those termes, which

which signifie his nature, and those which have reference to the office of his Mediatorship, as in the first place of *Heb. 3.* Consider what he was made. It is plaine by the verses before, hee was made the Apostle and high Priest of our profession, in which office he was faithfull to him that made him, or appointed him thereunto; so in the second place, to that, *The Father is greater than I;* note the difference betwene the Divine and humane nature: for the Sonne is inferiour to the Father, by nature, as man; and so as he is the Mediatour in the dispensation of his offices, as with us he makes up the body of his Church: nay, even in the Divine nature the Father is that eternall fountaine whence the Sonne hath his eternall originall, although the honour of sending takes not away the equalitie of power, nor the excellencie of nature from him that is sent; so the greatnesse there spoken of, is with respect of the office of the Sonne sent into the world, that the world by him might be saved. In the third place of delivering the kingdome to God the Father, note the communication of idiomes or proprieties of speech according to the rules of *Theodoret.* That the words proper to either nature, become common and indifferent to the Person, as *the God of glory was crucified,* *1 Cor. 2.8.* that is, that Person which is the God of glorie, was crucified concerning his humane nature. Secondly, that the communie of names makes no confusion in natures: now the word *Sonne* belongs to Christ indifferently, either as he is the Sonne of God, and so shall hee raigne with the Father, and the holy Ghost eternally, and of his kingdome there shall be no end, *Dan. 6.36. Luk. 1.33.* And seeing that he as the Son of man, hath received all power, *Mat. 28.18. John 3.35.* and *13.3.* as to governe his Church *Psal. 45.* so to raise the dead, and to execute judgement, *John 5.26,27. Act. 17.31.* Hee shall raigne till all things bee subdued unto him, and that he hath utterlie destroyed all the workes of the devill, sinne, ignorance and death, *John 1.3.8.* that as God the Father doth now raigne by him; so he having performed all things which belong to him as the Mediatour, may thereafter as God raigne with the Father eternally, our everlasting king of glory, when God shall be all in all his children, as he is in him.

I am the more brieft in this argument; because their arguments are answered in part before. §4. And because this question is neere to that which followes immediately, and againe because it is the principall subject of that treatise by me so often mentioned: therefore for conclusion, first consider the danger of this venome which at once poysones all our hopes of that full satisfaction which is made unto the justice of God by the death of Christ: for if he be a creature only, then can he not be infinite, and if not infinite, then cannot the infinite justice that is offended by our sinnes, receive a full and sufficient satisfaction by him, as you might see it proved in the 21 Chapter before. And beside these reasons you may take with you these remembrances against all *Arians, Turkes, Jewes, Socinians,* and other hereticks whatsoever, and give honour and glory unto Iesus our Lord and God. *Esay 9.6. Unto us a child is borne, unto us a Sonne is given, and his name shall be called, The Mightie God, the Everlasting Father, the prince of peace. Jer. 33.15,16. In those dayes the branch of righteousness shall grow up unto David, and Jerusalem shall dwell safely, and he that shall call her. See Mat. 11.28. I Jehovah our righteousness. Micah 5.2. Out of Bethlehem shall bee come forth unto mee that shall be ruler in Israel, whose goings forth are from everlasting. Rom. 9.5. Christ is over all, God blessed for ever and ever, Amen. and 1 John 5.20. We are in him that is true, even in his Sonne Iesus Christ. It is in the true God and eternall life.*

§5. Thus then our Lord Iesus being declared mightily to be Sonne of God, by the testimony of the Father from heaven, by his owne profession of himselfe, confirmed by his glorious miracles, *John 5.26,37.* by his resurrection from the dead, *Rom. 1.4.* by the consent of the Apostles and Prophets, and by the testimony of the holy Ghost in the hearts of all his Children, and being truly man by the testimony of his very enemies; the onely question remaining concerning his

being is, that seeing all fulnesse must dwell in him, *Col. 1.19.* whether he be not also that first created being, in and by whom aliother things were created and are governed and preserved. This *Posellus* in his booke *De nativitate Mediatoris,* doth firmly hold: And although it be plaine by *Athanasius, Epist. 1. contra Arianos,* that *Arius* held one Word in the Father, as we speak of the Trinity, and another Word created, which he held to be Christ: and in his *Taleia,* mentioned *Epist. 2. contra Arianos,* affirms to the same purpose, a Wisdome increated, and a Wisdome created: and although *Arius* affirmed as *Posellus,* That Christ was a creature, but not as one of the creatures; made, but not as one of other things that were made, &c. and therefore concluded that he held the same faith with the Church, and detracted nothing from the glory of Christ, when hee called him the first and chief creature, *Epiph. hares. 69.* yet *Posellus,* whether he were indeed ignorant of it, or whether he dissembled his knowledge, makes no mention thereof, lest the name *Arius* might discredit the position, although the difference betwene *Arius* and *Posellus,* be as much as from the East to the West. For though *Arius* held the increated Wisdome or Word to be in the Trinity, yet he could not yeeld to this, that that Wisdome tooke flesh, and became that Saviour to whom we confesse. And this was the businesse betwene him and the right meaning Fathers. But *Posellus* held that the created Wisdome, that first borne of every creature, which in the fulnesse of time tooke flesh of the Virgin *Mary,* and in that flesh made satisfaction for the sinnes of the world, was hee in whom all the fulnesse of the Godhead did dwell. Now by the rule of our faith both the extremities are yeilded unto, that Christ is God, blessed above all; and that he is man, as hath beene proved. But this is now to be examined, whether it be necessary, to the being of our Mediatour, that hee be that first creature of God, created before all times and ages of the world, by whom all other things were afterwards made in their due times, and are governed, as *Posellus* affirmed. The Authorities which *Posellus* brings, are either forraine, or else out of the holy Scripture; you shall first see them of the first kind, with their exceptions, then his reasons with their answers, and lastly those enforcements which are by him, and may beside be brought from the Word of truth.

1. First, he saith he is urged to the declaration of this truth by the Spirit of Christ, *pag. 1,3,7, &c.* but I say, these enthusiasmes and revelations are a common claime, not onely to them that speake the truth from God, as the holy Prophets say, *Thus saith the Lord;* but also to them that vent their owne fantasies and heresies, in stead of the truth. The second authority is that of the *Absine* Church, which commonly they call of *Presbyter John,* out of whose Creed he cites for his purpose thus much, *Pag. 24. & 25.* "We beleev in the name of the holy Trinity, the Father, the Son, and the holy Ghost, who is one Lord: three names, one Deity; three Faces, one Similitude: the conjunction of the three persons is equal in their Godhead; one Kingdome, one Throne, one Iudge, one Love, one Word, one Spirit. But there is a Word of the Father, a Word of the Sonne, and a Word of the Holy Ghost: and the Son is the same Word: And the Word was with God, and with the Holy Ghost, and with himselfe, without any defect or division; the Sonne of the Father, the Sonne of himselfe, and the beginning of himselfe. Where in the first Article (you see) that Church acknowledges the Trinitie of Persons, in the unitie of the Deity, according to that faith which wee beleev. The second Article, But there is a Word of the Father, &c. is altogether a declaration of this created Word, or Sonne of God, by whom all the holy Scriptures were given, and inspired, as *Posellus* speaks. But concerning that Church, though *Posellus* make the authority thereof without exception, say, it was never troubled with any heresie; yet it is not unlikely to have nursed that arch-heretick *Arius,* whom all writers account to be a *Lybian.* Besides, it is manifest, that they are all *Monobelites,* and so farre forth *Jacobites* or *Eutychians,* that they

they condemne the fourth generall Councell of Chalcedon, for deterraining two natures to be in Christ. Moreover, what their learning is like to be, you may judge by this; that their inferiour Church Ministers and Monkes must live by their labor, having no other maintenance, nor being suffered to crave almes; see Mr *Brewers Enquiry*, Chap. 23. & 21. a state of the Ministry, whereto our sacrilegious patrons, and detainers of those livings, rightly called Improprations, because they belong most improperly to them that unjustly withhold them from the Church, would bring our Church unto. But see whereto this want of maintenance hath brought that Church, which in the time of the *Nicene* Councell was of so great regard, that their Patriarch had the seventh place in all generall Councils; yet now (as I have read) have they of late yeares bene compelled to send to *Rome* to beg a religion, and teachers from them. And this is the Authority of that Church. But you will say, their Creed is ancient, and of authority: I say, though it be as ancient as *Arius*, yet what wit or judgement was in this, to put such a point into their Creed, which they themselves by *Postels* owne confession, doe not understand? If it were necessary to believe it, other Churches would not have omitted it, if not necessary, why was it brought into their Creed?

But the ancient *Paraphrasts*, *Auchelus* and *Jonathan* are without exception, and where the Text is, *And the Lord spake unto Moses*, they explaine it thus, *And the Lord spake unto Moses by his word*; which all the old Interpreters, and especially *Rambam* understand to be spoken of the created Word of God; that Word of the Father, the Sonne, and the Holy Ghost, or the Divinitie which is applicable to the created beings. *Pag. 24.* The *Cabalists* also concur with this interpretation, and therefore call him the inferiour *Wisdome*, the Throne of Glory, the house of the Sanctuary, the heaven of heavens united to eternity; the superiour habitation, in which God dwels for ever, as his body is the inferiour habitation, after he was incarnate; the great Steward of the house of God, who, according to the eternall decree, brings forth every thing in due time. And these, as I remember, are all the authorities which *Postellus* cites, except you will add this, that whereas he writes to the Councell of Trent, they of the Councell being called for other purposes, did not at all passe any censure of the booke, or this position, which is the maine point therein.

You may add to these authorities many other, and first out of *Iesus* the Sonne of *Sirach*, Chap. 1. vers. 4, 5. *Wisdom* hath bene created before all things, and the understanding of *Prudence* from everlasting. The *Word* of God most high is the fountaine of wisdom, &c. which agrees with that in the Creed before, that hee is the *Word* of the Sonne, and the beginning of himselfe. And againe, *verse 9.* *The Lord created her, and saw her, and numbred her*: And *Chap. 24. 8, 9.* *He that made me caused me to rest: he created me from the beginning before the world, and I shall never faile.* And this authority may seem to stand well with the fourth reason for the worlds eternity, brought in *Chap. 13.* if by the world you understand the created wisdom, spoken of by these Authors. The Hebrew *בן* *Ben*, a sonne of *בנה* *banah*, to build according to the Idea, or representation which is in the minde, may bring some prooffe hereto: but especially the word *בר* *bar*, of *בא* *bara*, to create: wherefore the *Chaldean Paraphrast*, in *Psal. 2. vers. 7.* for *יולדתיך* *yalidaticha*, I have begotten thee; hath *ברתיך* *berichach*, I have created thee. And *Prov. 8. 22.* for *קנני* *Kanani*, he possesse-d me, *בראתי* *barani*, He created me. Where the Greeks translated, some according to the paraphrase, some according to the Text. Among the Fathers also some consented to this opinion, as *Theophilus* Bishop of *Antioch*, about the yeare 180. *ad Antiochenum* lib. 2. God, saith he, having eternally the Word in himselfe, as it is said, *John 1. 1.* *The Word was with God*; did then at last bring him forth, the first begotten of every creature, when he determined to make the world, as it is written, *Psal. 2. 7.* *This day have I begotten thee*: But *Origen* is slandered to have spoken more meanely of

of Christ, as of a small thing in comparison of the Father, as that hee was indeed of the essence of the Father, but created; see *Suidas*, and *Epip. haes. 64.* But can these things stand together, that hee should be of one being with the Father and yet created? Or can it sticke to *Origen* who writ according to the right faith, as you may read in *Exod. Hom. 8.* But *Lactantius* without wavering consented to *Theophilus*, *Inst. lib. 2. cap. 8. & lib. 4. cap. 6.* The *Nativitarii* also though *Augustine* lib. 15. *de Trin. cap. 20.* make *Enomius* a follower of *Arius* their Authour held this same opinion with *Theophilus*, and *Lactantius*. *Aug. de haes. cap. 80.* But that place of *Pf. 2.* doth not prove that Christ was not brought forth till then that the world should be created. For the word *this day* hath not any respect to time, but to the perennity or continuance of the action. For Christ is no otherwise brought out this day, than he was eternally, as it is said *John 17. 5.* and *Hebr. 13. 8.* *Iesus Christ yesterday, and to day, and the same for ever.* Some of the latter *Presbyters* of learning also consent to this conclusion. See *Leo Hebr. Dial. 3. pag. 510.* So *Raimund Lully Artie Magne parte. 9. cap. 8.* hath this. By this meanes mans understanding knowes, that there is one great created being, which is greater than all the creature beside; which I dare neither name nor declare in this place, because this Art is generall. Also *John Picus* makes it the first of his conclusions, according to the *Chaldees*. That the first order of separate or created beings, is that of the fountaine, which by the meanes of vision is superexalted above all the rest: as I even now explained the superiour *Shekinah*, or habitation of the *Cabalists*. But this conclusion of *Picus*, is after the later interpreters of the *Chaldean* Theology. For if you looke unto the oracle *Esaias 6. 3.* *Et tuus & tuus & tuus*, &c. You shall see that both *Pletibon* and *Pfellus* interpret it thus. That the being of the Father is utterly incomprehensible, and beyond the understanding not only of men and Angels, but also of the Sonne himselfe: and this not out of any envie, but onely by the impossibility of the thing: that that which is infinite should be apprehended by a finite and created being. The *Arians* follow this, but *Pfellus* rejects it, as contrary to our Christian doctrine. Also *Plotinus*, *Iamblicus*, *Porphyrie*, *Proclus*, and their schollers, (though they no Christian yet hold that for truth, which *Picus* from the *Caldeans* hath delivered. And although *Stenhus* *De perenni philosophia* lib. 1. & 2. hath cited many authorities from them, as meeting with that truth which wee defend concerning the Trinity; yet if you examine them well, you shall finde that most of them agree with this conclusion of *Postellus*. For if they allow all the conclusions of the *Chaldeans* intire, as *Pfellus* in *summa* affirms; they must of necessitie hold the created being of this second wisdom, with *Postellus*. And although *Plato* holds but what hee likes of these conclusions, yet in this point (as his commentator *Ficinus* gathers out of his *Timeus* and *Epinomis*) he is directly for this created divinity. See the argument on the sixth Epistle.

But to all these authorities first and last, I answer thus much, that although it be plaine, that these authors were of this minde: yet that binds not, that the truth doth stand with them. Onely it seemes that seeing a famous Christian Church, and so many great Doctors, and expositors beside (though the *Chaldean* and *Platonicks* be set at naught) were of this Iudgement, seeing no Synod either oecumenicall or nationall (for ought that I know) did ever condemne it, it may be held as an opinion not utterly hereticall; especially seeing the booke of *Ecclesiasticus*, both by the warrant of some fathers, and other Churches, and especially of our owne, hath been commended as profitable to the advancement of Christian vertue, though not for the establishment of doctrine *Art. 6.* And many choicé Chapters from thence appointed to be read in our publique Liturgie, even that twentieth fourth, where this point both of the eternall *v. 18.* and succeeding generation *v. 8. 9.* is plainly taught. See *November 7. Morning prayer.*

1. But *Postellus* to ascertaine this matier to the understanding, brings these reasons

See Aug. de Civ. lib. 10. cap. 8

reasons following. First, God is altogether unmoveable, as in place, because he fills all; so likewise in wisdom and in will, because hee is every way infinite. And therefore it was necessary in the creation (which was not but with a most particular dispensation or providence, by which all causes and effects are ordered) that there should be an agent which gave to every thing a being, and that a severall, and distinct individuall being, which cannot bee, but by those specificall formes or proprieties by which every thing doth worke according to kinde; which could not bee but by such an agent as hath both an infinite activity of being, by which he is one with God, and like wise an infinite possibility of working, or not working, according to the particular possibilities in nature, by which hee must of necessitie communicate with the Creature. And this is that Wisdom created and increate, without which nothing was made. This both the Creator and the Creature, that forme of formes, in whom, by whom, and for whom are all things: pag. 21. 103, &c.

Answer. That if it must of necessitie be put, that God cannot worke without Himselfe, because He is infinite, and therefore immoveable; then for the same reason it must follow, that no such great created being can at all be, except you will say that hee created himselfe, and so was when He was not, or that hee had his creation from some other originall than God, which must likewise bee infinite, in being able to create so excellent a being, and yet finite, that hee might move or not move himselfe thereto when he would. But first this progresse would be infinite, and beside that impossible. For if neither God could move because Hee is infinite, nor much lesse the creature when it was not, how was it possible that any thing at all should be created? Secondly, Moreover it would follow hereupon, that that were possible to the second cause, which was not possible to the first: but it is manifest, that all second causes worke onely by the activity of the first, so that if the first cause cease to worke, much more the second. Thirdly, beside this, the power of God should not be infinite, if it could not worke according to his pleasure in things without.

But you say, as Himselfe, so His action is infinite, and it is impossible that a finite being should be the subject of an infinite action. I say though *Sampson* were able to breake a Cable, yet might he straine one haire of *Dalilah* to straightnes, not to lengthen it; to lengthen it, nor to breake it. This is true (say you) because he was as every creature, partaker of being, and not being; of act or perfection, and of possibilities, or imperfection, whereby he might move, or not move at his pleasure. But God is not so; but alwaies actually, whatsoever Hee may be. But (say I) it is one thing to speake of the infinite action of God in himselfe, and another, of his action in the creature, limited according to his Wisdom and His Will in respect of the outward object, as I have shewed at large in answer to the objections for the worlds eternity chap. 13. note (b) ob. 2. 3. 4. Neither is the will of God without an infinite Wisdom to dispose of all things in their times, nor yet without an infinite power, to cause every thing to bee actually according to His Wisdom and His will, and the application of his will, wisdom and power, is sufficient to move all inferiour causes to give all manner of being to the Creature.

2. But seeing the matter, and forme of all things, are after a sort contrary; and that the bodily composition likewise of things below is of elements contrary in their qualities: it is impossible that these repugnances should be brought together into one, *nat. Med. pag. 21.*

Ans. The Philosophers tell us of a certaine quintessence in which the different qualities of all the elements are brought to agreement, and give us reason to believe it: by which quintessence dwelling in every thing, the contraries of the elements are accorded in every compound, *Raim. Lullii. and Ioh. de Rupesc. de 5. essentia lib. 1. cap. 2.* But seeing they keepe the experiment with themselves

themselves, neither their reason, nor their authority shall bee of any force with us. But this is without all doubt, that hee that had power to create all things, had likewise power out of that created masse, fruitfull with the seed of all things, to bring out every thing in due time according to the kindes that were by him fore-seene and determined. And because wee have hitherto maintayned that God alone by his eternall wisdom, *Our Lord Iesus Christ* was the Creator, it must follow of necessity, that the creature was also ordered and guided by Him. For that infinite power which could doe the more, and cause that to bee which was not, might also doe the lesse, and order it at his will. So that for this objection wee are not compelled to acknowledge any such created being, the Creator and disposer of all the rest. And concerning that supposed repugnancy betweene the matter and forme of every thing, it is but the begging of the question, for all formes are produced out of possibilities of their matter, excepting onely the soule of man, and the divine endowments thereof, as I shewed at large, chap. 17. s. 4. n. 2.

3. The third argument of *Postellus pag. 28.* is not much unlike the former, drawne from the perpetuall change of things, subject to generation and corruption. For nature brings out nothing violently or in an instant: therefore as the things that are; began by little and little to bee, by the power of the Spirit of God, which moved upon the waters: so by the power of the same Spirit, are they still preserved in their order of being, and by it they are changed from state to state. And this spirit of God is that first created being, that Mediator betweene God and the creature: the spirit of the Universe actually moveable, and applying it selfe to every thing, and working in every thing by the power of the Trinity which dwelleth in Him. For nothing which proceeds from the power of the matter, is able to move it selfe, no more than the matter was, no not the soule of man, but onely by His strength and activity by whole power it is.

Answer. Concerning the progresse of things naturall, from the evening of their beginning, to the morning of their perfection, I have spoken before. But for answer to this, I say that it is not necessary to put any such spirit of the universe, such an applyable divinity, as the *Platonicks* call *Animam Mundi*, because things are changed from one state of being to another; seeing the Holy Scriptures tells us, *Psal. 148. 5.* that all the armies of the creature were made, because God commanded. And for their changes in corruption and generation it is plaine, it must be according to that degree which they cannot passe, *vers. 6.* which is the law of nature. And moreover concerning the providence of God on every particular thing, our Lord hath taught us, *Math. 10. 29.* that not a Sparrow falls to the ground without the will of our heavenly Father; except *Postellus* will here except that that heavenly Father must signifie that first begotten of the creature, which he doth meane. Which interpretation would directly crosse that text, *Act. 15. 18.* That all the workes of God were knowne to Him from everlasting. And nothing can bee in the second cause which was not in the first. Therefore seeing the infinite power of God is that by which every thing is powerfull, to worke unto that end, whereto it was destinate: we must needs confesse, that Hee by His power workes what He will both in Heaven and in earth; and yet because all the orders of causes are appointed by him, wee may safely say as our Lord hath taught us, *Mark. 4. 28.* That the earth of her owne accord bringeth forth fruit, and as the Prophet, *Hos. 1. 21. 24.* I will heare the heavens, and the heavens shall heare the earth, and the earth shall heare the corn: and the wine; and the come and the wine shall heare Israel. Which order of causes being put, we shall not need to apply the immediate power of that applyable divinity of the Mediator to every effect, as *Postellus* holds it necessary. For the whole creature by the power of that blessing which it received at the creation is able to worke according

ding to the end appointed. And if it were necessary to put any common agent in the Creature, by which every inferior Agent were to be moved, which we cannot doe except we hold that Gods decree the law of nature is too weake, or may be broken; yet I thinke that the dominion of the heavens set in the earth, *Iob. 38. 33.* or that same *anima mundi* here below mentioned may better stand with the Scripture, than the perpetuall imployment of this supposed mediator. That I say nothing of those particular intelligences which some Philosophers, & *Postel* himselfe pag. 63. have appropriated to every thing, beside the specificall vertue of the seed. Neither is it cleare that this spirit which moved upon the waters, *Gen. 1. 2.* was any such being as *Postellus* supposes, a created divinity, or the mediator betwene God and his creature; but rather that vigor, life, or heat concreated with the *Chaos* that *שכינה* *nephesh, anima mundi*, or spirit whereby every thing is enlivened or made able to worke to the destinate end, which ever dwells in the watry part of the compound, as the soule in the blood, or if this interpretation be not admitted, yet that of *Saint Ambrose* may stand, *Hexam. lib. 2.* that *Moses* in these words, *In the beginning God created heaven and earth*, having made mention of the Father, and the Sonne, doth rightly adde that clause, *And the spirit of God moved upon the waters*, that he might shew, that the creation of the world was the worke of the whole Trinity, yet may you not hereby suppose, that that Spirit of God which fills the whole world, *Sap. 1.* was carried upon the waters by any locall position, but rather as an artificer whose will and understanding is busied in his worke, so the holy Spirit disposed the whole creature, to naturall action according to his will and power, *Rab. Maur. Enar. in Gen.* If you love to conferre opinions, you may read, *Iob. Pici Heptaplum, D. Willer* and other expositors.

4. To these reasons of *Postellus* you may adde a fourth, every action is limited by the object, so the eternall and infinite act'on of God the Father understanding himselfe, doth thereby produce the eternal Sonne as hath beene further said chap. 11. But because the Father doth also view all the possibilities of being in the creature, and that the creature must needs stand in cleare distinction from the Creator, therefore as the eternall Sonne is the image of the Father, so that idea or image of the creature must needs be a different being from that image of the Father, which wee call the eternall Sonne, and so of necessity must come into the reckoning of the creature. For the true image of every thing, must be like to that whose image it is.

Answer. If the image of the things created, were represented to the divine understanding from any thing which is without himselfe, the reason were of force. But seeing that God knowes all things, only in and by his owne being, by which being of his only, as the cause of all things, all things have their possibilitie of being; so that his being is the foundation of all beings; it followes that the representation of the divine being, which wee call the Sonne, is also the similitude or representation of all those possibilities of being which are in him, so that the creature is in God the Father as the first cause of all equivalently; such his being is equivalent to all being, and the possibilities thereof. In the Sonne, the idea of all being it is as represented or characterized eminently; or visibly, to the divine understanding, and by Him all naturall causes and possibilities are ordered, to the bringing of all things into their actuall being. And therefore as Christ our Lord, *Heb. 1. 3.* is called the expresse image of the Person of the Father, so likewise, *Col. 1. 15.* is hee the first begotten of every creature. For seeing the understanding of God is not by discourse, nor habituall, as gotten by experience, but that it is His owne very being unto the perfection whereof all the termes of Action must of necessity concurre, that is, both of Him that understands, and of the object understood, and of the action of understanding, as was shewed, *chapter 11. Rea. 8.* it is not possible, but that seeing they are all infinite, they must

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also bee coessentiall and one; and if one, then the action of understanding whereby God vieweth himselfe, must also bee that whereby hee vieweth the creature, for otherwise it were not infinite, if it comprehended not all beings at once. So then in this action of Gods understanding, there cannot be a prioritie of an infinite being understood, that is, God the Sonne, and a posterioritie of a finite, that is, the creature.

By this meanes (you say) I make the Creature to be coessentiall with God, in which inconvenience, the strength of the former objection doth stand.

Answer. If you meane the Creature, according to the actuall being, I put it naturally in the precedent causes, and possibilities of nature; but as concerning the first and prime cause, it is so farre from any inconvenience: that it is most necessarie, that God, and the first cause of all being beside Himselfe, be termes convertible essentially: And thus the Creature is in God as in the cause. But seeing nothing can be in another, but according to the manner of that being wherein it is; and seeing the being of God is his most Pure understanding, the Creature is no other wise in him, but as understood or foreseene, and willed eternally.

And if you will stay to see, you may in the Persons of the holy Trinity view a wonderfull presentation of the perfections of the Creature. The Father is the foundation that sustines all: The Sonne or Mediator that power or efficacie which perfecteth all. The Holy Ghost that infinite activity in the strength of which every thing doth worke. The number three, supposes two: and because neither to worke outwardly, nor to will within, can bee where there is not a power thereto; therefore our Lord saith *Iohn 15. 5.* *Without mee ye can doe nothing.* And secondly supposes, first so, that power cannot bee without a being wherein it dwells. And thus you see the Father the foundation of all being, is more inward to every thing than the matter thereof, the Sonne more essentiall than the forme, and the holy Ghost more proper than any working: for of his act'vity it is, that we will or doe, *Philip. 2. 13.* and thus is that Scripture verified which is in *Acts 17.* In him, first we are, secondly live, thirdly move.

5. A fifth reason of *Postellus* which I set over of purpose is pag. 74. and this it is. Seeing that God in his infinitie is utterly incomprehensible of the creature, if such a created Mediator were not, in whom the infinite Majestie dwelling might be apprehended, the Angels had beene created in vaine: for neither had they enjoyed happinesse, when they could have no sight of God in whom alone blessednesse is; nor yet God had perfected his praise in them, when they could not see and praise the Divine Majestie. And againe to the same purpose pag. 118. Seeing mans understanding above all other things desires and searches the knowledge of the truth; and that not onely in things below during this life, but most of all being separate in the eternall and infinite goodnesse, wisdom, and other dignities of God, wherein above all other things it takes most joy: it is necessarie that it may come unto the knowledge of that truth by such a mean as is proportionable and fit thereto: for otherwise the desire were in vaine if it could never bee brought to effect. Therefore seeing our understanding cannot behold the infinite being it selfe, it is necessarie that it behold it in the Mediator, a created being, and proportionable to our understanding, and this may seeme to bee that which our Lord saith of himselfe, *Iohn 14. 6.* *No man cometh to the Father but by me.* See *Iohn 1. 18.* and againe *Luke 10. 22.* *No man knoweth the Father but the Sonne, and he to whom the Sonne will reveale him.*

For answer to this doubt, you must remember that which was said to the last objection concerning the being of things equivalently, and eminently; for your easier understanding I will cleere it further. Things, be they naturall or artificiall, are either actuall in that being which they have, whether it be substantiall or accidentall, as *Plato* to bee a man, to bee a Philosopher; this sword to bee of Steele, well tempered, two foot and nine inches long; or else potentially, and

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to they are in their proper principles and causes, before they come to actual being: and these causes are either next, as the Steele out of which the sword was forged, the Smith that made it, the fire that softened it, the hammer, the grindstone, and such like instruments; or else the causes are further and further off from the effect; as iron which was fined to Steele, the stone out of which the yron was molten, the quicksilver and Sulphure which were congealed into that stone, the earth and water of which they had their beginning. *Postel* put things potentially in the Angels, but ill; for they can be but in the order of efficient causes most. Thirdly, things are said to be in their ideas or separate formes eminently, as the model of a house in the minde of the builder; or as the forme of the sword was in the minde or understanding of the Smith, when he first purposed to make it. Fourthly, things are equivalently in that common cause wherein all other things of the same kinde may be, as in an Organ or Virginall, all manner of tunes, all concords, and discords are, which are possible to be made or conceived by any Musician; so in the minde of the Smith, all the objects of Smithery, locks, guns, swords, and the like are equivalently, though as yet hee hath not thought or purposed any one in particular. Now from these common things enlarge your understanding to those respects that are fit to be betweene things sensible and the unsearchable Trinity. All things are in God the Father equivalently, because in that infinite being of his all the possibility of being is founded: of all things (I say) that have beene or shall be eternally. But because his being is actual, with all the dignities of being actually: for otherwise it were not infinite; if it might be more excellent than it is: therefore doth hee in his glorious Sonne understand both himselfe in his actual being, and actually all things that are by his being possible to be; so that the ideas or formes of all things are actually present with him eternally, and actually understood, as it is said, *Psal. 139. 16. In thy booke all my members were written, when as yet there was none of them.* Wherefore it must follow that that Word which is the character or expresse image of the Father, be also the image of all other things whatsoever; so that all the ideas of all things possible to be, must be in the Sonne eminently, that is, according to their ideas or particular formes understood, and determined, as the idea or imagination of the sword is in the minde of the Smith actually, as soon as the Smith hath resolved to make it thus, although the sword it selfe be not actually till it be made. And as these ideas are the first causes of things; so by reason of the concurrence of the will with the understanding, are they the most powerfull for the bringing of those things whose ideas they are, into effect: for from that idea of the sword in the Smith it is, that he kindles the fire, softens his Steele, forges it, grinds it, forges it, and makes it at last a perfect sword. And therefore though it be true, *That the Sonne doth nothing of himselfe, saving what hee hath seene with the Father. Iohn 5. 19.* Yet because the ideas of all things are actually in him, it is as true that in him, through him, for him, and by him, are all things; and in him all things consist. See *Chap. 13. 8. 9.* eminently, or in the cleere distinction of their severall formes: for otherwise the wisdom were not infinite, if the formes were in confusion, and not eminent and apparent in their most cleare differences and determinations of the times, and limits, when, and how, the things themselves whose formes they are, should actually be. If then the ideas of all things be in the Sonne actually; what necessitie is there of any created Mediatour, when the Sonne of God might by any of these Ideas which are actually in him, manifest himselfe either to Angels, or to men? was not then that image of the manly being in him, in which he did delight to dwell with the finnes of men, *Prov. 8. 31.* according to which he created *Adam*? in which hee manifested himselfe to the Fathers, to *Abraham*, to *Moses*, to the Prophets? And although for sundrie purposes knowne to his wisdom, he manifested himselfe in other formes:

of a smoking furnace, when hee entred into covenant with *Abraham* his friend, *Gen. 15. 17.* of a living fire that consumed not the bush, to *Moses*, *Ex. 3. 2. 6.* of a still soft voice to *Eliab*, *1 King. 19. 12.* or the like: yet none of these formes were uncouth, or forreine to him. So that in what forme soever he vouchsafed to shew himselfe to the Angels, in that might they beheld the invisible God, and be abundantly blessed thereby; but since the time that the faithfull have beheld him with that Crowne, wherewith his mother crowned him in the day of his espousals, the day of the joy and gladnesse of his heart, *Cant. 3. 11.* He is to be seene both of Angels and men eternally, and onely in the Tabernacle of our flesh; and the glory of God is manifest onely in the face of Iesus Christ. And as this (I thinke) is a full answer to the argument of *Postellus*; so had you need to remember it, because it may helpe to the understanding of some places of Scripture, which may seeme to make for this conclusion.

6. But if such a created Mediatour be, as had power to execute the eternall decree, and to create the rest of the creature, the Angels, and man, and all this visible world from him; it may stand well with the justice and honour of God, and the love of that Mediatour toward man, to offer himselfe for man when hee had sinned: whereas otherwise if no such created Mediatour be, then God the party offended, must first seeke the atonement: and seeing man was not able, must likewise make satisfaction to himselfe, for the sinne of another against himselfe: But this stands neither with the honour of God, nor the rule of Justice.

Answe. Intire affectuon hates all nicity: And so God loved the world, that he gave his onely begotten Sonne, that the world through him might be saved. And if the onely begotten Sonne, be onely that second person of the Trinity, what Sonne is that created Mediatour? And so farre is it from dishonour to God to seeke and save that which was lost, as that without his mercy and pitie on man in his misery, the worke of God in the creature had beene in vaine. But concerning that satisfaction which was made for sinne, although it had appeared that it was utterly impossible to be made by one that was onely man, *Chap. 19.* yet was the satisfaction made onely in the manhood of our Saviour, dignified and sustained by his divinity, unto the endurance of all that punishment which was due to our sinne, as it is manifest by the Prophet *Esay, Chap. 53. Col. 1. 22. 1 Pet. 2. 24.* and yet for all that, is our Saviour the Lambe slaine from the beginning of the world, *Re. 13. 8.* yet is the blood of his sacrifice upon the Crosse, called the blood of the everlasting Testament, *Heb. 13. 20.* because that by the eternall Spirit, he offered himselfe for us unto God, *Heb. 9. 14. That hee in his manhood might present his Church unto himselfe, God blessed for ever, holy and without blemish, Eph. 5. 27.* So that the redemption of man is the worke of the whole Trinity, the Sonne by the holy Spirit offering himselfe unto the Father, accepting this obedience a ransom for the world. And because the Sonne offered himselfe by the eternall Spirit; therefore is not our Saviour a created Mediatour, as *Postellus* supposed, for no creature can be eternall. And malgre all the power of hell, it was an eternall Gospell, *Revel. 14. 6.* Written in the Volume of the Booke of the eternall Decree, *Psal. 40. 7. Hab. 10. 7.* to the everlasting comfort of the faithfull; That the sacrifice for sinne was appointed before there was a sinner.

7. Now before I come to those Texts of Scripture which *Postel* urges directly hereto; it will not be unfit to let you see how he favours his owne opinion, by those Scriptures which he interprets unfaithfully; as where it is said, *Deut. 32. 39. There is no God with me; as Esay interprets it, I am God, and there is none else;* he makes the sense, pag. 104. he is the created wisdom, before which there was no other God created: for he is worthily called God (saith he) for his union with the Deitie, And againe, pag. 115. for that which is *Prov. 8. 23. I was set up from everlasting;* he will have it, that this divine wisdom was created not from everlasting, for then it could not be a creature; but before any ages were numbered by

men. So to that of Saint Iohn, *Cap. 1. The Word was with God*; he addes as it followes, in the *Absine Creed*, and with the Holy Ghost, and with himself, & argues that whosoever is with another, must be different therfrom, & (for the most part) inferiour in dignity. I have answered concerning the authority of that Church, the collection of inferiority in dignity followes not; neither doth this text prove the unity of any such creature with the Creator, as hee inferres, but rather the difference of persons in the unity of the Godhead: for so it followes in the Text; *And that Word was God*. I say nothing of other Texts which by allegoricall and forraigne interpretations he would bring to his purpose, such as that, *pag. 93.* where by the firmament, *Gen. 1. 6.* he will understand this Mediator, who parted the hidden waters of the Deitie, from the manifest waters of the creature: whereby it would follow, that the *Chaos* or waters, the light and darknesse, were created before this Mediator, see *Gen. 1. 13.* His argument from that Spirit which moved upon the waters, *Gen. 1.* brought *pag. 29.* is answered before, Reason 3.

I impute it no fault to him, that he *pag. 62.* confounds those Texts of *Iohn. 12. 28.* and *chap. 17. 5.* Charity sees no mittakings, where they make not against the truth. But his collection is ill from that text, *Glorifie me with that glory which I had with thee before the world was*; to conclude, either that the creatures were distinct in him whom he calls God man, meaning the created Mediator, or for any other to suppose that the glory of God the Sonne was any whit lessened by the taking of our flesh; onely it was shadowed for a time under the Cloud of his humanity, except that at some times a glimpse thereof appeared in his glorious miracles. For first, if that eminent being of the creatures in the distinction of their severall beings, were not in God the Sonne, that second Person of the Trinity, but in this created Mediator; it would follow, that the wisdom of God were not infinite, nor yet essentiall unto him, when the knowledge of the creature in that manner of being, must come unto him by a creature, contrary to that which hath been proved (*Chap. 5. & 3.* And therefore to avoid this inconvenience, hee is compelled to say, *pag. 74.* that that second being of all things (taking the equivalent being which they have in the Father, for the first) is not onely in the eternall wisdom, but also in the wisdom created. Whence it followes, that the Creature by the same manner of being, shall bee both in the Creator, and in the created Mediator. But the reason for otherwise the Angels could no see God. The position is false, the reason insufficient, and answered before; then to thinke that the Sonne had lost or abated any thing of his infinite glory, because he prayes, that he may be glorified as before the world was, stands neither with the truth. For so neither had the glory beene infinite, if once ended, nor hee coessentiall with the Father: neither yet accords it with the circumstance of the Text. Therefore understand it according to the truth: That Christ the Sonne of God in his manly being having glorified the Father on earth, and finished that worke which he had given him to doe, *Verse 4.* prayeth *vers. 5.* that the infinite glory, which was darkned under the forme of a servant, *Phil. 2. 27.* might be manifest in the manhood, that hee in that manly being might be glorified, with the glorie which is infinitely sufficient to glorifie him the head, and all the members of his mysticall body, as it is manifest in that *17. chap. of Iohn, vers. 22, 23, 24.*

8. *Mal. 3. 1.* Christ is called the Angel or Messenger of the Covenant; therefore he is a creature, so united to the Divinity, that God cannot worke without him, for that reason which is the first before. The reason is not of force to the authority. I answer. The first covenant or promise which God made to mankinde was that in Paradise, *Gen. 3. The seed of the woman shall bruise the head of the Serpent.* This seed of the woman is Christ our Lord, which according to the Prophet should come in that Temple, which was built by the Jewes after their returne from Babylon: So the Sonne of God in our flesh, is that Angel of the Covenant of our deliverance from the power of the Devill, which came according

to the time appointed. So he hath the name of an Angel from his office, not from his nature.

9. *The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, Luk. 1. 35.* This holy Ghost is that created Spirit of the Trinity, locally moving from place to place, which actually performed all those things which hitherto have beene ignorantly attributed to the third Person of the Trinity: who being infinite, and filling all places, cannot be moved from place to place, no more than the Father or the Sonne. But this created Spirit might take on him the shape of a Dove, *Luke 3. 22.* of a Voice *Luke 9. 35.* and may also change places, as he saith, *Iohn 3. 13. No man ascended up into heaven, but the Sonne of man which is in heaven, pag. 75. 75. 113. 116. &c.*

Answer. I have given the meaning of that text, *Iohn 3. 13.* before in the 23. chapter: And as the infinite wisdom of God foresaw, what diversitie of opinions would come into mens minds, (for hee understands their thoughts long before *Psal. 139. 2.*) so hath hee left us the rule of his holy word whereby to guide us in the truth. Now the writings of Saint Iohn do so cleare this question, as if they had beene written in opposition to these opinions of Arius Papias, and those that are like minded. I cite some few texts out of his first Epistle *chap. 4. v. 10.* God hath loved us, and sent his Sonne to bee a reconciliation. But the question is, whether a created Sonne or no? Saint Iohn tells us no, not a created Sonne, but his onely begotten Sonne hath hee sent into the world, that wee might be saved by him *vers. 9.* That Sonne or Word, who is one with the Father and the Holy Ghost, *chap. 5. vers. 7.* That Sonne to whom the Father Himselfe bare witness, *vers. 9. 10. 11.* See *2 Peter 1. 16. 17.* That Soa who is very God and eternall life, *vers. 20.* what can bee more plaine, or particularly described, or more fully proved? If Hee bee begotten, then coessentiall with the Father, Ergo, not created. If begotten, then eternall (for the actions of God in Himselfe are infinite and eternall) See *chapter 10.* Ergo, not created. If one with the Father, then also infinite. Ergo, not created. If very God, Ergo, not a Creature. But this Spirit of the Trinity, which tooke flesh of the Virgin, and so became our Mediatour, moved from place to place, which no Person of the Trinitie could doe, because they are infinite, and fill all places. Had this eye of the Sorbon *L. Dan: in Her. Aug. cap. 85.* which knew so well that God is in all places *replevisse* (as they speake) never read that *Moses* saith, *Deut. 33. 26.* That God rides on the Heavens for the helpe of Israel, and on the Clouds in his glory? And although *David* knew that God did continually, beset him round about, and that there was no place either in Heaven or in hell, in the earth, or Sea: where he was not *Psal. 139.* from *v. 5. 10. 11.* yet as a stag embossed takes the soyle, so did his heart in his flight from *Saul* thirst for God; saying, *when shall I come and appeare before God. Psal. 42. 2.* Therefore although God fill heaven and earth, yet is he said to be in any place more particularly where he gives more evident proove of his presence, as at Bethel, *Gen. 28. 16.* in the Tabernacle by the Oracle and those manifest signes which I remembred above note (*d.*) Thus God descended on Mount *Sinai*, when the Mountaine did smoke and tremble, and thus the holy Ghost is said to have come upon the Virgin *Mary*, when by that wonderful work of his in her body, that seed of mankind was taken of her, that it might become a tabernacle for the King of glory to dwell eternally: Thus also our Lord saith of himself *Iob. 6. 38. I came downe from Heaven, not to do mine own wil, but, &c.* not but that he was still in heaven *ex. 3. 13.* but because his presence in earth was now manifest in the flesh, as it had not bin before.

10. And these reasons are, if not all, yet the most, I am sure the best, which *Postellus* brings for his position. It may seeme fit moreover in this place to give answer to those texts which beside these already cited, may be brought for this opinion. And first to that which is *Gen. 3. 2. &c. Yea, hath God said ye shall not eat of every*

every tree of the Garden, &c. ye shall not dye the death. But God doth know that In the daye eate thereof your Eyes shall be opened. The word *Elohim*, God, here used, is of the plurall number, but God is one. And beside it may bee thought that the devill durst not have spoken thus of Christ his creator, if Hee had beene God blessed above all.

Ans. The reason why Christ is every where in the Scripture called *Elohim* is, because that being eternally the Sonne of God He also received of the Father power over all things, and was appointed to bee that man by whom the world should be redeemed and judged. So the word *Elohim* though sometimes given to Angels, sometime to men, yet it abates nothing of the excellency of his being. To the reason I answer, that the devill never perswades a man to sinne, but first he corrupts his opinion concerning God. For hee that hath true and befitting thoughts of God, is not easily drawne to a wilfull sinne. Therefore the devill doth here first perswade the woman to distrust the truth and goodnesse of God, as being an enemy to him and his creature, man, as was said before. *chap. 22.* But if the devill had in so many words affirmed that which *Postellus* doth, yet we know he is a liar from the beginning and abode not in the truth.

11. *Gen. 19. 24.* it is said that the Lord rayned upon *Sodome* fire and brimstone from the Lord: by which place though it may appeare that the Sonne is coessentiall with the Father, for both are named by the name of *Iehova*; yet the Father hath the excellency of honour before Him, and that he executes no Judgement in the creature but by his fathers behest: which is yet more evident by that which is *Zach. 3. 2.* And the Lord said unto *Satan*, The Lord rebuke thee O *Satan*; whereby it may seeme, either that there is not an equality of power in the Persons of the Trinity, or else that there is a created Mediator, in whom the second Person of the Trinity doth dwell.

Ans. If the dignities of the deity be essentiall as was proved, then if there be one nature of the Father and the Sonne, it followes that their power and all other dignities are coequal. Onely the Father hath the prerogative of originall in this, that the Sonne is of the Father, but the Father is not of the Sonne, though he never were without the Sonne. And therefore those professors of our Lord, all power is given unto me both in heaven and in earth, *Math. 28. 18.* And the Father hath committed all judgement to the Sonne *Iob. 5. 22.* are first and above all to beare witnesse to the truth, *Iob. 13. 37.* For if he received his being originally from the Father then of necessity that power also which is essentiall unto him. Secondly, that as a Sonne he might honour His Father in the dispensation of that power, and execution of his Mediatorship. And thus hee destroyed *Sodome* by the power of the Father, and thus he prays that *Satan* may bee rebuked, and the faith of his disciples confirmed, *Luk. 22. 32.* Thirdly, *de gloria in excelsis* as joying in the glory and excellency of the Father, as *Ignatius* speaks *Epist. ad Smyrneses*. Fourthly, that we may know that we have one and the same gracious Mediator, which did evermore save and defend his church both before and after his incarnation.

12. But it is written, *Exod. 23. 20. &c.* Behold I send an Angel before thee, beware of him and obey his voice: provoke him not, for hee will not pardon your transgressions: for my name is in him. That this Speaker was Christ who had brought the Israelites out of Egypt it is manifest, *1 Cor. 10. 9.* That this Angel may meane *Moses*, it sorts not with some circumstances, especially that He will not pardon your transgressions. Therefore some *Rabbines* understand by this Angell, *Michael*, the Prince or Angel that standeth for the nation of the Jewes, *Dan. 10. 13. 21.* but neither can an Angel forgive sinnes. Therefore being compared with, *Exod. 33. v. 2. 3.* I will send an Angell before thee, but I will not goe up with thee, least I consume thee in the way: it must follow of necessity, that this Angell is not this second Person in the

the Trinity, but that created Mediator the Sonne of man, who had power in earth to forgive sinnes, *Math. 9. 6.*

Answer. That being granted which is *Iob. 10. 38. & Iob. 14. 10.* That Christ is in the Father, and the Father in Him, these words being spoken in the Person of the Father, will prove that Christ is the worker of all deliverances for his Church, both temporall, and eternall, and that he hath power to forgive sinnes, and that the name or being of God is truly in Him. So by this Angell no created Mediator can be understood, for every sin is a breach of the law of God against an infinite Justice, which God alone and no creature can forgive. And therefore that sonne of man which had power on earth to forgive sinne, must of necessity bee God and not a created Mediator. And although *Israel* were here threatned, that God would depart from them for their Calfe; yet it is manifest, *vers. 17.* that God at the prayer of *Moses* pardoned their sinne, and brought them into *Canaan*. But to take the objection as it may make most for this opinion, that God doth threaten to send a created Angel, yet these words *My name is in him*, cannot prove him to be this created Mediator, but rather that the Angell to be sent, should have a power delegate, whereby to punish the rebellions of the people without sparing, and that power was the power or name of God in him.

13. I, but *Psal. 45. 6.* after the Prophet had confessed unto Christ, *Thy throne O God is for ever and ever, thou hast loved righteousness and hated iniquity: bee added, vers. 7. Therefore God even thy God hath annointed thee.* By which it may seeme, that Christ though God, yet hath a God, and is God by grace and a created mediator, as *Hermes Trismeg. in Asclep.* calls the Father *θεος* by the Creator of this God.

Answer. Christ though God, eternall, yet as man, a created Mediator, hath a God, as he saith, *Iob. 20. 17.* I ascend to my God, and your God, and this is his God, which hath annointed Him with the oyle of gladnesse, above all that are partakers with him of flesh and blood. For he received not the spirit by measure, but of his fulnesse have we received grace.

14. *Esay* saith, *Chap. 43. v. 10.* Before mee was no God formed, neither shall there bee after mee. Therefore the Mediatour that spake there must bee a created Mediatour.

Answer. It followes *Esay 44. 6.* I am the first, and I am the last, and beside mee there is no God: therefore he is not a created Mediatour, but the Creator of all things. But that text of *43. 10.* (it seemes) did somewhat trouble the Greeke interpreters, who with one consent translated the word *was formed*, by *is not*, to this sense, *there was no God before me*, though some of them left out the word *is* God, and some kept it according to the Hebrew: but this text proves nothing to that purpose for which it is cited, but rather as it followeth on the verse before, thus much. That if none of the Gods of the nations could bring forth their witnesses that they had promised and performed, then the Jewes might witness with him, and especially his chosen servant Iesus, in whom all his promises are yea and Amen, that hee was before all their formed Gods, and should be after them. So that if hee were before and after all their formed Gods, whom yet they did confesse to bee immortall (for no man takes him for a god that must dye *Iob. 12. 34.*) therefore against themselves they must witness that he was the true God.

15. It is said, *Rom. 8. 26.* That the Spirit maketh intercession for us with groanings that cannot be uttered: which cannot be but with earnestnesse of desire, and paine: but neither of these can befall unto God, yet is our Mediator one, yesterday, and to day, and the same for ever. Therefore the Mediator is a created being, which continually hath made, and doth make intercession for the Saints, according to the will of God, *vers. 27.*

Answer. Though Christ be our eternall Mediatour, as was said above, Ob-

John 6. one, as the Sonne of God eternall, one Sonne of the Virgin, eternally ordained in the counsell of God; yet this Spirit here meant is that Spirit of the humanity of Christ, as it appears by the circumstance of the text, *For hee that searcheth the hearts*, knoweth the meaning of the Spirit; so it is the Spirit of the heart of Christ our Mediatour, whereby he intreats for the Saints. For although our Lord Iesus be glorified in body; yet is he the same body that he was before, and his heart is touched with the feeling of our infirmities, and even now sorrowes with us for our sorrowes, as when he wept *Iohn 11.35.* For as *Postel* truly saith pag. 33. The beginning of his sufferings was in the body, and though his bodily sorrow was ended in his death, yet his sufferings in his soule and Spirit are not ended, till that which is remaining to the sufferings of Christ be likewise fulfilled in the bodies of his Saints, as it is plaine *Acts 9.4. Col. 1.24.* And therefore it is said of this Saviour or Angell of his presence, in all their troubles he was troubled, *Esay 63.9. Heb. 2.17. & 4.15.*

16. But Saint Paul *Colos. 2.2.3.* saith, *That all the treasures of wisdom and knowledge are hid in that mysterie of God, and of the Father, and of Christ.* Where the Father by a manifest distinction from God, and from Christ, must meane this meane being or created Mediatour which tooke flesh of the Virgin.

Answer. Not so; for although the eternall power and Godhead were manifest to all men by the creature, that wicked men might bee without excuse, *Psal. 19. and Rom 1.20.* Yet none of the Princes of this world did understand that mysterie of the Gospell of Christ. *1. Cor. 2.8.* For that had beene kept secret since the world began, but was now manifest in the last times, *Rom. 16.25. Col. 1.26.* Therefore these treasures of knowledge are first to know God one infinite and eternall being; then to know him the Father, that is, to confesse in the unitie of the Deitie the three persons: 1. the Father eternall, which cannot be without an eternall 2. Son; neither can an eternall Sonne bee without an 3. eternall procession or generation. Now to know this one God, and him the Father, and that one Mediatour betweene God and man, the eternall Sonne dwelling in the man Iesus, the Sonne of the Virgin, is the height and perfection of all knowledge whereto man by all his search could never attaine. Then so to acknowledge this truth, as to live in holinesse as they ought that know it, is that perfection of wisdom, that whole duty of man whereto hee is called: and this answer may serve for the like objection out of *Ephes. 1.3.*

17. So Saint Paul also *Heb. 1.3.* seemes not to give unto Christ equall glorie with the Father: for he saith of him, that he is not *ἀυγὰς* the beame which is of one nature with the fountaine of the light: nor yet *ἀνύσσωμα*, the shine of that beame; but *ἀνύσσωμα τῆς δόξης* a glimpse, brightnesse, or shine by reflection from that glory, whereby it followes, that he is not consubstantiall with the Father, and so of necessity a created mediator.

Answer. It is said, *1 Tim. 6.16.* that God dwelleth in the light which no man can approach unto, that is, that centrall or incommunicable light of the deity, which no man hath seene, or can see, for the creature cannot comprehend what God is, except it bee united unto him: but yet because the creature cannot bee blessed but in God, therefore is that light spread abroad, or dilated from the centre into the infinite circumference of the divine dignitie, by the infinite object of that light, the Sonne our Lord Iesus, by whom that light is participat unto men, and Angels, in that blessed vision whereby they are blessed in him, and this is that *ἀνύσσωμα* or brightnesse of Saint Paul: the same glory of God made communicable unto us by our Mediatour, not any shine or reflection of light in a forreigne object, as the wisdom of God in the creature, or the light of the Sonne reflected in the Moone, or starres; in which the light is made other then it was, as the objection mistakes it.

18. Rev.

18. *Revelation. 3. 14.* Christ is called the beginning of the creation of God therefore Hee was the first creature.

Answer. If he be the beginning of the creation, therefore he cannot be a creature: for so should He be the beginning of himselfe life: so should He be, when he was not; so should he be a cause, and yet not be: but these are impossibilities. Compare herewith, *Colos. 1. 15.* And see the reason of the speech in answer to the fourth objection.

§. 11. The heresies concerning the proprieties of the Mediator, are principally three, of the 1. *Acephali*, the 2. *Agnetae*, and the 3. *Monothelites*. The *Acephali* or headlesse, because they had neither bishops, nor priests, nor set times, nor order for the service of God; though that as the two natures in Christ were confused (for from the *Timotheans* they descended) so also the proprieties of these natures. But if the first befalls, as was shewed, §. 1. 2. 3. before, then their confusion, is also confounded. The author of this heresie was one *Severus* a bishop of *Antioch*, who dayly cursed the Councell of *Chalcedon*, for that by their decree which you heard before, §. 1. they had forestalled this heresie. But his blasphemous tongue cut out, and he banished from his chayre, were worthy rewards of such a Bishop, *Euag. lib. 4. c. 4.*

2. From that heresie of *Apollinarius*, came that of the *Agnetae*; that the divine nature of Christ was ignorant of many things, as the day of judgement, the grave of *Lazarus* &c. For if the Godhead were changed into flesh, as *Apollinarius* held; *Themistius* might well conclude, that both the being and also the proprieties of the Godhead must suffer losse thereby; and so falsely ascribe unto the Godhead, that which was proper unto the manhood. But if the foundation were unsure, as it appeared, §. 2. their building must needs fall to the ground.

3. And because the opinion of *Eutyches* concerning the only divine nature in Christ, began to be hated: therefore *Cyrus* byshop of *Alexandria* upheld it by the opinion of one will in Christ, for (said he) the humane will of Christ either is none, or not at all moved as the will of man, but onely by God. But to take away those proprieties which doe necessarily follow the nature and being of any thing, is to destroy the thing it selfe: so that to deny either the divine, or humane will of Christ, were to make him an insufficient mediator; and is directly contrary to that scripture which is *Luke, 22. 42. Father, not my will, but thine be done.*

4. From whence *Jordanus Brunus* a Neapolitan in my time in *Oxford*, would inforce a more wicked conclusion, That Christ was a finner, because His will was not in every respect answerable to the will of God. And because that which comes into the wicked imagination of one, may proove a stumbling blocke to another: I will by the way remove this out of the way. Therefore I answer. That because man knowes not, nor may presume to know what the secret will of God is, hee may in the freedome of his owne Will, will, desire, pray for, and endeavor any thing which is not contrarie to the revealed will of God, and that without sinne, especially in such things as stand with the naturall desire of all the creature in the preservation of it selfe in the present being which it hath. As a sicke man without sinne may use diet, medicine, and prayer for recovery; although God in His secret will have determined he shall dye. *Dauids* purpose to build the Temple, though against the purpose of God, was so well accepted of God; as that he thereupon received the promise of a perpetuall succession, even till Christ the eternall king to come of his seed, *2 Sam. 7. 11. to 16.* Nay, when *Hezekiah* had heard the sentence of death from God Himselfe, by the voice of his Prophet, *Esay 38.* was his prayer, and his teares accounted sinnefull, which God did so far accept, as that he confirmed his petition by a miracle? And although our Saviour knew himselfe to have come into the world, that He should dye for the finnes of the world: yet might he without sinne pray unto His Father to save Him from that

that houre *John 17. 17.* especially divers figures affording that hope? was not *Isaak* in the very stroake of death rescued by the voice from heaven, when the *Ram* was offered up in his stead? *Gen. 22.* was not the scape goate *Leu. 16. 21. 22.* on which all the iniquities and finnes of the sons of *Israel* were put, sent away alive into the wildernesse?

But wherein was this repugnancy of his will to the will of God? *Not my will, but thine be done.* He denied his owne will, he laid downe not onely his life, but even the desire of life, that he might performe the will of his Father; so that the true conclusions which arise from hence or the like places are these; first, seeing all men naturally desire to live, and would not bee unclothed, that is, would not die *2 Cor. 5. 4.* but rather that our mortality might be swallowed up of life, as it shall be with them who are found alive at the comming of the Lord *1 Cor. 15. 51.* and *1 Thes. 4. 15, 16, 17.* Christ our Saviour was truly man both in the nature, and all the naturall properties of a man, contrarie to the heresie of *Eutyches*, and the *Monothelites*, of which you may reade further (if you will) in *Thom. Aquinas contra Gen. lib. 4. Cap. 36.* Secondly, and because every pure and meere naturall propertie is concreated with the thing whose property it is, and that the desire of life, is naturally in every thing which hath life, and that without sinne, lett he that put this desire in the creature should be suppoled a cause of sinne: it was no sinne in our Saviour to desire life upon that condition; contrary to the folly, and falshood of *Brutus*. Thirdly, seeing that God the Father so loved the world, as that he refused to accept the prayer of his owne beloved Sonne, when hee besought him with strong crying and teares for life; but would give him to that most bitter death for us: what confidence and assurance of life may wee have, when the price of our redemption is paid, and hee our Redeemer restored unto life? for if while we were enemies, we were reconciled unto God by the death of his Sonne: how much more, being reconciled, shall we bee saved by his life? *Rom. 5. 10.*

ARTIC.



ARTICLE III.

¶ Which was conceived by the Holy-Ghost,

CHAP. XXV.



Although it were said to *Abraham*, That in his seed all the nations of the earth should be blessed: so that the Humanity of *Christ* was in *Abraham* and the fathers originally, and so descended unto Him: yet you may not thinke that any determinate * matter descended from *Abraham*, or the rest, of which the Manhood of *Christ* was to be made peculiarly, no more then the manhood of all others that descended from them. And as no more, so no lesse, was He in the loynes of *Abraham* then the other *Israelites*. But yet with this difference, That whereas all other men being borne according to the law of concupiscence, are subject to originall sinne from both the parents: (A) Hee being not so borne, was not subject thereto. And because He was not borne according to the flesh, but according to the promise, according to the Law of the eternall life; that is, of the eternall Father onely, on the one side without a mother; and so of His mother onely on the other side without a father: Therefore was He, as not subject to sinne; so not tithed in *Abraham*, when he gave tithes of all unto *Melchizedek*, *Genes. 14. 20.* as *Levi* was, *Hebr. 7. 9, 10.* for tithes are an acknowledgment of sinne in him that is tithed; and a confession that he needs a mediator unto God. But *Christ* being a Priest for ever according to the order of *Melchizedek*, did therefore in *Melchizedek* receive tithes of *Abraham*. and by *Melchizedek*

A ¶

* You may see the contrary opinion in *Galatin, lib. 7. cap. 3.*

chizedek blessed him with whom He had before-hand established His promise. *Gen. 12. 2, 3.*

Now when the fulnesse of time came, that this promise of God should bee fulfilled: the blessed Virgin *Mary* being sanctified by the *Holy-Ghost* unto holinesse of life, and puritie of affections: was so highly favoured and accepted of God, as that in her tender yeeres (for they write that shee was not above fourteene yeeres at the message of the Angel) shee was vouchsafed worthy to bee the mother of the Saviour of the World. Her heart being therefore purified by the *Holy-Ghost*, to beleve the promise of God made to her by the Angel, and by him to bee perswaded of the possibilitie thereof: Hee wrought in her also a free consent thereto, a full submission to the will of God, and a desire of the performance of the promise. Reade *Luke 1.* from 28. to 39. Thus according to the nature of the Holy Spirit, she first conceived her sonne in her Spirit, or understanding and holy desires: then by the working of the Holy Spirit, that seed which is the originall of man-kinde was sanctified, separate and sequestred into the place of naturall generation, and the Eternall Son invested therein, that according to the time of life, Hee might bee borne the Son of man. O sacred mysterie! O miraculous conception! Yet thus must His conception be, who was to vaite all things in one. But for all this, is not Christ our Lord said to bee the Son of the *Holy-Ghost*, although hee were thus conceived by Him; nor yet the Son of the holy Trinitie, as the *Abyssine Church* confesseth. For as concerning His eternall being, Hee was the Son of the Father onely: so for this His manly being, Hee was the Son onely of His mother, having His humane nature and birth of her, and consequently His originall or discent from her Fathers, *David, Abraham, &c.* And being then first conceived according to his humane nature, of which the *Holy Ghost* was not partaker: therefore hee was not propagate of the substance of the *Holy-Ghost*, as *Isaac* of *Abraham* according to kind, to which conception onely the name of Father and Son doth properlie belong. Now see the reasons:

That our Lord was conceived by the Holy-Ghost.

You may remember how it was said in the Chapter before, § 10. *Answer to the fourth objection*, that the *Holy-Ghost* is that infinite activitie, in whose strength every thing doth worke. Which if it have truth in every naturall action (as I shewed) much more is it true in things above nature, such as is this conception of our Lord.

1. For if the fountaine bee corrupt, then also the water must bee unwholsome. And if original sin doe follow every one that is conceived according to the flesh, as it is said *Psal. 51. In sin hath my mother conceived mee:* then as it was necessarie that Hee which should

should bee a propitiation for the sinne of others, should bee himselfe holy, and utterly separate from finners: so was it also necessary that his conception should be onely by the *Holy Ghost*, that Hee might be free from all taint of sinne, both originall and actuall.

2. And as the generation according to the course of nature had beene in sinne (as was shewed at large *Chap. 17.*) so also was it utterly impossible that God thereby should bee incarnate. For (b) no agent can worke beyond the power of its owne nature. But the Incarnation, whereby God and Man became one Person, was beyond the power of all naturall generation. For man, as all other naturall agents, is finite; the divine being infinite, and so impossible to bee begotten by man. Beside this, the divine being in this case of being conceived, must have beene in the state of a sufferer by a being finite. But these things are impossible. And therefore it was (c) necessary, that the conception should bee by the *Holy-Ghost*.

3. If the conception of our Saviour had beene according to the course of naturall generation, then had there beene two fathers of one Person, and so the humanitie taken into the Deitie of Christ, had beene the cause of confusion, in respect of the Deitie of Christ, which had beene in God the Father, and in respect of man, the Father of the same Son. So the perfection of Father-hood, had not beene wholly and perfectly in God the Father. So defect should be in the first principle. But these things are inconvenient. Therefore (d) the conception was not by man.

4. And why this conception was the pecu'iar worke of the *Holy-Ghost*, it may yet further appeare, thus. In all the workes of God in the creature, the whole Trinitie works, either according to one manner common to all the Persons: or else according to their personall properties. Now in this incarnation of the Son, as the Father had begotten Him by eternall generation; so in the fulnesse of time, did Hee send His Sonne into the world; and this sending is that second generation or begetting. For as the thought or intent in the minde of a man, is that inward word of his understanding, which being spoken, is made understandable by others: So the Word of God remaining eternally in the bosome of the Father, being sent into the world, became manifest in the flesh. And thus the whole being of Father-hood was in the Father, and of Sonship in the Sonne. And besides these two termes of begetting, belonging to the Father, and being begotten, belonging to the Sonne, there is onely that of conception necessary to this most wonderfull Incarnation, which must belong to the *Holy-Ghost*, least two offices being given to one Person, the third Person should cease to worke. So there should bee inequality in their actions, and their workes without should not bee conformable to their inward beings, shewed *Chap. 11. and 12.* But this is not to bee affirmed: Therefore hee was conceived by the *Holy-Ghost*.

5. And seeing it was necessary that the Redeemer of the world should be borne of a Virgin (as it will appear in the Chapter following) it was also necessary that the conception should be by the *Holy-Ghost*. For as in the ordinary way of all generation, the female seed is not of strength to become man, except it receive motion, life and strength from the masculine seed conveyed into the place of conception; which cannot be done but with the breach of Virginitie: so where the Virginitie was not impaired, it was necessary that the disposing of the seed and enabling it unto conception, should be by the power of the *Holy-Ghost*, who was able to supplie all defects in nature, and to cause the Virgin to conceive, and consequently to bring forth without the feeling either of pleasure or paine.

6. Every supernaturall worke which proceeds from the perfection of Love, must be performed by him who is the perfection of Love. But the Incarnation of God in man, was a supernaturall worke which proceeded from the superabundant Love of God to Man-kind, See Chap. 22, Reasons 4, 5, 10, 11, 12. And therefore wrought by Him who is the perfect Love betweene the Father and the Sonne: that the perfection of the band, union, or knot of Love, might be in the *Holy-Ghost*; as betweene the Persons of the God-head, so betweene the God-head and the humanity.

Notes.

1. Object.

(A) **H**EE was not subject to originall sinne. A Jew or Atheist may object, that if Hee were subject to the punishments of originall sinne, that is the sicknesses of minde, ignorance, forgetfulness, the passions of anger, sorrow, and the like: and so of the body, to be weary, hungry, faint, sleepe, &c. Then must it also follow, that Hee was subject to the sinne; for no effect can be, but by the precedence of the cause. But it is manifest that hee was subject unto most of these. Therefore it may seeme that Hee was also subject to sinne, though not actually, yet originall, which was the cause of these. *Answer.*

Though the rule be most true, that no effect can be without the precedent cause; yet in this businesse, where grace and mercy is above nature, the cause in one, wrought the effect in another. The sinne was of *Adam* and his sonnes, the punishment of *CHRIST* the Sonne of *GOD*. But the supposition that these defects (if they may be so called) are the effects of originall sinne, is false. For man being that creature in whom *GOD* would shew the superexcellencie of His goodnesse, wisdom, glory, &c. *Eph. 3. 10.* It was expedient that he being to be brought to that height of happinesse and perfection whereto no other creature can attaine, should have experience of all infirmities or weaknesses, first from not being to the meanest degree of being, and so from state to state, till he have at last arrived vnto that state of perfection when *GOD* shall be All in all. And because it was necessary that our Lord should be in every thing like His brethren, except their sinne: therefore tooke Hee on Him whatsoever was naturall unto man, the substance, not the sinne, the perfections, nor the infirmities. But sinne was contrary to mans nature, the deformitie and payson thereof wrought

wrought onely by the Devill in man, after the worke of *GOD* was perfect in him. And therefore our Lord did grow in wisdom, and Stature like other men, as all the sonnes of *Adam* should have done, though hee had never sinned. And thus *Christ* tooke on him our infirmities, and that for this end, that Hee might beare our sinne, that is, might set himselfe in our stead to beare the punishment of our sinnes, that by His stripes wee might be healed. And thus the Lord laid on Him the burthen of vs all, *Reade Es. 53.*

But it is said, *2. Cor. 5. 21.* that *GOD* made him to be sinne for vs. *Answer.* This text is cited as that text of the *Psalme* in *Matth. 4. 6.* is cited by the Devill. Say that which followes, *Who knew no sinne*, and it cuts the throat of the objection. But I say that *Saint Paul* referreth vs secretly to that sacrifice for the sinne of the High-priest, in *Exod. 29. 14.* which is there called *חַטֹּאת* *Char-tach* § *Sin*, meaning an offering for sinne, as *Psal. 118. 17.* the sacrifice is called *חַגְגֵּי* *Chagh*, the feast or holy-day, by a *Metonymia*, meaning the sacrifice proper for the holy-day. For the purpose of *Saint Paul* in that Epistle being to prove the end of the Law in *Christ*, referres vs to that sacrifice which shewes that the High-priest himselfe needed another Mediatour. For although hee did eate the sinne offering of the people, and so did beare or take away their sinne: *Levit. 10. 17.* Yet his owne sin offering he might not eate. And therefore that was to be burnt without the campe, as *Christ* did suffer without the gate. *Heb. 13. 11. &c.*

Moreover *Job* saith, *14. 4.* *Who can bring a cleane thing out of an uncleane? Not one.* Whereby it is plaine, that although *Christ* were conceived by the *Holy-Ghost*, and so no stain or touch of concupiscence came to the body of the Virgin by that conception: yet seeing the Virgin her selfe was conceived and borne as all man-kind: it must likewise follow, that if *Christ* had his whole manly being onely from her, then as shee her selfe was stained in her whole being with originall sinne, so likewise that which was conceived of her.

Answer. It is likewise written, *Deut. 4. 24.* *The Lord thy God is a consuming fire.* And the propertie of fire is to separate all such things as are heterogeneous: to part and divide Elements, as experience sheweth. Now although it be plaine, that the heavens are impure in His sight: that Hee found no stedfastnesse in His Angels: that no creature could be a Tabernacle worthy His dwelling, much lesse the body of sinfull man: Yet seeing that glorious Hee was able to purifie and perfect whatsoever body that was, which He would touch: safe to take unto Himselfe: therefore although for the reasons in the Chapter following, it was meet, that *Christ* should be borne of a Virgin; yet not to take any holinesse from her. For if it had seemed good vnto His wisdom, to take His man-hood from a corrupted *Rahab*, or a *Tamar* (as hee did originally) yet was Hee able to sanctifie and cleanse it, as Hee doth cleanse or take away the finnes of the world. And concerning that manly being which our Lord did take of the holy Virgin, though it were the most pure in all man-kind, although the uttermost puritie in all the creature, as being without the sinne of the creature, as I said before: yet was it not of it selfe worthy to be His pavilion, but became a dwelling worthy of His presence onely, because Hee by that assumption of himselfe, did make it worthy of Himselfe, as Hee saith *Iohn 17. 14.* *For their sakes doe I sanctifie my selfe:* What is that? His Divine being is perfect holinesse, and thereby did He sanctifie His body, which was Himselfe (contrary to the wickednesse of *Nestorius*) that that likewise might be holinesse to the Lord, and a sufficient sacrifice, sanctified by that offering of Himselfe, for the finnes of the world. And this sanctifying of that Tabernacle of His man-hood, was figured by the Cloud which filled the Tabernacle. *Exod. 40. 34-35.* and the Temple, *1. Kings. 8. 10. 11.* into which, seeing the Priests could not enter, because of the Cloud: the *Holy-Ghost* signified, that when *GOD* should dwell

2. Object.

3. Object.

in

in the temple of our flesh, the ministerie of the Leviticall Priest-hood must have an end.

(b) *No agent can worke beyond the power of its owne nature.* It were a wicked and Manichean conclusion from that text which is in *Matth. 13. 38. The tares are the Children of the Devill,* to thinke that any of man-kind should bee begotten by wicked sprights: yet such fancyes hath the devill hatched in some mens mindes, to dishonour this most glorious worke of God, the Incarnation of his sonne. And although it appeare by the manifest authoritie of the holy Scripture, that man was that speciall creature of God, whereabout (to speake as a man) Hee tooke most care: *Let vs make man in our image: Gen. 1. 26. Hee hath made vs, not wee our selves. Psal. 100. Thy hands have made mee, and fashioned mee. Psal. 119. 73, and Psal. 139. almost wholly to this purpose: yet hath Postel. in his Booke de Nat. Med. told vs of the Alani, a people among the Tartars, which (saith hee) was begotten by Spirits. Thus also hath he disgraced the noble Nation of the Hungars, beside other particular persons, among whom our British Merlin. But beside the generall truth of this rule, doth not common experience shew, that different kinds bring out that which is neutrall, as the kindes of Hories, and Asses, Mules? which ingender not to bring out their like, because nature will not endure so great a disgrace, as to have her kindes multiplied contrary to kind. Moreover, seeing every thing brings forth the like, as a Man, a Man; a Lion, a Lion; Fire, Fire, &c. What possibilitie is there that a spirit should beget any thing but a spirit, as it appeares in the workes of the devill in our fantasies and affections, by which secondly hee may also cause vs to worke on that which is in our power, not in his. I know that in the vegetable, where much seed is hermaphroditicall, in planting, in grafting and the like, one kind may be bettered by another; but not in perfect animalis, much lesse in man. I know also what poore shifts there bee to prove the possibilitie of these monstrous generations, the fancy of *Incubus* and *Succubus*; and of the devill stealing the seed from a dead body, and such like. But that pretious seed dyes instantly, except it be received into the proper vessell. And when the body is once dead, and that soule gone which kept the whole, and every part and parcell of the body in life, that which was for a new life in another, must also die. I know that some both of the Fathers, and Schoole-men, are cited of a contrary opinion; but our learned King *Damonob. lib. 3. cap. 3.* vpon reasons in nature unanswerable, hath shewed the impossibilitie of this generation; to which I will adde one reason out of the Holy Scripture. Wee are commanded by *Exod. 20. Ephes. 6.* to honour our Fathers and Mothers. Now if *Merlin*, for instance, or the Nation of the *Hungars* were begotten by devills, then by that commandment were they also charged to honour the devill: which as no man under paine of Hell-fire may doe; so were it a damnable sinne for any man to thinke that God hath commanded it. And yet this fancy would take strength from *Genes. 6. 2, 4.* where the sonnes of God which *Irenaus lib. 4. cap. 70.* will have to bee Angels, accompanied with women; and so by that transgression of kynds, Gyants were bred: See hereto *Tertullus de virg. velandis.* But those גבלים *Nephelim*, Gyants or man-quellers, who prized themselves by their violence and cruelty, were not so called in respect of their stature; for they are after called גבורים *Gibborim*, men of courage; or strength, as every valiant or strong man is titled. But the sonnes of God, or, as our Lord calls them, The sonnes of the kingdome, that is, which held the hope of *Christ* to come, yet not living according to that hope, but following their owne lust, and joyning in marriage with *Infidells* and *Atheists*, neglecting the bringing up of their children in obedience and vertue; it must needs bee, that they must become gracelesse, and fierce, and so for their crueltie brought the flood vpon themselves. And*

And this is that wretched and wicked state whereto the world, especially this little world of ours is againe returned, and cries to heaven for that second bap-tisme of the fire.

(c) *Necessary that the conception should be by the Holy-Ghost.* You see by these two reasons, one taken from the humanity of *Christ*, the other from His Divinitie, that it was necessary that our Mediator in both respects, should bee conceived of the *Holy-Ghost*. They that have little time to thinke on naturall Philosophie, need some helps to vnderstand the difference of generation, and conception. And let us not bee afraid to speake of the workes of God, to His honour, according to truth, and modestie. Generation or begetting, is actively in the Parents; for the female is also an agent in respect of the feminine seed which shee affords: generation passively, is in that which is begotten. Conception is an action or passion concurrent or necessary to generation. For although the seed on both sides bee afforded; yet if it bee weake, and vnfit for generation, as in lustfull persons, or if it bee not retained, and duely nourished in the wombe, there can bee no conception. Therefore in this wonderfull generation of our Saviour, whereby he was made a naturall man, by naturall causes, as farre as they were incorrupted, there was also a conception necessary. The conception actively was in the *Holy-Ghost*, who prepared and fitted, first the minde of the Virgin (for if her actions or sufferings herein had not bene voluntary, they had no way bene availeable unto her selfe for eternall life, then her body with all the powers and parts thereof, that shee might conceive, that is, both afford, retaine, and nourish that blessed tabernacle of Him that would dwell in us. The conception passively was either dispositive, whereby the body of the Virgin was so fitted to conceive; or finall, whereby that which was conceived, was perfected in every degree according to all the naturall causes necessary thereto. And because the *Holy-Ghost* was the chiefe agent, or worker in all this; therefore is the conception properly attributed unto Him.

(d) *The conception was not by man.* That poore and base conceit of *Ebion*, *Corinthus*, and their followers, unworthy of that soule which should presume to thinke on God, or His glorious workes, you reade before, *Chap. 24. §. 4, 5, 6, 7.* where it is sufficiently refuted, and their reasons answered; and before that, you might see it strangled, by all the reasons of the 22. Chapter.

CHAP. XXVI.

Borne of the Virgin Mary.



O the Infinite Wisdome and Love of God delighted in man, that there is no kind of perfection possible to the creature, which hee hath not either manifested, or promised unto him. To frame and fashion the body of *Adam* out of the earth, with His owne hands, to breath into him an immortall soule, was a wonderfull work, and one alone. Out of that virgin man to take a rib, and thereof to make a woman, was a worke no lesse wonderfull, and one alone. The ordinary propagation of man-kind is the third way for increase:

crease: because Hee that was the Lord of all kindes here below, should not be inferiour unto them in the possibility of bringing forth his like. But that fourth and last way of mans generation, was that which out of the side of the virgin woman, brought out that man which should restore and give perfection to all the rest. More excellent than the third, which from corrupted and sinfull parents, multiplies more corrupted and sinfull children: more powerfull then the second, which out of the more perfect sex, brought out that which was lesse perfect: more glorious and available to us then the first, which raised *Adam* out of dust. For by this, God himselfe to become one of us, tooke that which was ours, that he might give unto us, that which was His. And for the cleere prooffe of this Article,

(2) That our Lord Christ was borne of a Virgin.

1. Let this be one ground, which the holy Virgin her selfe did stand upon *Luke 1. 34.* That without the society of man, it is a thing in nature utterly impossible, that any generation of mankind can be. Secondly, That which is impossible to nature, because the power whereby nature doth worke is a limited power; and in the perfect kinds of things according to one rule, is yet possible to God *Luke 1. 37.* Thirdly, That the workes of God Himselfe, the author of Nature, are more noble, excellent, and perfect then those of nature. Whereupon it will follow reasonably, that fith our Saviour could be borne of a virgin, if He would, it was convenient so to be; but He could, as it appears by that which is said, and also would, for so He declared it by His Prophet, *Esa 7. 14.* Behold a Virgin shall conceive and beare a Sonne. Therefore our Lord was borne of a virgin.

2. All the fulnes of perfection ought to be in Him who was to restore man to that perfection which he had lost. Therefore as *Christ* our Saviour had a Father in heaven without a mother, being begotten of the substance of His father, by an unconceivable and most glorious generation: So ought He in earth without a father to have a mother, without any taint or spot, a Virgin.

3. And seeing the Incarnation or Conception and Birth of the GOD of glory, was a grace and honour to mankind above all the creature; and a speciall exaltation of her of whom Hee would be borne above all other women. *Luke 1. 28.* if our Lord had not been conceived and borne of a most pure Virgin, then had He exalted the corrupted flesh of mankind, and tainted with lust, before that which was uncorrupt: which as in it selfe it had been inconvenient, so had it brought chastity and purenesse of life into contempt. But these things are inconvenient. Therefore it was necessary that the Saviour of the world should be borne of a Virgin.

4. Neither was it becomming, neither was it possible, that the

Creator

Creator of all things should become a creature, but after a peculiar and speciall maner, the most honourable and becomming that could be. But neither could any conception be more honourable than by the *Holy-Ghost*, nor any birth be more becomming than of a Virgin. Therefore so was He conceived, so borne.

5. *Adam* was not deceived but the woman, yet a virgin being deceived, was unto him the cause of transgression. And lest woman-kind should ever be subject to the rebuke of man for this, therefore was it necessary that the Saviour should be borne of a virgin. For if man had had any thing to doe in this generation of the Saviour, the woman had not so been quit from blame, in as much as man might have said, That a woman could bring all mankind into sinne, but without man shee could afford no helpe, which inequality had not been meet betweene them that are equall heires of the same glorious hopes. Therefore that the healing might be made as was the wound, it was requisite that Hee that takes away our sinne, should be borne of a virgin. And thus is that fulfilled which is spoken *Ierem. 20. 17.* From thy wounds I will heale thee, that is, as thy wound was made, so that thy health be procured.

6. The virgin *Eve* was given to man for a helpe before him, yet she brought him into sinne, and the snares of the devill; but the purpose of God could not thereby be made void. Therefore that other virgine was she that was especially meant, who should bring forth that helpe of helpe in mans greatest need. Therefore that face might answer to face, it was expedient that the Saviour of the world should be borne of a virgin.

7. And seeing he was conceived by the *Holy-Ghost*, that no taint or lust of sinne might be in the conception: and that the subject of the action of the *Holy-Ghost*, should be the most fit subject for such a worke-master, and such an action: and that a pure and uncorrupted body was most fit for such a conception. Therefore it was also necessary that he should be borne of a virgin. For it cannot be supposed, that God who came into that harbour of His mothers body, that he might sanctifie it, would at his going out, leave it in worse estate than He had found it.

8. One contrary cannot be an efficient cause of the other contrary. As to say, That that which is pure and holy, should be the cause of any impurity or corruption. But the conception which was the cause of this Birth was most pure, as having the *Holy-Ghost* the author thereof. Therefore could not the conception be any cause to take away the virginity of *Christ*s mother. For so that divine worke of the *Holy-Ghost* should have been ordained to an end more vnnoble then the worke; whereas the end is ever more excellent than those things that are ordained for the end. So also He that commanded parents to be honoured, should have brought a spot upon His owne mother, if by His birth her virginity had been

impaired, which was not impaired by his conception. But these things are impossible. Therefore He was borne of a virgin.

9. The birth of that child which is supernaturall, as being both God and man, must needs be most noble and supernaturall. But it could not be most noble, if it were with the dispoiling of the mothers virginity, nor yet in the highest kind supernaturall, if it were not of a virgin. And this is that mystery which all the Churches, stiled in *Cant. 3. 11.* by the name of the daughters of *Sion*, are called to take knowledge of. *Goe forth o ye daughters of Sion, behold King Solomon, with the Crowne wherewith His mother crowned Him in the day of His espousals, and in the day of the gladnesse of His heart.* And that because all the mysteries of our salvation were accomplished in His humanity.

10. Thus as God both by Himselfe and by His Prophets hath shewed, that these things should thus be fulfilled: So in the time appointed was Christ our Lord borne of a virgin. The holy authorities are, First, that which is *Genes. 3. 15.* *The seed of the woman shall bruise thy head,* and if of the woman onely, as the promise stands, without any ayde or mention of man, then must the conception of necessity be by the *Holy Ghost*, who should give activity and working unto the female seed: and the birth being (as it becomed) answerable to the conception, must of necessity be of a virgin. Neither yet doth this abate any thing of the true and perfect humanity of Christ, that He was made man onely of the female seed. For seeing every second cause workes onely in the strength of the first and chiefe cause; it is plaine, that whatsoever the second cause is able to doe by the vertue of the first, that first is able to doe by it selfe. And therefore God who made man of the dust of the earth, could also without any action of the manly seed, produce a perfect man of the seed of the Virgin, in which seed the whole humanity was, although it was not able to moove it selfe to the perfection of kind. Another text is that of *Esay*, cited before, *Behold, a virgin shall conceive and beare a Sonne,* and such a birth could never be, but that the conception must be by the *Holy Ghost*. And therefore it is said, *The Lord himselfe shall give you a signe,* because He was the onely worker. That text of *Ieremiah 31. 22.* *The Lord hath created a new thing in the earth: A woman shall compass a man:* doth inforce as much as the former. But what new thing is this? Is any thing more usuall then a woman with child? But this is the newnesse, That a woman who never knew man, should compass *גבר Gaber*, that mighty One, even God and man in one person. For seeing it was a new thing, it must be such as never was before, a miracle in the birth of a man, which could onely be in this, That He should be conceived without a father among men, and borne of a mother that was a maide, as it is said, *Matth. 1. 25.* *That Ioseph knew her not, till shee had brought forth.* The text of *Ezech. 44.* you shall heare by and by. And beside these

these texts that are plaine and manifest, others may seeme to import as much, as that in *Esay 9. 7.* *למרבח המשרה Lemarbeh hamiscab*, to the increase of His dominion; where from that close *Mem*, signifying in their later Arithmeticke 600, and is not used but in the end of a word, some will define the time from the fourth yeere of *Achaz* to the birth of Christ 600. yeeres, but it holds not. Others from thence will fetch the name *Maria* with as much adoe. See *Per: Galat. lib. 7. cap. 13.* and *lib. 4. cap. 10.* But I like best of their opinion who thinke, that the perpetuall virginity of Saint *Mary* was meant hereby; yet will I rather professe my ignorance, then presume to offer you any thing whereof I am fully perswaded.

Notes.

(*) **T**HAT our Lord Christ was borne of a virgin, It was a worthy saying of *Athanasius* in *Epistol: Cathol.* *Συμβολον & πίστεως ημης ομοδοσιος η τε εως. Θεος αληθινος εν Μαρίας Αρσενος αι δεσποτος.* The summe of our faith is the consubstantiall Trinity: and the true God borne of the virgin *Mary*. And well it accords with that of our Saviour, *Iohn 17. 3.* *This is eternall life, to know Thee the onely true God, and whom Thou hast sent Iesus Christ.* Whereto you have the full testimony of the devill himselfe, in that with all his might he hath persecuted the professors of this truth, and endeavoured to deface it with so many errours, as he by his ministers hath broached to the contrary. Some you have seene before, *Note (g)* on the 24. Chapter; Some you shall have here in brieve against this Article; And they either concerne the Body of Christ, § 1. or his Soule, § 2. or else the Virginity of his mother, § 3.

§. 1. *Simon the Witch* according to that spirit of Antichrist, § 1. *Iohn 4. 3.* denied that Christ was come in the flesh; and so at once made voyd the Gospel of Christ.

2. *Valentinus* denied that Christ had a true and humane body, but onely heavenly and spirituall, in which he passed thorow the Virgin *Mary*, as water thorow a pipe, without taking any flesh of her. To the same purpose *Cerdon*, and after him *Marcion*, denied Christ to have beene borne of the Virgin *Mary*, or to have had any manly body at all, but onely heavenly; or to have suffered but onely in shew.

3. *Apollon* thought the body of Christ to be a true substantiall body, but yet to have beene borrowed, partly of the flames, from which hee rooke somewhat, as hee came downe from Heaven, and partly of the Elements; which body after He had risen from the dead, was againe returned into the proper principles. The madnes of the *Manichees* is as much as all the former came vnto, and both the one and the other unworthy your hearing, saving that you may give thanks vnto God, that hath kept your heart upright in the holy faith of Christ, yet shall you see them briefly examined, *note (a)* in the end of the Chapter following.

§. 2. But the errors of *Arius*, and *Apollinaris*, concerning the soule of Christ must heere be sifted a little neerer. *Arius* held that Christ tooke of the

Sect. 1.

Sect. 2.

Virgin the humane flesh onely, and not the humane soule, but that the Word did supplie all the faculties of the soule in Him.

2. The *Apollinarists* called also *Dimarites*, sometime denied that Christ tooke any flesh of the Virgin, but said, that Hee was perfect man while hee was yet in heaven, before He was borne of the Virgin; and that that same body of His was equall and consubstantiall to the Divine Nature, because He made it unto Himselfe of the Divine being: So that although He were borne of the Virgin; yet was He in her body as in a place, not as one of the same nature with her. And these Hereticks though mungrells of *Apollinaris*, and *Marcion*, yet *Apollinaris* was accounted their Syre.

3. Others among them, affirmed that Christ tooke a body of the Virgin, which was also enlived with a living, but not with a reasonable soule. And hence had they their name *Dimarite*, because they gave these two third parts of the manly being unto Christ, but said that a supercelestiall understanding supplied the want of the reasonable soule. These Hereticks were either most differing, or most uncertaine in their opinions, as you may find by *Socrat. Eccles. hist. lib 3. cap. 36.* So by *Athanas. Epist. ad Epist. Epist. de Incarn. Dom. and orat. de Salut. adventu D. I. Christi*, both against this opinion of *Apollinaris*: And because both these opinions are against this Article, you shall first see the reasons of *Athanasius* against his first position: his second error shall goe in common with that of *Arius*.

1. The first reason of *Athanasius* is this. The Trinity onely is vncreated, but flesh had the beginning of man. But *Apollinaris* might except by his owne positions; That the Sonne made His body consubstantiall to Himselfe of the Divine being.

2. Whatsoever is subject to sufferance, is created. But Christ suffered for us. Therefore by a created body. All is most true. Yet *Apollinaris* might except againe by his owne position. The Word became flesh, and that Word was uncreated, therefore also that flesh into which the Word was changed. But I looke time to dally thus with these Hereticks. Therefore for full opposition to this heresie and the rest recited before of *Valentinus, Marcion, Apelles* and their rabbles, consider these reasons which are brought, *Chapter 20.* to prove that the Mediator for the sinne of man must bee man, and see how they accord with the Scriptures there cited. See also *Galat. 4. 4.* and *Phil. 2. 6, 7.*

You may see the reasons of *Apollinaris* for his opinions, in *Epiphanius heres. 77.* of which I thinke these are the best.

1. A true manly body, is onely by the male-seed. But Christ was not so begotten. Therefore Hee had not a true manly, but a heavenly body.

Answer. The proposition is false. For *Adams* was not of manly seed, yet that true man, from whom all humane nature descended. Neither was our Lord lesse perfect man because hee was not so begotten; See the 10. reason before.

2. That which the Scripture hath pronounced sinfull, may not bee given to Christ. But the flesh lusteth against the spirit, *Gal. 5. 17.* and so is sinfull: therefore not to bee given to Christ.

Answer. That text of the Apostle is taken by a *Metonymia*, For the flesh is not sinfull, but the lusts that dwell in the flesh are against the spirit, and sinfull. But Christ tooke the creature, not the sinne that dwelt therein.

Against the errors about the soule of Christ, whether that of *Arius*, or *Apollinaris*, or them that had broached the opinion before their time, that Christ had not an humane soule, *Ignat. Epist. ad Philadelph.* you shall have the most effectually reasons out of *Athanasius Epist. de Incarn. D. I. C. contra Apoll.*

1. There were so many parts in Christ living, as He was resolved into, when He was dead. But He was resolved into two, the body which was buried, and the soule which went downe to hell. Therefore there were two parts of Christ's

Christ's humane being; a body, and a soule, which two together, doe make a whole and perfect man.

2. If either the Word, or a supercelestiall understanding had beene in a senselesse body, then could not that body have felt either paine without, or (much lesse) inward griefe. But the soule of our Saviour was heavy unto death, *Mat. 26. 38.* Therefore Hee had a humane soule.

3. A thing of one kind, cannot bee given as a fit rancome for a thing of another kind; but a body must bee given for the rancome of a body, and a soule for the rancome of a soule. Therefore that Christ might be a sufficient Redeemer, it was necessary that He should have both an humane body, and a humane soule.

4. If either the created Deitie of *Arius*, or the supercelestiall spirit of *Apollinaris* had beene in Christ in stead of the humane soule, then could He not have given His soule for His sheepe. But Hee was that Good Sepherd, which laid downe *τὸ ψυλὴν αὐτοῦ* His owne soule, or life for His sheepe; *Iohn 10. 11.* Therefore He had a humane soule.

5. If Christ had not had a soule, by the departure of which His body was dead; then had not He by His death destroyed him that had the power of death. *Hebr. 2. 14.* neither had he triumphed over death, by His resurrection, neither had Hee beene a sufficient sacrifice and redempcion for them that were dead in trespasses and sinnes; and so had His coming beene in vaine. But all these things are impossible. Therefore Hee was in all things like His brethren, except their sinnes. *Hebr. 2. 17.*

6. If Christ had had either a lifelesse body, or sensitive onely; and in stead of the humane soule, either a created deitie, or a supercelestiall spirit; then had He beene neither God nor man, and so an unmeet and insufficient Redeemer of the world. For neither had such a body beene perfect man, neither is a supercelestiall spirit, nor a created deitie perfect God.

Yet had *Apollinaris* his reasons, though hee erred from the truth; and by his reasons, it seemes that he had most reverent thoughts of Christ. For thus he argues.

1. Mans soule is the seate of sinne; of anger, concupiscence, and the like. But these things could not be in Christ. Therefore neither the humane soule, in which onely they dwell.

Answer. Anger, sorrow, compassion, ioy, and such motions of the soule, are either ordinate, which are subject to Wisdome, and the rules of the divine Iustice, expressed in the Law of God, and these were in Christ, and were not sinfull. But the inordinate affections onely are sinfull, and could not bee in Him which knew no sinne.

2. Two perfect things in their perfection could not possibly become one. Therefore that the God-head with the man-hood might become one Mediator, it was necessary that the man-hood should bee assumed imperfite; otherwise the Mediator had been two persons.

Answer. This argument was answered before, *Note (g) Chapter 24. § 8.* Yet in brieve, I say, that the word perfect, hath a two-fold meaning. For the God-head tooke the Man-hood unto Himselfe perfect, that is, according to those parts wherein the perfection of the Man-hood doth consist, of Body and Soule. But as our Lord in His child-hood did grow in Age, Stature, Wisdome, &c. So before His birth did he grow from state to state, till the full time of naturall birth. And thus the Man-hood was assumed imperfite, that is, Not yet having attained unto that perfection whereto it was destinate in the Birth, the Youth, the Manly age and state. Therefore that feare of *Apollinaris*, of two persons in Christ, was needlesse. For beside this, that the Humane nature was both conceived, and taken to the Divine in one instant, nothing in mankind can be called a person till it be living, and that it be *per se sola* of it selfe, which seemes not

to be before the birth. But this is without doubt, that that which is sustained, or hath the being in another, can no way of it selfe be accounted a person. But it is manifest, that the Humanity of Christ is sustained onely in His divinity. You know the received opinion touching the originall of the Soule.

§ 3. Though by all these heapes of Arguments, which you may read from Chapter 21. to this place; I have beaten out the braines of that beggerly Brat of *Ebion*, which affirmed that our Lord was begotten by *Ioseph* of his wife *Mary*, as all other children; yet you may see, how the stinke of that carcase doth rise up against this Article, that He was borne of a Virgin; so dangerous a thing an heretic is in matters of Faith. But for answer to those reasons that are brought hereto; you may read the Note (g) §. 4. on the 24. Chapter before. And although it be proved by infallible arguments, that is to say, from authority of Holy Scripture, and reasons drawne therefrom, that our Lord *Iesus* was both conceived, and borne of a Virgin, that Hee might be free from originall sinne, whereto all the race of man-kind is subject, which are begotten and borne according to the common law of humane generation; yet would I not be understood in any thing which I have said thereto, to speake contrary to that which the *Apostle* hath, *Heb. 13. 4. That marriage is honourable among all men, for whom it is necessary.* But notwithstanding the reasons that Christ must be borne of a Virgin, the mind will still be asking, how He could bee truly man, and yet His mother a Virgin? Seeing wee have detested the heresies of *Valentine*, *Apelles*, and all such madnesse. Whereto I answer. That the mystrie of the Gospel is, as the treasure of the unsearchable riches; so of the manifold Wisdome of God, into which the Angels desire to looke, *Eph. 3. 8. 10. 1. Pet. 1. 12.* And therefore the pure and simple truth of God being delivered unto you, by His holy *Apostles* and *Prophets*; and after, being made manifest by such proofes as reason cannot except against; it may seeme an unreasonable thing, yet further to require satisfaction for the possibilitie thereof. For to an infinite power, all things are possible. And as our Saviour was conceived, so also was Hee borne, and His mothers Virginitie saved; As He came to the *Apostles* when the doores were shut, *John. 20. 19. 26.* But (you say) His body was then changed and made Spirituall, He being raised from the dead. I confesse it. But yet that power by which He hid, or made Himselfe invisible, *Luke 4. 30. John 8. 59. and 12. 36.* by which He walked on the waters, *John 6. 14.* by which He filled the world with wonders; and that before His body was raised from the dead. Beside it is not unreasonable for us to thinke that as the woman by whom sinne was brought into the world, was brought out of the side of *Adam*; so that man by whom the satisfaction for our sinne was made, might likewise be brought out of the side of the Woman. For as it was sufficient for our redemption, that our ransom was paid in our whole and perfect nature, taken of the Virgin; so was it likewise more honourable, and becoming the Lord of Glory, having taken our flesh to be so borne. But *Eve* (you say) was so brought to being, while *Adam* was in a deepe sleepe. I answer, that it is not utterly improbable that the Virgin likewise in that birth was fast asleepe. For first, it was in the night, the time of sleepe. *Luke 2. 8.* And it was according to all reason, that shee which had conceived without pleasure, should also bring forth without paine. And although I affirme not this of any necessitie to be beleaved; yet among those many of whom you reade, *Luke 1. 1.* which set forth the declaration of these things, that Gospel which was said to be written by Saint *Bartholomew*, affirms thus much. Howsoever, I thinke that *Ierom* spake too boldly, *Dialog. 2. adversus Pelag. Deum per genitalia virginis natum.* Neither can I give my consent to *Tertullian*, *lib. de carne Christi: virgo quantum à viro, quantum à partu non virgo.* That *Mary* was a Virgin in respect of her husband, but no Virgin in respect of her Sonne. For this in *Iovinian* was justly accounted an heretic. *Aug. heres. cap. 82.* And that because it is contrary to the voice of the Prophet, *Be-*

bold

hold a virgin shall bring forth a Sonne. I, but *Luke 2. 23.* saith that He was presented according to the Law. Every male child, that first openeth the wombe, shall bee holy to the Lord, which may seeme to belong so properly to Christ the holy One of God, as to none other.

Ansiv. I question not the birth, but the manner onely. And seeing it could not be but miraculous, all confessing that it was not painefull: I say that to Him who onely hath the power of miracles, all things are easie alike. And although the blessed Virgin at her Churching brought her offering commanded by the Law, to shew her thankfulness and obedience; yet doth it not follow thereupon that she was no virgin, as other women are, or needed any purification for that birth, or that her Sonne was either borne or begotten as other children. But the virginity of the mother of God is impugned, not onely by these *Ebionites*, but also by them that were called *Anticomarianita*, or *Antimarianita*, that is, opposites to the Virgin *Mary*, of whom one *Helvidius* an vnletter'd fellow, sometime a scholler of the *Arians*, was said to be chiefe, about the yeere 389. Now his opinion was, That after Christ was borne, His mother had other children by her husband *Ioseph*: And that because it is said, *Matth. 1. 25. That Ioseph knew her not till she had brought forth*, from whence hee would conclude that after that he knew her. Though in the sence of *Helvidius* this be unlikely, *Ioseph* being foure score yeeres old when he tooke her to wife, as *Ephianus* writes *heres. 28.* and that she knowing how she had conceived, vowed perpetuall virginity, her husband consenting thereto. See *Numb. 30. 7.* yet the argument is onely from the doubtfull signification of the word *Knew*, which in this place hath reference vnto the 18. and 19. verses, where *Ioseph* suspecting her honesty, thought to put her away; but not daring to doe that being forbidden by the Angel, he tooke her, but yet knew not that is, was not yet fully persuaded by his dreame that she was with child by the Holy-Ghost. But when she had brought forth her Sonne; then, by her miraculous deliverance, by the miracle toward the Shepherds, by the prophetic of *Simeon* and *Anna*, by the coming of the Magicians from the East-countrey, by the admonition of the Angel to flee into *Egypt*, and the slaughter of the *Innocents* that followed thereon, he knew her to have bin with child by the Holy-Ghost, and so to bee His mother that was the Saviour of the world. Others had rather answer from the meaning of the word *till*, *until* or *until*, which with a negative, in the time to come may signifie as much as *never*, as it is said of *Mitchael* *2. Sam. 6. 22. That she had no child till the day of her death*; As on the other side, with an affirmative, it may signifie *ever*, as *Matth. 28. 20. I am with you alwayes, until the end of the world*; nor that he then forsakes them; for whom He loves, he loves unto the end, that is eternally.

Moreover, it is there said, that she brought forth her first begotten Sonne, whence *Helvidius* concluded that she had another Sonne afterward. But Christ is not called the first begotten of his mother, because she had other children after Him, but because she had none before him. So first begotten in this place, is as much, as only begotten. For as he was the only begotten of his father according to His divine nature, because he was the perfect Sonne of a perfect Father; so was it fit that He should also be the onely Sonne of His mother, because as Hee had in Himselfe all the perfection of Sonship; so by His birth had Hee given to His mother the perfection of mother-hood above all women.

3. But in *Matth. 12. 46.* and sundry other places, His brethren are mentioned. I answer; The name of Brother belonged indifferently to all the men of the same family or kindred, as *Abram* spake to *Lot*, *Gen. 12. 8. Wee are brethren*, as the *Sychemites* acknowledged *Abimelech* their Brother, *Judg. 9. 3.* So all the *Israelites* call *Benjamin*, and by a *Synecdoche*, his tribe their Brothers *Judg. 20. 23.* though he had been dead above 400. yeeres.

Therefore against *Helvidius*, beside these conjectures, either of *Maries* vowed virginity

Obiect. 1.

Obiect. 2.

Obiect. 3.

virginity, or that old age of her husband: or those probabilities with sanctified minds more then probable; That the Virgin her selfe had been most unthankfull, if she had not been content with that glorious Son, for whose sake the holy women before her desired to be mothers: and if she should wilfully have stained that virginity which she knew to have been so miraculously preserved unto her: And *Ioseph* likewise having received the gift of continence, had been too presumptuous, if he had not forborne that sanctified body, whom by the message of the Angel, and so many miracles he knew to have conceived by the *Holy-Ghost*. Let vs looke to that which is the maine purpose and intent of the Scripture, that in the setting up of that Kingdome which should be established unto *David* for ever, 2. *Sam.* 7. from vers. 12. to 17. *Dan.* 2. 35. 44. And although this Kingdome was to be a spirituall Kingdome of Grace and Glory, *Iob.* 8. 36. yet that is not first which is spirituall, but naturall; So that our Lord *I E S U S*, according to the right of naturall descent by His mother, See *Luke* 3. 5. ver. 24. &c. and of legall right by His father *Ioseph*, See *Matth.* 1. was the true and lawfull King of the *Iewes*, as he is confessed by the *Magi* from the East, *Matth.* 2. proclaimed by *Pilate*, *Iohn* 19. 15, 19. and professed by Himselfe, *Iohn* 18. 37. and that not by any reserved and doubtfull meanings, but by a plaine and direct answer, according to the question of *Pilate*, Art thou the King of the *Iewes*? For, for this cause was he borne, that He might beare witness to the truth. He therefore being both lawfull and naturall King of the *Iewes*, according to His descent from *David*, and that by an unquestionable right of descent, as the succession of that Kingdome had stood from *David* to *Iehojakim* above 400. yeeres, and after the captivity, from *Zorababel* to *Ianna Hircanus* almost 300. yeeres, and that by the covenant of God Himselfe to *David*, which was to be established in Christ for ever; it must follow of necessity, that *Ioseph* had no children by *Mary* his wife, as *Helvidus* barked. For so the right of that title to the Kingdome of *David*, should have been to that heire who had the right by naturall descent from both parents, rather then to him which had right onely by His mother and adopted father. Neither had this which I plead, been good onely for *Iosephs* sonnes, but also for his daughters (if he had had any by *Mary* his wife) as it appears in the case of the daughters of *Zelophehad*, *Numb.* 26. 7, 8. Wherefore seeing it cannot be supposed but that the holy Virgin, blessed above other women, and freely beloved, should not have bin denied the blessing of children, if she had desired any after her Son *I E S U S*, it will follow of necessity, that for the eternity of *David*s kingdome, to which our Lord had the only right, not by intrusion, or disannulling of a better title, I meane in civill right; He was that stone cut out without hands, that shall fill the whole earth, and that the blessed body of his mother, according to that vision of *Ezechiel* 44. was that East-gate, or ordinary way of entrance into mankinde in which the Prince did sit to grow before the Lord, as he that eates bread; even untill the time of His birth when He should goe out thence perfect man. And because the Lord God of *Israel* had entred in by that gate, Therefore should it be shut that no man might enter in by it, but that the holy Virgin should continue a virgin as in the conception, and birth; so for ever after a virgin. For neither had the outward Sanctuary of the Tabernacle, nor of the Temples afterward, any such secluded gate, but that both Priests and People did go in and out thereat, to doe the daily service. So then that mysticall Temple of *Ezechiel*, must needs intend the Temple of the Virgins body, by which God Himselfe entred into our Tabernacle, and came forth God-Man, blessed for ever, Amen.

ARTICLE



ARTICLE III.

1. Suffered under *Pontius Pilate*: was
2. Crucified. 3. Dead. and 4. Buried.

CHAP. XXVII.



That the infinity of that glory was of which the Sonne of God did empty Himselfe, when He clouded it under the forme of a servant, all the Angels in heaven cannot comprehend. Yet such was the infinite love of God to man, as that for our sakes (a) Hee was pleased to be borne man, that (b) by His partaking of our sufferings, He might become a faithfull high Priest for us unto God, that we might be made partakers of His glory. For a friend loveth at all times, and a Brother is borne for adversity, *Proverbes* 17. 17. His friends we are, if we doe whatsoever Hee hath commanded us, *Iohn* 15. 14. neither is He ashamed to call us brethren, when Hee saith, *Psal.* 22. 22. I will declare thy Name to my Brethren, In the midt of the Church will I praise thee. *Hebr.* 2. 12.

Now what these sufferings were, it is in part manifest by the Prophets, and by the Evangelists. Such was His poverty, as that He was borne in a stable among the beasts; A manger was His Cradle. In His infancy, He was persecuted by that cruell King, that sought His life, and compelled Him to seeke His safety by banishment in a forreigne land. The poore Trade of a Carpenter was His meanes of maintenance, that had made all the world, Subject He was to our infirmities; of Hunger, Thirst, Heat and Cold, Wearinesse and Griefe, both of mind and Body, neither had Hee lesse afflictions, though He were free from sicknesse. But when the time

time came that He should shew Himselfe to bee that Redeemer, that was to come, then was He most busily tempted by the devil, rail'd on, and reviled by His ministers, that praised themselves therefore: *Say we not well, that thou art a Samaritane, and hast a devill?* then was he loaden with injury and scorne, His life was fought by treason, and at last betrayed by His owne Schollar. But how great was the anguish of His mind, how great was His affrighting at the sight of that death, whereby He must fight against the fierce wrath of God inflamed against Him, that had set Himselfe the surety, to pay for the finnes of the whole world? *Arise, o sword! against my Shepherd, against the man that is my fellow friend, saith the Lord of hostes, I will smite the Shepherd, and the sheepe shall be scattered.* Zach. 13. 7. What was that anguish of His mind, that forc't Him thrice to pray with strong crying and teares, and to sweate like drops of blood running downe to the earth, *That that bitter Cup might passe away?* verely the sorrowes of hell compassed Him about, and the snares of death were before Him. *Psal. 18. 5.* Yea, so were the sorrowes of His heart enlarged, as a man that sought for comfort and could finde none. He prayes, and comes to His Disciples, to seeke some ease by their mutuall speech, but they are fast asleepe, and there finds He none. Thus while the God-head doth rest toward Him. *Psal. 22. 1.* And according to the law of Iustice leaves him in His pure humanity, to beare the burden of our sinne alone, while all the waves and stormes of Gods wrath passe over Him, while the dogs of hell with their severall temptations, compass him about; while the horrible curse of the Law ever sounds in His eare, *Curfed is every one that confirmeth not all the words of this Law to doe them.* Deut. 27. 26. which curse, Hee that had become our surety, *Psal. 40. 7. Hebr. 7. 22.* must beare for every one; What marvell was it, if He prayed, that His soule thus left alone, might be delivered from the power of the dogge, that He might be saved from the Lions mouth, being thus beset with the hornes of the Vnicomes? Read *Psal. 22.* and 69. But yet remembering that for our cause He came into this houre, that Hee might fulfill the will of His Father, *Hebr. 10. 5.* and that by that one offering of Himselfe, He should bring many sonnes unto Glory; therefore, as the valiant Captaine of their salvation, did Hee willingly and courageously offer Himselfe to the hands of them that sought His life, having first commanded a safe conduct for His Disciples. *John 18.* from 3. to 10. Then what scorne and reproaches, and speaking against of sinners He endured before the high Priests, the holy Prophets and Evangelists have recorded. *I gave my backe to the smiters, and my Cheeke to them that plucked off the haire, I hid not my Face from shame and spitting,* *Esay 50. 6.* Hee geveth His Cheeke to him that smiteth Him, He is filled with reproach, *Lament. 3. 10.* See further in *Micah 5. 1. Math. 26. 6, 7, 8. Marke 14. 65. Luke 22. 63, 64. John 18. 22.* But because the Article

article of our Creed mentions only His sufferings under *Pontius Pilate*, under which all these by a Synecdoche, are comprehended; let us looke unto them in particular, for therein was the accomplishment of our Redemption.

But first, it may be heere demanded, why mention is made of *Pontius Pilate*, as if the truth of God, and his most glorious worke in the creature, that is, the redemption of man by the death of His Son, should any way need or admit of humane testimony. I answer, that as the Spirit of God in the Evangelists, vouchsafes to apply the history of the Gospel, to the times of *Tiberius*, of *Pontius Pilate* his proconsul, of *Herod*, of *Philip*, &c. *Luke 3. 1, 2.* so likewise this short abridgment of the Gospel, our Creed doth not neglect them. For seeing the suffering of Christ was for the benefit of man-kind, it is necessary that wee should be made so sure and certaine of the truth thereof, that howsoever that truth were tryed by divine, or by humane authority, of reason, or historic, it might most cleerely and plainly appeare. And therefore is this truth of Christ witnessed, not onely by the Prophets, and Evangelists, as you read before, *Chap. 24. Reason 10.* and by the Ecclesiasticall Histories; but even the prophane writers, yea, the persecutors and enemies of this truth, are not silent herein. *Pilate* himselfe might be a witness of those things which hee had heard and scene concerning the miracles, the death, and resurrection of Christ, whereof hee writ unto *Tiberius* the Emperour. And although it seemed not fit to the Wisedome of God, that that glorious truth concerning his Sonne, which Hee himselfe had testified from heaven, and had confirmed by so many miracles and gifts of the Holy-Ghost, should afterward receive authority from the Senate of *Rome*, that Senate, by whose authority so many thousands of false gods were worshipped, *See Aug. de civ. D. lib. 3. cap. 12.* yet even to that Senate, the truth of his Deitie by that testimony of him that had heard and scene, was cleerely manifest, *See Tertul. Apolog. cap. 5. Euseb. Eccl. hist. lib. 2. cap. 2.* And although *Lucian*, and *Porphyrie*, and *Celsus*, and such doggs barked against the holy Religion of Christ; yet even therein they testified, that Christ did establish a faith and Religion among His faithfull followers. *Flim. ni. Epist. lib. 10. Epist. 97.* and *Tacitus Annal. lib. 15.* though they no *Christians*, for the first was a cruell persecuter of them, yet have they testified so much, and have alwayes beene held faithfull in their writings: And so may *Iosephus*, though hee make it questionable, whether Christ were onely a man, *Antiq. lib. 18. Cap. 4.* This therefore being without doubt, that our Lord did suffer under *Pontius Pilate*, it may be further asked, why He being a *Iewe* should be condemned to die by the authoritie and power of the *Romanes*? For this there be two reasons principall, and chiefe: For the understanding of which, you need to remember that there have beene foure principall Monarchies in the earth, the first of the

Assyrians and Babylonians, which tooke the beginning from *Nimrod*, of whom you reade, *Gen. 10. 8, 9, 10.* and was after encreased by *Ninus*, *Semiramis*, *Salmanasar*, *Bellochus*, and others, but most of all by *Nabuchadnezzar*. This Monarchy, after it had flourished about seventene hundred yeeres, was overthrowne by *Darius* the Median, and his nephew *Cyrus* King of *Perſia*, who were the founders of the second Monarchie, which continued not much above 130. yeeres, and was then broken by *Alexander*, who in battell overthrowne the last King *Codoman*. This *Alexander* began the third Monarchie of the *Grecians*; which after him was divided among his Captaines, of which foure were chiefe, See *Dan. Cap. 8.* of these foure Kingdomes, *Egypt*, *Syria*, *Greece*, and *Asia*; *Asia* continued but two descents of 23. yeeres; the other three one after another, were subdued by the *Romanes*, who made the fourth Monarchie. *Syria*, and by and by *Judea* was subdued by *Pompey*, and made a Province of the *Romanes*, about 60. yeeres before the birth of *Christ*. This *Syria* is a Countrey wide and large. *Palestina* inhabited by the twelve Tribes, a small part therof. See *Ptolom. Geogr. lib. 5. cap. 14.* and *Asia tab. 4.* This Countrey in the time of *Christ*, was divided into three parts, or shires, *Judea* toward the South, *Galilee* to the North, and *Samarita* betweene them. *John 4. v. 3, 4.* These *Samaritanes* were strangers in the land, sent thither onely to till the ground, after *Salmanassar* had carryed away the ten Tribes in the dayes of *Hoshea*, 2. *King. 18.* from the 9. to the 13. verse, *Judea* and *Galilee* were possess'd by the *Jewes*, after their returne from *Babylon*. But after they were subdued by the *Romanes*, they were compelled to accept of such government, as they appointed. These *Romanes*, for the good services and deserts of *Antipater* Prince of the *Idumeans*, and of *Herod* his sonne after him, gave the Kingdome over the *Jewes*, to that *Herod* surnamed the great, who held it 37. yeeres. *Augustus* beside the gift of the Senate, enlarged the Kingdome of *Herod*, with the Countreys of *Batanea*, *Trachonitis*, *Abylene*, and others. But the *Jewes* knowing the time of *Messiah* to be at hand, whose Kingdome they thought should be of this World, most obstinately refused the government of *Herod* a stranger: And though he sought the establishment of a just government over them, and did many things to their content; yet when hee saw that by no faire meanes hee could win them to accept his government, hee fill'd all places with crueltie and blood, till in the 31. yeere of his Reigne they were compelled to acknowledge obedience to him as their King; and to his posterity after him. So when the Scepter was utterly departed from *Juda*, even by their owne consent: then according to the prophesie of *Jacob*, in the 32. of *Herod*, was the Angel sent to the holy Virgin, when the *Jewes* had thus bene taught to know, that the true *Messiah* was to bring a greater deliverance, nor to them onely, but to all man-kind, than any could be from an earthly bondage. So in the beginning of the 33. yeere of

Herods

Herods reigne, was *Iesus* borne. After sixe yeeres lawfull reigne, *Herod* died miserably: After whom, his Kingdome by *Augustus* was divided to his foure sonnes, of their number called *Tetrarchs*: so that *Archelaus* had *Idumea*, *Judea*, and *Samarita*; *Herod* called *Antipas* had *Galilee*; *Philip* had *Sturca*, and *Trachonitis*: And *Lysanias* had *Abylene*. But *Archelaus* for his wicked government being by *Augustus* thrust from his dignitie, and banished in *Gallia*, *Romane* Presidents, *Copponius Ambivius*, and *Rufus*, were sent thither to order that *Tetrarchy*, each two yeeres under *Augustus*. Then by the appointment of *Tiberius*, the succeeding Emperour, *Valerius Gracus* held that government 11. yeeres, and after him *Pontius Pilate*; the other sonnes of *Herod* still holding their dignitie, as you reade, *Luke 3. 1.*

Now to the arguments.

Such was the mercy of God to man, that although the Gospel which was preached in Paradise ought to have bene that chiefe thing which man should remember; yet because his way was corrupted, and he become abominable by his crueltie in the earth, his whole race, except eight persons, were swept away by the flood. This great Judgement might have taught all posterities to know what that was which God required of men, and to desire the fulfilling of that promise of Him that was to come. But this being neglected of all men, except some few among the least of all nations, which God had chosen for his people, and they now in captivity in *Babylon*; God did againe call vpon the World, to turne unto Him, because His Kingdome is an everlasting Kingdome, and deliverance and salvation is by him alone. Read *Dan. Chap. 2. v. 44.* and *Chap. 3. v. 29.* and the Kings Proclamation at large, in the 4. Chapter. Not long after, the World was summoned againe by the like Preaching, and Proclamation of *Darius* in the second Monarchie of the *Medes*. *Dan. 6. 25.* and later histories testifie abundantly, how *Alexander* marching with fury against *Ierusalem*, at the sight of *Jaddua* the High-priest (as *Paul* before *Damascus*) of an Enemy, became a Convert, adored the Priest, sacrificed, and offered gifts unto the true God. His successors sonne in *Egypt* *Philadelphus*, had the old Testament translated into *Greeke*, and not long after, *Jonathan Ben Vziel*, translated it in *Chalde*, that all the world might be prepared to receive that Saviour, that was shortly after to bee manifested, in that time when the greatest and most powerfull Empire did flourish most, that is, in the dayes of *Augustus*, and his Successor *Tiberius*. The argument in brieve is this.

1. That seeing the satisfaction for the sinne of man was to bee made by the death of *Christ*, beleev'd on in the world: it was necessary, that as in every age, and Empire of the world, Hee had

bee

beene preached; So He should die by the power of the greatest Empire then in the worlde, that all the world might take knowledge thereof. Therefore in the greatest and most solemne feast of the *Passover*, whither the *Jewes* and *Prophets* from all Countreys resorted (for He was first to be preached to them; *Luke 24. 47*) and by the deputy of the greatest Emperour, was this thing done and after published in that Senate, which ruled all; that as the salvation was wrought for all, so all might know it. For by this means the preaching of His Apostles and Ministers afterward was more easilie beleev'd, that He was the Saviour of the world, whom after so much good done, and so great miracles shewed by Him, they did unjustly cause to die, when they found no cause of death in Him.

2 The second argument is this. The holy Scripture is the declaration of the will of God: Therefore it is necessary, that as all the will of God, so the holy Scriptures also be fulfilled. Among these, that of *Gen. 49. 10.* is directly to this purpose, *The Scepter shall not depart from Judah, &c. till Shiloh come.* This *Shiloh* all the best Interpreters, both *Jewes* and *Christians* agree, to be Christ the King; from whence it followes necessarily, that when Christ came, the Scepter or authority had departed; And therefore that the *Messiah* being to be slaine, the execution of that death must be by that forraine authority that ruled over them. And this the *Jewes* themselves professed, *John 18. 31. It is not lawfull for us to put any man to death;* you may put hereto, *Esay. 7. 16.* with those texts cited in the 24. Chapter, Reason 10.

But you may object, that in the captivity, that Scepter was utterly broken; yea so, that after their returne they had no Governours, but by the appointment of the Kings of *Persia*, as it is manifest by the Bookes of *Ezra*, and *Nehemiah*, especially Chapter 9. vers. 36. 37.

Answer. That as the *Jewes* in that captivity, knew the time of their returne by the Prophet, *Iere. 29. 10.* so they ever held the hope of their libertie from that subjection; and therefore after *Alexander*, defended it against his successors in *Syria*, and *Egypt*; especially when they had the favour and countenance of the *Romans*, See 1. of *Maceh. Chap. 15. verse 16.* and *Iust. Hist. lib. 36.* But in their subjection to *Herod*, they gave the government of themselves and their posterity unto him and his. And although *Archelaus* his sonne, for his mis-governement lost it, yet it returned to the *Romans*, of whom hee received it; and therefore in this case betweene Christ, and *Cesar*; they utterly disclaime Christ for their King, and professe, they have no King but *Cesar*, *John 19. 5.*

So then it being cleere, that our Lord was to suffer under the Lieutenant of the *Romans*; which at that time was *Pontius Pilate*, let us see what He suffered under him.

It is not likely that a Prophet having beene condemned by the Ecclesiasticall

Ecclesiasticall Jurisdiction, and suffering most unjustly, such reproaches as you heard before, should be better intreated before a civill Magistrate. Yet *Pilate* hath more patience to examine the cause. *What accusation bring ye against him?* The points of His accusation were three. First, *He is a malefactor.* How proove you that? *If He were not so, wee would not have delivered Him unto thee: John 18. 30.* A very substantiall proove, we malicious lyars say so, therefore it is so. The second point, *He is a blasphemer,* for Hee said, *I am the Sonne of God. John 19. 7.* Hee said true, and proved it. *Mark. 2. verse 7. and 10. and John 10. verse 35, 36, 37, 38.* Thirdly, *Treason! He makes Himselfe a King:* He speaks against *Cesar* — *calceum Caesaris hostem. John 19. 12.* But He explained Himselfe, *That His Kingdome was not of this world. John 18. 36.* And by the rule of your owne teachers, *All they shall bee cut off that watch for iniquity, That make a man an offender for a word, and lay a snare for him that reproveth openly. Esay 29. 20, 21.* So that for these crimes falsely objected, He was three times pronounced, Not guilty. *I find no fault at all in Him. John 18. 38. and 19. 4. and 6.* No, nor yet *Herod. Luke 23. 15.* and therefore, *I will bee free of the blood of this just man, and wash't his hands. Matth. 27. 24.* And was He innocent and just? most unjust and wicked Judge! ought not a Judge atwell to defend and deliver the innocent, as to punish the wicked? If He be innocent, Why dost thou, most unrighteous Judge, betray the innocent to the power of His accusers? *Take see Him, and iudge Him after your owne Law. John 18. 31.* If He be innocent, Why dost thou torture Him with scourges and thornes, and the mockery of a purple robe? *John 19. 1, 2, &c.* Why dost thou deliver Him to the will of His enemies? *Luke 23. 35.* Thus the wicked play in the credit and welfare of the righteous, and account it no sinne, if they can have any pretext to say they are innocent. Thus our Lord was denied His right to His Kingdome, *Luke 19. 14.* betrayed by His rebellious Subjects: His life was set at nought, to save a murderer, unjustly accused; stript of His clothing; And beside all this of losse which He endured; He suffered all that paine and punishment which they could bring upon Him. As first, His base and scornfull apprehension, as of a thiefe in the night. 2. His being hurried from place to place, from Iudge to Iudge. 3. The most unjust sentences of Blasphemy, of Treason, of Death. 4. His Buffeting, Mocking, Whipping, Crowning, with all kind of contempt and scorne: and 5. That by a most unjust Iudge, who still profess Him innocent, He was betrayed to the will of His adversaries to be Crucified. 6. And yet, because nothing could glut the gorges of those bloody Priests, in the agonies of death, behold a fresh offer of Scorne and Reviling, *Matth. 27. 41.* 7. Neither will the abjects be left out, with their Gall and Vinegar. 8. No, nor yet the theeves in the same condemnation with their upbraidings. O

O man of sorrowes, and contradiction! Behold and see, all you that passe by, if there were ever any sorrow like unto that which was done unto Him, wherewith the Lord afflicted Him in the day of His fierce anger. Yet were all these things but small afflictions, in comparison of this, that God had withdrawne the light of His comforts from Him. For this cause alone were His roarings powdered out. *My God, my God, why hast thou forsaken mee?* Yet may it not be thought but that He was still one with the Person of the God-head; and that not onely in His agony on the Crosse, but in death also; when His soule was parted from the body; So that although there was a dissolution in nature, of the Soule and the Body; yet the unity of the Man-hood with the God-head, was still saved in the Person of the God-head. See *Acts 2. 27.*

But although this acte of *Pilate* in himselfe was most unjust; yet in God the Father, whose Person *Pilate*, in that iudgement did represent, the act was most righteous and just. That *Pilate* in his Iudgement represented God the Father, it is manifest not onely by this, *That all power is of God; Rom. 13. 1.* but even in this very case, by that which our Saviour answered unto *Pilate*: *Thou couldest have no power at all against mee, except it were given thee from above. John 19. 11.* In this act therefore of *Pilate*, God did summon and judge the whole world to answer for their sinnes: And because every mouth was stopped, and the whole world was found subject to the judgement and wrath of God, for their sinne; therefore was it necessary, that the condemnation and punishment should fall on Him to the full, that had set Himselfe to answer for us, lest no flesh should be saved. So through His sufferings, as we were condemned in Him, by Him are we also saved. But it comes now to be enquired, Why our Saviour should be condemned to a death, so infamous, as to be

2 Crucified.

There were foure kinds of death appointed for Malefactors by the Law of God; Stoning, Burning, the Sword, Hanging by the necke. The particular offences you may finde gathered from the Hebrew Doctors by *Henry Ainsw: on Exod. 21. 12.* And although Hanging, amongst all those, was accounted the most easie death, yet on that kind of death was the curse pronounced, as you see, *Deut. 21. 22.* But if they that committed the least sinnes, and therefore suffred the most easie death, were accursed, as the adulterer, &c. how much more they which sinned in higher degrees and were judged worthy of greater punishment? This kind of death, by nailing to a Crosse, more cruell then any appointed by the Law of God, was in common use among the *Romanes*, after their first Kings, especially for their slaves. See *M. T. Cic: orat pro Rab: perduell:*

duell: and Lips: de Cruce. lib. 1. cap. 12. over whom every Lord had power, and used to crucifie them for theft, and especially for running away. After, it grew in use for the baser sort of malefactors though free-men, as theeves and such like, and for their provincials. And when the lawlesse power of the Emperours had made all slaves, then they that called themselves Free-men and Citizens of *Rome*, were also crucified at the will of the Emperours, as you may see *Lips: de Cruce. lib. cap. 15. et lib. 2. cap. 7.* But although this kinde of nayling on the tree by which our Lord did dye, was not in use among the *Jewes*, as *Lip. de Cruce. lib. 1. cap. 11.* supposes; unduly confounding the staking, strangling on a Gibbet, or bough, and nayling on a Crosse; yet by the interpretation of *S. Paul Gal. 3. 13.* did the curse directly belong to this suffering of *Christ*, wherein He was made a Curse for vs. Now among those reasons, why our Saviour should dye by this most vile and infamous death of the Crosse; The first shall bee even from thence, because it was most base and shamefull. For seeing man-kind by his sinne, had forsaken God his just and lawfull Lord, and made himselfe a slave to the Divell; what manner of death, but the most vile and shamefull could He be judged worthy of, that had so fallv and basely transgressed? And therefore was it necessary, that He who had made Himselfe mans liberty, and put Himselfe in his stead, to beare his punishment, should also die by the most infamous death of the Crosse, the punishment of slaves that had run away from their Lords.

2. It is fit and necessary, that the Sonne of God should be exalted to the highest degree of glory. The greatest glory is not due but to the greatest humility. The lowest degree of humility that can be, is to be subject to the most shamefull death. Therefore that our Lord the Sonne of God might be exalted to the highest degree of glory, it was necessary that He should first be abased to the death of the Crosse. Neither is this an argument of amplification; but founded in the rules of the infinite Justice, and therefore urged by *Saint Paul. Philip. 2. verse 8, 9, 10.* He humbled Himselfe, and became obedient unto death, even the death of the Crosse. Therefore God hath exalted Him, and given Him the Name which is above every Name, that every tongue should confesse that *Christ is Iehova.*

3. And seeing He suffered under the power of the *Romanes*, it was necessary that He should die by that manner of death which was most usuall with the *Romanes*, which for their seruants and provincials, was the Crosse. And although it seemed unto *Pilate* himselfe an unworthy death for Him, *Shall I crucifie your King?* Yet nothing could content His enemies, but *Crucifie Him, Crucifie Him.* And because our Lord had no such priuiledge to plead for Himselfe, that He was a free man of *Rome*, as *Saint Paul* did, *Acts 16. 37. & 22. 25, 29. & 25. 11.* and so lost his head by the sword: Therefore He must needs endure that bitter, and accursed death of the Crosse.

4. The tree through the craft of the devill was unto man-kind a cause of sinne. Therefore lest the tree which was created good, might become a curse to him for whom it was created, and thereby the end of the creation might be perverted, it seemed fit to the Wisedome of God, that as the tree had bene an instrument in the worke of mans condemnation, it should also bee an instrument in the worke of his redemption, that man by his wound might also bee healed. And therefore that our ransome should bee payed on the Crosse.

5. Man by his sinne had made himselfe subject to the curse of the Law. Therefore that the promise to Abraham, *That in his seed all the Nations of the earth should bee blessed, Gen. 12.3.* might come vpon them, it was necessary that the curse should fall vpon that promised seed, in whom they were to bee blessed, as Saint Paul doth argue, *Gal. 3.13.* and *14.*

6. This crucifying of our Lord was prefigured diverslie in the Law, as by the Serpent in the Wildernesse; if you compare *Numb. 21.8.* with *John 3.14.* Moses also spreading out his hands in the forme of the Crosse, overcame Amalec by his prayer, *Exod. 17.11.* But above all other figures: that glorious Type of Christ, *Samson*, who should begin to save Israel, *Jud. 14. 5.* most liuely figured our Saviour on the Crosse, when he laid his hands upon the Pillars, and slew more at his death, than he had done in all his life, *Jud. 16. 30.* So our Lord, the Authour and Finisher of our Salvation, though by His Preaching and His miracles He had shaken the Kingdome of the Devill, yet by His death upon the Crosse He did triumph over all the power of hell, *Col. 2.15.* David, *Psal. 22.16.* prophesies plainly of the wounds wherewith He was pierced in His hands, and His feet, when He was nailed to the Crosse, as the Prophet *Zechary, Chap. 12. 10.* of that wound which through His side they made in His heart. *I (the Lord) will powre vpon the Inhabitants of Ierusalem the Spirit of Grace, and supplication, and they shall looke upon mee whom they have pierced.* And thus according to the Prophecies that were before, was our Saviour crucified, as you read in the Gospel.

3. Dead,

3. Dead.

VVee see *JESVS* made a little lower then the Angels for the suffering of death, that He by the Grace of God should taste of death for every man. *Heb. 2. 9.* All the reasons for His crucifying confirme thus much. And for this cause was He conceived and borne, that He might redeeme His people from their finnes. The arguments also of the *19. Chapter*, of the *21. 22.* and *23.* come all to this centre; that *Christ* our Lord, and onely Redeemer, must die for our sinne.

1. For seeing man by his sinne had made himselfe subject unto death, according to the just sentence, *Gen. 2. 17.* *In the day that thou eatest thereof, thou shalt surely die;* it was necessary, that He that had made Himselfe our surety, *Heb. 7. 22.* and taken our sinne upon him, *Esay. 52.* should die for our sinne.

2. It was necessary that the highest degree of obedience, should bee in him, in whom was also the perfection of Sonne-ship. But all the perfection of Sonne-ship was in *Christ*, both that which is Eternall, and that which is in time, as hath appeared. Therefore also the perfection of obedience. But there can be no degree of obedience beyond this, that a sonne should die at the will of his father. Therefore it was necessary, that our Lord should die. *For God so loved the world, that He gave his onely begotten Sonne to die: that the world by him might bee saved.* But because it was impossible that He in his Eternall being should be subject to death, therefore was it necessary that He should bee incarnate, that Hee should bee conceived of the *Holy-Ghost*, and be borne of a Virgin, as it hath bene proved.

3. If *Isaac* the shadow, were content to die at the will of His Father, how much more ought *Christ* the substance, to fulfill the will of His Father?

4. The manifestation of the infinite dignities of God the Father, is the proper and peculiar office of the Son, *See John 17. 6.* and *26.* And how could either the infinite Justice, or Mercy, or Love of God the Father toward His creature; or His honour in the creature bee better manifested, than in the death of that Son? For although it were farre from Injustice to punish the innocent for the wicked, when He had set Himselfe to answer for the finnes of the world; yet was it the uttermost, the most severe and eminent Justice that possibly could bee, to lay upon Him, in whom there was no sinne, neither was there any guile found in His mouth, the burden of vs all; to breake him for our finnes; to multiply His sorrowes, and at once to deprive Him of all the comforts of God, and life it selfe for our offences. Neither could the Mercy or love of God toward His creature be greater than this, that when

wee were enemies, yet spared He not His owne Sonne, to worke our reconciliation. Neither can the honour of God be more magnified by the creature, than for that mercy and love, which he hath shewed toward the creature, in the Eternall Glory, and happinesse which He hath reserved for it, through the satisfaction of his Son. And because these things could not possibly be brought to passe otherways than by the death of the Sonne of God, therefore was it necessary that He should die.

5. Of contrary effects, the immediate causes must needs bee contrary: The greatest delight and joy which the naturall man hath, is to follow his sinfull lusts. Therefore the recovery, or restoring of man from his sinfull state, cannot bee but by the suffering of the greatest sorrow, that is, of death.

6. The obedience and sufferings of Him who was to make satisfaction for the disobedience and rebellion of all man-kind, could not possibly be either exceeded or equalled. But if our Lord had not died a most bitter and cruell death, in those torments which He endured, both in his soule and body, then had His sufferings beene equalled, if not exceeded, by many of the holy Martyrs: who for their love and faith in God, endured most bitter and exquisite torments, *Heb. 11. 35. &c.* and that with joy unspeakable, and glorious. Therefore it was necessary, that our Saviour should die a most cruell death, and bitter, both in the sufferings of His soule, and body.

7. The greatest exaltation or glory that could come unto the creature, was in this, that it should become one Person with the Creator, which we have proved before to have beene done in the incarnation. For the greatest glory and grace done to the creature, the greatest love, and humilitie is due to the Creator. But our Lord, who was so exalted, had not beene humbled to the lowest degree of humilitie, if He had not died a most shamefull death. Therefore it was expedient that He should so die.

8. Full and perfect obedience, is due from man-kind, unto the Creator, and especially from that Man of men, their Prince and Captaine, who ought to be an example unto them, of all those vertues whereby they ought to glorifie His Father. Therefore that faithfull men might willingly die for the love and service of God, it was necessary that our Lord should give the example, *See 1. Peter 2. 21.*

4. and Buried.

1. **I**T is said that death is the uttermost or last of evils. And that wee might by all arguments bee assured of His death, by whose suffering of death, wee are ransomed from the power of death; it was necessary that after His death, our Lord should bee buried.

buried: Seeing that by His buriall we are assured, not only that He was truly dead; but also, that during the time of His buriall, He was held under the power of death.

2. The greatest triumph cannot bee ascribed but to the greatest victory manifest and knowne. The greatest victory is over the greatest enemy, Death, and him that had the power of death, the Devill. And that Christ might be acknowledged to have risen againe, and so to have triumphed over death, it was necessary that after His death, He should be buried: Seeing many persons in Apoplexies, Plagues, *Singer* in his drunkenness; so after hanging, drowning, falls, and other both inward sicknesses and outward violences have been supposed to have beene dead, which yet have returned to life againe. But after buriall for so long time, no man ever returned to life, but by a power that was divine. Therefore that our Lord might truly be acknowledged to have risen from the dead, and so to have triumphed over Death, it was necessary first that Hee should be buried.

3. That blessed Spirit which knew from the beginning what should come to passe at the last, who fore-saw the malice of the Priests and Scribes, and knew their hardness of heart to believe all that was spoken by the Prophets, that the resurrection of Christ might be most manifest, before-hand decreed and spake, *Esay 53. 9. That Hee should make His grave with the rich in His death.* Therefore was He not onely buried in fine linnen, and perfumes of *Ioseph* our Apostle, and *Nicodemus*, but also by the plot of the High-Priests was He made sure in His grave; the great stone which shut it up being firmly fastened in the Rocke, *See Lamentations 3. verse 9. 53.* into which the Grave was hewed, with (c) cramps of Iron sodered into Both, and surely guarded with a strong watch, that both His Death, His Buriall, and His Resurrection, might bee witnessed even by His very enemies *Matth. 28. 11.*

Notes.

(*) **H**EE was pleased to be borne man. The errorre of *Simon Valentin*, and *Apelles*, which you had before Note (*) on the 26. Chapter, though directly they oppose the truth of the former article, yet have I refer'd the refutation of them to this place, because they also take away the merit of Christ's passion from us, wherein alone our hope consists. But seeing that *Simon* in his Here he sided with the *Jenes*, against whom I have disputed in the 24. Chapter: and besides them, had not many followers, though after him it were recalled from hell by one *Proclus* an obscure fellow, *Aug. hares. cap. 60.* Seeing no reason are, or can be brought, either by *Simon* or by the *Jenes*, to proove the assertion, the onely authority of *S. Iohn* is able utterly to strangle this whelp: See then *Chap. 1. 4. The Word was made flesh:* And *1. Ep. Chap. 1. That which was from*

from the beginning, which we have heard and seen, and looked on, and our hands have handled, &c. And againe, Chap. 4. Every spirit that confesseth that Iesus Christ is come in the flesh, is of God.

2. The doctrine of *Valentin* is refuted at large by *Irenaeus* lib. 3. cap. 11. & 22. And that by the manifest authority of *S. Paul*, *Gal. 4. 4.* where it is said, That *Christ* was made of a woman. So also by *Tertullian*, in his Booke *De carne Christi*. The Evangelists *Matthew* and *Luke* describe His humane generation: Besides His manly Passions approve Him to have had the true body of a man, as to be Hungry, Thirsty, Weary, to Sweat, to Weepe, &c. Moreover, if He had not suffered in the true and very Body of man, His suffering for us had been of none effect, for the ransom of our bodies. Their Arguments you may see more at large in the Bookes cited. But *Epiphanius*, *Her. 21.* layes not this Heresie to the charge of *Valentin*, as the Authors forenamed; And *S. Aug. ser. cap. 12.* but rather puts it to *Marcion*, *Her. 42.* who taught that the Incarnation of *Christ* was not in deed, but onely in shew; whom he refutes only by those scriptures which *Marcion* allowed of; as the Gospel of *S. Luke*, which *Marcion* received (except that which concerns the Genealogie of *Christ*) and certaine Epistles of *Saint Paul*: For all the Olde Testament and the rest of the New lie rejected. But in these Scriptures *Christ* calleth Himselfe the Sonne of man. Hee was thronged by the multitude, He lift up His eyes, He prayed on His knees, His feet were anointed, He slept on the sea. He is made of the seed of *David* according to the flesh, *Rom. 1. 3.* So that if *David* had a true manly body, then also the body of *Christ* was a true manly body. He gave up the ghost: His lifelesse body was taken from the Crosse, wrapped in Linnen, and Buried. After His Resurrection also He said, *Handle me, and see mee; for a Spirit hath not flesh and bones, as ye see me have*, *Luke 24. 39.* And these Texts out of those Scriptures only are sufficient to reprove the fallhood of these Hereticks. And for full satisfaction heerein, you may take the interpretation of *Tho. Aqu. cont. gent. l. 4. c. 30.* to those Texts of Scripture whence *Valentin* might seeme to have taken occasion of his Heresie. First it is said *Iohn 3. 13.* No man hath ascended up to heaven, but Hee that came downe from heaven, the Sonne of man which is in heaven. Answer. This coming downe from heaven cannot bee meant of His body, or of His soule, because of that which followes, *The Sonne of man which is in heaven*, for it is proper onely to the Godhead to fill both heaven and earth. *Ier. 23. 24.* Therefore as God is said to have come downe from heaven; not properly, but in respect of His dwelling in the Manhood; So is the Sonne of man also said to be in heaven, not properly, but in respect of the unity of His humanity with the Godhead. According to this sence Hee said also, *Iohn 6. 38.* I came downe from heaven to doe the will of Him that sent me, as you read before, *Note (g) §. 10. ob. 9. on Chap. 24.* Another Text which may seeme to make for *Valentin* is *1. Cor. 15. 47.* The first man is of the earth, earthly: the second man is the Lord from heaven: Yet this proves not that the body of *Christ* was not taken from His mother, but rather that as wee are stained with originall sinne by *Adam*; so are wee washed and cleansed by the blood of *Christ*, for so it followes, *Verse 49.* As we have borne the image of the earthly, we shall also bear the image of the heavenly. And although it be said; *The second man is the Lord from heaven*, yet proves it not that He brought His body from heaven: but rather because wee understand nothing of heavenly things; but by bodily likenesses: therefore is Hee called, the man from heaven, to signifie that new manner of being which God had with us in our nature; and to assure us that Hee our Redeemer is our eternall God, able to save us; and man with us; that doeth pity our miseries.

3. The Heresies of *Apelles* are refuted by *Epiphanius*, *Her. 44.* briefly, and plainly: but this which concerns the body of our Lord more fully by *Tertullian*, in his Booke *De carne Christi*. You shall have what I held fit to

gather from both, or to adde thereto. The arguments of *Apelles* are in part all one with those of *Valentin* already answered; The rest are these that follow.

1. If the Angels appeared in flesh not taken from mankinde, much more might *Christ*. But the first is true; therefore the later. Answer. The consequence in the Proposition is not good: For the Angels came not to die, therefore not to be borne, as our Lord Himselfe appeared to *Abraham* not borne of a woman, because the time appointed that He should die was not yet. But when the falsest of the time was come, that He by His death should take away the finnes of the world, then God sent His Sonne made of a woman. Besides this, they are beside the question. For to prove their Position, that *Christ* tooke His body of the Stares and Elements, they ought to prove that the Angels also tooke such bodies. But that they cannot prove. For if the Angels made themselves that which by nature they were not, why might they not doe it by that which was not?

2. It is said, *Matth. 12. 48.* Who is my mother? and who are my brethren? If then *Christ* had no mother or brethren but in that spirituall kindred of them which kept the word of God, He had no body taken of the Virgin. Answer. No man would have told Him that His mother stood without, which did not know that shee was His mother. Therefore the circumstances and time of His speech must be observed. He was now in the businesse of God His Father, for whom all earthly parents must be denied, as He also answered, *Luke 2. 49.*

3. But the flesh of sinfull man was an unfit and unworthy dwelling for Him that came to destroy the workes of the devill. Answer. As sinne, the worke of the devill, was brought into mankinde by the body, and the bodily senses, as it appeares, *Gen. 3. 6.* The woman seeing that the fruit was good for food, and pleasant to sight, tooke and did eat: So was it necessary that sinne should be destroyed in the body of that flesh wherein sinne was conceived and wrought. Moreover the difference not of the matter which must be one, but of the Spirit of sanctification which was in *Christ*, made His body a fit sacrifice for sinne. But concerning this unworthinesse alleadged, answer was made before, *Note (a) ob. 1. & 3. on Chap. 25.*

4. But if He had flesh like ours, Hee should have beene begotten like us. Answer. The consequence is not good, as was shewed before, *Note (a) §. 2. on Chap. 26.*

5. If the flesh of *Christ* were the same with ours, the common accidents of both should be alike, so that our flesh should forthwith rise againe like His; or His like ours bee resolved to dust. Answer. When our Lord had fully satisfied the Justice of God for the sinne of mankinde, it had beene againe Justice that He which had done no sinne should have still continued under the power of death; and therefore impossible, *Act. 2. 24.* But our bodies doe therefore still rest in hope, because all His enemies are not subjected unto Him, among which the last is death, *1. Cor. 15. 26.*

Therefore for conclusion of this point, over and above those reasons which you had in the twentieth Chapter, and the authorities in the end of the three and twentieth Chapter, and these which are heere already cited, take that of *Eph. 3. 20.* We are members of His body, of His flesh, and of His bones. So that if we know or belevee that we our selves have a body of flesh and bones, we must also know that our Lord had a true naturall and humane body, as one of us. Which authority is yet of so much the greater regard, because it was prophesied in *Paradise*, *Gen. 2. 24.* That our Redeemer should be incarnate; that in the body of His flesh, through death, He might present us holy and unblameable, *Col. 1. 22.* For seeing the children are partakers of flesh and blood, Hee also Himselfe likewise tooke part of the same, that through death Hee might destroy him that had the power of death, that is, the devill, *Heb. 2. 14.* Reade the

the Chapter, from verse 5. unto the end, and see how many arguments you find to this purpose onely.

The fancies therefore of these Hereticks, being lighter than vanity, it will follow, that all those opinions which might seeme to be raised there-from, were as false as foolish. As first, that of *Celsus*, That the body of Christ was not subject to paine, and griefe: Against which, Saint *Origen* disputes, *lib. 2. Cont. Cels.* For as for that Stoicall insufferance of His mind, which *Clemens Alex. Strom. lib. 7.* thought not to be subject either to joy or sorrow; it was onely an oversight in so learned a Writer, and directly contrary to the Text of the Scripture, *John 11. 35. Matth. 26. 38.* where Jesus wept, and was exceeding sorrowfull, even unto death. And concerning the joy of His Spirit, See *Luke. 10. 21.* Secondly, that of *Saturnilus*, That Christ did suffer onely in shew, *Epiph. Her. 23.* Thirdly, that of the neat-headed *Basilides*, who taught that *Simon of Cyrene* was crucified in Christ's stead, *Epiph. Her. 24.* Of all which, if any thing were true; what thanks were due to Him from vs, when He had suffered nothing for our sakes? 2. How are wee freed from that damnation, under which we were brought through the sinne of *Adam*, while the Divine Justice is yet unsatisfied? 3. And if Christ have not suffered for vs, what example hath He left unto vs, that wee should follow his steps? 4. Wee that are the Disciples, should be above our Master, our patience more then His, our love to Him, more then His to vs, if wee for His sake should willingly suffer, persecution, shame, losse, imprisonment, death, which He Himselfe had not suffered for vs. And 5. It had been utterly to no end, that He should have become man. For as it had been in vaine for Him to have taken a body which should againe have bene scattered into that from whence it was taken (as *Apelles* affirmed) so had it bene to no end to take a body, and therein to suffer the darkning of His divine glory, if by that body, no benefit had redounded to the creature. But if you desire more reasons hereto, they that are brought in the Chapter for His suffering, crucifying, death, and buryall, may give you full satisfaction.

So the errors that are yet remaining about the suffering of Christ, are two: one of the *Theopaschites*, who held that the God-head of Christ did suffer, while His body was nayed on the Crosse. *Aug. de Her. Cap. 73.* The other of the *Patripassians*, such as *Praxeas* and *Sabellius*, who because they thought, that as the Father and the Son were but one substance so were they likewise but one Person; and therefore they affirmed that God the Father was incarnate, and suffered, *Aug. de Her. Cap. 41.* But the former of these is sufficiently reproved by the doctrine of the 9. *Cha.* For if God be not any kind of matter, nor a compound, nor a formed body, nor subject to any accident, but that His being be most simple and pure, as was there shewed, by every one of these circumstances, it will follow necessarily, that God cannot suffer. The latter is refuted by all the reasons of the 11. and 23. Chapters: And if you hold not your selfe satisfied by that which is brought in those Chapters, and the answers to the reasons of *Sabellius*, Note (d) on Chap. 11. You may doe well to read *Epiph. Her. 57.* and *Tertullian* against *Praxeas*: For this very question, whether God the Father was incarnate and suffered, is the Argument of that Booke.

(b) That by His partaking of our sufferings, He might, &c.] It may here be demanded, for what causes Christ the Holy one of God should die for vs, and how that death becomes available to free vs from the power of sinne, of death, and hell? For answer, Wee must first put that which was the first and principall cause of our salvation, the eternall purpose of God, which He purposed in *Jesus Christ* our Lord, *Eph. 3. 11.* See *Actes 2. 23.* And this, not for any graces or workes fore-seene in us, But according to the good pleasure of His own will, *Eph. 1. 5.* For He hath saved us, and called us with an Holy calling, not according to our workes, but according to His own purpose and grace, which was given us in Christ *Jesus*, before the world began, *2. Tim. 1. 9.* And he that puts any

outward cause, or good workes fore-seene in us, whereby God might be moved to chuse us, takes away the chief glory of His grace, and makes him to be lesse good. So then, the first cause of all the causes and meanes of our salvation in Christ, is the free mercy and purpose of God the Father, which because it is the first, it must needs also be the chief cause, seeing all other causes worke to that end to which they are ordered and guided by the first. And because the Son doth nothing of Himselfe, but what things soever He seeth the Father doe, those also doth the Sonne likewise: *John 5. 19.* Therefore secondly did the Sonne according to that eternall purpose of the Father, offer Himselfe unto His Father for man, as a ranome and satisfaction for their sinne, as it is said, *Psal. 40. 7. Loe I come (in the volume of the Booke it is written of mee) so doe thy will O God. Heb. 10. 7.* For in Him onely is God well pleased, *Matth. 12. 18.* And this is that Eternall Gospel of the Lambe, staine from the foundation of the World, *Apoc. 13. 8.* For through the Eternall Spirit did He offer Himselfe without spot unto God. But if this offer of our Redeemer, who offered Himselfe for vs, had not bene accepted of His Father, then had it bene of no availe for us. Therefore in the third place, it must appeare that God did accept this Sacrifice of His Sonne, which is manifest first by this: That it was the disposition and purpose of God Himselfe, as was shewed in the first place, and as it is said, *Heb. 10. 10.* By the will of God are wee sanctified, through the offering of the body of *Jesus Christ*, once for all. Neither was God in this reconciliation of man-kind, a willer or disposer onely, but a worker also of our Redemption. For God was in Christ, reconciling the World unto himselfe, not imputing their trespasses unto them, *2. Cor. 5. 19.* If God then be for us, who can be against us? If He Justifie, who can condemne us? who have the decree and will of God for our Justification, the offer and acceptance of Christ, both God and man, for our ranome and reconciliation, and that offer was made by the eternall Spirit, And this Spirit also beareth witness to our Spirit, that wee are the sonnes of God, *Rom. 8. 16.* The second cause concerns the justice of God, by which our Lord Christ died for vs. And it stood in this, that He according to the will of His Father, became our surety, *Hebr. 7. 22.* and bound Himselfe to make satisfaction for the sin of man, which man himselfe could not doe, as it hath bene manifest before, Chap. 19. Now in this satisfaction of Christ, the infinite Justice was accorded with the infinite Love of God to the creature. The infinite love appeared, as was said before, first in this, that the Sonne was called and appointed to the performance of this glorious worke. *Hebr. 5. verse 4, 5. 10.* Then in this, that being performed, it was accepted in our name, and for our everlasting happinesse, as it is said, *John 3. 16.* God so loved the world, that He gave His onely begotten Sonne; that whosoever beleeveth Him, should not perish, but have everlasting life. The infinite Justice was manifest in this, that the satisfaction of Christ was a full and perfect satisfaction, according to the rigour of Justice, and that both in respect of the infinite value thereof, and of the punishment which our Mediator endured. The infinite value of the satisfaction, was first in the Person that offered it. For as the grievousnesse of the injurie exceeded by the worthinesse of the Person of the Father, that was offended: So the value of the satisfaction exceeded by the worthinesse of the Sonne, that made the amends. And because the honour which was done to God herein, is valued according to the worthinesse of the Person, which worthinesse in Christ is essentiall unto him, not accidental, as that of *Aaron*, therefore the satisfaction also is essentially infinite, and therefore abundantly sufficient in respect of the Person that did fulfill it. For the satisfaction to an infinite Justice, was as fully made by the Person of the Sonne and sinne being, than if the creature being finite, even all Angels and men had suffered the torments of hell eternally. Secondly, the infinite value of the satisfaction, appeares in the worthinesse of the thing that was offered. For our Mediator having no greater nor better sacrifice to offer unto God (as

nothing could be better then that which was equal to God) offered Himselfe God and man, for the saving of His people, as it is said, *Ier. 3. 23. Truly in the Lord our God is the salvation of Israel.* Thirdly, the value was increased by the manner of the offering, wherein was the perfection of the obedience of the eternal Son to His Father, and the perfect submission of the humane will of Christ, unto the will of God, that this sacrifice might by all meanes be meritorious in Him for us, *See Note (g) of Chap. 24. §. 11. No. 4.*

The second meanes whereby the satisfaction of Christ according to the rigour of Justice was perfect, is the greatnesse of that punishment which He endured for us, which in proportion was answerable to that death which in Justice was due to the sinne of man, having the same degrees and parts: which punishment Christ (so farre forth as it was possible for the Sonne of God) did endure. First, the bodily death, with all the circumstances, as I remembered before: Then the losse of that Joy and Comfort of His soule, wherewith the fruition of God, and the fulnesse of His graces did ever replenish Him. And this Joy Hee lost, not finally or fundamentally, as the damned (for that was impossible, both in respect of His innocencie, and of His union with God) but onely according to the present act and feeling. Thirdly, he was subjected to the powers of hell, not enthralled thereto as a vassall, but yet subject for the present vexation and temptation: so that His soule and understanding was affrighted in sorrow and horrour, knowing Himselfe to be made a curse for us, which brought with it a full sence of the Justice and wrath of God against sinne. Fourthly, and although it bee most true that God cannot suffer either paine or losse, as was shewed even now; yet it is as true, that God having taken to Himselfe the living Tabernacle of a soule and body, offered this soule and body of His to death for us, as it is said, *Act. 20. 28.* That God purchased His Church with His owne blood; and not so onely, but for a time left that body under the absolute power of Death and Buriall.

And thus the Justice why Christ should die for our sinnes, and the plenary satisfaction which Hee hath made unto God thereby doeth plainly appeare. Now a reason or two, why, and how the benefit hereof doth belong unto us.

1. First, seeing the person of our Redeemer is infinite, and therefore His merit also infinite, an infinite reward is due thereunto, which if God would not give (O pardon that we speake in the voyce of reason Thy gift in us) then Hee were unjust; if He could not, then were He unable to requite. But both these things are impossible. And seeing hee that makes a recompense for any desert, either gives to the deserver that which he hath not, or forgives that which hee might require; and yet our Lord, to whom the reward of His obedience and death is due, neither needs any thing, nor can receive any thing more then He hath, having in Himselfe the fulnesse of all perfection, and all things which the Father hath, *Iohn 17. 10.* Neither yet needs forgiveness, having never offended: neither yet can so great obedience, and such an infinite merit bee all in vaine, therefore doth this infinite reward redound to us: so that we which claime by His Title, may draw neere unto the Throne of Grace in the full assurance of faith, that God doth not, nor will not refuse them that come unto Him in the name of His Sonne, seeing unto all them that seeke salvation and eternal life by Him, all His infinite merit doeth assuredly belong. For that which is infinite can no way become divisible, for so should it cease to bee infinite. So His infinite merit belongs to every one of His, according to the infinity thereof. See the doore of our hope set open wider then the walles of heaven: See how God with Christ hath given us all things: See also if the infinite merit of Christ, can any way be compatible of any mans merit, or the mediation of Saints.

2. Seeing our Lord Iesus being God, could not become man but by the power of God, *Chap. 25. & 26.* who of the whole nature and substance of the

Virgin,

Virgin, made Him perfect man, both soule and body: And that He being thus also the Sonne of God and man, did perfectly fulfill the law of a Sonne, to doe alwayes those things which were pleasing to His Father, *Iohn 8. 29.* whereas all other men had revolted from their obedience, and so forfeited their state of Son-ship and interest in their Fathers inheritance, by the sinne of the first Father *Adam*, which was created the sonne of God, *Luke 3. 38.* therefore the whole right in that inheritance of glory and happinesse, which should have come unto all man-kind, is due to Christ onely: So that by the right of inheritance, no man beside Himselfe can be capeable of heavenly Ioyes. But because the possession of eternal happinesse is due to Him by a double right, not onely that of Son-ship, or inheritance, but also by purchase, through the infinite merit of His most precious death; whereto, according to the will of His Father, He became obedient for the sinne of man-kind; therefore by this right, hath He given an infinite right in the heavenly Inheritance, to all them that come unto Him by a lively faith, their hearts being cleansed from dead workes, to serve the living God. In which right, if He had not fully stated man-kind, then had the benefit of His purchase benee utterly lost. So His Incarnation, His sufferings, and all His promises made to vs, had benee in vaine. But all these things are impossible.

3. Moreover, it is to bee considered, that the sinne of man in respect of the sinner, must needs bee finite, because a finite creature can no way doe an infinite action, but the infinitie of the sinne is onely in respect of Him against whom the sinne is, because of His infinite Justice that is offended thereby. But the satisfaction and the merit of Christs death was infinite, not onely in respect of the infinitie of His Person who performed it, but of Him also that did so accept it, of Him that was not bound thereto in respect of any neede or debt of His owne, but He performed all that obedience which was due for our sakes, and in our name: whereas the merit of all other men being finite, could no way be satisfactorie for their sin against an infinite Justice; neither yet can they bee so accepted of God, because mans workes, how good soever they are, yet can they neither be moe, nor better than man is bound unto, *Luke 17. 10.* Neither are good workes truly ours, but such as God hath done by us, *1. Cor. 15. 10.* But seeing all our righteousness is as filthy raggs, *Esa. 46. 6.* let us looke unto *Christ Iesus*, who alone of God, is made unto us Wisdome, Righteousnesse, Sanctification, and Redemption, *1. Cor. 1. 30.*

4. And as the ranfome of our sinne must of necessitie be of an infinite value, that it might be a full satisfaction to an infinite Justice, and therefore fit that our Redeemer should bee both God and man: So was it necessary that Hee should become ours, that wee might have that which we might give unto God for a full satisfaction; And that our obligation to God might bee infinite, not onely for our creation, or being from nothing; but much more for our well-being, and restoring from worse than nothing: Therefore that wee might have an infinite ranfome to give unto him, did Hee first give unto us His only Sonne, *Iohn 3. 16.* And yet that our claime and right might bee in Him, not onely by the voluntary gift of His Father, which in Him that had power to give, made our right and possession sure enough; but also by our owne purchase, that wee might have all manner of right in Him, and assurance of Him, therefore at His owne price of five Shekels of silver *Sixteene shillings Eight pence, Hen. Answ. on Gene. 20. 16. other 25. Shillings, Ed. Brerew.:* in our money, did wee also redeeme, or buy him of God. See *Exod. 13. 13. Numb. 18. 15. 16.* O most rich and precious purchase! At so easie a rate, to buy that which was more worth than all the worlds! And that the benefit of this bargaine might not redound to the *Jewes* alone, therefore came the wife *Genises* from the East to relieve the penury of the poore Carpenter, not onely for the payment of this purchase, but also for saving of that which was bought, by His flight into *Egypt*, *Matth. 2.*

Chapter. And thus are wee become a Royall Priest-hood, while wee offer unto God that infinite sacrifice, beseeching His mercy for the merit of His Sonne.

Thus then the infinite Justice being fully satisfied in our nature by that which Christ hath suffered for us, our finnes are not onely freely forgiven us in the beloved; but wee are also brought into the perfect favour and Love of God, and the assurance of those benefits which depend thereon. Which love, how great it is, Our Lord hath sufficiently declared, *John 17. 23.* where Hee saith, that the Father hath loved us, as He hath loved Him.

(r) *Which cramps of Iron soldered.* How *Ioseph* buried the body of *Iesus*, rolling a great stone, *Matth. 27. 60.* a very great stone, *Mark. 16. 4.* to the doore of the sepulchre, the Gospels shew. And although the stone were so great, that women, more then foure *Luke 24. 10.* durst not undertake to roll it away; yet the chiefe Priests and Pharisees held not that surety enough, and therefore, by the leave of *Pilate*, made the grave fast, and sealed it, and set their watch to keepe it. The words *σφραγισεν* to seale and *ἀσπασαν* to make fast or sure, as the word is used. *Act. 16. 24.* He made their feet fast in the stocks, cannot import such sealing as is on a bagge of money, or with a piece of paper which makes nothing fast, but is only a signe of honest dealing. For if the Disciples had purposed to seale the body of their master, no such sealing could, or should have hindered them. And therefore that making fast and sealing here spoken of, was such as I have said, and that for the ends expressed.

CHAP. XXVIII.

Hee descended into Hell.

Sect. 1.

§ 1.



Have said before, That every difference in opinion, though in an Article of Faith, is not immediately an heresie: And therefore, though divers expositions have beene made of this Article, yet so long as the substance of it is granted, and no obstinate nor malicious, or condemning of others is; there is no heresie or schisme towards, especially, seeing that divers expositions may sometimes stand with the trueth of the Scripture, the authority of Fathers, and the cleare meaning of this Article. The different interpretations doe arise especially from the meaning of the words *שְׁאוֹל Sheol*, and *ᾗδης Hades*, *Sheol* of *שָׂאָה Shaal* which signifies to crave or aske, because Hell is never full. *Proverb. 30.* *Hades* hath the derivation of *ἄωτος* and *ἄδης*, not to see, because of the darkenesse which is supposed to be there, or not to be seene, because the state of death is not knowne, to the living, or else (as others will have it) of the Hebrew *אֲדָמָה Adamah*, earth, by the authority of *Sibyl lib. 1. paulo post initium.*

Aslu

Ἀδὲν δ' αὐτὴν ἐπέταξε, ἐπειρὸς ὅτι μὲν Ἀδὰμ
Τὸ σαββαίον θανάτου, γὰρ δὲ μὴ ἀφ' ἐκείνου,
Τὸ νεκρὰ δὲ ἢ πᾶσι τοῖς ἐπιχθόνιοις γενεαῖς
Ἀνέρας, ἐν ἑδραῖ *δύμοις ἰένει καλεῖνται.
Aden they call, because the first Adam
when hee was dead and buried, thither cam.
Therefore all men that on this earth are borne,
Into th' house of Ades, are said to turne.

* a eis
* d' mers

This interpretation may seeme to have ground on that of *Gene. 3. 19.* *Dust thou art and unto dust thou shalt returne.* And therefore
1. The word signifies sometimes as *קבר Kever*, the grave wherein they *Kever* the corps of the dead, as in *1. Kings 2. 6.* *Let not His hoary head goe downe to the grave,* Hebrew *Sheol*, Greeke, *Hades*, in peace. 2. Sometime they signifie the power of death, the place or state of the dead, either wretched or happy, appointed for all men, as it is said, *Psalms. 89. 48.* *what man is he that shall deliver his soule from the hand of Sheol,* Hebr: *שְׁאוֹל* Greeke: To this place *Jacob, Genes. 37. 35.* to this *Sheol, Job. [14. 13.]* desired to come, as to the rest from all their labours, as to that place whereto all must returne, as the verses cited affirme. 3. They signifie the place of torment, as *Psalms. 9. 17.* *The wicked shall bee turned to Sheol,* Hebr: Greeke, to *Hades*. In this sence also the words, *Tophet*, *Esay 30. 33.* *Gehenna*, *Mark. 9. 43.* and *Tartarus*, *2 Pet. 2. 4.* are used. *Hades* also in *Matth. 16. 18.* by a *Metonymia*, signifies the devills, as, *The gates of hell shall not prevaile against it;* that is, All the devills which goe in and out at the gates of hell, shall not prevaile against that Rocke *Christ*, whom thou hast confessed. But in *Luke 16. 23.* it is taken properly for the place, as *ἔδωκεν ἑαυτὸν ἵνα ἵκηται ἐν ᾗδης* and being in hell, lifting up his eyes, &c. as contrarywise, with other Authors, it sometime signifies the place of blessednesse, as *Plato* uses it, in *Phaed.* concerning *Socrates*, *εἰ τίς ποτε εἰς ᾗδης ἔπιπται* If ever any man came to happinesse, but in this sence, it belongs to *Numb. 2.*

4. They signifie such sorrowes or paines as may bee supposed are suffered in hell, as in *1 Samuel 2. 6.* *The Lord casteth downe to hell, and bringeth up againe,* and in *Psalms. 18. 5.* *The sorrowes of hell compassed me:* See *Psalms. 86. 13.* *Thou hast delivered my soule out of the lowest hell.* In all which places, *Sheol*, by the *Septuagint*, translated *Hades* (except by way of prophecy concerning *Christ*) cannot signifie the place of the damned, from whence there is no returning; but onely extreame dangers, griefe, or hellish sorrowes of mind: or such sicknesses as brought the body in danger of the grave. To these words especially in the three last significations, 2. Of the state of the Dead. 3. Of the Place, and 4. Paines of the damned; the words, *Inferi* and *Infernus*, in Latin doe answer. But hell with us is proper to the place of torment, and doth not

not signifie any thing else, but by a trope, and is not of *Heal* (as I thinke) which sometime signifies to cover, much lesse of *Helle*, the Dutch word, as much as bright or shining; but of *Hel*, a deepe ditch, or trench, as the word is used 2 *Sam.* 20. 15. *They cast up a banke against the City, and it stood בבל Babel in the trench.* And hee that thinke not that the *Saxon*, our true language, hath many things common with the Hebrew, knowes neither the one nor the other as hee might.

Sect. 2.

§ 2. Now according to these rakings of the words, different interpretations have beene made of this Article, of which, because so much hath already beene written among our selues, I may, and purpose to be more briefe. But because some formes of confession have left this Article out, therefore it hath growne questionable, whether it was alwayes in this Creed of the Apostles, or not. Of the Apostles, I say, or Apostolicall men, their hearers, gathered as the summe of the Apostles doctrine, concerning the Faith. And true it is, that as it cannot be said, by whom, where, or when, this Creed was first composed, as being the most ancient in this kind; the rest being onely explications of some points herein, made upon occasions of heresies, or doubts thereabout: So doe some men certainly affirme, that all the other Articles were not put together at once. Yet is it without doubt, that this Article is as ancient as the rest that are found in the Creed; seeing the most ancient among the Fathers, *Athanasius, Origen, Tertullian, Irenaeus* and others, have so received and declared it. And therefore that fancy of *Erasmus*, who suspected that *Thomas Aquinas* might foyst it in, was farre below both the one and the other, seeing it is confessed by *Ruffinus*, who lived within the first 400. yeeres after *Christ*, to have beene in the Creed used in the Church of *Aquileia*, and so by him interpreted with the rest. But although the Council at *Nice* in *Bithinia*, left it out of their Creed, because their speciall businesse was against *Arius* concerning the Deitie of our *Saviour*. And although the *Arians* in their Council at *Nice* in *Thracia*, put it in their Creed; nay although *Aquinas* had first put it in, were it therefore fit to leave it out, or not to count it an Article of Faith, as some would doe? I thinke not, seeing the holy Scripture gives authority to it. *Psalm.* 16. 10. referred to *Christ* by the exposition of *Saint Peter*, *Acts.* 2. 27. seeing all the Christian Churches have received it, and seeing that according to the true and necessary meaning thereof, there is no Article of the Creed which doth more clearely and directly overthrow the heresies of *Arius*, and the *Dimarita*, concerning the humane soule of *Christ*, of which you read, *Chapter.* 26. *Note.* (a) § 2.

1. Now concerning the different interpretations, Some according to the first meaning of *Sheol* and *Hades*, for the Grave, thinke that *Christ* was truly buried, and kept in the Grave three dayes, and that this Article had no other meaning, but a further declaration

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tion of *Dead* and *Buried*, against the opinion of *Marcion, Valentin*, and such other heretickes as denied the truth of *Christ*s being, and His suffering, as you heard before, *Note.* (a) on *Chap.* 27.

2. Others would, that beyond the death and buriall, it should impart a disposing of His body to corruption. But if their meaning therein be this, That the body of our Lord was laid in the grave where corruption doth seaze on the bodies of other men, then this blind descent can looke no further then His buriall; or if it must needs meane any thing more, then would they force us, by this Article, to beleve and confesse that which by the Scripture we know to be false. For it was impossible that the holy One of God should either see corruption, or be brought to any degree or disposition thereunto, beyond the death and buriall of His body. See *Acts.* 2. 24, 27.

3. Some other, by this descent of *Christ*, will understand the uttermost degree of His humiliation, that could come unto Him while His Soule was parted from the Body, His honour laid in the dust, the devill and his instruments triumphing over Him. But the Creed was not framed to teach us the triumph and ioy of His enemies, but His victory and their confusion. And concerning our Lord Himselfe, this goes no further then either of the former interpretations, except in that sence which you shall heare anon. Therefore none of these can be the meaning of this Article. For in the abridgement or summe of our Faith, interpretations are not fit, especially such as are more darke than that to which they should give light. Therefore this Article *Hee descended into hell*, cannot in any of the former meanings, be a declaration of that *Hee was dead and buried*.

4. A fourth interpretation is, of them who thinke the descent of *Christ* meanes thus much onely. That His soule being departed out of His body, went unto the soules of the faithfull which were in *Paradise*; which they interpret heaven. But seeing heaven being taken not metaphorically, for Ioy and happinesse, but properly for a place, must in all sence signifie that which is upward from the earth: It must needs bee a very awkward interpretation of *He descended into hell*, to say, *He ascended or went upward into heaven*: yet because this interpretation brings both reason and authority, it shall bee examined by and by.

5. A fift interpretation is, of them who will have this descent to signifie nothing else but the endurance of those unspeakable sorowes, and torments which He suffered in soule, being in His agony, and on the crosse.

6. A sixt sence is, of them who hold that *Hee* did locally goe downe to hell; so that according to the essence or being of His soule, He was truly present there. And as the former of these denie not, but that *Christ* by His death did utterly spoile the powers of darknesse, and so may be said virtually, and by the effects of His suffering,

suffering,

suffering, to have gone downe into hell, because that by the eternall offering of Himselfe a ranfome for the sinnes of the world, and the performance thereof in the time appointed, He did utterly free all His beleevers from Hell, which was their due, and setled them in the inheritance of eternall life: so these latter (for the most part) denie not but that all this which is said, is agreeable to the trueth of the Scripture, and the analogie of Faith: onely they cannot yeeld that it is the true and native meaning of this Article. And betweene these two parties, all those texts of Scripture which are brought for the locall descent of *Christ*, are hammered so thinne, that may seeme plyable every way: But let the strength of the Holy Text for ever stand sure, and let us see the reasons a little on all sides, with their answeres and exceptions. And first of them that interpret this Article by the sufferings of *Christ's* soule.

Sect. 3.

Object. 1. As the sufferings of *Christ*, even from the first minute of His Incarnation, were meritorious for us; yet our ranfome from the torments of hell, was wrought especially by the suffering of His humane soule, which torments of His soule Hee endured, not onely by the torture or fellow-feeling of His naturall body, nor by compassion onely on the sins and sorrowes of His body mysticall, but also He might be said even to feele the sorrowes of eternall death, when He saw Himselfe to be now set to suffer the wrath of God due to the sinnes of the whole world. And if this bee not the proper and native sence of this Article, how are wee taught by our Creed, to beleeve more concerning *Christ*, than wee confesse to be true of the theeves, of whom wee may say, they suffered under *Pontius Pilate*, that they were crucified, dead, and buried: *Al. Hume. Rejoynd. to Doctor Hil. I answer,* First the holy Scripture is profitable for doctrine, for instruction, for reproofe, &c. But the object of our faith is onely the *Holy Trinity* in *Unity*, and the satisfaction of *Christ*, for our Redemption, and the benefits which wee receive thereby. And therefore although I beleeve and know by the Scriptures, that *Samson* was the Sonne of *Manoa*, yet I neither beleeve in *Samson*, nor *Manoa*: And though I know by the Scriptures that the penitent thiefe suffered under *Pontius Pilate*, was crucified, and dyed, yet I beleeve not in him. But concerning *Christ*, as I beleeve that all His merits redound to us; so I beleeve that all His sufferings were according to the Scripture, a satisfaction to the justice of God, for the sinnes of the world: which they could not be, but by the suffering both of His soule and body, as it is said, *Esay. 53. Hee shall see the travaile of His soule, and bee satisfied.* If then wee know that whatsoever befell unto our Lord, was that the Scripture might be fulfilled, *Matth. 26. 54. 56.* and if wee beleeve and confesse in our Creed, that He suffered according to the Scriptures, and dyed, and rose againe according to the Scriptures: and that the Scriptures doe plainly testifie, that by His sufferings and death, the wrath of God

God against mans sinne, is fully satisfied; which (as I said) could not be, but by His sufferings in His soule, as well as in His body: After these sufferings under *Pontius Pilate*, what needes a second remembrance of His sufferings in soule, under a title of a descent into hell? Therefore, when as I am bound to beleeve and confesse, that the sufferings of *Christ* under *Pontius Pilate* were according to the Scriptures, that is, in soule and body, I am bound to deny, that the suffering of *Christ* in His soule, is the native meaning of this Article, *He descended into hell.*

2. Beside the doctrine of Faith, being a catechisme doctrine. *Heb. 6. 1.* and the sum thereof being for the use of children and novices, it is not likely that the Church would have so generally received a creed, wherein the thing to be beleeved should be laid down in words, that were tropicall and obscure, when plaine and proper termes were necessary, and at hand. But hell cannot signifie the torments of hell, but by a *metonymia* of the place for the adjunct of the place: neither yet could it properly be said, That our Saviour went down into hell, when He was lifted up upon the Crosse, where the especiall endurance and expression of His hellish torments were both in soule and body. 2. Neither can it truly be said, *He descended into hell*, that is, He suffered in soule the torments of hell, but by a *Synecdoche* of the whole man for one part. Neither were these torments of His soule, more properly or truly, called torments of hell, then those torments of His body, which we confesse, He suffered under *Pontius Pilate.*

3. Moreover, after He was dead and buried, it comes in unduly, againe to make mention of His sufferings in soule, a great part of which were endured in the garden, before He came to the hands, either of *Pilate*, or of the Priests.

4. And yet beyond all these reasons, there is another argument, that the Church did not interpret this Article by the sufferings of *Christ's* soule, because as *Gerrardus Vossius* puts it, *De statu anime separatae Qu. 1.* It was the received opinion of the ancient Fathers, even to this our time, That the soules of the faithfull, before *Christ*, entred not into Paradise, till *Christ* by His death had set it open, and entred therein, according to His promise to the thiefe on the Crosse. And if all the soules of the faithfull were in hell, (taken in the second sence before mentioned) though in a place of rest (as *Theophilus* speaks) and that by the coming of *Christ* thither, they were brought to Paradise, or a place of further joy; then certainly this Article must in their iudgement, be interpreted by the descent of *Christ* into hell after his death, rather then by the sorrowes of His soule before it. And to this purpose the learned *Vossius* brings some 20. Fathers from *Tacianus* the schollar of *Iustin Martyr*, about the yeere of *Christ* 180. before whom He might have put His master *Iustin* as it is plaine in his *Triphon*. Among those Fathers are *Irenaeus*, *Tertullian*, *Origen*, *Ensebius*, *Athanasius*, *An-brose*, *Ierom*, *Epiphanius*, *Chryssostom*, *Augustin*, *Cyri*, and beside

beside them whom he reckons up, he ads [innumerable others] and with them the sentence of the Council of Toledo in the yeere 633. He descended into Hell, that He might free them which were there detained. *Aug. Ep. 99.* writes thus; If the reason be asked, why our Saviour would come into hell, where those sorrowes are, of which He could not be held: it was, *Because He was free among the dead. Psal. 88. 5.* Moreover, concerning the first Father of mankind, almost the whole Church agrees, that He freed him there, which may not be thought that the Church beleevd without cause, although the expresse authority of the Canonickall Scripture be not alleadged. He saith, almost the whole Church, because the heretickes, called *Tacians*, denyed that *Adam* was saved, *De Heres. Cap. 25.* *Vossius*, beside all these, brings the consent of the *Africane*, and of the Easterne Churches, both of the *Greekes* and of the *Nestorians*, with divers later writers, as *Zuinglius*, *P. Martyr* and others.

Sect. 4.

Obiect. 1. But the Fathers agreed not all in one judgement. *Answer.* True: Neither yet they of later times. For concerning the end of His going to hell, some thought, that He delivered all that He found there, both good and bad indifferently. 2. Others because they thought that the whole punishment for mans sinne could not otherwise be discharged, said that He went to hell, that He might there suffer, for the soules of men, as on His Crosse He had suffered for their bodies. Nay, as *Postel. de nat. Med.* relates, the *Abissine* Church holds, that He went thither for His owne soule. This last is hereticall; the other, against the direct authority of the Scripture. For our Lord Himselfe, when He gave up the Ghost, professed, That whatsoever was necessary for His suffering, and our redemption, was then finished. And therefore both *Saint Peter 1 Epist. 2. 24.* saith, *That He bare our finnes in His body on the tree;* and *Saint Paul, Colos. 1. 20.* *That Hee wrought our peace, through the blood of His Crosse,* And *Chapter 2. 15.* *Hee spoyled the principalties and powers, & triumphed over them openly in His Crosse.* Beside, His promise to the thiete, *This day to bee with Him in paradise,* doth directly crosse this opinion. 3. Others, upon that text of *1 Pet. 3. 19.* *He went and preached unto the Spirits in prison, which were disobedient in the dayes of Noah,* thinke that He went to hell to upbraid to them their infidelity. But this was not according to the end of His coming, which was to seeke and to save that which was lost, *Luke 19. 10.* Therefore others, and with them *Martinus Cellarius, de operibus Dei,* thinke that He preached repentance unto them, and that such as beleevd Him to be God, were redeemed from hell, and saved by Him. But because our Church hath rejected this opinion; compare the *Synod Edw. 6.* with the *Synod Eliz.* therefore I refuse it. And that text of *Peter* may be interpreted, of the preaching of *Noah*, while the *Arke* was preparing. 5. Some againe, on better ground then the former, thinke, that

that descent of His into Hell, was for manifestation or investing of Himselfe in that Lordship which He, as the Sonne of man, had over all the creature, and consequently over the powers of hell, *That at His Name every knee should bow, both of things in Heaven, and of things in earth, and of things under the earth. Phil. 2. 10.* Thus, *He that liveth and was dead, is alive for evermore; and hath the keyes of hell and of death.* Thus He that descended first into the lower parts of the earth, did ascend farre above all heavens, that Hee might fulfill all things. *Ephes. 4. 9, 10.* That fluttering distinction, That He, as God, dwelt in the man-hood on the earth, the lower part of the world, and then He as man ascended, will not helpe. For first, every globe of the Moone, the Sun, or any star, as it hath a centre to which every thing thereon inclines, for otherwise it could not hold together in one body: so is it a centre to the universe that is about it. And so is likewise the lowest, in comparison of those globes that have different centres. Beside, He which descended, is even the same that ascended; But God and man are not the same. Thirdly, He descended and ascended, that He might fill all things, which God did for ever, neither ascending, nor descending. And therefore *Augustine* said well, *Totus Filius fuit apud Patrem, &c.* The Sonne was whole with the Father, whole in the Virgins wombe, whole in Heaven, whole in Earth, whole on the Crosse, whole in Hell. 6. But whatsoever private opinions might fall in by the way, yet by that which was said before, it is manifest that the ancient Church did beleve that Christ did therefore descend into hell, that the faithfull by Him might be brought into Paradise; which if it were the meaning of them that did compose, and of them that did generally receive the Creed, then cannot that Article of Christs descent into hell, be interpreted according to their meaning, which say, That it must signifie no other thing, but that He suffered the paines of hell in His soule. Concerning them that received the Creed, and interpreted it, you have heard, § 3. 4. and shall further heare their meaning. The Authours meaning you shall heare anon.

Obiect. 2. But the same Fathers are cited on both sides. *Answer.* Every man that writes or speaks may be taken short, and his words wrong to a sence contrary to his meaning. But in this question it is not much stood upon, even by favourers of this new opinion, but that the current of the Fathers beares all the other away, insomuch that the learned *Bucanus. Instit. Theol. Loc. 25.* though he seeme to allow this later exposition better; yet he professes that he dares not condemne the judgement of the Fathers; seeing it is neither contrary to the Scripture, nor hath any inconvenience in it. So others, yeelding that the opinion of the Fathers is (for the most part) for the locall descent of Christ into hell, would yet be excused to follow it: See *Synops: Pap: Contr. 9. qu. 1. edit. 4. pag. 403.* which demand truly may seeme to be very just, that being put which *Augustine* said a little before, that it is not by the expresse

authority of the Canonick Scriptures, which ought to be the ground and rule of our Faith. But that clause of *Augustine*, concerning the want of the authority of the Canonick Scripture, is ill referred to Christs descent into Hell, which belongs onely to the freeing of *Adam* there. But if their mistaking were indeed *Augustines* meaning, That the descent of Christ into hell had no authority of the Canonick Scripture; yet remembering that it may not be thought that the Church, yea, the whole Church beleev'd it without cause, seeing it hath no inconvenience in it, seeing it is not contrary to the Scripture, and that the holy Scriptures, by *Anselmes* judgement [cited in the Preface] confirms all that which it doeth no way contradict, being lawfully gathered from manifest reason; Let us be bold to looke upon the Reasons which may seeme to have drawne the ancient Church unto this opinion.

Sect. 5.

And because it is necessary first to agree vpon some principles; let it be put, that these words *He descended into Hell*, are not spoken either of the God-head of *Christ*, of which it is confessed, that it is every where, nor yet of His dead body, of which it is said in the Article before, that it was buried; but that the enquiry is heere, what became of the soule of our Saviour, after it was departed from His body. Secondly, That seeing the soule neither came to nothing, nor was an infinite being, to bee every where, it must of necessitie be in some definite *ubi*, some place, where while it was, it was not in another. Thirdly, Seeing the soule of *Christ* was a true humane soule as one of ours, and that it became Him in all things to bee like His brethren, except their sinne: His soule also being separate from the body, went unto that place where the soules of the faithfull were before His coming. This I thinke none will denie; the Doctors old and new, come all hereto. The Reverend *P. Martyr*, in *Symb.* saith thus, *Descendit anima Christi ad inferos, &c.* The soule of *Christ* descended into hell, meanes no other thing, but that it did undergoe the same estate, which other soules being separate from the body, had experience of. So *Musculus* in *Eph. 4. 9.* *Descendit ad nos in hunc mundum, &c.* He descended to us in this world, unto the grave, and unto hell. He descended to them whom He came to redeeme: and as farre as they either living or dying, had descended; so farre also did He Himselfe descend, that He might lift them up from below, unto those places above, from which He had descended. *Irenaeus* said as much long agoe. *Lib 5. Cap. ult.* The Lord kept the law of the dead, that He might bee the first-begotten from the dead. Hitherto it seemes, all parties are agreed: But the assumptions set them at oddes againe, as farre as heaven and hell. For the old Interpreters inferre that the faithfull before *Christ*, were in *Abrahams* bosome, or in hell, taken in the second sence: But the new Interpreters inferre thus. But the faithfull which were before *Christ*, were in *Abrahams* bosome, that

that is, ascended into heaven, properly so called. For so the word *Paradise* doth signifie, by the expresse authority of the Scripture, *2. Cor. 12. verse 2.* and *4.* where the third heaven by *Saint Paul*, is called *Paradise*. For the first heaven is this of the Ayre to the Moone. The second heaven is, that of the Planets and Starres; and the third heaven is *Paradise*, the place of the blessed soules. And this is one of the Arguments of them that reject the Judgement of the Fathers, and the ancient Church, and holde the tropicall interpretation of hell, for hellish torments of the mind. And because I am here fallen into these bryars, I will first put fire to them, and afterward goe forward to the conclusion. Therefore I answere. The first heaven is, this of the foules of heaven, *Gen. 1. 20.* The second is, that of the cloudes of heaven. *Revel. 1. 7.* So the third heaven for *Paradise*, is in the Moone. But this conclusion you laugh at. Therefore you see on how weake and ungrounded principles they dispute. 2. Beside, is there no difference between a thing really performed, and a vision, as that of *Paul*, which is not by things actually being, but represented onely for instruction to the Prophet that sees it. 3. But to grant all, that the third heaven is *Paradise*, and that the third heaven must signifie that which is above all the starres; is there no *Paradise* beside, when every place of pleasure is a *Paradise*? Therefore though *Saint Paul* were in the third heaven, yet the faithfull soules might bee in another *Paradise*, before they came thither, as *Adam* was.

1. *Objection.* This is contrary to the first conclusion of *Passius*; That the faithfull before *Christ* were not in *Paradise*, till *Christ* opened it by His coming thither with the thiefe.

Answer. It crosses not the opinion of the Fathers. For though they put all the soules of the Saints in hell; whither they also sent the soule of *Christ*: yet they put them there, into a place of rest and refreshing, into a higher place; in death free from torments, and the tyranny of the devill, and that by the authority of that historicall parable in *Luke 16.* where *Lazarus* on the one side of the gulph was in *Abrahams* bosome comforted; the rich man in flames on the other side tormented. So that first place or *Paradise*, was that state of quiet, wherein the faithfull soules rested from their labours of this life, *Job 3.* from *verse 13.* to *20.* in Ioy and hope of Him that was to come. But that *Paradise* which the Fathers meant, was a more free state, and the enjoying of a fuller happinesse by the presence of *Christ*, the worke of their redemption being accomplished, they having their Redeemer with them; a sure pledge of their entrance into heaven, after their resurrection; as He should forthwith bee raised, and ascend to heaven; whither till that time they had no hope to come.

2. *Objection.* The same Faith hath the same fruits, the same effects. But the Fathers before *Christ*, had the same Faith; Therefore they went to Heaven, as they that have beene since *Christ*.

Answer.

Answer. The same faith hath the same fruits, the same effects, concerning the uttermost end of faith, which is the salvation of the soule, and the consummation of that blisse which is to be in eternall life: but not concerning all the degrees and circumstances betweene. For many Prophets and Kings desired to see the day of *Christ*, yet saw it not, but as they saluted the promises afarre off, by their Faith. The bodies also of divers Saints were raised at the resurrection of *Christ*, and appeared to such as had knowne them alive, for prooffe of all that benefit, whereof all the faithfull shall bee partakers. Which blessing, neither *Daniel*, *Dan. 12. 13.* nor *Paul*, are yet partakers of. And this answer may serve for divers texts of Scripture, which are unfitly brought to this purpose, as that of *John 5. 24. Heb. 13. 14.* and such others. And therefore though it bee most certaine and true, according to the Scriptures, that the Gospel of *Christ* was an eternall Gospel, and that His death was available to eternall life, to all that beleved in Him since the beginning of the world: So that their soules, after they were delivered from the burden of the flesh, were in Joy and felicitie: yet is it as true, which the truth saith, *John 14. 2. In my Fathers house are many Mansions.* So that although the soules of the faithfull departed before *Christ*, were in Paradise in *Abrahams* bosome, in the Kingdome of God, in Everlasting life, yet were they not in heaven properly so called, neither could they have the presence of their Redeemer, when Hee was not yet incarnate, by whom they might enjoy the vision of God, as now they doe.

Obiect. 3.

3. *Objection.* By this answer, you grant then, that they suffered the penaltie of losse, as they call it though not of sence: of losse (I say) because they were not in heaven, in full happinesse, as after their ascension with *Christ*, which could not bee, but either the merit of *Christ*s sacrifice was not of force enough, because it was not yet accomplished: or else because their faith was not accepted. *Answer.* Neither for the one reason, nor for the other, but because of that disposition and order which God had appointed to His creature, into the reason of which no man may presume to enquire. Then concerning the losse which you speake of, it is denied to be a penalty, if it be not found. Can the pint pot say, I am not full, because I cannot hold a gallon? or shall the gallon say, I am not full, because I hold not a tun? Doth not one starre differ from another starre in glory? So is the resurrection, and so are the degrees in the blessednesse of the Saints. And if every man that considers the disposition of God toward himselfe in this life, doe looke thereon with a thankfull eye, he may confesse with *Saint Augustine*, That it hath been such, as if God had neglected His other creatures, to thinke in mercy on him alone. Beside, to say nothing of the merit of our Saviour, confessed to be infinite, and all-sufficient for us; I say, That the force of this reason, stands

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on two false foundations: One of the proposition: for if the same faith must have the same effects in every quality and degree, Why are not we that have the same faith, translated hence as *Enoch* was? The other, of the supposition; That in the kingdom of glory (which we on both sides account to begin actually, immediately after this life) there is not a progresse from one degree of happinesse unto another, which as it is contrary to reason, so is it to the holy Scripture. For is it not meet, that as there hath beene a going forward in vertue and godlinesse in this life, so there should be of the reward thereof in the next? Shall not the ioy of the soule be increased, when both body and soule doe joy together? which cannot be till the resurrection, till when, we must endure that penalty of losse, as you are pleased to call it. Beside, the holy Text is plaine, *2 Cor. 3. 18. That we beholding the glory of the Lord, are changed into the same image, from glory to glory.* And how farre, or how long shall this be? *Euen till God be all in all. 1 Corin. 15. 28.* You may read to this purpose. *Revel. 6. 10.*

4. *Objection.* *Enoch* was taken unto God, and *Elias* was carried up to heaven in a whirle-wind, *2. Reg. 12.* Therefore the faithfull before *Christ*, were in heaven.

4. Obiect.

Answer. *Elias* was taken up into heaven, that is the Ayre, and translated into Paradise, whither *Enoch* had beene translated that he should not see death; but into the highest heavens they came not yet, as it will appeare by *John 3. 13.*

5. *Objection.* But wee are come to the Citie of God, the heavenly *Ierusalem*, to an innumerable companie of Angels, to the spirits of Iust men, &c. *Heb. 12. 22, 23, 24.* And the Angels are the Inhabitants of heaven, not of any terrestriall, or infernall Paradise, Ergo.

5. Obiect.

Answer. Wherever the favourable acceptance of God, and His holy comforts are, there is heaven: where not, hell. But to the place alleaged, I say. 1. Wee are come in faith, and hope to heaven, not to the actuall possession thereof. 2. It is one thing to speake of the state of the soule since *Christ*; For from His ascension, it is not denied, but that the soules of the faithfull goe immediately to heaven, as *Cyprian*, *Ambrose*, and some few other of the Fathers doe thinke, whom you shall find cited by *Ioh. Passius*, pag. 104. 105. But the question is, of them that died before, who, if they were in heaven already, then the prayer of our Lord, *John 17. 24.* had beene in vaine; which were wicked blasphemy for any one to say, or thinke. 3. It is denied, that heaven is so the proper place of the Angels, but that they are every where, whither they are sent. And doe they not in every place pitch their tents about them that feare God, to deliver them? *Psal. 34. 7.* and *91. 11.* Are they not all ministring spirits, sent forth for their sakes that shall bee heires of salvation? *Heb. 1. 14.* And this is, and shall bee their employment, till God by their ministry, have gathered all His children

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into one. So this text of *Hebr. 12.* proves not either that the Angels are perpetuall inhabitants of Heaven; or that the faithfull soules went thither before *Christ*.

Obiect. 6.

*Obiect. 6. Christ dying, commended His spirit into the hands of God. Therefore that went into Heaven; and therefore the soules of the faithfull were in Heaven. Answ. This is worse and worse. The faithfull were in Heaven, ergo Christ: Christ, ergo the faithfull. Circle! But to the text. The hand of God shall find out them that hate Him. Psal. 21. 8. Are they therefore in Heaven? In His hands are all the corners of the earth. Psalm. 95. 4. What is your conclusion? But if the hand of God in this place must signifie that fulnesse of joy, which is at His right hand for ever: that doth alwayes accompany the faithfull soule, and is not tyed, either to time or place: or whether it signifie the protection of God, which might seeme to be most needfull in the horrors of death and passage unto that place which, as man, He knew not: it doeth not follow thereupon, that the soule of *Christ* ascended into Heaven, much lesse, that the soules of the faithfull were in Heaven before.*

And that the truth of this position may more plainly appeare, that the soules of the faithfull, before *Christ*, had not ascended into Heaven, and consequently that the soule of *Christ*, who was free among the dead. *Psal. 88. 5.* Who was made in all things like to His brethren, except their sinne, did not ascend from the Crosse into Heaven, you may, if you please, examine these Reasons.

Sect. 6.

1. *The Lord is righteous, and His Judgements are upright. Psalm. 119. verse 137. And all His workes are done in truth and equity. Psalm. 111. 8.* But it might seeme a breach of an infinite justice, to give the full accomplishment of happinesse in Heaven, to the soules for whose sinnes the satisfaction was not yet made. And therefore, although the Elect which were dead, were justified from their sinnes, *By the blood of the everlasting Covenant. Rom. 6. 7.* were freed from the punishment thereof, and set in assured hope and expectation of those benefits, whereof they should be made further partakers by the death of *Christ*, and so rejoiced under the hope of the glory of God that should be revealed in them; and in the meane time were filled with all the comforts of a present joy: yet they received not the fulnesse of the promised joyes in Heaven, God providing better for us, that without us they should not be perfected. *Hebr. 11. 39. 40.* Neither doth this any way abate from the all-sufficiency of *Christ's* merit, no more then that we as soone as wee have received the full assurednesse of faith, are not carried up to heavenly glory; or that the Saints that are dead in *Christ*, are not yet raised up to immortality. For seeing the word is to be fulfilled betweene us and the reprobate Angels, that the first shall be last, and the last shall be first; that no creature may glory in it

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selfe, it is necessary that wee passe by all the degrees of perfection, from this low estate of mortality, wherein wee are, till such time as wee come to bee equall with the Angels, *Luke 20. 36.* For the law of Grace doth not take away the law of Nature: That from one extremity to another, there is no passage but by all the meanes.

2. Doth reason onely dictate this? Doth not the Scripture say also the same? For if *Christ* bee therefore the first-borne from the dead, *1. Cor. 15. 20.* that Hee may bee *Ex mō oportū* firstling, or having the first place or preheminance in all things, *Col. 1. 18.* Is not the argument also good? *Christ* is ascended, that Hee in all things may have the preheminance: And if the dead bee therefore raised againe by the vertue of *Christ's* resurrection, who was therefore raised up by the glory of the Father. *Rom. 6. 4. John 5. 21.* doe they not also ascend by the vertue of His ascension? So that before the Ascension of *Christ* our head, there was no ascension for any of the members. It was the word of our Lord Himselfe, *John 3. 13. No man hath ascended up to heaven.*

But I heare one whisper against this, that the soule is not said to ascend without the body, and therefore the soules might bee in heaven, though they ascend not. So the cavill is onely about the word *Ascend*. But the reason? For it is said, *Abes 2. 34. David is not ascended up into heaven.* And this was spoken by *Peter*, after *Christ's* ascension. So that although *David's* soule was not in heaven before, but went with *Christ* at his ascension, yet *David* is then said, not to have ascended. *Al. Hume. Rej. to Doctor Hil.* But had this man well considered the circumstances of this text, in the 25. verse, *David* speaketh concerning *Christ*, and so as it followeth in the 29. 30. 31. he would have taken this text from *David*, as *S. Luke* doth, when he saith, *David* is not ascended, that is, this Scripture doth not at all belong to *David*, concerning any ascending or descending of his; but to Him alone of whom *David* speaketh, *Psal. 100. The Lord said unto my Lord, sit at my right hand: The like speech to this, is that of our Lord, Luke 22. 42. Not my will, but thy will be done.* And yet it is said of Him, *Psal. 40. 8. I delight to doe thy will O my God. Thy law is written in my heart.* So the will of God was done as the first moving cause of our salvation; the wil of *Christ* was done as subordinate, not as the first cause, *See Heb. 10. 9. So 1. Cor. 15. 10. Not I laboured, but the grace of God which was within mee.* And yet who knowes not the labours of *Paul* to have bene above all the rest of the Apostles? *2. Cor. 11. 23. ad finem*, yet he of his owne motion, laboured not for the Church, but persecuted it. So *David* ascended not as the first fruits of them that slept, but *Christ* ascended so, by vertue of whose ascension, *David*, and all the rest of the faithfull shall ascend. But not to fight with the shadow; I take the word at the manifest meaning, that *David* is not ascended: and from thence conclude against themselves; That if

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David had not ascended before Christ, nor yet ascended with Him, much lesse were the faithfull soules in heaven before Christ; but that the soule of David dwells, and must still dwell in Paradise with Daniel, and the rest of the faithfull, till the end bee. Dan. 12. 13. But if they will needes have the soule of David in heaven, not formaliter, as all the faithfull soules are, in respect of the heavenly joyes which they have in Paradise; but locally; then (I say) it must needes have ascended. For if the soule being in one place, is not in another, and if heaven be upward in respect of the earth: then when Davids soule went into heauen, it must needes be said to ascend, or goe upward, as Luke 2. 15. speakes of the Angels; and Solomon, Eccles. 3. 21. speaketh of the spirit or soule. Therefore this is but a poore shift, such as they must needes bee driven unto, that oppose the trueth. Yet thus he holds it sufficient to mocke at the direct word of our Lord, which is, John 20. 17. *I have not yet ascended to my Father.* For if He had, then must there be two ascensions, as they beleve; one of the soule alone, and another of the body and soule together.

3. Yet it is said, John 14. 2. *I goe to prepare a place for you; And if I goe to prepare a place, I will come againe, and receive you to my selfe.* By which it is plaine, that none could goe to heaven before Christ our Lord, had gone and prepared a place for them, which was not done before His death and ascension.

4. Moreover, it is said, Heb. 9. 8. the way into the holiest of all was not yet open, while the first Tabernacle was yet standing. Where to, if you take that which is verse 24. *Christ is not entered into the holy places made with hands, which are figures of the true, but into heaven it selfe,* it will bee manifest that there was no entrance; as not into the holy of holies, so much lesse into heaven, before that Christ by His death had opened it; as our Church confesseth in the hymne of Ambrose; *when thou haddest overcome the sharpnesse of death, thou didst open the Kingdome of Heaven to all beleevers.* Whereupon it must necessarily follow, that the soules of the faithfull were not in heaven properly so called, before the death and resurrection of Christ.

5. To this purpose you may also bring that which is, Ephe. 4. 8. *When Hee ascended up on high, He led Captivitie captive.* Now what was this captivitie, or multitude of captives? Were they reprobate? You will not say it. If the Elect, then it followes necessarily that they were not in heaven before the ascension of Christ, except you will bring them downe from thence to fetch up Christ in triumph; but then had they not beene captives; if already triumphing in heaven, then had not the conquest of Christ over death, and him that had the power of death, beene so glorious, if hee had had no captives to lead in triumph. And therefore, Esay. 53. 12. after the suffering of Christ, describes His conquest thus; *I will divide Him a portion with the great, and He shall divide the spoyle with*
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the strong. The faithfull soules therefore being held under the power of death, though free from His tyranny and torment, as it is said, Sap. 3. 1. *The soules of the righteous are in the hand of God, and no torments shall touch them,* whereby Christ having bought them of God, and payd their ransome, brought out of all power of their strong enemy, out of the shadow of death, into the everlasting light of Paradise, in all the libertie and ioy of the understanding, to view the Wisdome of God in His most glorious workes, as you may read further a little below, See. 8. Numb. 3.

See. 7. Now having shewed the different interpretations of this Article, and (as I thinke) fully proved, that the soule of Christ went not to heaven, properly so called, before His resurrection, but that it was glorious and blessed among His Saints in happinesse, and so in heaven formaliter, as they speake: It is fit that wee draw toward a conclusion; which before wee can come unto, it must first appeare what Abrahams bosome, what Paradise is, and where it was. Then, why the word of descending into hell, is heere used, with the solution of such doubts as fall in the way. The word *bosome*, sometime signifies a baye of the sea, wherein harbour and safety is, from waves and tempests, and thus the word is used, Act. 27. 39. Thus Lazarus, Luke 16. might be said to be in Abrahams bosome, that is, to have arived and cast anker in that safe and quiet haven of happinesse, where Abraham the father of all the faithfull, because he against hope beleved in hope, Rom. 4. 18. was now in blisse: or else it may signifie a bosome properly, as it is used in Luke 6. 38. and thus also Lazarus might be said to be in Davids bosome, in cheare, and joy, in Abrahams bosome, as Saint John: Joh. 13. 23. lay leaning in the bosome of Iesus his uncle at supper, as the manner of that countrey was sometime, to eate their meate lying on the ground.

The word Paradise, whether it be native greeke of *Παράδεισος* and *Νοο* because it is supposed to be plentifully watered; or a Persian word, as good Authors affirme, and that of *Παράδεισος* *Parades* used in Eccles. 2. 5. and Cant. 4. 13. signifies a place of pleasure inclosed, or a parke, and so it is used in Xenophon *Cyrop. lib. 1.* or a garden, as the Greekes translated the word *גן* *Gan*, in Genes. Chap. 2. and 3. or an orchard, as in the texts of Solomon before. And hither was our Lord first said to have come after His death, because as Adam by his sin had lost his happy estate in the earthly paradise: So Christ by His death did recover the hope of our returne into the heavenly, *For the gift is not as the offence.* Rom. 5. 15. By these two words the blessed estate of the faithfull is signified, though with some difference, not of place, but degree of happinesse, as I shewed. For although the children of the kingdome were all, and at all times, heires of the same hopes; yet they that were in Abrahams bosome before Christ, had not that fulnesse of joy which they had, after their redemption was fully wrought; and He not now in Abrahams

See. 7.

hams bosome with them; but *Abraham* and all his faithfull children with him in Paradise. To the same sence concerning the state of happinesse is the *Kingdome of Heaven* used. *Luke 13. 28, 29.* though that word expresse also the joyes after the resurrection; And because it was ever thought, even among naturall men, as the Heathen Philosophers, that the soule was immortall, and that after death it was better to them that had lived well, then to the wicked; therefore were they perswaded that their soules went to a place of rest and happinesse, which they called, as they pleased, *Ides*, or the house of *Pluto* by the common name; and that of pleasure, the *Elysian fields*; of torment a place inclosed by *Acheron* a river without joy. And sith the body, went downe to the earth from whence it was, and that they perswaded themselves, that every creature might be abundantly happy in that region whereof it was an inhabitant, as being the onely region that was fit for it; therefore they thought that the place of the soules rest, was not farre from the body; and so went downe into the earth. And because the ancient Church could not teach the heathen converted to God, but by such words and language as they understood, and differed not much in meaning, from that which they themselves beleaved; therefore were they content to use this manner of speech of descending to *Hades*, the house of *Pluto*, or hell, which the vulgar had been taught by their guides the Philosophers and Poets. In stead of all the rest, see *Plato* in *Phaedone*, and *Virgil. Aeneidos lib. 6.* yet they meant by this descent of *Christ* into hell, no other thing, but that His soule being separate from His body, went into that place where the faithfull soules were then at rest, and in assured hope of further joy; But because our Church uses not the terme descending, but teaches her owne children in their owne tongue to confesse that *Christ* went downe to hell, *Artic. 2. Let us not forsake the law of our mother. Proverb. 6. 20.* but rather endeavour to know, what this going downe to hell may meane. And certainly it must needs bee thought a thing either of great obscurity, or of little necessity, wherein our Church (as most other) hath not held it fit to make any further declaration. Therefore, though I take liberty to enquire what the possible or most likely meaning of the words may be; yet I presume not to affirme any thing, but with submission to the Churches judgement, when God shall vouchsafe further light thereto, to determine according to the Scripture, what is the certaine truth in this, or any other question of the like doubtfulness.

1. To descend, to goe or come downe is used diversly; But that I may descend to every understanding, I will make it of two kinds; one of place, and that is of three kinds, The other of state or condition: 1. Of place higher, and lower, as it is said *Luke 9. 37. They came downe from the hill, and Act. 11. 27. There came Prophet downe from Jerusalem to Antioch,* or from a place of more fame, to a mea-

a meane, as *Act. 13. 4. From Antioch they came downe to Seleucia.* Now if the earth and water made one flat surface, which stretched from one side of heaven to the other, as the old fancy was; then could this descent of *Christ*, meane no other going downe, but under that surface. And although some of the Fathers were no better Cosmographers, then to thinke thus; yet for the most part they were better thewed. But because our faith suffers not to put any untruth in nature, therefore this going downe must be refused.

2. But if this globe of the earth bee hollow; then this going downe may be meant (as most of the Fathers tooke it) into that hollownesse of the earth.

1. And that the earth is hollow, both reason and authority shew it. Authority you have, *4. Esdr. 4. 7.* where to the question that might be made, How many springs are in the beginning of the deepe? the answer by the Angel is supposed to be, I have not as yet gone downe into hell; whereby you see that hell, or the place of the dead, was below this earth on which we tread; and that they that died from hence, did all goe thither. This was the opinion of the ancients, both Heathen and Christians, which held the locall descent of *Christ*, and knew the System of the world.

2. Had they not reason? For neither God, nor Nature His servant, doe ought in vaine, which yet must needs be heere, if from the upper face of the earth, to the centre, a distance of some 3500. miles on every side, should be onely an idle load of earth and water. Moreover, the generation of all the Mineralls; which is onely from water steamed up in vapour, and congealed by the spirits of sulphur in the metall; of salts in all manner of stones; or of the earth it selfe, as vitriols and such like; argue both emptinesse and heat; neither of which can be in a masse lumps of earth and water: See to this purpose, *Novum lumen Chemicum.*

3. Beside this, the huge quantity of vapour sent out of the earth, and waters for raine and snow in the winter time, argues not onely that there is a hollownesse of the earth; but likewise that there is some powerfull principle, for sending up such waters which naturally doe flee from heat, as this macrocosmicall Sun is for drawing of them upward. For in the Summertime, when our Sun hath most strength to exhale those vapours from the earth, and sea, wee have least raine, and that because that centrall Principle hath then his greatest declination to the South; whereas in the Winter, when his declination is to us in the North, then is it most powerfull to send out those vapours on this side of the earth, and to cause so much raine, except some violent frost doe close up the face of the earth, that they cannot get out; which thing is yet further manifest, by those boisterous stormes of raine and winde, which happen in those Countreys that are neere to that girdle of the earth, which they call the Equinoctiall line, where the influences doe meete in direct opposition.

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4. If no such centrall Principle bee, by whose heate and warme vapours the earth is opened; it were impossible that any trees, or rootes could continue in life; especially in Countreys that are removed above 20. degrees from the Tropicks toward the Poles. For as those vegetables doe live with a meete temper of cold and heate: So where the cold exceeds, there is no possibility of their growth, as it appears in the places of our Whale-fishing, and others within 20. degrees of the Pole. Now what heate hath the Sun here with us in a hard frost, continuing 3. or 4. moneths (yet is not our winter so cold as the Continent of the same Latitude) for enlivening our trees, who are not 52. degrees from the very Equinoctiall; but that they are still kept in life by the warmth and moisture which is sent to them from below.

Obiect. 1.

Obiect. 1. But is not every heavy thing carried naturally to the centre? which if it be, then cannot that centre be in a place of emptinesse, as this opinion would make it. *I Answer.* The centre is either of magnitude, as the imagined centre of this globe of the earth: or else of waight. The centre of magnitude suffers nothing to stay in it, but drives it to the centre of waight, as the South pole of the Load-stone, drives away that end of the needle which is touched for the North: So that if the firmament of this globe of earth and water be 50. 100. or 200. miles thicke, which seemes a great deale too much, not onely because such a thicknesse were to no use, but rather an utter impediment to the passage of the Sunnes heate for the generation of the mineralls, winds, and vapours, as I spake before: Yet there is left an hollownesse, whose diameter is about 7000. miles, wherein if such a principle of heat be, (as I shewed) I see no reason why that opinion of the Poets and Philosophers concerning their *Elizium*, or of the Fathers concerning their lower Paradise, should be so slighted as it is. This then being either proved or supposed, that centre of waight which I speake of, cannot be the same with the centre of this globe of the earth, but rather an imagined surface, in the midst of the firmament of this globe, in proportion of the convex and concave surfaces, somewhat further from this convex surface, then from that hollow which is within.

Obiect. 2.

2. But you object that of 4. *Esdra* 5. 44. *That the world cannot hold them at once that should bee created in it:* And if this outward surface cannot, much lesse that hollow one which is within, which must needs be lesse then it. And yet if all that die goe thither, it must containe at least 20. times as many since *Christ*, as are now alive in this world. *Answer.* Doe you thinke, that if any man had in him, the spirit of lust, of wrath, of pride, and all those seven devills which were in *Mary Magdalene*, that his heart would be any bigger then any other mans? or was that man bigger then all the sonnes of *Adam*, in whom the *Legion* was? *Mark* 5. 9. For a full Legion or regiment was 6000. Foot, and 726. Horsemen.

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Veg: de remil: lib. 2. cap. 6. Now the state of the soule separate, because it is a spirituall being, must bee such as that of Spirits is, which doe not occupy a place bodily, though they bee in a place definitively. So that feare of thronging, which is such a blocke in the way of those new interpreters, is like that feare of the Satyre that winded his horne, and ranne away from the sound.

Señ. 8. 3. The third way of locall descent is best understood by that supposition of *Almicantrahs*, and *Azimuths* from the *Zenith*. For every man in what position of the earth or sea soever he is, supposes himselfe to be in the highest part of his hemisphere, and so is. So that if circles of any sensible distance, suppose of 60. *Italian*, or 55. *English* miles, which answer on earth to one degree in heaven, were drawn about him; then they that are in that circle, should be one degree or step lower then hee, and so to the horizon, and so to the *Nadie* or point directly opposite unto him on the other side of the earth. But you will say; If the dead before *Christ* did thus descend, and our Lord likewise to them; then must it follow, that the whole surface of the earth is Paradise, and that there is no difference betweene the state of the godly, and the wicked, which is directly against the word of *Christ* himselfe, in that parable of *Lazarus* and the rich glutton, in *Luke* 16. *I Answer.* That before the earth was cursed for mans sinne, there was no cause why it might not be wholly Paradise. The description of the foure rivers of Paradise, *Genes* 2. doe not obscurely shew it, howsoever *Beroaldus* would bring them all within the compasse of **Canaan*; other by as strange Geography, to the springs and falls of *Tigris*, and *Euphrates*. But I hold, That that Paradise of *Eden*, wherein *Adam* was put after his creation, was not in the Moone, nor in the Aire, as some have thought, but some speciall place of the earth, of plenty and pleasure above the rest, as we see there are great differences unto this day. And though many places are growne barren and fruitlesse for want of husbandry, and especially to prove the just indignation of God against sinne, and to manifest the truth of that word, *Cursed is the earth for thy sake:* Yet to the soule being separate, and so without the helpe of the senses and imagination, by the light which God hath given to it, able by it selfe to see what the possibilities of the whole creature are, every place is a Paradise; while it considers the infinite goodnesse and power of God in the creature, as well in that which is deprived of the effects thereof, as in that wherein His goodnesse is still effectuell. For as there be three estates of mans being; This of the Warriour, in this life; That after death, of the Conquerour; And the third, after the resurrection, of the Triumpher: So likewise are there three meanes and degrees of His knowledge; One in this life, wherein wee know nothing but by our senses, from whence the imagination or fantasie, that *Hevah* the mother of all living, carries unto reason her

Señ. 8.

* See Gen. 2.
13, 14. Dan.
10. 4.

her *Adam*, all the species or formes of things which shee gathers from the senses. For nothing lives in the understanding but by the power of the fantasie, which because it is false, fickle, and will of it selfe without reason be working upon every object, as the appetite is mooved thereby; therefore the reason following the fantasie, is deceived, and not constant, and so it comes to passe, that wee know few things according to the trueth which is in them. But in that second estate of man, when the body returnes to the earth, and his senses, and consequently his fantasie doth utterly perish. *Psalm. 146. 4.* Then the soule looking on the creature with its owne eyes, sees the wonderfull blessing and goodnesse whereof man had bene made partaker in the right use of the creature, if he had not lost the knowledge thereof by his sinne, and returnes to the Author thereof, that praise that is due to Him therefore; and acknowledges that state wherein hee lives, out of the proper habitation, to bee the reward of sinne; yet because it doth evermore enjoy the comforts of God, in a certaine knowledge, and some present feeling of those joyes whereof it shall be fully partaker hereafter, in the perfection of the whole man, and sees that this separation is but a preparation for a further perfection in that immortall being which is to come; it hath thereby, as it were, a seisure and delivery of those heavenly joyes, which it had here onely in assurance of hope, though till the third state it hath not the full possession. And although the soule of the wicked man views indeed the creature, and knowes now the losse of that blessing which it might have had in the right use thereof; yet because it hath no hope in the life to come, all that knowledge which it hath, is but to see further the wretchednesse of it selfe, and for a foretaste of that bitter cup of wrath which it must drinke, even to the dregs. And this foretaste is able to make all the creature hell, unto the miserable soule; as the joyes and assurance of heaven make all places Paradise to the faithfull: For the devill was not therefore happy, because hee was in heaven. *Iob 1. 6.* and *1 Kings 22. 22.* nor therefore miserable, because hee was thrust out. *Reuel. 12. 9.* for not the place, but the holy Spirit of comfort onely, which never leaves the faithfull soule. *John 14. 16.* gives heavenly happinesse, as that soule which is destitute thereof, hath hell in it selfe, and must needs be in hell, where-soever it is.

Now as it is most certaine, that there is such a meane state betwene this of mortality and that of glory; so is it most reasonable to thinke, that this is the imployment of the soule, at least for a time, before it bee raised up with the body in glory. For seeing man was therefore set in the creature, and therefore indued with a reasonable soule, that he might in the creature behold the Wisdome and goodnesse of God, and to His praise, bee happy in the right use thereof; It was necessary that He should know the creature, and the possibilities thereof: which knowledge, having by

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his sinne debarred himselfe of, he could not use the creature aright, and so became mortall. Yet seeing it is impossible that the sinne of man should frustrate the end of God, but that He should be glorified by man, whom He hath purposed so exceedingly to glorifie; therefore in that second estate, wherein the soule is better fitted to know, as the Angels, by intuition, or view of the creature, onely shall that be effected. Moreover, seeing our Lord ascended not to heaven, before His soule was joyned againe to the body; and that it may not reasonably bee thought, that the servant in his greatest basenesse, and lowest estate, should have preeminence before his Lord; nor yet, that the soule, that most active part of man, should be idle: what can the soule and understanding bee busied about, but onely in the enquire of that trueth and wisdome which God hath manifested in the creature? But whether this inquest shall be immediately after the soules departure from the body, or at the time of restitution, of which Saint *Peter* speaks, *1 Pet. 3. 20.* I cannot define. But although for the trueth, and quietnesse sake with them that would instantly be in heaven; I denied not an immediate passage into heaven for the faithfull since *Christ*, yet seeing most of the sonnes of *Adam* must come into this middle state, I see not why any man should withdraw himselfe from that taske, whereby he ought to give honour unto his Creator.

Objection. 1. But by this you put a possibilitie of those illusions of the devill, appearing as the ghosts of the dead, and justifie that poetick fiction of *Hesiod*, *Εργων εν ημεραις lib. 1.* that they of the golden-age became all Angels, and in ayrie bodies, lived every where on the earth, seeing all the good and ill deedes of men. *Answer.* All things are not therefore false, because A Poet affirms them, but that which he speaks out of the light of nature, is certainly true, and this (what waight soever it hath) swaves on my side. But for the upholding of those old-wives fables, of the walking of the spirits of the dead, there is no feare. For being dead, they must keep the law of the dead, and not live to us, that are dead to them; for when they are gone from hence, they are no more scene, *Psalm. 39. 13.*

Thus much it was necessary to speake concerning the meanes of the soules knowledge, while it is in the state of separation from the body. The third manner and degree of the soules knowledge by comprehension in the morning vision, is, when the whole man glorified, shall see the true being of all things in Him that is the cause of all; For then shall it know as it is knowne, as you may see, *1 Cor. 13. 12.* But this kind of knowledge belongs nothing to the question that is in hand.

4. The other kind of descent which is in state or manner of being is, when any thing is changed from any estate either proper thereto, or else appropriate to an estate or condition, that is, or seemes to be lower, or worse. Thus our Lord was said to descend

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Obiect. 1.

or come downe from heaven, when He clouded His Deitie in our humanitic, as I have shewed heretofore. Thus also He, and all man-kind may be said to descend, to be abased, or brought low, when the soule is parted from the body. For seeing both the parts are for the perfection of the whole; the whole must needs be more excellent than either of the parts, so that the whole being dissolved, both the parts doe suffer hurt or losse thereby, especially the soule which sees the losse, and findes it selfe in a state of being, beside the end of the creation of it selfe, which was to give life unto the body; and this is the cause why the soule would not bee unclothed, but rather that this mortalitie might bee swallowed up of life. And this is the lowest state of humiliation, whereto the soule of our Lord could come naturally, and by this state, some will interpret the descent into hell, as I shewed in the beginning, *Nu. 2.* But if this humiliation must meane also the separation of the soule from the body, while the body was laid in the dust; it reaches no further than to his death: For a man is not said to bee dead, till his soule be departed from his body. But if this state of humiliation be taken in that sence, as some doe very fitly interpret it, by that phrase used often in the Scripture, of a mans being gathered unto his people, or coming unto that congregation of the saints, which had died in the faith of Him that was to come; then taking also *Adm.* or hell according to the interpretation of the word *Vnseen*, it will easily be admitted of all, that when our Saviour was dead, His body was buried, and his soule went unto the assembly of them that were unseene. And because this is true, safe, and unquestionable, it may on all parts be agreed unto (as I said before) and yet the word of descending or going downe reserved to the right meaning, by the abatement or losse of that estate which the soule had with the body, in the being of the whole and perfect man. So also the question about the place of hell, and Paradise, which hath moved most doubt herein, by this interpretation is avoyded. But because all this will reach no further than to be perfectly dead, and because the Latine interpretation, *Descendit ad inferos*, rendered by our Church, *Hee went downe into hell*, suffers us not to stay here; and because the most voices amongst the Fathers have swayed the meaning to a locall descent, and that (as it seemes) in the third sence spoken of before, and most of all because the holy Scripture binds us thereto, let us follow our best and surest guides, and confesse with the Prophets and Apostles, that the soule of our Lord, after His death on the Crosse, went downe into hell, or the place of the dead, and there continued three dayes and three nights in the heart of the earth, as it was prophesied in the signe of *Jonas* the Prophet. *Math. 12. 40.* And let us beleve that the flesh of *Christ* did therefore rest in hope, because His soule was not left in hell, nor His body was suffered to see corruption. *Psal. 16. 9, 10. Actes 2. 31.*

Obiect.

Objection. 1. They object that the soule may signifie the whole man, as in *Gen. 46. 27.* All the soules of the house of *Jacob* were 70. But how doth that helpe to prove that this Article must bee interpreted onely of the torments of *Christ's* soule, while Hee was yet alive? For it is manifest that *Saint Peter* bringing that text to prove His resurrection, speaks not of *Christ's* soule while it was yet in his body, when He was not subject to a state of resurrection, but of His soule after His death. But if they will hope by that text of *Gen.* or the like, to interpret it, as *Al. Hume. loc. cit.* *Thou shalt not leave mee in the grave;* let them answer mee, what they meane by this word *Mee*, whether the body, or the soule, or both together. If they say the soule, it was not in the graue: they will bee ashamed to say both together, for so they should make Him not yet to be dead, as the word *Mee* doth truly signifie the whole Person yet alive: if they say the body, let them see what an unfit tautologie it will make with that which followeth, *Nor suffer thy Holy one,* that is, the body of *Thy Holy one* to see corruption. But in this place the soule and the body are made direct disparates; so hell, and the place of corruption, so that we may argue, the body was in the place of corruption. *Ergo*, not in hell; the soule was in hell, *Ergo*, not in the grave, or place of corruption.

Obiect. 1.

Obiect. 2. The purpose of *Saint Peter* was to prove the resurrection of *Christ*, and that belonged to the body, which had died, not to the soule, which died not.

Obiect. 2.

Answer. If this be given, what will you conclude thereon? But I say, the resurrection is of the whole man returned againe to life, after the parting of the soule, and the body. So it is neither of the body onely, nor of the soule onely; but of the whole man, which *Saint Peter* prooves heere to have beene done in *Christ*, because His soule was not left in hell, where it was, but was againe joyned to the body, to cause it to live, that it might not see corruption. And because all the glorious doings and sufferings of our Saviour were for our uttermost benefit, and comfort; therefore is this going downe of His into hell, also to give us assurance of our full and perfect deliverance from all the powers of death and hell, and restoring of all His beleevers unto an immortall life and glory. And because the doctrine of our Church, into which I was baptized, bindes me to beleve that our Lord *Iesu* after His death, went downe into hell locally, and that by the authorities of the Scripture: and because I have before shewed that the soule of *Christ* did not ascend to heaven before His resurrection, and have denied also that I thinke with them that say, that He went downe to suffer for our sinne; And having (as I thinke) said enough to all contrary opinions: the truth by the Holy Scripture, and the reasons grounded thereon, must be made to appeare. But first of all, it is plaine, that the meaning of our Church is such; for in the 8. Article it is said, that the Creed of *Athanasius* ought thorowly to bee received,

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received, and beleevd, and that because it may be proved by most certaine warrants of Holy Scripture. And in the 7. Article, the Church of Ireland agreeth hereto in these words; *All and every the Articles contained in the Nicene Creed, the Creed of Athanasius, and that which is commonly called the Apostles Creed, ought firmly to be observed and beleevd.* For they may be proved by most certaine warrant of Holy Scripture. And because it may not be supposed that our Church cites the authority of *Athanasius*, but according to his owne meaning, as he himselfe hath explained it; if it were the meaning of *Athanasius*, that *Christ* after His suffering descended locally into the hell of the damned, it must needs be that our Church accorded to his meaning. And what the meaning of this Article in the Creed of *Athanasius* is, we need not to doubt, who have *Athanasius* himselfe to declare it in his Epistle of the incarnation of our Lord *Jesus Christ*, against *Apollinarium*: where hee proves against his Heresie, that there be onely two parts of the humane nature in *Christ*, a body which the grave received; and a soule, which went downe into hell: the grave received that which was bodily, hell that which was not bodily: And by his reason you may yet understand his meaning better. When the Creator (saith he) call'd man into question for his disobedience, Hee decreed against him a double punishment; For to the body He said, *Thou art earth, and unto earth thou shalt returne*: But to the soule He said, *Thou shalt die the death*: And for this cause, man being dead, is condemned to depart to two places; And therefore it was also necessary, that the Iudge Himselfe that made this decree should also undergoc it, that in the estate of man condemned, shewing Himselfe free from sin, & uncondemned, He might reconcile man unto God, and restore him to perfect libertie. In the same Epistle, hee had said a little before, that in hell He condemned death, that Hee might every way perfect the salvation of man in our image, which He had put on; and in his fourth oration against the *Arians*, hee saith, that the powers of hell withdrew themselves, being afraid at the sight of *Christ*. So the meaning of *Athanasius* is plaine, that the soule of *Christ* did locally goe downe to hell: and withall the meaning of our Church. Now among these texts of Scripture, by which this doctrine of *Athanasius* may be warranted that text of the 1. Pet. 3. 18. 19. is most plaine, especially as it stands in the Greeke. *Christ* suffered for our sinnes, that He might bring us unto God. *θανατωθη εν σαρκι, ζωοποιηθη δε παρ πνευματι εν ω εστιν τοις εν φυλακη πνευμασι πορωθεις ακηρυξεν.* being put to death in the flesh, but quickened in the Spirit, by which He went and preached to the Spirits in prison. Which Scripture must be applied onely to the manly being of *Christ*, who Himselfe had set an example to His followers, to suffer ill patiently, which could be onely in His manly being. For as God He could not suffer ill. Beside, His God-head

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mooves not by any locall motion, as the word *πορωθεις* doeth signifie. And moreover, His divine Spirit was no way quickned nor could be, but He went and preached in that Spirit in which He was quickned, which could be onely in His humane spirit or soule, in which having once suffered death, He manifested His power to the disobedient spirits, by taking to Himselfe the keyes or power over hell and death, to shut in and keepe out whom Hee will. *Reuel. 1. 18.* And although I deny not that the sence is true and good, He was quickned by the Spirit, that holy Spirit which Hee received not by measure; yet I hold that this is not the native meaning of this place, and the best printed copies of *Stephan Plantin* and others, are with me: Neither will the words naturally beare that change of *In* and *By*; Neither did the reverend *Noel*, Deane of *Pauls*, and other like Him, accord with them. Neither is this the onely place of Scripture that proves the locall descent of *Christ*'s soule into hell; For that argument of *Saint Peter*, *Act. 2. 31.* whereby hee proves the resurrection of *Christ* out of *Psalm. 16.* because His soule was not left in Hell, strangles these interpreters, harder then *Achelous* was strangled in the hand of *Hercules*. So that which *Jonah*, the figure, said of himselfe, being by *Christ*, the substance, applied to Himselfe, To be three dayes in the heart of the earth, must be as true in the substance, as it was figuratively true in *Jonah*. This is the confession of him that was holy as no man was. *Psalm. 68. 2.* *Thou hast delivered my soule from the lowest hell.* vers. 13. as the Apostle speakes, *Ephes. 4. 9, 10.* *He descended first into the lower parts of the earth, and ascended above all heavens, that Hee might fill all things.* So then, the Scriptures not being of any private interpretation, that is, to set out the stories of private men. 2. *Peter 1. 20.* must have their highest and uttermost interpretation in *Christ*.

Now that this is the native interpretation of this Article, and consequently the right meaning of the Composer or Composers of the Creed, beside the texts of Scripture on which the Article is grounded, it will be further manifest by the Reasons.

1. In a Catechisme, the use of Tropes or borrowed speeches are not fit, for the use of children and novices; and such is the Creed or forme of the confession of our Faith, as it is manifest, *Hebr. 6. 1.* *And the suffering of Christ, His Death, Buriall, &c.* is taken properly, therefore His going downe also into hell.

Object. If *Christ* went to the faithfull that were dead, whose soules were in Paradise, why doe you say to hell, whereby is specially meant the place of the damned? Answer. Hee first went to the dead in Paradise, as His promise was, *That the Thiefe should there be with Him in Paradise*: Then to hell, to take to Himselfe all rule, all authority and power. For God had put all things in subjection under His feet.

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Object.

2. If this Article, *He went downe to hell*, be not to bee referred to the soule of *Christ*, after His death, then have we no direction by the Creed, to know what became of His soule; neither are wee taught hereby, whether He had a humane and immortall soule, or no. So we are still left in doubt, whether this *Christ* be the Saviour of the world. But if this Article be referred to the state of *Christ's* soule after His death, then are we truly taught and informed against these doubts. But that adulterate interpretation of His sufferings is excluded.

3. And seeing our Lord *Christ* is appointed of God to bee the Judge of the world, and that as He is the Sonne of man, it was necessary that our Lord should goe downe to hell, both in regard of the justice, and of the mercy which ought to appeare in His judgement; of His justice, that the enemies of mankind, the devills, may not torment them according to their cruelty and hatred of man, but onely in justice afflikt them, according to the sentence passed on them, according to the measure of their sinne, and not beyond, as it is said, *Luk. 12. 47, and 48. The servant which knew his masters will and prepared not himselfe, shall be beaten with many stripes, but hee that knew it not, shall be beaten with fewer.*

4. And because our Lord *Christ* was by the Father appointed to be the Saviour of mankind, it was necessary that His compassion toward mankind, should by all meanes be inflamed, and therefore that His soule should goe downe to hell; that as by the bodily feeling of our miseries in this life, He was made a mercifull and faithfull high-Priest for us. *Heb. 2. 7.* so by the actuall and present sight of those unsufferable torments, He might have the uttermost mercy and compassion which can stand with justice, on those whom Hee should judge.

5. It is necessary for our Redeemer to passe thorow fire and water, that is, to have experience of all tentations and all manner of afflictions, of death and hell, that for us He might overcome them all. But He that was the paterne of all Heroicall and excellent vertues, that knew Himselfe to have come into the world, that He should die that shamefull death of the Crosse, *John 3. 14. and 12. 33.* was not so affrighted at the bodily death, but His strong crying and teares, were, *That the pit of hell should not swallow Him up, nor that deepe should shut her mouth upon Him. Psalm. 69. 15. And Hee was heard in that which He feared, by Him that was able to save Him from death. Heb. 5. 7.* But He was not delivered from the bodily death: Therefore His prayer was, *That He might be delivered from the power of hell. Psal. 22. 20, 21.* For hereupon depended the life of the whole world, not onely that He might suffer, but much more on this, that He might overcome death, and him that had the power of death. And for this great deliverance would Hee magnifie the Name of God with a song, and set forth His praise among His brethren. And because the benefit of this redounds to us; let

us also offer the sacrifice of praise, the fruit of our lips, confessing His Name.

Sect. 9. Now having thus declared the meaning of this Article, It remains that I shew for what reasons I hold this interpretation of this Article rather to bee followed, then that of them, who say, That it signifieth onely those hellish torments which *Christ* endured in His soule while He was yet alive: which although it be the drift of the whole Chapter before, as you may see particularly in §. 3. Yet to make up the garland, take these flowers which have not yet beene bound up with the rest. And first I put this as granted, That as the Articles themselves, so their interpretation must bee such as must stand in the greatest evidence and declaration of the truth; in greatest opposition to falshood, and heresie, and for the highest hope and comfort of the faithfull.

1. Now if you follow the interpretation of the Fathers, that the soule of *Christ*, after death, ascended locally or really to hell, or the place of them that had died in the hope of the deliverer that was to come, then it followes necessarily, that the soule of *Christ* had a being, separate and apart from the body, and that it was therefore an immortall soule, that died not with the body, being able to subsist of it selfe without the body. Whereby the heresie of the *Sadduces*, which deny the being of spirits and soules separate, and consequently the immortality of the soule, and thereupon the resurrection also *Mark. 12. 18. Act. 23. 7.* is plainly refuted. And so that lie of the *Thnatopsychitæ*, which thought that the soule of man came to nought, as the soules of the beasts; and no lesse, that opinion of *Apollinarius*, That *Christ* tooke of His mother, a vegetable, but not a reasonable soule; all which you see make the death of *Christ*, and our faith in Him, of none effect. But if that interpretation be onely true, That *Christ* being yet alive, suffered hellish torments in His soule; are any of these falshoods refuted thereby? doth it from thence follow against the *Sadduces*, ergo, the soule of *Christ* is immortall? he will deny the consequence, he will yeeld, it might suffer in His body; but that it died with His body, or against the *Apollinarians*, therefore *Christ* had a perfect humane soule; hee will deny it: For although he yeeld that the soule of *Christ* suffered such torments; yet he will say, That it was onely by a vegetable or animall soule, which suffered by compassion with the body.

2. But because the heresie of *Arius* did trouble the Church, more then any ancient heresie beside; Let us see what force our battery hath against his fortifications. The soule of *Christ* went downe to hell locally, to the soules of other men; therefore *Christ* had a soule like other men. They will answer here, That His created Deity, which they falsly imagined, went downe to the places under the earth. (For so they explaine it out of *Iob 38. 17* as you may see, *Answer: to the Test. Chal: pag. 282.* But that answer will not serue. For though it were a created Deity, yet being a Deity, it must

must have those conditions of omnipotencie in the creature, of ubiquitie, wisdom, &c. without which it could not be a Deitie. So then that created Deitie of *Christ* must bee in hell before the death of *Christ*, as well as after, and those hellish torments of the new interpreters, which say nothing of the state of *Christ's* humane soule, after His death, availe nothing to the contrary of this heresie.

3. Neither doth this new interpretation onely dismount our artillery against those ancient heresies, but also dismantles our fort of that refuge and succour which the distressed soule may have in the agonies of death. For bee it put that our Saviour tooke our sinnes upon Him, and felt in Himselfe the fierce wrath of God against Him, so as if He had committed the sinnes of all men; I finde therefore that God doth not deale with me according to my sinnes, nor reward me according to mine iniquities. And bee it, that being dead, His body was buried in the grave; I will therefore say unto my grave, *O sweete bed of rest, that wast so perfumed with the odours of His most precious Merits!* But when I see my soule all over leproous with originall sinne, and spotted like a Panther with a stull transgressions, now going to a place that it doth not know, and of which I have no assurance that He hath beene there, to destroy the power thereof; then death, which was hoped to bee the rest from the sorrowes and troubles of this life, becomes the beginning of feare and doubt. For though I know my debt was payed upon His Crosse, yet the Prisoner is not set at libertie, till satisfaction be acknowledged, and the discharge entered in the Booke. But being fully perswaded that my Redeemer hath broken those brazen gates, and hewed the barres of Iron asunder, and hath there set up the Trophie of His conquest on high, then the life, cheerefulness, and vigor of faith is strong, because I know that as hell had no power to hold Him; so hath it no power of any of His; because His promise is, that the gates of Hell shall not prevaile against his Church, and that the Prince of this World hath nothing in Him, *Iohn 14. 30.* He speaketh not of His naturall, but of His mysticall body: so that every member thereof may say with *David, Psal. 13. 8.* *Though I make my bed in hell, Thou art there; there shall the wings of thy protection cover mee, and I shall be safe under thy feathers.* For as thou hast died for me; so hast thou gone downe to hell, for me, to spoile the powers thereof, that Thy *Euridice* may follow thee from thence, without any feare of turning back againe.

4. Moreover, if it were necessary in the Artieles of our Faith, to bind us to beleve that His body was buried, is it not much more necessary to know what became of His soule, especially seeing the redemption of our soules, and the freedome of them from hell, doth much more concerne us, and hath much more comfort therein, then to be assured that our bodies shall rest in hope? Skin for Skin, and all that a man hath, will he give for his life, and ten bodies would he forsake, that his soule might bee partaker of eternall life. But when

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when the summe of our faith helps us to give no reckoning what became of the soule of our Saviour, more than this, that it was afflicted with hellish torments while He was alive; wee cannot say of our owne soules, whether they die or sleepe, (as some have dreamed) till the resurrection; Therefore having confessed Him to bee dead, that is, His soule to have departed from His body; His body to have beene laid in the grave; let us also beleve as we confesse, that His soule went down into hell, which none but an Infidell will deny.

5. For the greatest benefit and deliverance, the greatest glory and thanks are due to God, which the creature is able to give. But the greatnesse of the deliverance is not knowne to man, but by the danger which hee hath escaped. Therefore that man may bee truely humbled, and truely thankfull to God therefore; it is necessary that hee doe know what that vengeance and wrath of God against sin is, and what that punishment which is due thereunto, which he cannot doe but by the true sight and knowledge of that punishment, which cannot be possibly in this life, wherein we know nothing but by the sence. Therefore as it is necessary, that man doe know in the state after this life, what the torments and paines of hell are, by the true sight, and perfect knowledge thereof, that is, in his spirit and understanding, which with the acknowledgment of hell as his due, is that actuall descent unto hell, whereto every man is bound, so for the assurance of our hope, is it alwayes necessary to know, that our ransome from thence was wrought and manifested by the most certain prooffe and declaration that might be, which could not bee by any messenger, or tidings, but by the presence alone of Him that wrought it. For as it had bin of no availe for our Lord to have gone to hell, before the satisfaction for sinne was made, so being made and manifested unto the powers of hell, it was not possible, but that it should bee available for all them for whom it was made. And thus was that fulfilled, which in *Hosea 13. 14.* *O death, I will be thy plagues, O [sheol] hell, I will be thy destruction: repentance is hid from mine eyes.*

6. As it is impossible that the end of all the sufferings of our Lord should not follow, when all those things were performed which were for the effecting of the end; which was the delivery of the beleevers from the power of death: so was it impossible that the end should follow, till all things were performed that were for the end. For so some of the meanes had bin ordained in vaine. But that is impossible, for *His worke is before Him*, so that He leaveth nothing without the perfect accomplishment. Therefore it was necessary that as our Lord had redeemed us by His death, so He should also goe downe to hell for the delivery of His captives, * as it was spoken of *Cyrus* the type, concerning the temporall captivitie: but the highest trueth was verified in our Lord concerning the eternall delivery. *He shall let goe my captives, not for price nor reward, Esay 45. 13.* and as it followes more cleerely in the 14. verse, compared with

* Not that they were there, but that hell was their due.

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histories, and most plainly by *verse 15. Thou art God that hidest thy selfe, &c.*

7. It was proved before, §. 5. and 6. That the soules of the faithfull before *Christ*, had not ascended into heaven. From whence it followes, that they were in some other definite place, which by the common consent of men, heathen and Christians, and the Holy Scripture it selfe, is called *hell*, as it was shewed before, § 1. *nu. 2.* to which place the soules of all men could not come, but by the decree of God upon all mankind. Now if the soule of our Saviour had not gone downe to them, then had He not beene made like to His brethren in all things except their sinne: Then had He not bin subject to the decree of God upon all mankind. Then had not His love to man-kind bin perfected, that having payd their ransome, would not see them set at libertie, without which the merit of His satisfaction had bin in vaine. But all these things are impossible. And therefore our Redeemer did really and actually goe downe to hell, or the place of the beleevers being dead; that Hee might free them from the power of death, as by the vertue of the eternall offering of Himselfe, He had preserved them from the hell of the damned.

Thus according to the meaning of the Church of *England* (as far as I understand it) have I faithfully declared, and proved the meaning of this Article. That our Lord after his death, as concerning His soule, went downe into hell; and that not onely, because I was baptized into this faith, as this Church doth hold and professe it: But also because I know that this Church, holy, and beloved of her Lord, is faithfull unto Him, and to Him alone: For though she hold other Churches her sisters, called, faithfull, and beloved, and esteemes of their true Pastors and Doctors as beautifull and shining lights: yet followes shee nothing of any mans, because it is his; whether *Luther*, or *Calvin*, or any other: but *Christ* her Lord alone doth she follow, according to his owne rule, *My sheepe heare my voice*, a stranger will they not follow, for they know not the voice of strangers. But therefore as I said before, so doe I still professe that if this Church upon any light from God, shall hereafter declare the meaning of this Article otherwayes than I have done, I forsake my selfe to follow her, so far as she shall follow *Christ*. And if any faithfull man be otherwise minded concerning the meaning of this Article, then I have shewed: yet doe not I therefore hold him of another Church or faith, so long as he doth hold fast the foundation; *one God, and one Mediator betweene God and man, the man Iesus Christ*. For the Kingdome of God is not in the excellency of knowledge, much lesse in wilfulnesse of opinion in matier of doubt: but in joy, and peace, and comfort of the *Holy-Ghost*, while a man doth those things which he knowes in himselfe, he is bound to performe.



ARTICLE V.

The third day Hee rose againe from the dead.

CHAP. XXIX.



He sufferings of *Christ* were fulfilled, as wee have seene: now it followes that wee see the glories that should follow after, of which, the first is His triumph over death, by His resurrection from the dead, set against that in the Article before, *Hee was dead, and buried*. And although by His death, He is said to have triumphed over the principalities and powers of death and hell, in His Crosse:

Col. 2. 15. that is, by the power and vertue of His merit, as a champion by His valour and courage in the field, overcame His enemy: yet the actuall manifestation of His triumph, was not solemnized, till by His resurrection, the power and glory of His victory did appeare. But it may here be asked, How *Christ* our Lord is said to have risen againe, seeing *Saint Paul* saith, *Rom. 6. 4.* *That Hee was raised againe by the glory of the Father?* To which the answer is easily returned, that *Christ* our Lord by His owne active power, as He was God, raised Himselfe from the dead: and as man, by a passive or received power was raised againe, as He said of Himselfe, *John 10. 18.* *I have power to lay downe my life of my selfe, and I have power to take it up againe. This commandement have I received from my Father.* For, for this end was it necessary that our Mediatour should

should be both God and man in one Person, that that which was not fit, nor possible for the God-head, might bee endured in the humanity, as those things which concerned His death and suffering: and that which was impossible to His pure humanity, might yet therein be perfected by His divinitie, as Saint Paul saith, *Rom. 1.3.4. that He was made of the seed of David according to the flesh, and declared to bee the Sonne of God by His resurrection from the dead.* But there is a great difference betweene the state or manner of His being before His death, and after His resurrection. For although the unitie of the humanitie with the God-head, were alwayes before, in, and after His death the same: yet was not that unitie alwayes manifested in the same glory and excellency. For in the first state, while He bare our infirmities, His body was subiect to hunger, cold, wearinesse, death, and other accidents of a naturall body, His soule also, though according to the principall, or first acts endued with the excellencie of reason and knowledge; yet according to the second acts or practise, not knowing the grave of *Lazarus*, the day of Iudgement, &c. In the second state also, His body was deprived of sence and life, His soule of the proper habitation. But in His resurrection, His body was raysed immortall, spirituall, *1. Cor. 15.44.45. glorious, and as in all the perfection of grace and compassion on us; so with the fulnesse of wisdom and knowledge to see our miseries, and to make intercession for us, according to the will of God. Rom. 8.26,27.*

Now concerning the trueth of this Article, that our Lord *Iesus* rose againe from the dead, though it be most powerfully witnessed, by God Himselfe, by Angels, and men, as you may read: yet because the authoritie of the Scriptures wherein those things are recorded, is set at nought by *Jemes, Turkes, Infidels, Hereticks*, and such God-lesse people: let not us endeavour to leade them like sheepe that follow their shepherd, but drive them like asses with the cudgell of reason. And as Saint *Peter, Actes 2.24.* takes his first argument from the impossibility of not performing those things which are contained in the Scripture; so our arguments shall be from the impossibilities in reason.

1. It hath been proved before, that man was created innocent, *Chapter 15.* That by his sinne he became subiect to death, *Chapter 16.* That there is a restoring to a better estate, *Chapter 18.* And that the restorer of mankind must be both God and man, *Chapter 20.* and *21.* Then, that this restorer was *Iesus* our Lord, the Sonne of the Virgin *Mary*, *Chapter 24.* who by His sufferings and death, made satisfaction for the sinnes of the world. Whence I argue thus. For the greatest good that can be done for mankind, the greatest ill may not be rewarded, for that were unjust with God. The greatest good that could come to mankind, was the ransoming of man from eternall death both of the body and soule. The greatest ill and baseness, is to be left continually in the state

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of death; wherein if *Christ* had still continued, then had He suffered the greatest ill, for the greatest good which could bee performed. But this was impossible: Therefore our Lord did rise againe from the dead.

2. If *Christ*, who sinned not, should have borne the punishment of sinne, that is, to be subiect to the power of death; yea, when the satisfaction was fully ended, then should His obedience to God the Father, have beene not onely without reward, but also for the satisfaction of the justice God, had He suffered from God (I speake after the manner of men) extreame injustice, who had neither sinne of His owne, for which He should suffer, and had fully satisfied for their sinnes whose surety He was. But this was utterly impossible; For he that fulfilleth the Law, shall live therein. *Levit. 18.5. ergo, It was necessary, that Christ having fulfilled the Law; Iohn 19.30. Luk. 24.44. should rise againe.*

3. If *Christ* after His suffering and death had not risen againe, then had He not proved Himselfe to be the Saviour of the world; seeing none would have beleaved Him to be able, to give life unto others, that was not able to quicken Himselfe: So His suffering had beene in vaine, and His satisfaction, if not beleaved, should have beene to no purpose: So His greatest and best worke had effected no good to us, but a perpetuall ill unto Himselfe. But all these things were impossible. Therefore *Christ* our Lord did rise againe.

4. It is impossible but that where the greatest union is, there should be the greatest love and consent. The greatest union that may be, is in our Mediator, seeing the humane nature is sustained in the Person of the Deity. But the soule of *Christ* being separate, did naturally desire to bee united to the body; for otherwayes should it not have desired the perfection of it selfe, that is, to give life and sence, and to be one with that body which was peculiar to it selfe, as the desire of all humane soules is, and therefore depart so unwillingly from the body. But if this were the naturall desire of the soule, no way sinfull, the Deity infinite in power, and in regard of the unity consenting thereto; it must follow of necessity that our Lord was raised againe from the dead.

5. Contrary causes must have contrary effects. The devill, by the sinne which he wrought in *Adam*, had caused death to prevaile over life in all mankind. Therefore *Christ*, who came to destroy the workes of the devill, must cause life to prevaile over death. But this could not be done in the members, before it was perfected in the head. Therefore *Christ* being dead, must of necessity bee the first fruits of them that are raised from the dead. And if it were necessary that *Christ* should first rise; Ergo, it was impossible that He should not rise. See *Log: chap. 26.11.1.*

6. If *Christ* our Lord had not beene raised from death, (a) then had it beene impossible that any of His beleevers should bee raised againe

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again by the power and merit of His resurrection. 1. And so the naturall desire of the soule to dwell with the body, should be created in vaine: 2. So the debt being paid, the prisoner should ever be detained: 3. So the afflictions of the Saints, which they have suffered in body, should be in vaine, as cold, hunger, nakednesse, reproach and shame, imprisonment, stripes, yea, and death it selfe willingly sustained for the love of God, should be without reward. But it were against the justice of God, to cause the body and soule to suffer together, and not to glorifie them both together: 4. So also the death of *Christ* should not be meritorious and effectual for the procuring of all that good which might and ought to come thereby, both to Himselfe and all His belevers; For although the soules of the faithfull, for the merit and full satisfactions sake of His death, being separate, might enjoy an eternall, though not a full happinesse without the body, yet the body should be left eternally to the power of death, and so the workes of the devill should not be destroyed by *Christ*: 5. So also the body should be created in vaine, if to sorrow onely, without the hope of happinesse: 6. So God should lose His right in His creature, if Hee were not Lord both of the living and of the dead, both of the soule and of the body: 7. So the one sinne and disobedience of *Adam*, should be more powerfull to condemne mankind, then the everlasting and most perfect obedience of the Sonne of God should be to save it. But all these things are impossible; And therefore Saint *Paul* faith, *Rom. 4. 25. That Christ was delivered to death for our sinne, and raised againe for our Iustification. For if Christ be not raised againe, then are we yet in our sinnes. 1. Cor. 15. 17.* not that any addition was made by His resurrection, to that satisfaction which He made by His death: but because the resurrection of *Christ* is a sure and manifest prooffe of His conquest over sinne, death, hell, and all the power of the devill: and that His suffering and death was a full and sufficient sacrifice, whereby the wrath of God, against sinne, was fully satisfied, so that we are now justified in His sight: whereas, if in the conflict of our Redeemer with death and hell, He had been overcome, then could we have had no faith nor hope, that our sinne by His death had beene done away. But now knowing that He hath overcome death and is returned to life againe, in all the troubles and sorrowes of this life and in the agonies of death, wee may be secure, as the feet or toes that are lowest under the water, may hope at last to come to land, because they know that their head being above the water, the body cannot be drowned.

7. Now concerning that impossibility of Saint *Peter*, it stands thus. It is impossible that the Scripture, being the declaration of Gods trueth, made by Himselfe, *2. Pet. 1. 21. 2. Tim. 3. 16.* should faile. But it hath beene declared by the Scripture, that *Christ* should be raised againe from the dead: Therefore it was impossible that He should still be held under the power of death.

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The text cited by Saint *Peter*, is found *Psal. 16. 10.* to which you may adde the types of the old Testament, whereby the death and resurrection of our Lord was signified, as that of *Noah*, *Gen. 9. ver. 20. &c.* When our Saviour, being as it were drunken with the love of His Church and desire of mans salvation, tooke our state upon Him, and for us became subject to the death of the Crosse; when being seene by the *Jewes*, those *Chumies*, in the nakednesse or infirmity of our estate, He was set at nought by them that thought that their *Messiah* could not die. *John 14. 34.* But when *Noah* our Rest and Comforter awaked out of His grave, He brought on them, that destruction which was foretold, as the punishment of their hardnesse of heart and unbelieve. See *Psal. 41. 10. Dan. 9. 26.* So the Ram taken by his horns in the bush, *Gen. 22.* was the type of His death; and *Isaac* taken alive from the Altar, the figure of His resurrection: *Ioseph* also taken out of the dungeon, to be ruler over all the land of *Egypt*. To the same purpose was the law of the two goates, *Levit. 6.* the one slaine for a sinne offering, the other sent alive into a land of separation, to make an atonement for all iniquity, transgressions and sinne of the people. So by the two Sparrowes, *Levit. 14.* He that was like to the solitary sparrow on the house top, *Psal. 102. 7.* shed His blood for the cleansing of our leprosie; yet by the other that was sent alive into the open ayre, His resurrection was figured. *Sampson* the *Nazarite* asleepe in *Gaza*, signified our Lord in the sleepe of death for the love of His Church; yet waking, and having opened the gates of death, He carryed them away, and ascended in triumph to the top of the mount. *Judg. 16. 3.* And because the strong gates of death are carryed away, we are assured that all they that sleepe in the dust of death shall rise to give an account of their workes. Beside these types, you have also the prophecies of the old Testament, as *Psal. 68. 20. That to Him belonged the issues of death, both to passe out of death Himselfe, and also to bring out His from thence. Esay* also *Chap. 53.* after He had declared His sufferings and death, proves His resurrection by His dividing the spoile with the strong. Our Lord also foretold His resurrection Himselfe, in *Mat. 12. 40.* and *Luk. 18. 33.* and the (b) infidelity of *Thomas* made it certaine unto all. Vpon all which texts, we may firmly conclude with Saint *Peter*, that it was impossible that our Lord should be held in the bands of death.

8. And why the third day was appointed for His resurrection, a reason or two are rendered. Hee rose not before, that none might doubt but that He was certainly dead: See the 27. chap. for His death and buriall: Neither was it fit to deferre the resurrection longer, lest the faith and hope of His Disciples should faile, who trusted that it was Hee that should have redeemed *Israel*. *Luke 24. 21.*

9. As *Christ* was man, that He might suffer death Chapter 20. 5.

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was He also God, the Lord and giver of life, Chapter 21. But it was unreasonable, that He which is one Person with the Author of life, should be subject to death, longer then that it might appear that He was certainly dead, and that by His owne life and power He had overcome death. Therefore our Lord rose againe the third day from the dead.

10. Although by the unseparable union of the humanity with the Person of the Deity, the body of our Lord might have beene preserved uncorrupted (for if the devills have power to preserve mans bodie uncorrupted for nine dayes, *Hom: Iliad. Q*, or for a longer time, as it appears in the bodies of the Witches that die not by the justice of the Law) much more might the body of the Lord have beene preserved; Yet because in Him, and by His death, the whole state of nature was to be restored; the soule of *Christ* returned againe to the body, before corruption, in the course of nature, could seaze on it.

11. The signe of *Ionas* did prophesie as much. *Matth. 12. 40.* and *Hofea* in plaine and direct words *Chap. 6. 2.* *After two dayes He will revive us, and in the third day He will raise up, and we shall live in His sight.* For in as much as *Christ* our Lord doth now appeare in the presence of God for us, we also are said to have risen with Him. *Colos. 3. 1.* The word of *Christ* Himselfe is plaine to this purpose, that He would rise againe. *Matth. 17. 23. and 20. 19. and Ioh. 2. 19.* and that even in the understanding of His aduersaries: *Matth. 27. 63.*

And that it was the same Saviour that had suffered for us, who rose againe from the dead, the circumstances of the place doe make it evident. For therefore was He buried in a new tombe hewen out of a rocke wherein never any one had been laid, because the hard-hearted and brazen-faced *Iemes* might have no pretext to say, That any other had risen in His stead.

Notes.

Notes.

(a) **T**hen had it beene impossible that any of His beleevers, &c. Concerning the resurrection of the dead; fitter place to speake will bee in the Article following, *Chapter 38.* Here it shall bee sufficient to remember that the beleevers onely are raised up by the vertue and merit of *Christ*s resurrection, as it is said, *Iohn 11. 25.* but that the rest that shall be raised up in the last day, shall rise by the power of the Father, that according to the rule of Justice, and that sentence upon *Adam* and all his seed, *In the day that thou eatest thereof, thou shalt die the death;* they may receive according as their workes shall bee.

(b) *The infidelitie of Thomas made it certaine unto all.* God that brings light out of darknesse, used the unbeliefe of *Thomas* for a most evident prooffe of the resurrection of *Christ*: so that although he would not beleeve the testimonies of so many witnesses as had seene him alive; yet his owne tryalls according to his owne manner of prooffe, by his finger put into the print of the nayles, and his hand thrust in his side, might make him to beleeve; yet was nothing of all this of any avails to them that are without. For as *Epiphanius*, not obscurely signifies, *Har. 28.* and *Aug. De Her. cap. 8.* directly affirmes, *Cerinthus* that Hereticke, and his followers, taught that *Christ* was onely man, and consequently, that He was not yet risen from the dead. But both the proposition, *Matth. 13. 55.* and the conclusion, *Matth. 28.* from *verse 11.* to *16.* were made by the blind-hearted *Iemes*, before our Lords ascension, and still is it their errour unto this day. But if no man could doe those miracles that He did, except God were with Him, *Iohn 3. 2.* If God alone doth know the heart; If God alone can forgive sinnes, *Mark. 2. 7, 8.* then their feared consciences were bound by their owne words to acknowledge, that He was God: Yet because they ever resisted the Holy-Ghost, *Actes 7. 51.* that their conclusion might stand, that He was not risen from the dead; therefore with large money hyred they the Souldiers, that had watched, knowne well to bee takers, that they should say, that His Disciples had stollen Him away, while they slept. But this foule lie stinks to him that hath but halfe a nose: 1. For if they slept indeed, how could they say, His Disciples stole Him, rather then that Hee rose againe of Himselfe? 2. Besides when the Disciples themselves did not beleeve, nor when they heard it, understood, that it was possible that He should rise againe, *Mark. 9. 10.* and *31. Luk. 18. 34.* no, nor yet after it was come to passe, could they beleeve them that had seene Him, *Mark. 16. 11.* and *13.* to what end should they be the auctors of such a device? 3. Moreover all other circumstances are against it: For if they had stollen Him away, wherefore should they offer themselves the second time to a needlesse danger, as you reade, *Iohn 20. 4. &c. 4.* Wherefore left they the fine linnen wherein He was wrapped; which either respect to the corpses, or covetousnesse, or halfe, or feare of the souldiers, or all together, would not have given them time to plucke off, when all places were full of feare, the earth it selfe trembling and quaking, *Matth. 28. 2. 5.* Beside all this, the Priests having such power of themselves, such favour from *Pilate*, why did they not call the Apostles in question for the fact? That the whole truth, (if it were as they said) might have appeared, and would easily by their wit and greatnesse, have bene fish't out of silly fishers, if they should have gone about to conceale it? But ————— *male verum examinat omnis Corruptus Index* ———— And because they knew well enough, that by their further questioning, the truth of God, and their lie, would bee manifest to all; therefore neither then, nor at any time afterward, durst they endeavour to disprove this truth, to which, God Himselfe with so great power of miracles and wonders, and gifts of the

Holy-Ghost, gave witness: which *Christ*, who five times in that one day, and at sundry times afterwards, shewing Himselfe alive, did confirme: which the glorious Angels, and the holy Women did assure: to which the Apostles, who did see and handle Him, *1. Iohn 1.* that it was Hee Himselfe, and not a Spirit, which hath neither flesh nor bones, with great power gave testimony: which His very enemies the Souldiers, while they were yet unbribed, did confesse. Yea, all the circumstances of the action it selfe, reprove the blindness and infidelitie of the *Jews*. O ye fooles and blind, how long will you not understand? You see not your signes and wonders any more, there is not one Prophet more, the signes of your *Messiah* are fulfilled in *Iesus* the Sonne of the Virgin *Mary*, that great Prophet, that was rayed unto you, as *Moses* of your brethren: is there not one man among you that understands any more? Doe you not heare the words of your Prophet, *Hosea 1.7. I will save them (saith GOD) by Iehova their God, and will not save them by bow, nor by sword, nor by battell, by horses, nor by horse-men, as you still dreame.* But which is the greater deliverance, that from hell and the power of sinne and eternall death, or from any temporary and worldly thraldome? If the greatest deliverance bee performed, why doate you on the lesse? Which cannot bee, till you forsake your infidelitie, and returne. Returne therefore unto *Iesus* your God, from whom you are fallen by your unbelieve: Take with you words, and turne to the Lord your God, and say unto Him: *Take away our iniquity, and receive us graciously, so will wee render the calves of our lips.*

But you will say, why did not *Christ* shew Himselfe alive to all the *Jews* at once, that they might all beleeve? I answer, that the life to which our Lord redeemed us, is a spirituall life, unto which we must walke by faith, and not by sight. And if it bee not sufficient prooffe of His resurrection, that He beside other times, shewed Himselfe alive to five hundred at once, *1. Cor. 15. 6.* neither would it have bene sufficient to them that seeing, would not see, and hearing, would not heare, who said that His great workes were done by the power of the devill, though Hee had conversed among five hundred thousand of them every day.

ARTI-



ARTICLE VI.

¶ He ascended into heaven, &c.

CHAP. XXX.

§ 1.



Though the Iustification of the Articles of our Creed bee my onely worke: Yet heere I heare two questions demanded of mee. The first, who those were which are said, *Matth. 27. 52. and 53.* to have risen at the resurrection of *Christ*, and to have shewed themselves to many in *Ierusalem*? The second, where our Lord was in that time of 40. dayes, betweene His resurrection and ascension; seeing it is manifest that He conversed not wholly with His Disciples, but shewed Himselfe unto them at severall times, and that especially on the first dayes of the weeke, as on that day He had risen from the dead. To these I answer, where I have the authority of the Scripture, boldly: where I have not, I leave you at your libertie to thinke with mee: First therefore in the number of them that rose immediately after the resurrection of our Lord, I put those high Saints which are reckoned in the Genealogie of our Lord, from *Adam* unto *Ioseph*, His nursing Father, except *Hennah*; and with them many of the Saints, who had slept in the faith of *Christ*, to come in the memory and knowledge of such as were yet alive in *Ierusalem*, as *Zehary*, and *Elizabeth*, *Simon*, *Hanna*, and many others, who by speciall grace were rayed againe, shewed themselves alive unto such as were appointed thereto, and to them bare witness, not onely of the resurrection of *Christ*, but by experience in themselves, did also testifie, that the power and vertue of His Resurrection was of force and availe for the raising

raising up of all them that should beleue in Him. And of these, especially, you must understand that speech of our Lord, which is *John 5. Chapter* from verse 19. to 30. where He saith that the houre was comming, and was even then at hand, when the dead should heare the voice of the Sonne of God, and should live. As you may remember how it was said, *Note (a) on the last Chapter*, that the faithfull are raised by the vertue of *Christ's* resurrection, but they that shall be raised up to judgement at the last day are raised up by the power of the Father: Of these faithfull that had dyed, was that word of our Saviour spoken, as it is manifest by the text. And this is that captiuitie or number of Captives, which till then had bene held under the bands of death, but by the victory of *Christ's* resurrection, were freed from death, and ascended with Him on high, when Hee gave gifts unto men. *Eph. 4. 8.* And although some will needes interpret that resurrection only of a new life, by repentance from dead workes; yet the arguments in that place, will not so hold. All that are in the graves shall heare the voyce of the Father, and shall come forth, some to life, some to damnation, *ver. 28. 29.* Therefore some shall heare the voice of the Sonne, and live, *verse 25.* For the Father quickneth the dead; so the Sonne, *verse 21.* And whatsoever the Father doth, the same things doth the Sonne likewise. But to raise the dead, and to give Repentance, are not the same things: So then that which is heere spoken by our Lord, is no other thing, than that which was prophesied by *Hosea 6. 2. The third day He will raise us up, and wee shall live in His sight:* and was here fulfilled by the testimony of the Evangelist. And if the first fruits be holy, then also the whole lump. *Rom. 11. 16.* So that we which have the same faith, shall at last receive the end of our hopes, and have our parts in that holy resurrection, whereof whosoever is partaker, on Him the second death can have no power. For as that prophesie of *Ioel 2. 18.* was fulfilled in part, after the ascension of our Saviour, *It shall be in the latter dayes that I will poure out of my Spirit upon all flesh, &c. Act. 2. 17.* and for a prooffe or assurance of that which shall be fulfilled, not in 120. Persons, but in all flesh, when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. *Esi. 11. 9. Hab. 2. 14.* So likewise was that resurrection a pledge and assurance of that holy resurrection of the dead in *Christ*, which shall rise first. *1 Cor. 15. 23. 1 Thes. 4. 16.* but the rest of the dead shall not rise till the time be fulfilled that they shall be judged according to those things that are written in the bookes. *Reuel. 20. 4. 5. 12.* Whereas of these it is said, *John 5. 24. That they shall not come sic nlar into iudgement, much lesse sic nlar into condemnation, but are passed from death unto life.* For he that judgeth himselfe, and condemneth himselfe, and brings no other plea unto *Christ* but that for mercy, may be sure to find mercy in the time of need. See *1 Cor. 11. 31. Heb. 4. 16.*

Now

Now for the second question, although it seeme more curious then profitable, to aske where our Saviour was after the time of His resurrection, during His absence from His Disciples; yet I will answer what I thinke, and leave you upon better consideration to give a better answer. First therefore it is manifest by the Scripture, that our Lord shewed Himselfe Eleven times after His resurrection; if oftner, yet is it not manifest by the text. Of this number five manifestations of Himselfe were on the day of His resurrection. 1. To *Mary Magdalen* alone, *Mar. 16. 9.* 2. To her againe, and the other *Mary*, *Mat. 28. 9.* 3. To *Simon Peter*, *Luke 24. 34. 1. Cor. 15. 5.* 4. To *Cleopas*, and his friend, *Luke 24. 15. 35.* 5. To all the Apostles, except *Thomas*, *John 20. 24.* to which, if you put that time when He ascended on the 40. day, from mount *Olivet*, the five appearances remaining (for I speake not of those extraordinary manifestations of Himselfe after His ascension to *Steven*, *Actes 7. 56.* and to *Paul*, *Actes 9. 17.* and *1. Cor. 15. 8.*) will be most likely to have bene on those five *Sundayes* (as wee call them) which were betweene, as it may well be gathered from *John 20. 26.* because the Lord would fully finish the ceremoniall use of the *Iewish Sabbath*, and sanctifie the day of His resurrection, for the remembrance of those benefits which wee receive thereby. This use the Primitive Church made of it, *Iust. Mart. Apol. ad Anon.* and further (against our *Traskits*) because they would prevent their errors, who under the profession of Christianity did still retaine their *Iudaisme*; whose folly to avoid, in stead of the *Iewish Sabbath*, they celebrated the day of *Christ's* resurrection *Ign: ep. ad Mag: These times of shewing himselfe were.* 1. To the Disciples, and *Thomas* with them, *John 20. 26.* 2. At the Sea of *Tiberias*, *John 21. 1. 3.* 3. On a mountaine of *Galilee* appointed to them, *Mat. 28. 16.* 4. To above 500. brethren at once. *1 Cor. 15. 6.* 5. To *James*. *ver. 7.* And for the times of His absence from them, because it is said in the text to the *Ephesians*, cited above, *That He did therefore descend into the lower parts of the earth, and ascend farre above all heaues, that He might fill or fulfill, all things which were written of Him, not onely those which were necessary for our saluation, as His Suffering, Resurrection, Ascension, &c. but also whatsoever belonged unto man to doe in that state betweene His resurrection and ascension, as you may in part understand by that which hath been said, Chapter 28. N.* I thinke that in those 33. dayes, He in His manly being, did view this earth and the fulnesse thereof, and especially visit and blesse those places where He did purpose that His Church and truth should most of all flourish and continue.

S. 8. 2. Thus much for the questions by the way. Now turne to that which is the maine. To every degree of the abasement of our Redeemer, there is a degree of exaltation and glory opposed. So this of the Ascension of our Lord into Heaven, is set against that

S. 8. 2.

that of His descant into hell, and that by the authority of Saint Paul, *He that descended, is even the same that ascended.* And although it may very well be thought, that after His Passion finished on the Crosse by His death, His going to hell was the beginning of His victory, to take to Himselfe that power whereby He, as the Sonne of man, is to reigne over all the powers of death and hell; Yet because His body during those three dayes, is by most supposed to have been held under the power of death; and that all the parts of His victory are to belong unto Him, as Hee is Lord both of the quicke and dead, that is, in His intire humanity, soule and body together; therefore that descent is rather held by many, as the lowest estate of His humiliation, as you might read a little before. *Chap. 28. § 2. N. 3.* But that our Lord (after that He had by many and infallible signes and arguments, by the space of fourty dayes, given abundant prooffe of His resurrection) did ascend into heaven, these reasons doe make it manifest.

1. Vnto every body is a place due, according to the qualities and properties of that body, as in all natures here below, it appears that the place is both conseruative, and also generative of those things which are peculiar thereto, as the lower parts of the earth of the mineralls; the surface of the vegetables; the water of fishes, &c. And againe it is manifest that all things under the Moone are subject to corruption and change: no beauty, strength, or excellency is such as is not fading: no pleasure such, but that in the very using it growes loathsome: no bravery so costly, but in three dayes wearing it waxes stale; so that by the voice and consent of all men, the Angels and blessed soules, and all such beings as are free from corruption, and in the state of glory, are sent into heaven. But it is manifest that our Lord by His resurrection and conquest of death, purchased first to Himselfe, and then to us, a state of glory and immortality. *Romanes 6. 9. Ephes. 2. 6.* Therefore also that *Hee ascended into heaven.*

2. The blessednesse of the creature is onely in this, That it may behold the glory of God, in whom alone is the excellency of all perfection; And this glory is seene onely in the face of *Iesuu Christ* the Mediator, as was shewed *Chapter 24. § 10. N. 5.* unto which blessednesse, onely the pure and blessed inhabitants of heaven, as the holy Angels and soules of men, are dignified. And from hence it must follow, that our Lord is ascended into heaven, the place of Angels and happy soules: For no man dwelling in his ruinous house of clay, is able to behold that glory. *Exod. 30. 20.*

3. Hell is the place of torments; the earth of troubles, changes and calamities; therefore heaven is the place of happinesse, or else no happinesse at all is to be found. But that is impossible. For so all things should be created to wretchednesse and misery onely, which cannot stand with the loue of God to His creature, and His infinite goodnesse. And if any such place of happinesse be, and He

our

our Saviour nor brought thereto, then the greatest obedience performed to the Father for the manifestation of His glory, should be without reward. But this were unjust with God, and therefore impossible. And therefore it was necessary that our Lord after His resurrection, should ascend into heaven.

4. By the consent of Christians taught of God, and of Heathens taught by nature, heaven is the place of the greatest glory and happines, as hell of sorrow and wretchednes. For although the Heathen allotted a degree of eternall blisse to the soules which they sent to *Elysium*, as you may read of *Anchises* and others. *Æneid. 6.* yet they supposed that their false gods, and such as were by them canonized, went up to heaven, as *Hercules, Castor* and *Pollux, Romulus*, and he that was one of the chiefe masters of the devills slaughter-men, *Julius Cæsar*. From whence you may reason thus: The place of the greatest glory is most due to Him that is both the Creator, and Restorer of all things. But such was our Lord *Iesuu*, as it hath appeared before. Therefore *He ascended into heaven.*

5. It is necessary that the blessed and damned doe differ, by all those meanes whereby the paines of the one, and the blessednesse of the other may be increased. The paines of the damned are increased by the horrow of that place wherein they are tormented; therefore the joyes also of the blessed, are increased by the superexcellant beauty and pleasures of that place of their abode. And because our Lord is blessed and holy above all that are blessed and holy, therefore it is necessary that He should ascend into heaven.

6. If *Christ* after His resurrection had not ascended into heaven, then could no other creature bee blessed in heaven by His merit: So the place of perfect blisse should be without inhabitants, and therefore created in vaine. So God should want that praise which were due to Him for His mercy and goodnesse shewed to the creature. But these things are impossible. Therefore the holy Angels and Saints are blessed in heaven, and *Christ* our Lord, their King, among them. See *Iohn 14. 23. and Ephes. 2. 6.*

7. If *Christ* our Lord had not ascended into heaven; yea, so that His ascension might be witnessed both by men and Angels, *Actes 1. 10, 11.* then could not we which beleeeve in Him, have full assurance of those heavenly joyes that are laid up in store for us. 1. So the Christian faith were all in vaine, and we still subject to the punishment of our sinnes. 2. So His Conception, Birth, Miracles, Sufferings, Death and Resurrection, heretofore proved, should have beene in vaine; So His owne preaching, and of His messengers. 4. So the prophecies of the Scriptures which were before concerning Him, even since the world began, should bee without their truth. 5. So the faith and hope of them which confesse the most glorious things of God concerning His goodnesse

nesse

nesse and mercy toward His creature; which faith they have in Him, being taught by Him out of his word, and by the successe of all things that have come to passe accordingly should be frustrate. But all these things are impossible. And therefore God is gone up on high in triumph, and our Lord with the sound of the trumpet, all the holy Angels, and the spirits and soules of the faithfull joying therein, all the troopes of the heavens, and the heavens of heavens attending His comming, and submitting themselves to Him their Lord and King. *Open your heads, o yee gates, and be yee set ope yee everlasting doores, that the King of glory may come in. who is this King of glory? The LORD of hostes mighty in battell, euen our Lord IESVS, who by the warres of His suffering and death on the Crosse, and by the conquest of His resurrection, hath overcome the powers of Hell, He is the King of Glory. Amen.*

Notes.

(a) **T**herefore He ascended into Heauen.] This Article hath beene gainesayed by the heretickes diversly. *Cerinthus* said, That because *Iesus* was man onely conceived and borne as other men, Hee was not yet risen, but should rise at last. *Aug. de her. cap. 8.* And thus by consequence he denied that our Lord ascended into heauen. But this *Jew*, both by nation and opinion, is refuted before in all, by the prooffe of those Articles which he denied. And because he brought nothing for the prooffe of his opinions, but onely opinion, let them all vanish at the authority of the holy Scripture, as mist before the Sunne. *Carpocrates*, as he had beene taught by *Sarurnilus*, said, that the soule was onely saved. *Epiph. heres. 23.* So that the soule of *Christ* onely, after it was freed from the body, ascended to the Father. *Epiph. heres. 27.* Against this heresie you may see the reasons and authorities of the Chapter before, and them that follow in the Article of the resurrection of the body, *Chap. 38.* The error of *Apelles* you read before, *Note (a) on Chap. 26. § 1. N. 3.* his reasons and their refutation you have *Note (a) on Chapter 27. N. 3.* The *Seleucians* confesse that *Christ*, when He ascended, tooke with Him His manly body, and carried it as high as the Sunne, but there He put it off, and left it there. But *Saint Paul* affirms that He ascended farre above all heavens; that is, all the visible heavens, either of planets or starres: yet they brought their reason out of the *19. Psalm. vers. 4. He hath set His tabernacle in the Sun.* So the vulgar translation of the Latines hath it from the Greeke, and so all the Greeke copies read it, except that of *Aquila*, who according to the Hebrew hath it thus; *In them [the heavens] He set a tabernacle for the Sunne,* and this helps the *Seleucians* nothing. But the error which hath swayed most against this Article, and which with their fancied edge, if they could see it, hath now defaced their Church, is that of the *Utriquarians*, who because they beleeve that very substance of the body and blood of *Christ* is received with the Bread and Wine; they are compell'd to say, That His naturall body may be in many, and consequently, in all places at once: as His God-head is. And therefore, that this ascension of *Christ* must be nothing else but a disappearance out of the earth, or a vanishing from the sight of men. For the ground of their opinion, they urge the word of our Lord, *This is my body, This is my blood,* but they deny not the Bread and Wine to continue still: which

which if it be true, then the sense of the words must bee, *In this, or with this Bread and Wine, is my body and blood.* But the words beare no such meaning, but prove much rather, that transubstantiation or change of the Bread and Wine into the body and blood of *Christ*, which the Papists would. But this opinion of the Papists, were to denie *Christ* to have taken flesh of the Virgin *Mary*, and so to have beene made of the seed of *David*, at least in part of His bodily being; when His body and blood should be made of bread and wine. I, but it is said, *Matth. 28. 20. I am with you untill the end of the world.*

Answer. Not by His bodily being; but by His continuall providence, and the graces of His Holy Spirit, as *Saint Augustine* saith, *Corpus suum, in ulis Calis, maiestatem non abstulit mundo. Tract. 50. in Job.* But the *Centurists* cite also the authorities of the Fathers for their consubstantiation, as of *Iust. Martyr* in *Trypt.* of *Tertullian* against *Marcion*, but corruptly, and fallly; and of *Origen*, but a forged one, *Cent. 3. cap. 10.* They bring also reason; for (say they) If the Divine and humane natures in *Christ* be united personally, then it is necessary, that where the one nature is, there must also be the other. But the two natures are so united. *Ergo. Answer.* The consequence of the proposition is not good; where one of the natures is finite, the other Infinite, as *Saint Augustine* saith, God and man are one Person, and both together are one *Christ*; every where as He is God; but as He is man, in heaven, *Ep. la ad Dardanium.* But this question is by many handled at large; and if you desire further satisfaction, See the Catechisme of *Vrsinus*, a Booke (I thinke) common, and the question is there briefly handled. See *Doctor Willet, Synopsis Pap. Contr. 13. Part. 1.* See also *Bucan. 1. 1. Theol. loc. 48. quest. 60. &c.* But in summe against these, or any other heresies which may rise against the truth of this Article, take the authorities of the holy Scripture. *Psal. 24. 7. &c. Psal. 47. 5. and 68. 18.* The place and circumstances of His ascension are remembered, *Mark. 16. 18. Luke 24. 50. Act. 1. 9. Reade hereto, Ephes. 4. 8. 1 Tim. 3. 16. Hebr. 4. 14. and 9. 24.* And that the naturall property of *Christ's* humane body, being now glorified, is not destroyed, so that is, may be every where, as the God-head is; take these authorities of the holy Scripture. First it is said of Him, after His resurrection, *Matth. Mark. Luk. He is risen, He is not here.* And *Act. 1. 10. While they looked up stedfastly as He went, which must not be by disappearing, but by leaving of one place and passage to another; and againe vers. 11. This IESVS which is taken from you into Heauen, therefore not bodily with them still; as He saith, John 16. 7. It is expedient for you, that I goe away; for if I goe not away, that Comforter will not come; but if I depart, I will send Him to you.* And therefore it is said, *Act. 3. 21. That the Heavens must containe Him, untill the time that all things bee restored.* And this is spoken of His body; neither can it be true of His Deity; and if His body be contained in heaven, how can it become a piece of bread, or in a piece of bread on earth? You will say, if *Christ* were last of all scene of *Saint Paul. 1. Cor. 15. 8.* how was Hee still contained in the heavens? for His conversion was after the ascension. *I Answer.* Even as *Saint Paul* saw in a vision, a man, named *Ananias*, comming unto Him, whom otherwise he saw not till afterward. *Act. 9. 12.* and yet the sight, by vision from God, is a most certaine and true sight: Or if it were so, that He were indeed in His body, taken up into the third heaven, as he makes it questionable, *2. Cor. 12. 2.* so might he see as he professeth of himselfe, in your understanding.

CHAP. XXXI.

¶ And sitteth at the right hand of God the Father Almighty.

THe great antiquitie of this Creed, appearing to be even from the time of the Apostles, brought some writers into an opinion that the twelue Apostles, before their departure from *Ierusalem*, to preach unto the *Gentiles*, gave out this forme of confession of the faith, to bee acknowledged of every *Convert*, before they might bee baptized, and appointed that all interpretation of Scripture should be made, according to the rule of it, as they will understand that text in *Rom. 12. 16.* And some will yet bee more particular herein, that every Apostle brought in that Article which he thought fit to be beleaved: Yea, and for a need they will tell you which Article every Apostle made, and so have of necessitie limited the Articles to the number of twelue. But the Scripture admits no other rule of Interpretation than it selfe. And so I confesse that the Creed, may be a rule, in as much as it hath the foundation in the Holy Scripture. As *Saint Augustine* saith, *lib. 3. de Symb. ad Catech. Chapter 1. Deus in ecclesia regulam, &c.* God would have one perpetuall rule to be in the Church, which should be simple, briefe, and such as every one might easily understand, according to which the godly might examine all doctrine, and interpretation of the Scripture: to receive that which is agreeable thereunto, and to refuse that which is contrary. And although for your satisfaction therein, I have followed the fashion for the number of Articles, as you may see; yet it cannot be denied, but that if you take every severall conclusion for an Article, there are in all 17. or 18, at least fiftene severall Articles; of which, this of our *Lords* sitting at the right hand of God, will be one, although in that number of 12. it goe as a part of the Article before, *Hee ascended into heaven.* But this is not a thing of any great importance, And therefore let us rather looke to the certainty thereof, for that is necessary for us to know and beleave.

But it may be demanded, why in the Creed, such a Metaphor should be used, as might endanger younglings and novices to thinke with the *Anthropomorphites*, that the invisible God is like to man, with hands and bodily parts. To which wee may answer, that the *Christians* (I speake not of wilfull hereticks) were not so

ill instructed, but that they knew right well how to discern betweene *Christ* and a *Vine*, *Iohn 15.* betweene a figurative and a proper speech. And therefore the Fathers in the Church, the Author, or Authors of this Creed, having a jealous care of the trueth of God, doubted not to propose it in the words of God Himselfe. Therefore seeing this part of *Christ's* glory is so prophesied to bee fulfilled, *Psal. 110.* cited, *Heb. 1. 13.* *The Lord said unto my Lord, sit at my right hand, untill I make thine enemies thy foot-stool,* it is so to be retained in the Article of our Creed. And although it bee a borrowed speech, yet seeing it is so taken into use by our Lord Himselfe, and by the Pen-men of the New-Testament, it is by all meanes most fit so to hold it. For so our Lord speakes, *Matth. 26. 64.* and *Luke 22. 69.* *Hereafter shall you see the Sonne of man sit on the right hand of the Power of God.* So *Col. 3. 1.* *Christ sitteth above at the right hand of God.* So *Hebr. 1. 3.* and *10. 12.* and *12. 2.* with many other Scriptures to the like purpose. The word *To sit*, signifies either to tarry or continue, as in *Luk. 22. 49.* *Καθίσθητι ἐν Ἱερουσαλὴμ, Sit*, that is, abide or stay in the Citie of *Ierusalem*: or else it signifies to raigne, as in *Esay 16. 5.* *The Throne shall be established, and Hee shall sit upon it in trueth.* So the right hand of God signifies either power, as *Act. 2. 33.* Hee being by the right hand (that is, the power) of God, exalted: or else it signifies happinesse, and joy eternall, as it is said, *Psal. 16.* and *11. verse:* *At thy right hand are pleasures for evermore.* And although some Interpreters make the meaning of this Article, that *Christ* as God, hath equall glory and power with the Father; yet all these Articles, from the second to the eight, shew what wee are to beleave of our Mediatour concerning His man-hood. And as our Saviour, in the state of His humiliation, was for the greater scorne and contempt, crucified betweene the two malefactors, one on the right hand, the other on the left; So in this glory of His, opposed thereto, He is set on the right hand of the Majestie on high, the principalities and powers being subjected unto Him. *1. Pet. 3. 22.* So then the meaning of this Article is, not onely that *Christ* in our nature (*conside caro*) sits at the right hand of God in heaven, but also as Hee speakes, *Matth. 28. 18.* that *All power is given unto Him, both in Heaven and in earth.* Vnto Him (I say) is all power given to raigne, and to order the state of the world, not onely as the sonne of God, which He did, and doth eternally with the Father, and the Holy-Ghost, *Pro. 18. 15.* but as He is the Son of man, *Iohn 5. 27.* as *Saint Paul* saith, *1. Cor. 15. 28.* *He (that was raised from the dead) must reigne till Hee hath put all His enemies under His feete.* This glory of *Christ* is thus declared, *Ephe. 1. 20. &c.* *God having raised Him from the dead, hath set Him at His right hand, in the heavenly places, farre above all principallitic and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come, and hath put all things under his feete, and hath given Him*

to bee the head over all things unto his Church. The manifestation therefore of this glory in the humanitie and the exercise of this power is in the discharge and execution of those offices and dignities which He hath received of the Father, to bee the King, the Priest and Prophet unto His Church. He then as King, doth order the affaires of the world, sometime restraining the power of Tyrants and Persecutors of His trueth; sometimes suffering their rage to grow on high; yet arming the hearts of His seruants and subjects with courage and constancy against their fury, that it may appeare, that He raignes in the hearts of men, and turneth them whither soever He will: Otherwhile againe, giving Kings and Queenes to bee nursing Fathers and nursing Mothers unto His Church, that trueth may flourish in the earth, as Righteousnesse hath looked downe from Heaven. And concerning His Priesthood, this is the summe, that wee have such an High-Priest, who is set at the right hand of the throne of the Majesty of heaven, to appeare in the sight of God for us, to offer up our Prayers, to pleade our cause before the infinite Justice, and thereunto to present what Himselfe hath done, and suffered in our behalfe, Heb. 8.1. and 9. 24. and of these two, that is His Kingdome, and His Priest-hood, Saint Peter speaketh, Actes 2.36. Let all the house of Israel know assuredly, that God hath made this Iesus, both Lord and Christ. The office of His prophetic is in this, that as before His appearance in the flesh, Hee by His Holy Spirit instructed the Prophets: so after that, when Hee ascended on high, He gave gifts unto men; some to bee Apostles, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the worke of the ministry, for the edifying of the body of Christ, Ephe. 4.11. 12. And hereunto belong all those meanes which he hath made subservient hereunto, by His Holy Spirit, stirring up the hearts of Kings and Princes, and other noble benefactors for the establishment and maintenance of Vniversities or Schooles of the Prophets. But as the great rivers are nothing else but the gathering together of waters from many smaller fountaines and gilz: so the particular Schooles, founded by charitable and well-minded men, such as the most vertuous John Colet Deane of Paules, and founder of that Schoole was; are the perpetuall supplies, without which the Vniversities could not be furnished either with Prophets, or with Prophets sonnes. And therefore for these also doth our Lord, now sitting at the right hand of the Father, by His Holy Spirit furnish men with the gift of tongues, and their interpretation. And therefore you my ἀδελφοί, ἢ καλὸν ποιῆσαι μὴ ἐπαυδάμεν, knowing that an account must be made for whatsoever wee have received, either of gifts, or maintenance hereunto. And although besides our endless paines, wee endure the inconveniences of these ill and dissolute times, the idlenesse and dulnesse of many untoward and grace-lesse children, the folly of some more wicked and unthankfull parents, though our employment bee dis-

esteemed,

esteemed: yet seeing the hope of the time to come is in our paines, let us for that duty which wee owe to Christ, that love which wee beare to His Church and our Countrey, endeavour the faithfull discharge of our trust, and remember that our reward is laid up in heaven. Now see the reasons of the conclusion.

1. It is justice, that the lowest degree of humility and abasement, for obedience sake unto the will of God, should bee rewarded with the greatest glory and honour that may be done unto the creature. But it hath appeared heretofore, that our Lord Christ, for His obedience sake to the will of His Father, became subject to poverty, that we might be rich. 2. Cor. 8.9. Hee endured stripes, that we might bee healed. 1. Pet. 2. 24. That He suffered shame and death it selfe, for our offence, See hereto Chap. 27. Therefore Christ is set at the right hand of the Majesty in heaven. This is the argument of Saint Paul himselfe. Hebr. 12. vers. 2. Christ for the joy that was set before Him, endured the Crosse, despised the shame, and sat downe at the right hand of the throne of God. This is that argument whereby our Lord strengthened Himselfe against death. John 13. 32. If God be glorified in the Sonne of man, God shall also glorifie Him in Himselfe.

2. To the most noble and worthy person, the most noble dignities and excellencies doe belong. But the person of our Mediator, according to His God-head, hath equall glory and honour with the Father, and the Holy-Ghost. Therefore to Him it belongs also, as man, to sit at the right hand of the Father, (a) because of His union with the God-head. For although in His God-head He could not suffer nor die: yet because His God-head was clouded in His humanity, the whole Person was truly said to bee both humbled and exalted. And as by that humiliation and offering of His body and blood, Hee made a full satisfaction to the infinite justice, for the sinne of His people: So did Hee merit and purchase, both to Himselfe and to His chosen, all that honour and happinesse which either the one or the other can bee capeable of. And therefore in His humanity to sit at the right hand of God.

3. It is necessary that He sit at the right hand of power, that is, have the superexcellency of all power in Himselfe: by whom the perfection and happinesse of the creature is to be wrought, and by whom the greatest aduersary to God, and to the happinesse of the creature, must be subdued. But it is manifest that our happinesse is to be perfected onely by Christ our Saviour: and that the workes of the devill our aduersary, are to be destroyed onely by Him. 1. John 3.8. Therefore it is necessary that He sit at the right hand of the power in heaven.

4. It is befeeming and necessary that Hee should have (b) some preeminence above mankind, by whom all joy and blessednesse was procured unto mankind; in as much as that

blessed;

blessednesse belongs properly unto Him that purcha'ste it: but to him for whom it was purcha'ste, it belongs onely by grace and participation. But the resurrection of the body, and ascension into heaven, belong to us, as it were in common with *Christ*, in as much as the faithfull must rise againe, and after judgement ascend with Him into Heaven. *Iohn 17. 24.* and *2 Thes. 5. 17.* Therefore to sit at the right hand of the power of God, is peculiar unto *Christ* alone. And although it be said, *Ephes. 2. 6.* that we are made to sit together in heavenly places in *Christ*; yet that is spoken onely of that abundant happinesse and joy which we shall finde in eternall life, as the text was cited euen now, out of *Psal. 16. 11.*

Notes.

(a) **B**ecause of His union with the God-head. The Apostle, in the first Chap. of the Epistle to the Hebrewes, proves by many arguments that the Mediator must be God: in the second Chapter, that Hee must bee man. Among those reasons, whereby He proves that *Christ* is God, this is one: because it was said unto Him, *Sit at my right hand.* For God that gives not His glory unto another, *Esay 42. 8.* doth not give this glory to sit at His right hand, unto any one that is a creature onely. Therefore doth not our Lord sit at the right hand of God, but as man subsisting in the Person of the Sonne of God: neither yet as God, being one with the Father in the infinitie of being and power, is Hee said to bee so exalted, as to *Sit at the right hand of God*, but onely as He is God manifested in the flesh. For this exaltation and glory was given unto *Christ*, as the reward of His humiliation, as it is said, *Phil. 2. 8. 9. Hee humbled Himselfe, and became obedient unto death, even the death of the Crosse: Wherefore God also hath highly exalted Him, and given Him a Name which is above every name, &c.* So that the glory of sitting at the right hand of God, is due unto *Christ* as the Mediator, that is both God and man in one Person.

(b) *Some preheminance above man-kind*: Although the graces and perfecti- ons, and consequently the glory of *Christ's* humanity in the Person of the God-head be so super-excellent, as all the Angels in heaven cannot comprehend: yet doth not that glory and perfection take away the proprieties of the humane nature; nor yet His sitting at the right hand of God, take away His subjection unto God. For Hee is excepted that did put all things under Him: and when all things are subdued unto Him, then the Sonne also Himselfe shalbe subject, that God may be All in All, *1. Cor. 15. 27. 28.* because that then the government and mediation of the Sonne is perfected in the creature; when it doth appeare, that God hath loved the Church, euen as He hath loved Him. *Iohn 17. 23.* If then *Christ* our Lord be still God and man; or else He ceales to be our Mediator: and if to take away the properties of His humanity, as to be contained in a certaine place, be to deny Him to be man, as Saint *Augustine* saith; Take away place and you deny all bodily being. How can that falshood of the every-where being, of *Christ's* body, be iustified? I said enough against this error, in the Note on the Chapter before: but they argue also from this Article thus; The right hand of God is every where. *Christ* in His bodily being, sits at the right hand of God; Ergo, His body is every where. If this be a good conclusion,

conclusion, then why not this? The right hand of God is eternall. *Christ* in His bodily being, sits at the right hand of God: Ergo, His body is eternall. But this against the Article, *He was borne of a Virgin.* Beside, the Assumption should be, the body of *Christ* is the right hand of God; but that is most false: and this is most faulty of all, to take a tropicall speech, as if it did signifie properly. See Log: chap. 21. N. 5. The errors mentioned, with this, in the Note on the Chapter before, need not to be remembered.

Another error against this Article of *Christ's* sitting at the right hand of God, and making intercession for the Saints, is of them who pray to Saints and Angels, and so deny the All-sufficiency of His mediation, and make void that text of the Scripture. *1. Tim. 2. 5. There is one Mediator betweene God and man, the man Christ IESVS.* But they have a pretty distinction for it, if it were ought worth, that the Saints are not Mediators of satisfaction; for so is *Christ* alone; but of Intercession only: If we should be content with this, yet all their workes of Supererogation are vanished, and all their saleable treasure of their Church not worth a mite. For the merit of *Christ* is not saleable: but for every one that will, to buy without money. *Esay 55. 1.* And that because it is infinite and unvaluable, as the ranfome of sinne must be, and no mans merit can be. Beside, the Scripture saith, *That Abraham knowes us not, and Israel is ignorant of us. Esay 63. 16.* And therefore, as a Father saith, It is the most safe adventure, for a man to commit himselfe onely to the hands of God.

A third error is of them who sacrilegiously withhold those riches which God hath allotted for the Ministers of the Church, as you may see it proved by them who have writ to this argument, whatsoever any lying Legend hath brought to the contrary: you may reade Sir *Henry Spelman, James Sempit*, and especially the Reverend Bishop of *Chichester* to this argument. And so no lesse are they in this heresie, who withhold, or curtaile, or inuert by any meanes, those maintenances which the founders of Schooles or Colledges have appointed, as Seed-plots, for the Church. And these sacrilegious errors are the more damnable; as an error in fact, is worse then an error in opinion. And if you looke unto the state of those Churches, where that competency of which they prate was first established, in *France, in Germany, and else-where*: you may see not onely the contempt and beggery wherein the Ministers live; but that even the whole Churches, have ever since the time of this competency, lived under persecution. And if whole Churches and Common-wealths suffer for this, shall you sacrilegious Impropiators, you saleable Larrones, and you false feoffees, that are unfaithfull in other mens wealth, unfaithfull in that which is committed unto you onely in trust, escape, though you be long forborne? He that shall come, will come, and will not stay, to give to every man as his workes shall be, not as they are here in shew, or with pretext, that I am but one. And this is the next Article whereto ye shall be summoned. *Arise ye dead, and come to judgement.*

ARTI.



ARTICLE VII.

¶ From thence He shall come to judge
the quick and the dead.

CHAP. XXXII.

§ 1.



He word, *to Judge*, hath many significations, in the Holy Scripture. But in this Article of our Creed, it is taken onely for the execution of that eternal doome upon men and Angels, when God by *Christ* shall raise up all that are dead, and by the ministry of the Angels shall bring all both good and bad before Him, that every man may receive the things done in his body, according to that which he hath done, whether it bee good or ill, *2. Cor. 5.10.* So the resurrection of the body, is in order of time before this Iudgement: yet is it here set before it, because it is a part of that glory which is given unto *Christ*, for that abasement and blasphemy of sinners, which He endured when He was most shamefully and despitefully intreated before the Priests (when they smote the Iudge of *Israel* with a rod upon the cheeke, *Mic. 5.1. Luk. 22.64.* and after, most unjustly condemned him before *Pontius Pilate*) And because it is fit that they which are to bee judged should behold their judge: therefore the Father judgeth no man, but hath committed all iudgement unto the Sonne, *John 5.22.* as it is said,

M ¶

Ailes

Actes 17.31. That God hath appointed a day, in which Hee will judge the world in righteousness, by the man whom Hee hath ordained; whereof Hee hath given assurance unto all men, in that Hee hath raised Him from the dead. So the authority or power is of the Father: the administration or performance of the judgement, is by the Sonne, and that, as He is the Sonne of man in the Person of the Deitie. For as by the perpetuall influence of the Deitie upon the soule of *Christ*, Hee is able to know the secrets of all hearts: so being man, touched with the feeling of our infirmities, as having beene tempted in all points, like as wee are, yet without sinne, *Hebr. 4.15.* He shall administer justice, and pronounce His sentence with that equitie, that even the damned shall confesse that their condemnation is most just. But the judgement is either particular or generall. For, inasmuch as the soule being separate from the body, is capable of joy or paine, therefore immediately after the departure, doth it goe, either to happinesse, or sorrow, as it is plaine by the history of *Lazarus*, and the rich man, *Luk. 16.* and as our Lord said unto the thiefe, *Luke 23. 43. This day shalt thou bee with mee in Paradise.* So Saint *Paul* desired to depart and to bee with *Christ*. *Phil. 1.23.* To this purpose you may reade more, *2. Cor. 5.* from verse 1. to 9. For because the deedes to which punishment is due, are voluntary: For otherwise they were not sinfully sinfull: and that the will is in the soule, not in the body: therefore the punishment comes first upon the soule, as it is said, *Ezech. 4.18. The soule that sinneth shall die:* and by the soule upon the body, at the resurrection. In the meane while (as it hath beene said) the soule hath a feeling of the wrath of God, being shut out from His presence, and a fearefull expectation of those torments which it shall endure, when it shall be joynd to the body againe. So also the soules of the Saints immediately after they are delivered from the burden of the flesh, are in joy and felicity, having the feeling of the favour of God, and the full and assured knowledge of the forgiveness of their sinnes, and waiting for the time of that blessed Resurrection, when they shall enjoy their bodies againe, and in the meane time, this is their Paradise, this is their heaven.

And thus the sentence being beforehand passed on every man particularly: that generall Iudgement is onely the publication and execution of that sentence, when the blessed shall both in body and soule receive the full accomplishment of all their happinesse, and the damned likewise, the full measure of their torment in hell: And therefore is that day, *Rom. 2. 5.* called the day of wrath and revelation of the righteous Iudgement of God. And if for the authorities and reasons brought, it bee evident, that the soule immediately after it is departed, is a partaker of joy or paine: How shall we hearken to that doctrine of the *Sadducees*, *Act. 23. 8.* or to that *Arabian* error of the *Thnetopschitæ*, that the soule doth die

die with the body? Or to our late dreamers the *Psychopannychitæ*, who affirme, that the soule sleeps in the grave till it bee awaked againe with the body at the generall resurrection?

§. 2. Now concerning the circumstances of the generall judgement, it is manifest by the word of the Holy Scripture, first that, that the time thereof is unknowne. For Hee shall come as a thiefe in the night, *1. Thes. 5. 2.* and *2. Pet. 3. 10.* or as in the dayes of *Noah*, *Matth. 24. 37. to 47.* For as the houre of death, or the time of the particular Iudgment is uncertaine to every man, and that for our exceeding benefit, that wee should not through carelesnesse run into sinne, but that wee should ever be mindfull to watch: So likewise is that day of the universall judgement. For seeing all mankind must stand in this generall judgement, therefore it cannot be, but at the end of the world, as it is manifest, *Matth. 13. 40. &c. to 49. Apoc. 20. 21.* And therefore in His power onely that made the world. And as no wisdom beside His owne was in the making of the world; so shall there be no other wisdom either in the continuance, or putting an end thereto, beside His owne. And seeing wee know nothing of the Fathers will, but by the Sonne; if the Sonne Himselfe knew not the time, *Mark. 13. 32.* who may presume to know it without Him? But you will say, how could the Sonne bee ignorant of that day, seeing by the influence of the Deitie on His humane soule, Hee might know what Hee would know? I Answere. His coming was to give life unto the world, and withall, the knowledge of all those things, and them onely which were profitable for His Church to know: and because the knowledge of the time of this judgement for the avoyding of security, was no way either necessary or convenient to bee knowne, therefore our Mediator would not know that which was not fit to bee revealed to His Church. For He would be like to us in all things, except our sinne. And I have heretofore shewed, that some kindes of ignorance are not sinfull. And therefore that womanish fancie that will limit the day of Iudgement, to the moneth of *February*, which shall be in the yeere of our Lord, 1645. is very weake, and contrary to those propheties of Scripture, which teach us to expect the conversion of the *Jemes*; And with them, the fullnesse of the *Gentiles*, and that Sabbathisme or restitution of the creature, which is so often promised both in the old and in the new Testament, as it may hereafter appeare more at large. Yet as by the Spring wee know the approach of Summer; so hath He given us certaine signes, that wee may lift up our heads, and know that our redemption is nigh at hand. For as it is a manifest signe, that the destruction of that Nation is nigh, when every man is oppressed one by another, when the Boy shall behave Himselfe proudly against the Ancient, the base against the honourable, *Esay 3. 5.* yea, and bee upheld therein; O times! Into what corruption of manners are wee fallen? So when all charity is put only in the

Sect. 2.

maintenance of idlenesse and begging Gangrels, being otherwise dead and cold, when the apostasie is fully revealed, and the man of sinne detected, which exalteth Himselfe above all that is called God. Moreover when by the working of the false apostles of that apostasie, there is a daylie falling from the faith, 2. *Theff. chap. 2.* when that ill servant hath said in his heart, My Lord delays his coming, and hath begun, and so continues to smite his fellow-servants, *Matth. 24. 28, 29.* what wants, but onely that the Tribes of Israel should be gathered to the Church; that all the wicked should be put away like drosse, *Psal. 119. verse 119.* For the ungodly shall not stand in the judgement, nor the sinners in the congregation of the righteous. Other signes you may reade in the Holy Text, and consider of them: But that signe of the Son of man, spoken of *Matth. 24. 30.* is doubtfull. Some thinke it shall be a crosse; some a great light, *Lactantius Lib. 7. Cap. 19.* thinks it shall be a sword which shall fall from heaven, like the *encycle*, *Ovid. Fast. lib. 3.* But *Sibyl orac. lib. 2.* saith, it shall be a glorious Starre in the likenesse of a Crowne; except by an *Epallage* of number, shee meanes a Crowne of Starres, as the word *ἀστὴρ* sometime doth signifie a constellation. Her Verses are these.

Λάμψει γὰρ ὡς ἄστρον λαμπρῶν παρομοίῳ αὐτῆς
 Λαμπρῶς παμφανῶν, ἀπὸ ἑρανῶν ἀνγλίαν
 ἡμῶν ἐκ ὀλίγοις.

A shining Starre like to a Crowne most sheen,
 In the bright heaven of all men shalbe seen
 For many dayes.

Next after the signes of our Lords comming to Judgement, you may reade the manner of His comming, as it is delivered in the Scripture, so farre as our understanding can conceive, to be with power and glory, *Mat. 24. 31.* euen the glory of the Father, *Mat. 16. 27.* and all the holy Angels with Him, *Mat. 25. 31.* In flaming fire tending vengeance on them that know not God, and that obey not the Gospel of our Lord *Iesus Christ*, 2. *Theff. 1. 8.*

§. 3. But that we dwell not on these things which are either beyond our understanding, as the enquiry of the time, which is therefore hid, that it may stint our curious search, or else so plaine, that wee need not doubt, let us goe forward to those questions which seeme to offer some doubt unto us.

1. And first, if *Christ* our Lord shall judge the world in righteousness, *Psal. 9. 8.* how is it said, *Matth. 19. 28.* That the Apostles shall sit upon twelve Thrones, and judge the twelve tribes of Israel? And againe, *1 Cor. 6. 2.* Doe ye not know, that the Saints shall judge the world? and *vers. 3.* Know ye not, that we shall judge the Angels? To which the answer is returned, That the Apostles, by their faith and doctrine, shall take away all excuse from the Israelites, and so judge and condemne them. For this is their condemnation, That they

they beleevd not in the Name of the onely begotten Sonne of God. *Iohn 3. 18.* So the Saints in generall shall judge the wicked by their faith and repentance, whose example the wicked would not follow, that they might be saved. Moreover, seeing the faithfull are the members of that mysticall body, of which *Christ* is the head, they in Him are said to judge the world, that is, the unbelievers. And seeing all the enemies of *Christ*, are to be brought before the Throne of *Christ* and His Church, in as much as *Christ* shall judge the world and the wicked Angels, in trueth and righteousness, all the faithful shal subscribe to the judgement, as most holy and just; and so are rightly said to judge the Angels. And as the holy Angels shall then rejoyce with joy unspeakeable, for that glory and mercy which God shall vouchsafe unto His Saints; So the Saints likewise shall give glory and thanks to God, for that encrease of glory and happinesse which He shall give unto the holy Angels, as the reward of their continuall watch and guard which they have held about us, all the time of our pilgrimage upon earth, and at the houre of death, helping the soule out of the prison of the body, and conducting it unto the place of joy.

But it is said, *Iohn 16. 11.* That the Prince of this world is judged already; how then shall we judge the Angels? Answer. The devill is judged already. 1. In the decree of God. 2. By the word of God, he is declared to be reserued in chaines of darknesse, and that hell fire is prepared for him and his angels. 3. By his owne knowledge of his owne estate. 4. Because his torment is in part begun. But in judgement there be two things; First the enquiry of the fact, then the award of the reward. Neither the deeds of the good or bad angels shall be enquired into at the judgement (as some have thought) but the reward shall be assigned unto them both, and acknowledged to be most just by the Church (as I said before) and this is our judgement of them. Neither yet shall the senselesse creatures be exempted from this judgement, in as much as *The elements shall melt with heate, and the earth with the workes thereof shall burne.* 2. *Pet. 3. 10.* that they may be freed from that corruption to which they are subject for the sinne of man. For when man sinned, the whole bodily creature which was made for man, was thereby subjected to vanity, not of it owne will, or any inclination which was therein, in respect of any weakness of state wherein it was created, *For all was exceeding good.* *Gen. 1. 31.* but that the justice of God against sinne might be manifest, is it subjected to the curse, *Gen. 3. 18, 19.* yet under hope that when man is freed from his sinne, the creature also shall be restored unto that libertie from corruption, wherein it was created, *Rom. 8. 20.* &c. as it is said, *Rev. 21. 1. and 5.* Behold I create all things new, See *1. Pet. 3. 13.*

2. Another doubt may be concerning the forme of the sentence, whereby it may seeme that the merit of workes is justified:

For

For so is the sentence pronounced, *Come ye blessed, receive the Kingdom prepared for you; for I was hungry, and ye gave mee meat, &c.* and on the other side, *Depart ye cursed, for I was hungry, and ye gave mee no meat, &c. Mat. 25. 35. to 46. Ans.* It cannot be denied, but that the sentence of condemnation upon the reprobate, is according to their workes, as the deseruing causes thereof; For not to believe in *Christ*, is that great sin which is the cause of condemnation. *Ioh. 3. 18.* and *16. 9.* Neither is a dead faith ought worth, but that faith onely is accepted which worketh by love. *Galat. 5. 6. without which, it is impossible to please God. Hebr. 11. 6.* And if all things that are not of faith, be sinne. *Rom. 14. 23.* Then the wicked workes of Infidels and Hypocrites, and much more their violent and wilfull rebellions, must needs be concurrent causes of their condemnation. But the faithfull are therefore called to possess the kingdom. 1. Because they are blessed of the Father. 2. Because they are predestinate thereto, and the kingdom prepared for them, from the beginning of the world. So their workes come not as causes of their happinesse, but onely as the fruits of their faith. But because workes onely, and not faith in the heart, are manifest to the world; therefore is the comparison made onely of the workes, both of the godly and of the wicked, that the justice of God may be manifested in rewarding the workes that are manifest to man.

But you will say, if men for their ill deeds doe merit hell, why should they not by their good workes merit heaven? See the answer, *Chap. 19. Obj. 2. and 3.*

3. A third question may arise concerning that which is said, *Luke 21. 32. This generation shall not passe, till all be fulfilled: why then was not the judgement long agoe? Answer.* The word *generation*, in the narrow signification, doth signifie that multitude of men which are alive at once, and withall, that time in which it is supposed they shall all be dead, which in common reckoning is 100. yeeres. And in this sence the saying of our Lord must be referred only to that which He had spoken concerning the overthrow of *Ierusalem*, which followed about fourty yeeres after, and the signes which should goe before that; As the preaching of the Gospel in all the world, See *Col. 1. 6. False Christs, See Note (g) on Chapter 24. Warres, Pestilence, &c.* But because our Lord after the answers to the three questions made by the disciples, *Matth. 24. 3.* 1. Of the destruction of *Ierusalem*. 2. Of the signe of His comming. 3. Of the end of the world, adds these same words, *This generation shall not passe &c. vers. 34.* a generation cannot bee so narrowly taken in this place, but rather it must signifie as much as *Age*, or *Seculum*: and so taking the infancy of the world, in the time of nature, for one generation; that middle age under the Law for another, and then this old age of the world, under the Gospel; there is no other generation or change of state in the Church to be looked for; but in this very generation, all things shall be fulfilled.

And

And therefore Saint *John* saith, *1 Epist. 2. 18. This is the last time.* And although Saint *Peter* say, *1 Epist. 4. 7. That the end of all things is at hand,* and that therefore we should be sober and watch unto prayer; because we know not when our Lord shall call us to a particular account of our stewardship, when all things of this world are ended with us: Yet Saint *Paul*, *2 Thess. 2.* directly affirmeth, in his time, that that great day of God should not come, till the Apostase was revealed, which could not be till he that withheld, that is, the Imperiall power that then ruled, was taken out of the way.

4. But seeing that day of God is so terrible to the wicked, as that they put it farre from them, and againe so much desired of the godly, as that they cry, *Come Lord Iesus, Come;* it may seeme not altogether unfit to see some reasons of their different desires. Concerning the wicked, it is manifest, that they being condemned already in their owne consciences, have great cause to wish that there were no day of judgement, no judge, no tormentors. But the faithfull in *Christ*, who have the testimony of God in their hearts, that their sinnes are covered, have great reason to desire that day. First and above all, that the glory of God, His mercy and justice may be manifest. Secondly, that the merit of *Christs* sufferings may appeare to the glory of His grace, in them, that they may have the actuall possession of that happinesse which they have here onely in the assurance of hope. And no lesse doe they desire that comming, that the body of sinne may be truly abolished. For which desires sake, even death it selfe, is here in life oftentimes desired and when it comes, is most willingly embraced; because that thereby they are justified from their sin. *Rom. 6. 7.* And among other causes, for which they pray that the Kingdom of God may come, this is one, that although euen because they refraine from ill, therefore doe they make themselves as a prey. *Esay 59. 15.* yet in that day the truth of their innocency shall be knowne. And although here the more innocent and harmelesse a man is, the more is hee subject to injuries, slanders and surmises, and that because men have forsaken the feare of the Almighty, and having forgotten that he that taketh up, not onely hee that raiseth a slander (which every base varlet may doe) but hee that beleeveth it, and much more he that furthereth it, hath no part in that Kingdom, *Psal. 15. 3.* Yet they use their tongues as if they were their owne, and remember not that they must give an account of every idle, much more of every lying and hurtfull word. And heere there be some which doubt not to say, that the godly may desire the comming of that day, that they may see the reward of the wicked, perhaps upon that text where it is said, *The Righteous shall be glad when he seeth the vengeance.* *Psal. 58. 10.* But I suppose it necessary to answer with this difference; That so farre forth as a wicked man, or men are declared the enemies of God, of *Christ*, of His Church, a Christian may say: *Doe not I hate them, O Lord,* that

that hate thee? yea, I hate them with perfect hatred, as if they were mine enemies. *Psal. 139. ver. 21. 22.* (the hatred must be of their finnes, not of their persons) but concerning those offences that are towards a mans owne selfe; let the same mind be in us which was in *Christ Iesus*, who suffered for us, leaving us an example, that we should follow His steps, who being reviled, reviled not againe; who being mocked and wounded, yet made intercession for the transgressors. Therefore, though thine enemies despight thee dayly without a cause; though he that eats thy bread, lift up his heele against thee; though the drunkards make songs upon thee, yet remember that there is a reward for the righteous, that thy innocency shall breake forth as the light, and thy patience shall shine as the noone day. And remember that unthankfull wretches are no new thing in the world, for the Orator said long agoe, and I have often found it true, *Τὸ ἐχθρὸν ἑαυτοῦ, ὁμοίᾳ ψῆφῳ τῆς ἀλλοτρίας κύνος σπῆσσει*, &c. But if that Punke could say, *Men' moveat cimex Pantilius?* Shall he that hath experience of such monsters of ingratitude, put it in the power of a sonne of *Belial* to disquiet his peace? Therefore let the Rymer read what others judge of him. *Feltham Resolu. Cent. 2. Ch. 56.* Let him write a booke against me; I will bind it as a Crowne upon my head. And if for my love, and for my best deserts I find enemies, yet will I pray for them, *Psal. 109. 4.* For seeing we know, that if we suffer with *Christ*, we shall also reigne with Him, shall we not pray for them that seale unto us the assurance of this hope? Therefore shall this be among my chiefest joyes, That the drunkards make songs upon me.

5. It may further be objected from *John. 3. 17.* That God sent not His Son into the world, to condemne the world, but that the world by Him might be saved. And if He came to save the world, how shall He judge and condemne the wicked to Hell fire, seeing this is contrary to the end of His comming? *Answer.* First, that is spoken of His first comming onely. Secondly, it is manifest by the verse before, *verse 16.* that the world in this place signifies onely the faithfull in the world, for whose sake the world is, and continues. For to these only, God gave His only Son, that they should not perish, but have everlasting life. And as *Christ* was once offered for these, at His first comming; so for these shall He appeare the second time to salvation. *Heb. 9. 28.* For the last judgment being but the confirmation of the sentence of their justification, by the death of *Christ*, and the putting of them in the actual possession of those promises that depend thereon; their finnes are so covered, as that (b) there shall not be any remembrance of them in the judgement. For the worshippers that are once purged, have no more conscience of sinne to their condemnation. *Hebr. 10. 2.* seeing the gifts and calling of God are without repentance. And therefore (as a countrey-man of ours saith well. *Ames Med: Theol: Cap. 41*) This judgement, in respect of the faithfull, is essentiall unto *Christ*,

as He is the Mediator: but in respect of the unfaithfull, it is of power onely, given Him by the Father, not essentiall to His mediation, but some way belonging to the perfection thereof; because the Father hath committed all judgement to the Sonne. Yet let me adde thus much, that although the judgement of condemnation be not essentiall to *Christ*, as the Mediator of reconciliation; yet He being the great Steward of the house of God, it is essentiall to Him as the Son of God, to take vengeance without mercy on them that dishonour His Father, and despight the Holy Spirit of grace, which by the light of their consciences proclaimes their sin unto them, which they will in no wise forsake.

§. 4. 6. The last question is with those mockers that say either in words, or by their continuance in their wicked deedes, where is the promise of His comming? For since the dayes of *Enoch*, who threatned that Iudgement. *Iud. 14.* above 4500. yeeres are passed, and yet the world continues, and that which hath beene, is even that which shall be, neither is any thing new under the Sun, *Eccles. 1. 9.* Moreover though for your reasons against the eternitie of the world, *Chap. 13.* it may seeme the world is not eternall, *a parte anti*, but that it had a beginning; yet is it not cleare, but that it may be eternall, *a parte post*, and continue for ever, in as much as the Creator cannot repent Himselfe to bee the work-master of so glorious a frame: So not to continue it in, that being which it hath, and to doe good unto it, as the Psalmist confesseth, *Psal. 104. verse 31.* *The glory of the Lord shall endure for ever; the Lord shall rejoyce in His workes.* And if all the creature being made, was exceeding good, *Gen. 1.* the destroying of so great a good cannot bee but a very great ill, which is farre from that goodnesse, by which it was created. *I answer.* That the Text of *Eccles.* proves not but that the judgement shall sit at last, and the bookes of every mans conscience shall be open, that the judgement may be acknowledged to be according to their workes. And although the time seems to us to bee prolonged, that the number of the elect may bee fulfilled, that the patience and long-suffering of God towards the wicked may be manifest, for their repentance, that the desire of the godly, and their longing for His comming may be inflamed: Yet to Him the time is determined, and can neither be longer nor shorter than He hath appointed: onely that comming to judgement hath been proclaimed so long before, that in all ages, men remembering the judgement, might avoid those things for which they should bee condemned. So for those reasons wherby you would enforce the continuance of the world for ever, it hath beene answered, that it is for the greater good to man, and the creature which was made for his use, that this world should have an end, that the creature might be freed from that corruption to which it is subiect by reason of his sinne, then that it should still continue. Neither doth that text of the 104. *Psalme*, prove any thing to the contrary. For as

the glory of God had endured in eternity before the world: so shall it continue, when neither the heaven nor the earth, nor yet their places shall be found any more, *Rev. 20. 11.* And as for that glory of His, which is manifest in the creature, it shall be more wonderfull and excellent in that worke of His recreation, which the *Cabalists* call *de Mercava*, when the creature in the world to come shall be brought to glory, and be able to consider the super-excellency of His mercy and goodnesse, than it is in this worke, *de Bereshith*, or state of creation in this present world. And if the deprivation of this present being, seeme to be ill, because the being of the creature was good in the state of creation: then the taking away of all this ill, and misery which is since come upon the creature by reason of sinne, and the restoring of it into an estate of happinesse, without comparison, better and surer than that wherein it was created, must in both respects be a far greater good, than either to have created it such as it was, or to continue it in the present being. Bring hither what you finde in the 18. *Chapter*, §. 2.

But because it seemes not fully proved unto you, that this race and state of man-kind, and the world with him must come to an end, take with you a reason or two, and thinke on them.

1. It hath already beene shewed, *Chap. 13.* that no kind of infinite, either of continuance, of power, of number, &c. can belong unto the world, or to the creatures therein contained, from whence the present doubt is easily assoyled.

2. Also it hath beene proved before, *Chap. 15.* that man was created innocent: and our miserable experience shewes, that wee are now subject to sinne, and the punishment thereof, death. It hath likewise appeared, that there is a restoring of man-kind to a better life than that in which man was created, which cannot be but in the perfection of the whole man, both in body and soule, as it will appeare further in the 38. *Chapter*. But it is impossible that a finite matier, should be sufficient for infinite bodies: yet if the race and generation of man-kind should have no end, then their bodies must needs be infinite, which because it is impossible, therefore the generation of mankind must have an end.

3. The generation of man-kind is either by chance and fortune, and so it cannot be continuall, either before, or after, or else it is naturall, and so it must needs be for some end: For every motion hath an end when it is come to that period or bound wherein it doth rest; otherwise, nature should worke in vaine, which cannot stand with that wisdom which gave power unto nature, and prescribed unto it how it should worke, and proposed to what end. But if the generation of man-kind be infinite, then it is impossible that ever it should come unto that uttermost end for which it was ordained. For although these, and the millions of men that have bene, and are, shall arise unto that end for which they were created:

red: yet they that are to come in infinitie, cannot all be brought to that end which is finite and determined. Therefore the generation of man-kind must needs be finite.

4. If there shall not be an end of the generation of men, then there can be no differences among them: as to be vertuous, and vitious; wise, and fooles; good, and bad, &c. But this is most false and contrary to experience: yet the former consequence is necessary. For it being put (as the reasons before partly shew, and partly suppose) that every man shall have his owne body, and his owne soule: yet if the matier whereof their bodies shall be made, be finite, it will be impossible that infinite bodies be made thereof: If it be infinite, yet an infinite number of bodies will be answerable thereto: So that if the number of Wise-men be infinite, there will be no matier for the bodies of fooles: if that number of fooles be infinite, there will be no matier for the bodies of the wise; if both be infinite, yet one infinitie of matier cannot be sufficient for two infinities of bodies: if both be finite, then have wee that wee sought for, and the generation of men must of necessity have an end.

5. Nothing that is infinite, can consist of parts that are finite, for these being termes contradictory, and most opposed, cannot be the originall one of another. But every particular man in this supposed infinitie of the generation of men, is finite in his being, in his continuance, and in every other circumstance of his being: So this infinitie in every of the parts thereof, must be finite, and measurable to a time that is finite, and so must have an end: or if to avoid this end, wee must suppose that the time must be infinite, yet so an infinite measure must be necessary, to measure those parts that are finite. But this is impossible, and therefore the generation of men must needs be finite. And if the generation of man-kind must have an end, then also all this creature which was made for his sake; for after him, the continuance thereof should be to no use; but neither the worke of God, nor of Nature His servant can be in vaine. Therefore the generation of man-kind is finite.

§. 5. But you will say, if every man immediately after death receive the sentence of joy or punishment everlasting, what needs any such generall Judgement, as wee understand in the Creed?

Answer. 1. If the body being the instrument of all the workes of the soule, should not partake with the soule in the reward to those workes: then the justice of God should not be perfect. Therefore for the manifestation of the justice of God, it is necessary, first that there be a resurrection of the body, then that there be a judgement, that as men have done either good or bad in their bodies, so in their bodies they may receive their reward. And this answer shall be the first argument against those mockers, that say, where is the promise of His comming?

2. If all men must rise againe with their bodies, that they may receive

receive according to that which they have done in their bodies; then it is necessary that there be an examination of those works which they have done. And this examination of every mans works, with the execution of that sentence that followes thereon, is that which wee call the generall Iudgement. But the first is necessary, as it will appeare in that Article of the Resurrection. Therefore also that there be a judgement of the quicke and the dead.

3. Neither can there be any severing of the godly from the wicked, nor discerning or comparing of their different works, nor any assignement of a reward answerable thereto, but by a judgement wherein all are assembled. But all these things are necessary to be. First, that the sheepe may find themselves freed from the violence and injury of the goats, who in all the time of this world have push't them on the sides, have eaten up their pasture, and troden the residue under their feete, *Ezech. 34. 18. &c.* Compare herewith, *2. Pet. 2. 8. 9.* Secondly, that the commandements of God first written in the heart of every man; then expressed in the tables of stone; and at last most lively interpreted by *Christ* Himselfe, *Matth. 5.* may be found to be most just, when the doers of the Law are rewarded, and the breakers punished. Neither is it sufficient that every mans deeds be discussed in the particular judgement at his death; for so neither their deeds nor rewards; nor the causes of them should be knowne unto all; Therefore it is necessary that there be a generall judgement.

4. If there be not a generall judgement wherein the deeds of all men shall be tryed and rewarded, then the hope of all vertuous men should be vterly void, and their obedience to the Commandements of Meeknesse and Patience, without reward, *See Matth. 5. 43. and Luk. 6. 27, 28, &c.* So also the promises of *Christ* should faile of their truth and performance, *See Matth. 5. 10.* but these things are impossible. So also vertue should have no advantage above vice, or rather should be no vertue at all, when there were no difference in the reward. Nay, rather vertue should be vice, and vice vertue, and every man the more wicked, violent, and bold he were, should be so much the more vertuous and blessed, in as much as by violence and cruelty, he might without feare bring his purposes to passe, to the hurt of others, although it were onely to please himselfe. But all these things are impossible, and utterly against the truth and Iustice of God. Therefore there shall be a generall judgement, wherein the deeds of all men shall be tryed and rewarded.

5. That which was threatned from the beginning, by God Himselfe, must of necessity come to passe at the last. But the judgement was threatned to *Adam*, the common father of us all, and in him, against us all, because we were all in him originally; that upon the breach of the commandement of God, *Gen. 2. 17.* we should be

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liable to death, both of body and soule. Neither was this onely threatned at the beginning, but ever since written as it were by the finger of God in every mans heart, their owne consciences accusing or excusing them in the day when God shall judge the secrets of all men by *Iesus Christ. Rom. 2. 15, 16.* Therefore there shall be a judgement.

6. It is necessary, that the judgements of God done in this world, doe appeare to be just: For shall not the Iudge of all the world doe right? *Genes. 18. 25.* But many of His judgements are yet hid, and unknowne, and of them that are knowne, yet the faithfull doe not alwayes see the reason thereof, and so the praise which is due unto God for His justice therein is lost. But it is necessary that the equity and justice of God be manifest to all, that His workes may be magnified and He acknowledged to be just in His words, and pure in His judgements. *Psal. 51. 4.* Therefore it is necessary, that there be a revelation of the righteous judgement of God in the world to come.

7. No perfect judgement can be made of any thing, till the full end thereof doe appeare: so that although the life of man be ended, and a particular judgement passed upon him; yet because many things succeed in the time to come, which depend upon those things which he hath done in his life, therefore it is necessary that there be a finall judgement at the last day, when those dependances also shall have an end. For in respect of these dependances, a man may be said to live after his body is dead, and that in divers respects; As in his fame, either good or bad, which oftentimes is very false, but at the last judgement the truth shall appeare: then in his writings, as the holy Prophets and the Apostles live in those Oracles which the *Holy-Ghost* gave out by them. So *Arim* and other Heretickes live yet in those venomous opinions which they broached, and other vaine people doe hold after them. So parents live by the example of their life, to the instruction, or corruption of their children (*Maxima debetur pueris reverentia*) So by their correction and precepts to them, in the feare and nurture of the Lord, or by the neglect thereof to their destruction. Doe you not heare me, ye foolish and wicked parents? know you not yet that you shall answer for that wickednesse of your children, which they shall doe through your default? And if there be any other way whereby a man may be said to live, as in the furthering of good lawes: So a man lives in his buildings, or in the havocke of that estate which his Ancestors disposed to the use of his children, in new fashions daily devised worse and worse, and if there be any other thing which remaines for example, either good or bad, after death, it is necessary that it be enquired of, and rewarded in the last judgement.

8. If there be not a generall judgement, in which the blessednesse of the faithfull, both in soule and body shall be perfected, then

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the sufferings of *Christ*, and those glories that followed thereon, should be to no end, seeing He being in Himselfe God blessed above all, neither suffered nor did any of all that which was wrought in His manhood, for any increase of happines to Himselfe, for that was impossible, but that the benefit thereof might be manifest in us. But this cannot be till the generall judgement: For then shall the wicked see that there is a reward for the righteous; Then shall they know that there is a God that judgeth the earth. *Psalm. 58.*

11. Reade hereto, *Wisd. Chap. 5.*

9. All the dignities of God, have heretofore beene proved to be infinite, therefore also His justice, which should be defective, if it had not given a perfect rule, according to which, all judgements ought to be guided: and if it did not examine all judgements, thereby to ratifie or cancell them. And because not onely the administration of publike justice is with judgement, but also every particular action whereto the will doth consent; therefore it is necessary that there be an universall judgement, wherein all judgements and actions of men shall be examined and rewarded. From this justice also it followeth, that it ought to be well with the good, and ill with the wicked. And because for the most part, it falles out contrary in this life, therefore it is necessary so to be in the life to come. See *2 Theff. 1. 5, 6, 7.*

10. And because judgement is not fully executed according to justice in this world upon many offenders, in great and grievous, and hidden sinnes, and that especially on great persons, who live as they list, oppresse others, and hold themselves beyond the compassse of all lawes: And moreover, because in this state of mortality, man is not able to endure that punishment which is due to His sinne; therefore is it necessary, in the justice of God, that such sinnes being not repented of, should be openly and fully punished in the world to come, as it is said, *Esay 30. 33. Tophet is ordained of old: yea, for the King it is prepared: He hath made it deepe and large, the pyle thereof is fire and much wood, the breath of the Lord, like a streame of brimstone, doth kindle it.* Therefore there shall be a generall judgement.

11. And if you will admit of an argument inductive, it may easily be admitted, that there shall be a generall judgement at the end of the world; by that severity which God hath so often shewed, and doth shew, against sinners, to put men in remembrance of that great day; As the drowning of the world, for their cruelty, in the dayes of *Noah*; The overthrow of *Sodom*, for their unnaturall lust; The captivity of *Jerusalem* by *Nebuchadnezzar*, for their idolatry; And at last, the utter casting off of that nation for their unbelieve; The publike calamities of Plague, Warres, Earthquakes, and overflowings of Waters, to the overthrowing of Cities and Countreys, famine and death, every houre, attending on every man in his greatest security, are so many summons to every man to think

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on that day. For as the pilgrimage of *Israel* in the wilderness was the type of our pilgrimage in this world; so their punishments were types unto us. *1 Cor. 10. 11.* But there is no type but of some thing which is to be indeed: So that the destruction of the people in the wilderness, were both to them, and especially to us on whom the ends of the world are come, an assured argument of this great judgement at the last day. And as the carcasses of them that were disobedient, fell in the wilderness, whereas the rest enjoyed the promised land; So all those punishments that were remembered, bring to the faithfull an assured hope that God will deliver them. For *Noah* and *Lot* were saved from destruction. *Ebedmelech* and *Baruch* had their lives given as a prey. *Ezechiel, Daniel*, and they that were signified by the basket of good figges, *Iere. 24. 5.* were carryed away for their good. The Christians likewise were safe at *Pella*, in the destruction of *Jerusalem*. *Euseb. Ecclesiast. hist. lib. 3. Cap. 5.* So He delivereth from the noysome pestilence. *Psalm. 91. 3.* &c. and in the dayes of famine, those that wait on Him shall have enough. *Psalm. 37. 19.* So these things are testimonies unto us, both that there shall be a judgement, and that the godly shall be saved, and the wicked condemned.

12. And as if nature it selfe had imprinted the acknowledgment of this judgement in every mans mind; so there was never any man (e) that confessed the resurrection, but did withall confesse this generall judgement. And therefore, though every other Article of our Creed have been impugned by some hereticke or other, yet never any gaine sayd this, I meane since those errors were killed in the Apostles time. See *2 Theff. 2. 1, 2, 3.* But whether it be, that every man acknowledging the justice of God (as no man can confesse him to be God, whom he doth not beleve to be just, and a rewarder of them that diligently seeke Him) *Hebr. 11. 6.* or whether it be that the testimonies of the holy Scripture are so cleare in this point, as that they have stopped the mouthes of all hereticke; the thing it selfe is most certaine to be, as it may appeare by the texts of Scripture already cited, and by these also that follow, *Psalm. 9. vers. 8. The Lord hath prepared His Throne for judgement: He shall judge the world in rightconnesse, He shall minister judgement unto the people in uprightnesse; And Psalm. 50. vers. 3, 4, 5, 6. God shall come— A fire shall devoure before Him— Hee shall call to the heavens from above, and to the earth, that Hee may judge His people, &c. Psalm. 96. 13. The Lord cometh to judge the earth, Hee shall judge the world with rightconnesse, and the people with His truth: As it is also Psalm. 98. 9. Eccles. 11. 9. Rejoyce, o young man, in thy youth, &c. but know, that for all these things God will bring thee unto judgement: And Eccles. 12. 14. and shall bring every worke into judgement, with every secret thing, whether it be good, or whether it be ill. Reade hereto, *2 Pet. 3. Chap. from vers. 7. to 15. and Rev. 20. Chap. from vers. 11. to the end.**

56. Thus

Sect. 6.

§ 6. Thus it being manifest that the judgement shall be, it must also appeare, that our Lord *Iesus* must bee that judge. Where-to, though I have said that which may be sufficient, at the beginning of the Chapter; yet because it is our speciall hope and comfort, that He shall be our judge, that was our Creator, that hath so dearly bought us, that hath been our Mediator, that doth evermore preserue us from the power of the enemy; let us both begin and end with this, lest the conscience of our owne finnes, and the remembrance of that fearefull time, should cause us not to long for that comming. For if God be very terrible in the assembly of His Saints, *Psalm. 89. 7.* how much more in that gloomy day, when He comes to render vengeance with devouring fire before Him, and to repay His aduersaries to their face? and to passe on them, that fearefull sentence, that shall (d) never be reversed, and from which there is no appeale? But lift up your heads, you that are little in your owne eyes, and tremble at His words, for that is the day of your redemption, and God Himselfe will come and save you. And because He is God, He knowes the secrets of your hearts, and sees your reverence and your feare before Him, and your acknowledgment of your owne unworthinesse: And because He is man, and hath had experience of sorrowes, and passed under the burden of unjust and cruell judgement, and hath for us endured the Crosse and shame, that we might be delivered from the wrath to come: therefore lift up your heads, and receive the reward of your faith and patience; and the end of your hopes, the eternall saluation of your soules and bodies.

1. For if our Lord having suffered such things for us, and having overcome in all His sufferings, having ascended into heaven, to be our continuall intercessor for us, should not then give unto us that everlasting life which He hath purchased for us; His sufferings and intercession should be altogether in vaine, and our faith in Him, which He hath wrought in us by His holy Spirit, should be utterly void, and those promises which Hee hath giuen us in His holy Word, should faile of their truth and performance. But all these things are impossible. And therefore our Lord *Iesus* shall come to give reward unto His seruants, both small and great, *Revel. 11. 18.* and to cast out the unbeleevvers out of His kingdome.

2. In things that are orderly disposed for an end, nothing may be omitted of those things that are necessary for the attainment of that end. The end of our Lords incarnation and sufferings concernes either God or man. Concerning mankind, everlasting life in all happinesse and joy, is that great end for which our Saviour was incarnate, died, and rose againe, and shall raise us up at the last day; And by His judgement of mercy and compassion on us, shall deliver unto us the seisure and possession of that eternall happinesse. Therefore our Lord *Iesus* shall be judge of the quicke and the dead. Concerning God, it is necessary that in His love to His

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Father and zeale to His honour, Hee take vengeance on them that have offended the infinite justice, and despised that mercy and pardon which hath bene offered unto them, and still have continued in their sin, and followed it with greedinesse. Therefore in this respect also, our Lord *Iesus Christ* shall be the Iudge of the quicke and the dead.

3. And seeing our Lord *Iesus* hath undertaken that honourable enterprize utterly to destroy the workes of the devill, it is necessary that He leave nothing unperformed, which doth belong to the accomplishment thereof. Therefore Hee shall judge those Angels which are reserved in chaines of darknesse unto that day, and bring upon them that destruction which they sought to bring upon all man-kind; And shall also reward those servants of His, which have continued faithfull in His service, whether they be Angels or men.

4. None is so fit to judge betweene two, as hee that hath interest in both parties, and knowes the worthinesse of them both, and that not onely in his understanding, but also by his experience of them both. But man-kind is to be judged for that which hee hath done contrary or according to the will of God. Therefore seeing our Lord *Iesus* is very God and very man (as it hath bene proved) Hee shall be the judge of the quicke and the dead.

5. In every orderly and just judgement, both the Iudge and the sentence ought to be manifest and knowne to all them that are to be judged. And because man-kind is to bee sentenced to joy or paine eternall, both in soule and body: And that if either the Person of the Father, or of the *Holy-Ghost* should judge, otherwayes than by the Son, as they are no way to bee apprehended by the bodily senses of the wicked: so neither could the judge be seene, nor the sentence heard; Therefore it is necessary that our Lord *Iesus* doe execute the generall judgement, as being the Mediator betweene God, and His creature, And that the performance of that judgement bee by Him in His manly being, as it is said, *Iohn 5. 27. 1.* For seeing the exaltation and glory of *Christ* is the reward of His humilitie, *Phil. 2. 8. 9.* it is just with God, that He that was most unjustly judged, should be the Iudge of all the world. 2. Moreover, seeing He hath received power to raise the dead, for that which He performed in His man-hood, it is fit that the judgement should be by Him in His man-hood. 3. And seeing in His manly being, He taught the way to everlasting life; it is fit that He in His manly being, should require of us an account of the practise of His precepts.

6. None is so fit to judge the world, as He in whom the perfection of justice, and compassion on man-kind are accorded. Our Lord *Iesus* because He is God, is infinite in His justice: and because He is man, and knowes mans weakenesse, better than man himselfe; therefore can none be so mercifull and compassionate on

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man

man as He, especially, having Himselfe beene oppressed by the most unjust judgements of the Priests, and of Pilate. Therefore our Lord Iesus shall judge the quicke and the dead: For being pronounced innocent, and yet condemned, *John* 18. 38. and 19. 6. 16. Hee hath power to acquit them that are condemned in themselves, and to give them His innocencie, that it may bee availeable to them, which was not availeable to Himselfe.

7. This is that doctrine which He left unto His Church, as it is said, *Acts* 10. 42. *Iesus of Nazareth* commanded us to preach unto the people, and to testify that it is Hee which was ordained of God to be the judge of the quicke and the dead. So Saint Paul, *Rom.* 14. 10, 11. saith from the Prophet *Esay*, 45. 23. *Wee shall all stand before the judgement Seate of Christ.* For it is written, *as I live saith the Lord, every knee shall bow to mee, and every tongue shall confesse to God.* 2. *Tim.* 4. 1. *The Lord Iesus shall judge the quicke and the dead at his appearing, and his Kingdome.* And *Rev.* 1. 7. *Behold, Hee commeth with the cloudes, and every eye shall see Him, even they that pierced Him, and all kindreds of the earth shall waile because of Him; Even so Amen.*

Notes.

§. 1.

Sect. 1.

(*) *As some have thought.* Divers unnecessary questions have beene moved about this generall judgement. Some concerning the signes, and circumstances that goe before it: As whether that fire which goes before the face of the judge, be it, by which the Heaven and earth shall be purged. Some concerning the adjuncts of the judgement, as concerning the place, whether it shall be in the valley of *Iehoshaphat*; For which they bring *Isa.* 3. verse 2. and 12. And reason that He shall judge there where He was judged, and despitefully entreated. For this valley is betweene *Ierusalem* and *Mount Olivet*; over which our Lord was led to *Ierusalem*, after He was taken in the close of *Gethsemane*, which valley some suppose to be named of *Iehoshaphat* the King; and that because he gave thanks there with his Armie, after his spoile of the *Ammonites*, 2. *Chron.* 20. But the circumstances of the history accord not well with this, but rather that that valley of *Barachah*, where the King gave thanks, was in the Tribe of *Juda*, neere to the wilderness of *Ieruel*, as *Adrichomius* describes it from *Ierom*, *Brocard*, and others. But this being put, that the Lord shall descend from heaven to judge; wheresoever He shall judge, according to the interpretation of the Name *Iehova* is *Iudge*, there is the valley of *Iehoshaphat*, which the Prophet therefore mentioneth, because that valley was the usuall place where they buried the *Israelites* that died at *Ierusalem*. So they move question heere, what causes and persons shall come into judgement? And the consequents of the judgement they enquire, what manner of fire the fire of hell is; and supposing it to be bodily, to torment the bodies of the damned, how the devills, which they suppose to be purely Spirits, can be tormented by a bodily fire?

fire. And hereupon also, they move doubt about the qualities of the bodies which (according to the opinion of the *Stoicks* concerning the soules, *Lactant.* lib. 7. cap. 20. to the damned they thinke, shall be base and subject to passion, to the blessed contrary; with many such curious questions; as you may see in *Tho. Aqu.* in *Sent.* lib. 4. Dist. 44. 5. 6. 8. &c. of which, perhaps you may find some answered heere, as far as it stands with the clearing of this Article.

1. And first because the ill angels were utterly given over for their sinne, and they by their malice confirmed onely in ill; their actions being ever unanswerable, and they before-hand condemned, therefore it may seeme that there shall be no enquire of their actions, but onely the sentence of condemnation is to passe up on them, and accordingly the execution: So the good Angels, because they have beene kept from sinne, and confirmed in goodnesse, are exempted from enquiry of their actions, being onely good: so they shall have the sentence of approbation.

2. Concerning Infants, there is much more question. For some will have all the Infants of infidels to be damned: others put to them the infants of beleevers also that were never baptized: And this hard sentence is passed on them, because their originall sinne was never washed away in baptisme: But seeing originall guiltinesse in Infants is onely by the staine of nature, that the whole world may be guilty before God, and so be the subject of His mercie, *Rom.* 3. 19. may it not stand as well with the mercie of God; that the faith of their Parents should be imputed to them for their justification unto life, although they were not baptized, as it doth stand with His justice to condemne them, because they are tainted by their Parents? For the children of the faithfull, see the judgement of Saint Paul, *1. Cor.* 7. 14. For the Infants of infidels, I say onely this, *What hast thou to doe to judge another mans servant? Hierax* and his followers are accounted hereticks, because they condemned the Children that died before they had knowledge; yet brought he a shew of authoritie for his opinion, out of 2. *Tim.* 2. 5. *No man is crowned except he strive.* But I answer, that *Christ* in His agony did strive for them, and His merit apprehended by the faith of the Parents, brings them within the compasse of the Covenant made to *Abraham* and to his seed, as Saint Paul argues, *Rom.* 4. 16. *Gal.* 3. 7, 8. and 1. *Cor.* cited before. *Epiph. Har.* 67. addes hereunto authorities which make the case most cleere, especially for the Infants of the faithfull, as that in *Psal.* 145. 9. *His tender mercies are over all his workes:* and *Matth.* 21. 16. *Out of the mouth of Babes and Sucklings hast thou perfected thy praise, Mat.* 19. 14. *Of such is the Kingdome of Heaven,* and argues that although the Children of *Bethlehem* had not knowledge of Him, for whom they suffered; yet can it not be, but that they should be partakers of glory for His sake for whom they suffered. Hereto you may take that in *Matth.* 18. 14. *It is not the will of your Father which is in heaven, that one of these little ones should perish.*

3. But the Doctours square most about them that lived both to know and to doe both good and ill: For some thinke that all such must come into judgement for all their workes, the words, and thoughts. But others say, that neither the Infidells, because *hee that beleeveeth not is condemned already,* *Iohn* 3. 18. nor among the beleevers, they that are perfect shall come into judgement; because there is nothing in them for which they should be condemned (But if the infidells never heard, how could they be ceve, *Rom.* 10. 17. and is there any among the beleevers that can say, his heart is cleane?) Therefore the great businesse in the judgement will be (as they suppose) about them that knew God, and lived in His Religion, whose workes, good and bad, being examined and compared together, if the good be more, and over-balance the bad, the doers shall be justified unto eternall life; but if the ill deeds exceed, they shall be condemned to punishment. This seemes to be the judgement of *Lactantius* lib. 7. cap. 20. to whom as tying with him, *Iohn Voss.* *De extr. Ind. Pte.* 1. *Thess.* 4. writes. *Ierom.*

Tom. August. Greg. the Great, and Isidore of Sevil. But *Lactantius* hath many things concerning the worlds restoring, and the last judgement, which to many of this age would seeme strange, which perhaps wee may see hereafter. *Sermon* and *Augustine* are by and by brought by him into the number of them that thinke that all finnes indifferently shall be brought into judgement though not by way of enquire or examination, yet of condemnation, as *Sermon* speakes, *pios & equos non iudicabit, sed arguet condemnatos*. And thus you see how the Saints already have judged the world. But let us see how farre it is fit to approve, or reprove their judgement.

Sect. 6.

§. 2. First concerning the faithfull in *Christ*, because they (as I said before, §. 3. num. 5.) at the houre of their death are admitted into a degree of everlasting hapinesse, and are put in the full assurance of the perfect on the reos, at the resurrection of their bodies: their finnes are assuredly pardoned, and the pardon by those graces is sealed unto them. And after their finnes fully pardoned, to bring them againe into remembrance at the generall judgement, seemes too inconveniunt. Therefore they shall be partakers of that blessing, which is, *Iohn 5. 24.* never to come into judgement. And *Psalm 32. verse 1. 2.* that their finnes shall be forgiven, fully covered, and no way imputed unto them; and in this respect are they equall unto the Angels, because their finnes shall be forgotten, as cast into the boisme of the Sea: but the good deeds which God hath wrought in them, and by them, shall be remembered, that they may be rewarded: and thus far wee follow the Doctors. But because their judgements are otherwayes contrary to the rule which is, *1. Cor. 4. 5.* *Iudice nothing before the time, until the Lord come who will both bring to light the hidden things of darknesse, and will make manifest the Counsells of the hearts*: Let us first see what the Sea, ture faith of the infidells whom they so cast away, as that they hold them not fit to be judged: then let us looke on that which they speake concerning the comparison of good and ill workes together, for eternall life, or eternall punishment.

1. For the first, it is manifest by *Saint Paul*, that the workes of the *Gentiles*, whom they call infidells, shall come into judgement, where hee saith, *Rom. 2. verse 14. 15. 16.* That the *Gentiles* doing by nature the things contained in the Law, shew the worke of the Law written in their hearts, their conscience bearing witness, and their thoughts accusing or excusing them in the day when God shall judge the secrets of men by *Jesus Christ*. Now this *epytora* *parabola*, this written word of the Law, is the knowledge of sinne, *Rom. 3. 20.* And seeing every man, whether Christian, Jew, or Gentile, hath the knowledge of sinne in himselfe: therefore is every mouth stopped thereby. And all the world is become guilty before God, and consequently subject to judgement, as *Saint Iude* saith, *verse 14. and 15.* *Behold the Lord cometh to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deedes, and of all their hard speeches.*

2. Moreover seeing wee doe not put all finnes to be equall, as the *Stoicks*, but doe beleve and know, that the Iudge of all the world will doe right, and that the greater finnes shall have the torer punishment, if all the *Gentiles* or infidells be not equally sinners, it is necessary that the award of their punishment, and so the execution thereof be also different and unequal, as it is said, *Tha every one shall receive the thing done in his body, according to that hee hath done, whether it be good or ill.* Upon which ground wee may safely conclude against them of the contrary opinion, that every mans deedes, or what Nation or sect soever hee be, (except before excepted) and especially the deedes of the reprobate, shall be particularly examined, that the cause of their condemnation may appeare to be most iust.

3. Thus our Lord speakes of the Queene of the South, and the men of *Ninive* that shall rise in judgement and condemne that hard-hearted generation: thus of *Tyre* and *Sidon*, that should more favourably be dealt with, then those wicked

wicked Chies where his glorious miracles being wrought had no power to turne them unto God. But no such condemnation of the one by the other can be, but by comparison of their workes. Therefore the workes of the Infidels must come into judgement.

That which they bring for prooffe, that the Heathen shall not be judged in His sight, hath no sure ground, as that in *Psalm 1.* *The wicked shall not rise againe in the judgement*, as the greeks translated *לֹא יָקִימוּ אֶת אֲנָשֵׁי הַצְּדִיקִים* *Lo Takyma'et anash' ha'zadikim* which had bene better *οὐκ ἀναστήσονται*, for the word *קָמוּ* *Kom*, here signifies not onely to arise, but to stand firme and sure, as they that are risen and stand upright. So the meaning is, They shall not stand or be established, that is, not justified in the judgement. So they bring that in the third of *Iohn* *verse 18.* *He that beleeveeth not, is condemned already*: but that is not spoken of the Gentiles that never heard of *Christ*: but of such Infidells as were in the Church of the *Jewes* that knew *Christ* to have suffered, and beleeved not in Him, as it is manifest by the 14 and 15. verses: And these having the conscience of their sin, and refusing the meanes of satisfaction to the justice of God, must be condemned in themselves. Neither doe they say any thing to the contrary, who object that a long time must be needfull to the examination of the wicked mens deedes, words and purpofes. For the booke of every mans conscience shall be opened, and they shall at once be made to see the whole story of their sinfull life. Neither shall words be needfull, where the deedes are manifest. But what time soever is taken thereto (as there is a time for every thing) it will neither seeme long to the blessed, nor long enough to them that are damned. And thus I thinke it is plaine, that the workes of the Gentiles shall come into judgement.

4. Moreover seeing the Gentiles, though they have not the Law written, yet are a law unto themselves: And seeing God, the just rewarder of all men, renders to every man, whether Jew or Gentile, according to his deedes, to them that by continuance in well-doing, seeke glory and immortality, eternall life; What brazen faced hypocrite art thou, who contrary to the commandment of God himselfe, *Mat. 7. 1. 2.* and *Rom. 14. 4.* dost presume to judge: yea, and that being so threatened, that with what judgement ye judge, ye shall be judged? If God be no acceptor of persons but that in every nation be that feares God, and worketh righteousness, is accepted of Him (for the prayets of *Cornelius*, *Act. 10.* and his aimes came up for a memoriall before God, before he heard the Gospel preached by *Peter*) why shall we presume to judge them that are without, the judgement of whom belongs onely unto God. *1. Corinthis 15. 13.* How shall any one be able to moove the sure foundation of God? or bee so bold as to breake His seale? *The Lord knoweth who are His*: I say not of the heathens, *Pythagoras*, *Heraclitus*, or the rest, as *Iustin Martyr* *Apol. ad Antonin.* said of *Socrates*, that he waiked with God, as *Abraham* and *Elias*: yet he had this hope, that if er death it should be better to them that had lived well, then to the wicked, *Plat. in Phaed.* And certaine it is, that he died by the sentence of the unjust *Athenians* for this, because he taught that there was one onely true God, which I doubt these buse enurers would hardly doe. But this I say, That seeing *Christ* is the propitiation for our finnes, and not for ours onely, but for the finnes of the whole world. *Iohn 2. 2.* Let no man enquire how this satisfaction of *Christ* is made effectually unto them, seeing He is found of them that sought Him not. *Esa. 55. 1.* Neither let the Christian, that one sinner of an hundred, which the good Shepherd hath sought and brought home, be so uncharitable as to give thosethree and nine left alone in the wilderness of this world, as a prey devoted to the roaring Lyon. But shall we not follow our Guides? and what is more usuall with them then *Esa* the reprobate, *Saul* the reprobate: So *Ishmael*, *Pharaoh*, and who they please beside? Yea, and *Solomon* that glorious Type of *Christ*, in the Church restored, is somewhat doubted of. It is well that he was a Prophet, and so by the word of *Christ* in the Kingdome of Heavens.

Luke

Luke 13. 28. for the rest you may understand the teachers according to their true meaning. Concerning *Ismael* and his mother *Hagar*, the allegory is expounded by *Saint Paul*, *Gal. 3. 22.* &c. that he signified the Church of the *Iewes*, and their seruitude under the Ceremoniall Law; and lastly their rejection. But yet he himselfe held the worship of God as his father taught him, as it is manifest in *Gen. 18. 19.* and *28. 6, 7, 8, 9.* And though *Pharaoh* were a figure of the persecuters of the Church that were to come; though *Saul* were cast out from the kingdom, because the eternall kingdome was to be set up in *Juda*, *Genes. 49. 8, 11.* though *Esau* was a type of the present apostasie, yet doth it not thereupon follow, that they were damned. And although *Esau* the profane, prized not his birth-right, the gift of God, as hee ought; *Quis dicitur Esau? Gen. 25. 26.*

His glorious gift ought not to be set light by: nay, though it be said of him, *Mal. 1. 3.* *Esau have I hated*, yet ought we not from thence to judge, that this was to eternall damnation of him and his for ever: but because the promised seed was to come of *Jacob*, not of *Esau*: because not onely worldly preferments, as that the posterity of *Jacob* should rule over the *Edomites*, but that the giving of the Law also, and the succession of the Church was to be continued in the posterity of *Jacob*, till *Christ* came; therefore, in comparison of *Jacob*, *Esau*, after a sort, that is, for such degrees of preeminence, might seeme to be hated: yet held he and his the true Religion; for both *Jobab*, or *Job*, and his three friends, *Eliphaz*, *Bildad*, and *Zophar*, are all accounted *Edomites*, See *Lam. 4. 21.* and the addition to the booke of *Job*, in the Greeke translation. *Object.* But they are held accursed that say, that every man shall be saved by that law, or sect, which he professeth, seeing the Scriptures affirme, that there is no name given under heaven, by which men may be saved: but onely the Name of *Jesus Christ*, *Article Eccles. 8.* *Answer.* And most justly are they to be held accursed: For it was shewed, even now, that there is no Law which brought not with it the knowledge of sinne, and therefore enforceth the necessity of a Mediator, which wee according to the Scripture have manifested, in *Chap. 24.* to be our Lord *Jesus Christ*, apprehended by a true faith, which is wrought in us inwardly by the Spirit of God, and outwardly by His Word read and preached; And beside this, in the visible Church, there is no meane of salvation: But because the *Gentiles* have not this knowledge of *Christ*, and yet whosoever is saved among them, cannot be saved by any other meane then by His mediation, and satisfaction: therefore this being among those secret things which belong unto God, *Deut. 29. 29.* Wee must leave it unto Him, as to choose among them whom He will take to Himselfe, So also how Hee will make the Saviour knowne unto them.

§ 3. Now concerning that sentence which is to passe upon them that are to be judged by the ballancing of their workes, good and ill, as was shewed before, I affirme as our holy Church hath taught me out of the holy Scriptures, *Art. 13.* "That good workes can neither put away our sinnes, nor availe vs any thing, for satisfaction for our sinnes towards God; much lesse merit eternall life; nor endure the severity of Gods judgement, if He should examine our best workes: yea even our prayers are not without sinne, according to the rule of His justice. And therefore to teach that we shall be justified unto everlasting life, if our good workes shall be more, and more heany then our ill; or if our ill exceed we shall be damned, is a line of heresie, contrary to the wholesome words of the holy Scripture: as where our Lord saith, *Luke 17. 10.* *When yee shall have done all these things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to doe.* *Saint Paul* also saith, *Rom. 3. 24.* *Wee are justified freely by his grace, through the redemption that is in Christ Jesus.* Read further what you find to this purpose, to the 15. verse of *Chap. 4.* Moreover, seeing in many things wee sinne all, how can it be thought, that the workes of a finite creature, can any way be accepted for satisfaction of sinnes against an infinite

nite justice? *Answer.* That it doth. I, but we are commanded to worke out our salvation. *Answer.* This argument, with other to the like purpose, you may find with their answers, in the end of the 19. Chapter. One text of Scripture there is, *2 Cor. 5. 10.* which is directly to this Article of the last judgement. And because it troubled me for a long time, and may perhaps trouble the minds of others that have as little understanding as my selfe, I will willingly helpe them, as I was holpen; The words are, *We must all appeare before the judgement seat of Christ; that every man may receive the things done in his body, according to that he hath done, whether it be good or bad.* Why blessed *Paul* (quoth I) what new Gospel is this? Is the merit of *Christ* so vanished, that we must be justified according to our workes? If so, then certainly *Christ* did die in vaine. I imparted my doubt, but found no satisfaction; then I remembered that this second Epistle was as it were *apostolus* an addition, or further explication of such things as the *Corinthians* had enquired, and to which he had answered in the former, as you read, *Chap. 7. 1.* And so I tooke this text, to stand as a proposition for further proofe of the resurrection; thus, The Law of justice requires that every man should suffer in his body, according to that which he hath done, be it good or bad. Therefore the body shall rise againe. At last, conferring with my reverend and learned friend, *Master R. S.* about this text, he taught me the true understanding thereof, with more joy to me, then if he should have given me the wealth of an Alderman, or the honour of a great Lord, to wit, That the faithfull being received into everlasting life, for the merit and satisfaction of *Christ*, which is made theirs by faith, and to the penny given, *Mat. 20.* their obedience also shall be crowned according to the difference of their workes. And thus the Saints in the resurrection shall differ, as one shall differ from another in glory. And as it is in the reward of the Saints, so shall the difference be in those punishments which shall be awarded unto the wicked, as it is said, *Ln. 12. 47, 48.* The servant that knew His Lords will, and prepared not himselfe, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. And therefore thou that art called by that glorious name of a Christian, see that thy workes be answerable to thy profession: for it is not the bare name or profession onely, that shall availe thee any thing. *Non honor est sed omnis species laesura ferentem*, unless thou dost walke according to the rule of Christianity. *Let every one that calleth on the Name of the Lord, depart from iniquity*, otherways it will be easier for those Pagans and Infidells, whom thou dost condemne, then for thee.

(b) There shall not be any remembrance } See the Note (a) before § 2.

(c) That confessed the resurrection } Some twenty sects of hereticks may be reckoned that denyed the resurrection of the body, and all these are bound to deny the generall judgement, in that sense as we understand it. But *Iohn Vossius De extr. Ind. Theol. 1.* writes out of *Philastrius*, but leaves it to your courtesie to beleve it, That 4. sects of hereticks did in particular deny this Article. But *Philastrius* walkes alone; for neither they that write of heresies before him, as *Irenaeus* and *Tertullian*, nor *Epiphanius* in his owne time, nor *Augustine* after him, mention any such thing. Concerning the *Borborites* and *Florinians*, whom he accuses, they held nothing to infringe this Article, either directly, or by any consequence. But *Proclus*, because he denied that *Christ* was come in the flesh, denied it in our meaning, but not absolutely. The *Manichees* were indeed false from hence; not onely because they said, that *Christ* redeemed onely the soules of men, but especially because they denied the resurrection of the body. How much better thought the heathen, who though they knew not the resurrection, nor the generall judgement, as wee; yet they held a particular judgement, as it appeares by *Aeacus*, *Ainos* and *Radamant*, and so joy in *Elysium*, and

and torments in hell, as you may read in *Platoes Phaedon*, in *Virgil Aeneid*, lib. 6. and elsewhere.

*Quam penè furva regna Proserpina,
Et iudicantem vidimus Aëcum? &c.*

(d) *Never to be reversed.* Sibyl, toward the end of her second booke, seemes to dispense with the rigour of this sentence, and to leane to that heathenish fancy of purgatory, not that of the Papists; but that when the damned have in hell payed thrice so much punishment as their sinnes came to, then at the entreaty of the Saints, they shall bee freed from thence into *Elysium*. For if you reade her verses that goe before, and after, they will sound so much.

Τοῖς ἢ ἐπιπορευέστω Θεὸς ἀφ' ἧτος ἄλλο παρ' ἑξ
Εὐσεβέσιν ὀπίσσω Θεὸν ἀφ' ἧτων αἰτῶνται,
Ἐκ μαλαεῖο πυρός, ἢ ἀθανάτων ἀπὸ βρυγμῶν
Ἀνδρῶν πᾶσι σώσει δάσῃ

*Another thing th' Eternall God unto the Saints will grant,
When they shall humbly pray unto His sacred Maiessty,
To save men from the scorching flame, and endlesse misery.*

But can a finite creature make treble satisfaction for an offence against an infinite justice? or if it could, can perfect justice require it? or can a man be more mercifull then God, or pity the creature more than He? or is His just doome to be dispensed withall? or dare any Saint undertake for one condemned, who without mercy were in the same condemnation? But it seemes she speaks as she had learned by tradition, or (which is confessed by most) that her Oracles have been corrupted; And it seemes that some men have beene of this mind, as you may see in *Thom: Aquin: in Sen: lib. 4. Dist: 46. q. 4.* Yet if the question were rightly stated, and examined according to reason, the affirmative might seeme more probable, than that opinion which they father upon *Saint Origen*, that the devills also shall be saved at last. But because it is not fit in this grammar of Christian Religion, to trouble the vulgar eares with paradoxes, you may perhaps find this question handled in that booke which is intituled, *Arithmetica sacra*. In the meane time, he shall further me much therein, that shall truly teach me the true and uttermost meaning of the Iubile.

ARTI-



ARTICLE VIII.

I beleve in the *Holy-Ghost*.

CHAP. XXXIII.

§ 1.



He word *Ghost* in English, our true speech; is as much as *athens*, or breath; in our new Latine language, a Spirit. The metaphoricall use of it, as it signifies a qualitie, as wee say, the Spirit of meeknesse, of jealousie, of pride, or that spirit of 7. devills, which troubles and overturnes the state of the world, which God doth hate above all other, *Psal. 10.*
3. I meane the spirit of covetousnesse hath no place here: nor yet the word, spirit, as it may meane any being elementall, as we speake of the winde, or any subtile steame raised from a moist body: nor yet as it signifies those created ethereall spirits, which wee call Angels: but onely as our Lord speakes, *John 4. 24. God is a Spirit*, which as it is spoken of the God-head essentially: so heere wee confesse that wee beleve in the *Holy-Ghost*, or *Spirit*, that third Person in the glorious Trinity, our God, our Sanctifier, our Comforter, eternally one with the Father, and the Sonne, unto whose faith and service onely wee are baptized, as our Saviour commanded, *Matth. 28. 19. Goe teach all nations, baptizing them in the name of the Father, the Sonne, and of the Ho-*

ly-Ghost. As fast as our heavy-footed reason can follow our faith, I have in the 10, 11, and 12. Chapter, and Notes thereon, already shewed the distinct substances of the three Person in the unity of their essence, so that it seemes there is nothing in this place needfull to that point, but onely to bring those Scriptures which doe directly prove the God-head of the *Holy-Ghost*, and that Hee doth proceede from the Father and the Sonne. For the first, you may take these Texts, 1. *John 5. 7.* There are three that beare witnesse in heaven, the Father, the Word, and the Holy Spirit; and these three are one. *Actes 5. 3. 4.* Why hath Satan fill'd thy heart, that thou shouldst lie unto the Holy-Ghost? Thou hast not lied unto men, but unto God. *Mark. 3. 29.* He that shall blaspheme against the Holy-Ghost, hath never forgiveness, but is in danger of eternall damnation. Therefore the Holy-Ghost is God. Take hereto texts brought, Chap. 11. §. 3. num. 9. By all which Scriptures it is manifest, that the Holy-Ghost is God coessentiall with the Father, and the Sonne, and therefore to be worshipped and glorified with the same glory with them. And that He doth proceed from the Father and the Sonne, these texts doe make it plain, *John 15. 26.* When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, Hee will testifie of mee. And *John 16. 7.* If I depart, I will send the Comforter unto you. *Rom. 8. 9.* He is called the Spirit of God, and the Spirit of Christ. *Gal. 4. 6.* Because yee are sonnes, God hath sent the Spirit of His Sonne into your hearts, crying Abba Father. See *Rev. 5. 6.* and *John 20. 22.* Hee breathed on them and said, Receive ye the Holy-Ghost. By which it is manifest, that the Holy-Ghost proceedeth from Him. And this is that Holy Spirit that dwelleth in us, and that not onely by His graces, and gifts in us; nor onely as God every where present, that worketh all in all; but also as in those Temples which He hath sanctified for His perpetuall dwelling, as it is said, *1. Cor. 6. 19.* Know ye not that your bodie is the temple of the Holy-Ghost, which is in you? Neither doth the Holy-Ghost onely dwell with them whom He hath sanctified unto Himselfe, but together with Him, both the Father and the Son, as it is said, *John 14. 16.* I will pray the Father, and Hee shall give you another comforter, even the Spirit of truth, that Hee may abide with you for ever; And againe, verse 23. If a man love mee, hee will keepe my wordes: and my Father will love him, and wee will come unto him, and make our abode with him. And thus is the Tabernacle of God with men, and thus doth He dwell among them. Therefore let us remember that precept. *Eph. 4. 30.* Not to grieve that Holy Spirit (by our willfull sinnes) whereby wee are sealed to the day of redemption: For if any man defile the Temple of God, him will God destroy, *1. Cor. 3. 17.* This is the seale and pledge of our eternall hope: For if the Spirit of Him that raised up Iesus from the dead doth dwell in us, He shall also quicken our mortall bodies by His Spirit that dwelleth in us, as I shewed more fully, Chap. 17. §. 4. num. 2. Neither indeed were

were it any assurance of hope or comfort to know and beleeve that God the Father created all things by *Iesus Christ*, and that *Christ* the Sonne of God died for the sinnes of men, (for so much the devills acknowledge) except wee did also know and beleeve that the fruite and effect of that redemption did belong to every beleever in particular; and that in the eternall purpose of God, wee were created unto this hope. And this faith and knowledge is wrought in us onely by the *Holy-Ghost*, as you may read, *John 16. 13. 14.* and *Eph. 1.* from verse 17. to the end. Neither yet could wee have sure consolation in this witnesse of the *Holy-Ghost* unto our hearts, except wee did certainly know that this *Holy-Ghost* which witnesseth these things unto us, were God, who cannot lie. Whereof wee have full prooffe by those graces which Hee worketh in us; as first the knowledge of the truth; then faith to beleeve it; then as living water, doth he wash our consciences from sinne; then (as another Evangelist speaketh) doth Hee as fire, inflame our hearts with the love of God, a hatred of sinne, and a desire to walke in newnesse of life: and although wee be daily assaulted by the world, and the devill, to whom wee are often betrayed by our owne wicked imagination; ye doth He not forsake us for ever, but when wee see our selves to have no strength of our selues, to stand in the least temptation, and so have learned not to trust in our selves, but in the living God, and to desire His helpe; then doth He returne and comfort us in all the troubles of our mind, and even in death it selfe, makes us more than conquerors. Oh what is man, that thou shouldst take such tender care of Him; or the sonne of sinfull flesh! that thou shouldst so visit him? Now it is impossible that any created Spirit, at one time, in all places of the world, and that ever since God created man upon the earth, even unto the last man that shall be borne, should worke these different effects in the hearts of all Gods children: And therefore the *Holy-Ghost* is God. And His witnesse in our hearts that wee are the sonnes of God, is an eternall truth, and such as hath neither falshood nor doubt, nor double meaning.

§. 2. 1. But you will say, if the word *Spirit* belong essentially to all the Persons of the God-head, and that they be all holinesse it selfe, as it is said, *Es. 6. 3.* Holy, Holy, Holy is the Lord of Hostes, how is it here appropriated to the third Person? Is not the difference of Persons taken away hereby, seeing every one is a Holy Spirit? I answere. That in this place, as in many other texts of Holy Scripture, the words, *Holy Spirit*, are taken relatively or Personally, as they meane that third Person of the *Holy Trinity*, with that relation of procession which He hath from the Father and the Son, as it was shewed Chap. 11. Re. 8.

2. But it is said, *John 7. 39.* That the *Holy-Ghost* was not yet; which takes away His eternity, and so His God-head.

Answer. Tropes and figures are usuall in every language, though

though not minded by the vulgar sort. So here is a *Metonymia*, or taking of the author for the gifts of divers tongues, miracles, prophetic, and such like, and these gifts were not yet given, as it followes in the text, because that *Iesus* was not yet glorified: that it might appeare to all, that these were His gifts, who was before crucified. Compare herewith, *Iohn* 16. 7. *Ephe.* 4. 8. and 11. 1. *Cor.* 12. 8, &c.

3. (2) If the procession of the *Holy-Ghost* bee perfect from the Father, then doth Hee not proceed from the Sonne; or if it be necessary that He proceede from the Sonne also, then must there bee in Him something of composition, of superaddition, or the like, whereby His being should not be most simple, which were to denie Him to be God. So also the procession from the first principle not being perfect, would argue a defect therein.

Answer. This is as if you should reason thus. If the way betweene *Thebes* and *Athens*, be the ready way from *Thebes* to *Athens*, then can it not be the way from *Athens* to *Thebes*. But I say that the procession, emanation, or out-flowing of the *Holy-Ghost* from the Father, is most perfect, infinite, and eternall, as from that being from which the procession is actively, as the action of understanding is in, and yet from the mind which doth understand, as from the active principle. But the procession, or emanation of the *Holy-Ghost* from the Sonne, is likewise infinite, and eternall, as from the passive principle, as the understanding is from that object which is understood. And so the procession of the *Holy-Ghost* is perfect, infinite and eternall, both from the Father and the Sonne. And because all this is in the God-head onely (for I speake not now of those graces and mercies which are from God upon the creature) therefore it is necessary that the *Holy-Ghost* be God blessed above all, infinitely and eternally, one being with the Father and the Sonne.

You will heere aske me what the difference is betweene generation, whereby the Sonne is from the Father, and procession, whereby the *Holy-Ghost* is from the Father and the Sonne? If I confesse that I can neither speake nor conceive it, you must hold me excused: For in those things that are not lawfull, nor possible for the creature to know, it is not fit to enquire. But you may remember that heretofore, although we concluded according to the rule of truth, the Holy Scripture, that all the Persons in the Holy Trinity, were in their absolute being one; yet by the same rule, and the enforcement of reason we were compelled to yeeld unto the Father, as concerning His Personal being, the precedence of originall, as being that fountaine of life and glory, from which the other Persons doe proceede. And because our Lord *Iesus* is the expresse Image of the Father, *Heb.* 1. 3. whose procession or going forth is from eternity, *Mich.* 5. 2. and He by the stile of the Holy Scripture, called the Sonne of God, *Psal.* 2. 7. therefore doe wee attribute

unto

unto Him, as concerning His Personall being, the word of generation, or being begotten; yet in respect of His absolute essence, wherein He is one with the Father, He is also called the everlasting Father, *Esay* 9. 6. But because all things in the Godhead are in the infinitie of perfection, and that the being of the *Holy-Ghost* is alike both from the Father and the Sonne; and that no perfect being hath two Fathers, therefore is His personall being said to be rather by procession then by generation.

§ 3. And because this Article is the last in our Creed, whereby we confesse our faith in the holy Trinity, it will not be unfit to take up in brieft, that which we have spoken herunto at large.

It is manifest unto all reason, that nothing can be a cause, and yet not be; for that would bring a contradiction, which the understanding of the foole of fooles, I meane the *Atheist*, could not endure, that a thing that hath no manner of being, should bee of such powerfull being, as that it should cause, either it selfe, or another thing, to be. And because we see that divers things are, which could not cause themselves to be, when they were not; it followes necessarily, that there were causes of their being, and that all their causes did worke as they were ordered and mooved by their first cause: which (seeing it is the cause of all beings) must of it selfe not onely be; but also have power both to be of it selfe, and also to moove all other causes to worke to their determinate ends. And this most excellent and first being, the cause of all other, is that which we call God, in whom (you see) the first thing which we can understand, is, *to be*: but that eternally, because there is nothing before Him which might give Him His being; and infinitely, because there was nothing which could put any bounds to His being. The next thing that we can understand of God, is, that He hath power both to be and to worke, but no worke or action can be, but in that which hath both a *suall* being, and also power to worke. And if from hence I should conclude a Trinity of Persons, in the unity of that one powerfull and active being, the whole creature would say, *Amen*. For as every effect is answerable to the cause, and by that voyce which it hath, shewes what the cause was; so you shall finde that every created being hath in it matier, or that which is proportionable thereto, which is as the simple being thereof; then forme whereby it hath power to worke, and lastly working according to that property which ariseth from the matier and the forme. For as Saint *Paul* saith of mankind, so is it true in every thing, That, *In Him, or By Him, we moove*, that is, our action, and *Live*, that is the power from whence our action ariseth, and *Are*, that is the foundation of both the other. But because this argument would be but inductive, therefore I referre you to the 11. Chapter before, for further prooffe of the Trinity of Persons in unity of the Godhead. Returne then to where you left. GOD is the first of beings, and therefore eternall *a parte autd.* for other-

sect. 3.

otherwise something should have beene before Him, which should have caused Him to be: but we consented to the contrary before. And if He be the first of beings, then nothing made by Him, can be greater then He, by whose power He might be brought to nothing; And therefore He is eternall *a parte post*, to endure for ever eternally. And if God be the first of all beings; then it is necessary that His being be most simple and pure, as having nothing therein of any dependance of another, unto whom either matier, forme, composition, accident, or any possibility to be either more, lesser, greater, or other then He is, can any way belong. And if God be eternall, it followes necessarily, that He have infinite power to continue eternally. But an infinite power cannot be but in an infinite being, therefore His being is infinite. And because nothing can be in His most simple being, but that which is essentially Himselfe, therefore infinitie must be His being, and His being, infinitie. And if God be infinite in His being, then it is impossible that any perfection of being should be wanting to His being, for so His being could not be infinite. And therefore, Wisedome, Goodnesse, Truth, Glory, and all other excellencies of being, are in Him infinitely, perfectly, and eternally. And because no abatement, want, or littleness can be in infinitie, therefore is it necessary that all those perfections which are in God, be also active or working in Him, for otherwise they could cause no joy or happines unto Him, so should they be unto Him in want and defect, and not in infinity. Therefore it is necessary that all those perfections that are in God, be not onely active in Him, but also as infinite in their action, as they are in their being, lest a twofold being, one in the greatnesse of being, and another in lessenesse of action should be in God, which is utterly impossible. But because no action can be where there is no object to worke upon, nor no infinite action where there is not an infinite object; therefore it is necessary that there be an infinite object of all that glorious action which is in God, whereby He works infinitely and eternally. And this infinite object, is that glorious Sonne of His love, the image of Himselfe, wherein all His perfection is actuated and expressed: and that infinite action whereby the Sonne is Chara-cterized, *Hebr. 1. 3.* Formed, *See Esay 43. 10.* or brought forth eternally, is the *Holy-Ghost*. And because there can be no action, where either the agent or object is wanting, therefore is the *Holy-Ghost* most truly said to proceed from the Father and the Sonne. And because I speake onely of that incommunicable action which is in God Himselfe, from whence the difference of the three Persons doth arise; therefore you must understand, that as the action, so the Persons also are in the Godhead essentially: and that not onely because the action is according to the purity and perfection of the Divine being; but also because all the termes thereof, that is, the Agent, the object, and the Action it selfe are infinite and eternall; which cannot possibly be found, out of the Godhead.

And

And thus in brieve you see it manifest, not onely that God is; but also that His being is infinite and eternall, with all the perfections both of being and working, and how from the infinitie of His glorious and eternall working, the Trinity of Persons in the unity of the Godhead is concluded, and consequently that the *Holy-Ghost* is God, eternally proceeding from the Father and the Sonne. For further understanding and prooffe of all which things, you may, if you will, as cause is, reade any of the 12. first Chapters at the beginning.

Notes.

(a) **I**n the procession of the *Holy-Ghost*.] The heresies which have beene about this Article of our Creed, have beene many and great. For the more necessary any truth is to be knowne and beleved, the more damnable heresies hath the devill raised thereabout. But as the heresies that were about our Lord *Christ*; so these here may be brought to three heads. The first concerne the person of the *Holy-Ghost*, § 1. The second His being, § 2. The third His properties, § 3.

§ 1. Concerning the person of the *Holy-Ghost*, *Simon* that eldest sonne of *Satan*, would be all in all. For he said, that he gave the Law to *Moses*, in mount *Sinay*, in the person of the Father: that in the dayes of *Tiberius* he suffered in shew, under the Person of the Sonne: and that after he was that *Holy-Ghost* that came upon the Apostles in the shew of cloven tongues. Thus saith *Augustine Her. 1.* But *Epiphanius Her. 21.* saith, that he called his Punke *Helena*, the *Holy-Ghost*; for whose deare sake he transformed himselfe, that he might come to her thorow all the heavens, unknowne of his angels. But this fellow presuming too much on the power of his devills, while he tooke upon him to ascend into heaven againe, he died of the fall, and so the necke of his heretic was broken.

Manes, a *Persian*, the father of the *Manichees*, setted the same heretic with *Simon* the *Witch*, and gave out himselfe for the holy Spirit: but being slayed alive by the King of *Persia*, he found himselfe to be a body, and not a spirit. *Hierax* an *Egyptian* Monke, affirmed that *Melchizedek*, of whom you reade, *Gen. 14.* was the *Holy-Ghost*. Some there be that write concerning *Montanus* the *Phrygian*, that he tooke upon him to be the *Holy-Ghost*. But *Eusebius lib. 5. cap. 14.* and *Augustine Her. 26.* affirme that this heretic was onely thus much, that he had received that Comforter which was promised *Iohn 15. 26.* in greater measure then the Apostles; and in this his followers, the *Cataphryges*, and with them *Tertullian* himselfe, as it appeares by some of his writings, did consent to him. But *Epiphanius*, in that 48. heretic, cites the words of *Montanus* thus; *I came, neither Angel nor Ambassador, but I am the Lord God, even the Father.* Neither have these hereticks of old time, onely so madded themselves; but with us of late, *Wyngbrun* gave out himselfe for the *Holy-Ghost*, as *Hacker* before him would needes bee *Christ*. But the discipline of *Belem*, or *Bridewell*, is fittest to teach such senselesse people, not to set their mouthes against Heaven.

1. But that which all these hereticks affirme concerning the *Holy-Ghost* is utterly beyond all faith and possibility of being. Of faith I say, because neither *Jewes*, nor *Turkes*, which cannot beleve a Trinity of Persons in unity of the Deity,

Deitie, can never be brought to thinke that two of these Persons should bee incarnate, when they will not receive Him that was approved of God by so many miracles, to bee *God with us*. Neither can the *Christians* be brought to beleue that the *Holy-Ghost* should bee incarnate, when there is not one word in the Holy Scripture whereupon they may ground any such Article of their faith.

2. Beside this, that which they affirme is utterly impossible. For nothing is possible to be in the Trinitie, which brings in any confusion or disorder. But if the *Holy-Ghost* should be incarnate, then should there not be one Sonne of God incarnate, but two sonnes: but that were confusion, and no way necessary, and therefore not possible. Compare herewith, *Chap. 12. Reason 1.* and the *Reasons of the Chap. 23.*

3. Moreover, the workes of the *Holy-Ghost* are the workes of a most pure Spirit, whereto a humane body can no way give any furtherance, as to renew the mind by Repentance; to give faith; to teach and comfort the soule; to make it love that which is good, to hate that which is ill, and the like; All which, and whatsoever else the Holy Spirit doth worke, it worketh onely spiritually. Therefore it is necessary, or meet that the *Holy-Ghost* should take on Him the body of man.

4. That argument which *Epiphanius, Her. 66.* used against *Manes* in particular, may serve in generall against all the rest. If *Manes*, saith he, were that *Holy-Ghost* whom the Lord promised to His disciples, then that promise had bene in vaine, seeing that this heresie of *Manes* was not heard of till 247. after the suffering of *Christ*: who also performed that gift of the *Holy-Ghost*, within tenne dayes after His ascension. Neither was that heresie of *Montanus* heard of till about 140. yeeres after *Christ's* ascension. And whereas the disciples were commanded not to depart from *Ierusalem*, but to waite there for the promise that was to be fulfilled not many dayes after: This heresie of *Simon* was not broached till after the disciples were scattered from *Ierusalem*, by reason of the persecution that arose about *Stephen*, as some write in the sixt yeere after the suffering of *Christ*. Concerning *Melchizedek*, it is manifest that he was a Priest of the most high God; so was not the *Holy-Ghost*: For He onely beares witness unto the faithfull soules, of *Christ's* eternall Priest-hood. The madnesse of *Mahumed*, you shall finde, *Chap. 34. § 5. N. 8.*

Self. 2.

§ 2. Thus the doubt concerning those persons, who were pretended to be the *Holy-Ghost*, being answered, it followes next to examine those errors that have been about His being. Among these, the chiefe was that of *Arius*, who taught that the Son was the first and chiefe creature made by the Father, of that which was not. And that the *Holy-Ghost* was a creature of this creature. But because the great question with *Arius* was about the Sonne, this heresie is imputed to *Macedonius*, a light fellow, fit for his trade, which they call the *Feathermakers*. From that he became a Priest, and after, the Bishop of *Constantinople*. Of him some write, that he held the heresie of *Arius* whole: othersome, that he held the true faith, concerning the Father and the Sonne; but erred concerning the *Holy-Ghost*. For some write that he held that the *Holy-Ghost* was not a Person subsisting in Himselfe; but that the Deity of the Father and the Sonne, was that which we call the *Holy-Ghost*. Other write, that his heresie was this: That the *Holy-Ghost* was the minister of God in the creature, or a certaine power created of God in every creature; because it is said in *Amos 4.13.* Thus God createth the Spirit, where, although it be manifest by that which goeth before, Hee hath formed the mountaines, that it is spoken of the mind; Yet that adulterate Synod at *Lampacus*, from thence justified that error of *Macedonius*, that the *Holy-Ghost* was a creature. For this heresie, his followers were called *Πνευματικοί*, or fighters against the Holy Spirit. And although others were before him in this heresie, as the *Originists*, the *Arians*, and *Semiarrians*; yet because he was a savage and

and a fierce man to them that thought not with him; therefore this opinion became as it were his peculiar. His arguments were onely such as *Arius* used, and therefore answered as they that were brought by him against the Deity of the Sonne, as 1. from that in *John 17.3.* The Father is acknowledged the onely true God.

Answer 1. I have heretofore said, that by the name of *Father* all the Persons of the Trinitie are understood: and to this *Father*, that onely Mediator betweene God and man, the *Man Iesus Christ*, confesseth in this place of *Saint Iohn*, See *1. Tim. 2.3, 4, 5.* and *Eph. 4.6.*

Answer 2. Moreover, *Saint Paul* saith, *Eph. 3.14, 15.* That of the *Father* of our Lord *Iesus Christ*, the whole familie in heaven and earth is named. So our Saviour heere to take away the opinion of mee gods than one, acknowledgeth that God His Father is that eternall Fountaine, from which both the Sonne and the *Holy-Ghost* doth proceede, as I have said before: but yet seeing the being of the Father is most simple, and one; that which doth proceede essentially from that simple and pure being of His, must necessarily be all one and the same with Him. And therefore both the Sonne and the *Holy-Ghost* must needs be God.

2. *Objection.* All things were made by Him, *John 1.3.* Therefore the *Holy-Ghost* also was made by *Christ*, and so as the *Arians* speake, Hee is a creature of a creature.

Answer. Those words, *All things*, are interpreted by that which followes, without Him was not any thing made which was made. For if those words, *All things*, should be taken in that sence as the Hereticks urge them, it should follow, that both the Father also, and the Sonne Himselfe were made by Himselfe, which are things impossible.

3. *Objection.* He that receives of another is inferior to Him of whom he doth receive. But the *Holy-Ghost* doth receive of *Christ*, to shew unto His Church. Therefore He is inferior unto *Christ*, and consequently a creature.

Answer. The proposition is false: For great Princes receive Presents of their subjects, Lords of their Tenants, Masters of their Scholars, who account it a favour, and an honour done unto them, that their offers are accepted. Moreover, that taking of the *Holy-Ghost* from the Father and the Sonne, spoken of in that text of *John 16.14.* is not of grace, but by nature: neither is it any other thing than this. That as the Father from all eternity had decreed to reconcile the world unto Himselfe, by the death of His Sonne, and that the Sonne accordingly performed this in due time, by His death upon the Crosse: So the Father and the Sonne, by that Holy Spirit which proceedeth from them both, doth sanctifie the hearts of the elect, and assure them that this reconciliation, with all the fruits and effects thereof, was for their eternall comfort and salvation. For that peculiar manner of subsistence in the Divine nature, which He taketh from the Father and the Sonne, whereby it is most necessarily concluded that He is God, is not heere spoken of.

4. *Objection.* The *Holy-Ghost* is nowhere called God in the Scripture. Therefore He is a creature.

Answer 1. He is nowhere in the Scripture called a creature, or mentioned among the creatures in *Psal. 148.* or else-where. Therefore He is God.

Answer 2. The proposition is false, as it appeared by the texts cited out of *Altes 5.3, 4.* and *Matth. 28.19.* where He is equalled with the Father and the Sonne, and *2. Cor. 13.14.* And *John 5.7.* Moreover, no sinne doth make a man liable to an infinite punishment, but that which is against an infinite being. But the sinne against the *Holy-Ghost* shall not be pardoned, neither in this world, nor yet in that which is to come, *Matth. 12.32.* Therefore the *Holy-Ghost* is God. Take hereto, *Altes 28. verse 25.* and *27.* with *Rom. 11.8.* and *1. Cor. 3.16.* And as these texts of Scripture are sufficient, to shew the falshood of this

this last objection: So doe they manifest the vanitie of all the rest, and confirme abundantly the truth of this Article, that the *Holy-Ghost* is God.

To bring the consent of Fathers, and Councils to these Scriptures, were as to encrease the light of the Sun by a burning candle: yet because it was so plainly declared in the first generall Council held at *Nice*, by 318. Fathers, in the yeere of *Christ*, 325. you may remember it, if you will. In that Council, this Article was thus declared in that forme of confession, which was framed by *Hosius* Bishop of *Coradua*. *As the Father and the Sonne*, so also the *Holy-Ghost*, subsisteth with them, of the same being, of the same power of which they are. And a little after. *Wee ought to confesse one God-head, one being of the Father, of the Sonne, and of the Holy-Ghost; not teaching any confusion or division of the Persons of the unspeakable and blessed Trinitie.* But according to the integrity of that faith and doctrine which was heretofore delivered by the Lord Himselfe to His Apostles, and hath bene sincerely taught to us by our holy Fathers, who kept it pure and intire, as they received it from the Apostles: wee beleue and confesse the undivideable *Trinitie*, which cannot sufficiently either be conceived in the understanding, or expressed in wordes; that is, the Father eternally and truly subsisting, a true Father of a true Sonne; and the Sonne eternally and truly subsisting, a true Sonne of a true Father, and the *Holy-Ghost* verily and eternally subsisting with them. And wee are ever ready by the power of the *Holy-Ghost*, to proove that this is the truth, by the manifold testimony of the holy Scripture, *Histor. Gelasij Cyzic. Act. Conc. Nic. lib. 2. cap. 12.* This faith was approved of all; but because the present businesse with *Arius* was especially about the Sonne: For he held that the Son was not of the substance of the Father; nor yet very God. That they might meet fully with that error, they agreed to that forme wherein it is confessed, that the Sonne is *light of light, very God of very God, begotten, not made, being of one substance with the Father, &c.* Thus having ended the controversie about the God-head of the Sonne, they come to the question of the *Holy-Ghost*: against whom *Phidon* a Philosopher, and patron of *Arius* his cause, objected thus. It is no where written in the Scripture, that the *Holy-Ghost* is a Creator, and therefore Hee is not God. To which, the Council opposed that which is in *Iob* 33.4. *The Spirit of God hath made mee, and the breath of the Almighty hath given me life.* And that in *Psal.* 139.6. *By the word of the Lord were the heavens made, and all the hosts of them, by the Spirit of His mouth.* To which they added that of *Saint Paul*, 1. *Cor.* 12. *verse* 4, 5, 6. where the *Holy-Ghost* is called both Lord, and God; and so concluded that all the three Persons, that is, the Father, the Sonne, and the *Holy-Ghost*, were *quodammodo* consubstantiall, or of the same substance, *Lib. Cit. Cap. 25.* Likewise, when this heresie of *Arius* concerning the *Holy-Ghost*, was againe revived by *Macedonius*: the second generall Council held at *Constantinople*, in the yeere 381. condemned the heresies of all *Arians*, *Apollinarists*, and *Macedonians*, confirmed the faith professed in the *Nicene Creed*, and for further explanation of the truth in this point to that clause, *Wee beleue in the Holy-Ghost*, they added, *the Lord and giver of life, who proceedeth from the Father who with the Father and the Sonne, together is worshipped and glorified, &c.* And this is sufficient for the declaration of the truth in this point, by the authority of generall Councils. All the orthodox Fathers consent hereunto. Among whom, if you desire to bee further acquainted with the arguments and objections on both sides, you may reade the writings of that most noble Champion of the truth of the holy Trinitie, *Athanasius*, and in speciall, that sermon of the humane nature, taken by the *Word*, the oration against the ging of *Sabellius*, and the first and second Epistle to *Serapion*, and his first dialogue against *Macedonius*, with him *Macedonianus*. See also *Greg. Nyss. vol. 2. pag. 439. edit. Paris. 1615.* you may also (if you will) take these objections, and their answers, brought by *Epiphanius*, to this question, *Her. 74.* and with them, those

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in *Thomas Aquinas, Contra gentes Liber 4. Cap. 16.* and their answers, *Cap. 23.*

Another error against the being of the *Holy-Ghost*, is that which they call of the later *Greekes*: and yet is not onely of the *Greeks* themselves, but of all those Nations and Peoples, that are of the jurisdiction of the Patriarch of *Constantinople*, which if you leave out the Countreys of the poore *Panims* in the East, and *West Indies*, is far greater than the pretended universality of the Bishop of *Rome*, both in *Europe*, and in *Asia*, See *Brewer. Eng. Chap. 15.* and besides them, the *Melchites*, or Christians of *Syria*; the *Armenians*, and *Maronites* hold the same heresie. All these, though they confesse that the *Holy-Ghost* is God, the third Person in the Trinitie; yet they say, that He proceedeth onely from the Father, not from the Sonne. But although they account this but a later error among the *Greekes*, perhaps because the stires thereof after the Council of *Florence*, in the yeere, 1439. grew more hot than they had bene before, and that because the *Greekes* then present in that Council, in hope to draw them of the West into their helpe against the *Turks*, did seemingly yeeld to that truth which these Churches in the West, doe holde in that point: yet it appeares, that in the time of *Damascen*, about the yeere, 750. it was their received opinion: For thus he writes, *Orthod. fido. lib. 1. Cap. 13. He is the Spirit of the Sonne, not proceeding from Him, but from the Father by Him.* For the Father onely is the cause. Nay, if you looke yet higher, in that explanation which the Council of *Constantinople*, spoken of even now, made of that Article of the *Holy-Ghost* in the *Nicene Creed*, that clause, *and from the Sonne*, is left out; so that this error seemes not new, but falshood is as ancient as the devills apostacie, and no antiquitie can make it truth. And if you looke to the authorities of Scripture, brought before to this point, in the *Chap. 5. 1.* and consider well the reasons in *Chapter 11.* you shall see how rotten this opinion is, and how justly the clause, *And from the Sonne*, was added by the Laune Churches, as they declare it in that Council of *Florence*, spoken of before.

So that falshood which some write to *Paulus of Samosata*, that the *Holy-Ghost* is not any divine subsistence, but onely the working and grace of God in the hearts of men: and that which they write of *Servetus*, that it is onely a certaine vigor or strength whereby every thing created is mooved naturally; at the sight of the same authorities and reasons, will vanish as mist before the wind. Those childish fantasies of the *Elleasites*, or *Sampseans* of which you read in *Epiphanius, Her. 30.* and *Her. 53.* would trouble your hearing.

§ 3. So the onely heresie which is yet remaining, is that which concerns the propriety or working of the *Holy-Ghost*. Concerning whom, some affirmed, that He was not given sufficiently to the Apostles, and that therefore, further revelations were necessary to be made by them that had greater measure of that gift. The *Cataphryges* or disciples of *Montanus*, and the *Manichees* must needs be chiefe herein: For if they had held that the gifts of the *Holy-Ghost* had bene given to the Apostles sufficiently, their fancies of their new Comforters, to teach them more then was needfull, had never bene hatcht. And among these, *Tertullian* was most too blame, who having once detested the *Montanists*, did afterward both follow their error and defend it. But if that Holy Spirit should leade the Apostles into all truth, yea, and shew them the things to come, as the promise was, *Iohn* 16. 13. What further sufficiency would these Hereticks require? They might say, the Disciples were ignorant of many things after the *Holy-Ghost* was come upon them: for Peter accounted the *Gentiles* uncleane, *Act. 10.*

Answers. But they were not ignorant of any thing that was needfull for the Church to know, as *S. Paul* saith, *Actes* 20. 27. *That he had declared unto them all the Counsell of God: so according to the dispensation of the times which God had appointed, the Gentiles were taken into the fellowship of the Faith.* For though they

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Self. 3.

were commanded to preach repentance and forgiveness of sinnes to all Nations, yet the preaching must begin at *Ierusalem*, *Luk. 24. 47.* from *Esa. 2. 3.* Therefore they preached not to the *Gentiles*, till the time was come, and then *Philip* was sent to preach to the *Eunuch*, *Actes 8. 26.* and *29.* and *Peter* to *Cornelius*, *Actes 10.* and *Barnabas* and *Paul*, every where, but with this condition, first to offer the word of reconciliation to the *Jewes*, and after to the *Gentiles*, because the Children must first be fed, See *Marke 7. 27.* and *Actes 13. 46.* So concerning the declaration of things to come, *Agabus* foretold the famine, *Actes 11. 28.* that the Church in time might provide for due reliefe: So the prophecies of *Saint Paul*, *2. Thes. 2.* and *1. Tim. Chap. 4.* of *Peter*, *2. Epistle Chap. 2.* and *3.* and *Iohn: Rev. all.* are no lesse lights for the knowledge of the true Doctrine, and Church of *Christ* in these dayes, than the prophecies of old were for the knowledge of *Christ*, when He should come, and the benefits which the faithfull should receive by Him, unto the Church which was before His manifestation in the flesh. And if the Providence of God bee upon all His creatures, His speciall mercy and compassion upon His chosen; so that Hee never leaues them destitute of that which He knowes to be fit for them: can any but *Peperians*, and such franticks thinke, that God will bee carelesse of His Church, for whose sake He gave His onely Sonne to die? Or can any man be such an Infidell, as to thinke that the instruction of the *Holy-Ghost*, who is God blessed above all, is not sufficient to guide the Church according to the rule of truth, the Holy Scripture, in the right way to everlasting life? Therefore follow that rule, and pray for that guide, and let the jollies of these *Enthousiasts* for ever vanish.

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The second supply;

Of that inestimable gift of God, the holy Scripture, which Hee by His holy Spirit hath given to the Church.

CHAP. XXXIII.

THough for *Adams* sinne God did hide His face from man, except, when either in justice Hee did punish his sinne, or in mercy declare the meanes, and give assurance how he should be freed therefrom, as it appeares in *Adam*, *Cain*, *Abraham*, *Moses*, and the Prophets, untill the time came, that the promise of the redemption was fulfilled: Yet by His holy Word hath He so fully provided for the direction and comfort of His Church, and every one of His children therein, that there is nothing in the whole course of mans life, whether in things that are to be done, or left undone, or in things that are to be beleevd, or not to be beleevd; in whatsoever it is fit for us to expect any direction or comfort from God immediately, wherein He hath not most particularly declared His holy will. It was a wonderfull grace and favour, beyond all other men, unto *Moses*, that whensoever he went into the Tabernacle, he might talke with God, face to face, as a man converses with his friend: Is not the same grace vouchsafed to us, who not onely in the Churches, but even in our private chambers, or in the open fields, may talke with God, and receive His answer in His words? And lest any man may pretend ignorance, or want of skill, how to present himselfe unto God, all manner of formes of thanks, of praise, of prayers, are set out in the Scripture, and all summd up in that forme which our Lord hath taught us. And that we may
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come boldly unto the Throne of Grace, and be assured to find helpe in the time of need, we shall in His Word not onely receive His owne Answer, but likewise see by examples, how holy and devout men have sped in the like cases. Thus we may speake to God, and hear His speech to us, in all places, at all times, either alone or with others; the holy Angels joyning in our conversation, and our selves never destitute of the fruit thereof.

And because the holy Scriptures are the foundation of all our faith, therefore it must first appeare, That these Scriptures are the very Word of God Himselfe. §. 1. Then how necessary it was and behovefull for the Church, that God should vouchsafe thereto the knowledge of His Word. §. 2. Thirdly, to shew what these Scriptures are. §. 3. Fourthly, to justifie their perfection or sufficiency. §. 4. Fifthly, to shew that they are come unto us in the integrity as they were at first delivered to the Church. §. 5. Then to speake of their easynesse to be understood. §. 6. And lastly, of their interpretation. §. 7.

Sect. 1.

§. 1. Concerning the first, it is an irrefragable argument, that the Scriptures were given of God, because the Prophecies in them which were before-hand concerning things to come, were such perfect declarations of them, as that they may rather seeme to be Histories then Prophecies. Take for instance that promise to *Abraham*, that his seed should possess *Canaan* after 430. yeeres, and accordingly in the selfe same day, *Exod. 12. 40 41.* were they brought out of *Egypt*: Or the promise of *Judahs* Kingdome foretold by *Jacob*, *Gen. 49. 8, 9, 10.* Of *Iossa*, and *Cyrus*, prophecied by name, the one above 300. yeeres, the other above 100. yeeres before he was borne: Of the captivity of that nation, and destruction of *Jerusalem*, foretold by *Daniel*. For seeing God alone is infinite in His wisdom, and that all His workes are foreknowne to Him alone, therefore can He alone declare from the beginning what shall come to passe at the last, as He saith of Himselfe, *Isa. 42. 9.* whereas the Angels being finite both in their wisdom and knowledge know nothing of things to come, but either by speciall revelation, as *Gabriel* foretold the birth of *John Baptist*, or by the Prophecies of the Scripture, or by observation of naturall causes in their long and subtil experiences. And therefore it came to passe that all the devils that mocked the heathen by their Oracles, were so uncertaine in their answeres, except they were informed by some of the meanes spoken of: As the devil gave a certaine answer to *Alexander*, concerning his expedition against *Darius*, because he knew what the Decree of God was, by the Prophecie of *Daniel*, *Chap. 8.*

2. Another Argument that the Scriptures were given by the Holy-Ghost, is that admirable consent of all the Doctrines contained therein, which are delivered with that certaintie of Truth and Knowledge, with that authority and power over the soule of the faithfull

faithfull Reader, and that in so simple and plaine a manner of writing, as no other: whereas in mens writings, the unsetlednesse of their judgement, their ignorance, and doubtfull suppositions, especially when they speake of their owne (as seldome they doe) justifies the holy Text, *Rom. 1. 22.* *quod non habuerunt sapientiam agnoscere deum*, professing to teach, they shew their folly.

3. Moreover, the Argument, or things contained in the holy Scriptures, doth manifest the Author thereof, the Writers for the most part shewing their Commission, Thus saith the Lord: and, *Paul an Apostle, not by man, but by Iesus Christ, and God the Father*: Then the purport, or intent of the Commission, *we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead to be reconciled unto God*; And this under such conditions, as none but God alone is able to performe: of acceptance, eternall life; or refusall, eternall fire.

4. The glorious and mighty workes which Almighty God gave, especially to the first Writers of the Law and of the Gospel to doe, and those miracles whereby He continually justified the truth thereof, the wonderous preservation and deliverances of the professors, as of *Daniel*, &c. And the balefull confusion of the adversaries of the Truth, contained in the Scriptures in all ages, approve that God alone is the Author thereof.

5. The hatred of the devil, and his continuall endeavours, either utterly to deface the Bookes of the holy Scripture, or upon pretext of obscurity and danger of Heresie, not to reade them. And againe, the providence of God, in preserving those Bookes, and the love and delight which He hath begotten in the hearts of His Saints to reade and understand them, are no lesse prooffe, that these holy Scriptures are the Word of God, and the Testimony of His eternall Truth.

6. The extraordinary calling of many of the Pen-men of the holy Bookes, and the enabling of them, being simple and unlettered men, to write and to preach those high Mysteries, which none of the Princes of this world did understand; as of *Amos* among the Herdmen, of *Peter*, *James*, and *John*, and the other of the twelve Apostles; shew that the Author of that Truth and their Bookes was God alone.

7. The great 1. Antiquity of the Bookes of the Law preserved so long uncorrupted: for in comparison of *Moses*, almost all the writings of the heathen, all their religions, and many of their Gods, are but upstarts, and things of yesterday. 2. The great simplicity and sincerity of the Writers, who sought not their own praise, nor concealed their owne faults and imperfections. 3. The consent of the Church, which received the Scriptures, as the word of God. 4. The consent of sordaine Histories, writing of the same things with such uncertaintie and untruth, as time and hearesay use to bring into History; as of *Berosus*, *Herodotus*, *Strabo*, *Tragus*, and

and others, are a manifest prooffe that the true records of the same things are the writings which God Himselfe did dictate to *Moses*, and the Prophets which followed after him. For none but God did truly know the creation of the world, and none among men did certainly record the universall flood, the Tower of *Babel*, the actes of *Abraham*, *Jacob*, *Ioseph*, *Moses*, *Ioshua*, and others: So that if the devill might vaunt as he did,

Ἡδδον μὲν ἐγώ, ὁ δὲ ἀπέγραφε δὶος Οὐμνεγς.

I did indite, and Homer did write.

In the perfection of truth might the Holy Spirit of God say as it is recorded, *2. Tim. 3. 16. All Scripture is given by the inspiration of God: And, 1. Pet. 1. 21. Prophecie came not in old time by the will of man, but holy men of God spake as they were moved by the Holy-Ghost.*

6. And if wee beleve that the writings of Historians, and Poets, and other profane Authors, are indeed theirs under whose names they goe: shall wee not much rather beleve that they are the writings of God Himselfe, that goe under His Name? especially seeing wee know that Hee is a jealous God, and neither would suffer His authority to be abused to falshood, neither would Hee give His Church to be ever seduced by lyars and false prophets.

Self. 2.

§. 2. And these holy Oracles, God of His Goodnesse and Mercy, would have to be written, from whence, by their excellencie, above all other, they are called Scriptures, or Writings.

1. First, that wee through patience and comfort of these Scriptures, might have firme and sure hope in God and His promises, *Rom. 15. 4.*

2. Secondly, that nothing through mans infirmity might be forgotten, of all that which ought to be in continuall remembrance.

3. Lest by the wickednesse of men, and the subtilty of the devil inciting them thereto, the holy Doctrine of God might be corrupted from the native and true meaning: and so new Doctrines, and new Religions brought in, in stead of that Service which we owe onely to God, and that according to His owne revealed Will and Word.

4. No man knoweth the thoughts of a man, but onely that spirit of a man which is within him: much lesse can any know the things of God, but onely the holy Spirit of God. The things of God, of which I speake, are either such as concerne Himselfe; or us: Himselfe; as that in His being, He is a Spirit Eternall, infinite in Wisedome, &c. In essence one; in Persons three: in His dispensation towards us, that in the fulnesse of time the Eternall Sonne should dwell in the Tabernacle of our flesh; that in our nature, and for us, He might make satisfaction for our sinne, that we might be restored againe to the favour of God, which wee had lost by our

transgres-

transgression, and so have hope of the full enjoying of those benefits which come unto us thereby, as the resurrection of our bodies, and eternall life both in body and soule. And because it was impossible for us to understand those things, except God Himselfe had revealed them unto us, therefore it was necessary that He should vouchsafe the certaine and immutable knowledge of them by His Holy Word.

5. No Kingdome can be ordered according to Iustice, where in the Lawes are not manifest, and to be knowne of every subject that will know them. But *Christ* is that King that is to raigne in Iustice, *Esay 32. 1.* Therefore it was necessary that the lawes and ordinances of His Kingdome, which peculiarly is His Church, should be so published, that every one, both small and great might take knowledge of them.

6. No punishment is due but for some offence, and where no law is, there is no transgression, *Rom. 4. 15.* So no reward is due, but either in justice for some merit above dutie, as the merit of *Christ* on our behalfe: or else in mercie by promise, for the carefull performance of that which is due. But neither duty, nor punishment, nor merit, nor mercie, can either appeare, or be such where no law is. Therefore it was necessary that God by His Word should both shew what duty He did require of us, and what punishment was due to the breakers of His law, and what reward was due to the observers, as the law declares. And moreover, because no man in this state of corruption by originall sinne, is able to performe the law of God as he ought, in perfect righteousness, Therefore it was also necessary in this impossibilitie on our parts, to make it knowne how wee might be delivered from the punishment, by the mediation of another, as the Gospel shewes.

7. And because so great a benefit as the deliverance of mankind from the thraldome of the devill, was never to be forgotten: therefore it was necessary, not onely that the Church should be prepared unto the expectation thereof; and dayly put in mind by such lively signes as the sacrifices were, the true meaning of which they were taught by the Prophets: but also when the time came that the promises should be fulfilled, that the Church should be thoroughly informed and confirmed in the truth thereof, by the powerfull doctrine, and glorious miracles which were done both by the authour and finisher of our faith; and by those who were eye-witnesses of all things which they testified to the world. Therefore it was necessary, that both before the comming of *Christ*, the Church should be catechised unto *Christ*, by the doctrine of the Law, and the Prophets; and after His comming be fully instructed by the Apostles and Evangelists, the *Holy-Ghost* evermore working in the hearts of the elect, that the things which were taught, should be beleaved.

§. 3. Hath it indeede bene the practise of the devill by his principall

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cipall agents the persecuters of the Church, to deface the Holy Scripture, and to put out their remembrance among men? Histories affirme it. Neither can the Father of lies hate any thing so much as the truth: nor the enemy of man-kind, endeavour any thing so earnestly, as to deface that, by the knowledge whereof man may find the way to eternall life: yet great was the truth, and prevailed. Then by hereticks he would corrupt it; but yet the truth prevailed. Then hee would keepe it from us in an unknowne tongue; but yet the truth appeared, and every man may reade in his owne tongue the wonderfull workes of God, *English* and *Germanes*, and *French*, and the rest: yet the devill had one trick more in his budget, that seeing hee could neither deface, nor corrupt, nor conceale the bookes of Holy Scripture in a forraigne tongue, whose vulgar use is vanisht among men, he would shuffle in other bookes among them, that so we might not discern the true Mother from the false. And if any question grew about the Child; traditions which wee must receive with equall affection of piety, must decide it. Strange Divinitie! Did the Church deale thus of ancient time? For you onely are wise, you onely will be the people: Shew the custome of the Church: you claime to Fathers: shew it from them. Saint *Athanasius* in *Synops.* divides the bookes of the Old-Testament (as wee) into Canonickall, and not Canonickall. The Canonickall, he accounts all as wee, save *Esther*: the not Canonickall, he accounts the booke of *Wisdom*, *Esther*, *Judith*, and *Tobit*. The bookes of the New-Testament all Canonickall, hee numbers as wee; the foure Gospels, the *Actes*, the seven Catholike Epistles, fourteene of Saint *Paul*, among which following, Saint *Peter*, Second *Epistle* 3. 15. he puts that to the *Hebrewes*; and the *Revelation*: *Epiphanius* also, *Lib. de Mens. & pond.* accounts the Canonickall bookes as *Athanasius*; but puts *Esther* among them: he accounts *Wisdom* and *Ecclesiasticus*, to be apocryphal, *Jerom.* in *Prol. Gal.* accounts the Canonickall bookes of the Old-Testament as *Epiphanius*, and as the manner of the *Hebrewes* was of old, they count the bookes according to the number of the *Hebrew* letters, 22. as the knops, nuts, or almonds on the golden candlestick, were 22. for the *Lamentations* was one booke, with the prophesie of *Jeremiah*; and the 12. small Prophets made but one Booke, and as five of their bookes were double, that is, *Jude* and *Ruth*. 2. of *Samuel*. 2. of *Kings*, and 2. of *Chron.* *Ezra* and *Nehem.* in one booke; so are 5. of their letters *מנצפח* which in the end of words are thus written, *פחצמנ*. But in Summe, they speake of their bookes altogether, the Law and the Prophets, as *Luk.* 16. 29. and 31. and 24. 27. *Actes* 24. 14. and 26. 22. and 28. 23. And yet some-what more particularly, the Law, the Prophets, and the *Psalmes*; and this division of the bookes of the Holy Scripture, our Lord also allowes *Luke* 24. 44. But in this last division, the bookes are numbred 24. first of *Moses* 2. Foure of the former Prophets, as they call them.

Ioshua.

Ioshua, *Judges*, *Samuel*, and *Kings* 3. Foure also of the later Prophets, *Esay*, *Jeremie*, *Ezechiel*, and the Booke of the 12. small Prophets. 4. The *Kethubim*, or holy writing, contained 11. bookes: the 5. Poeticall, that is, the *Psalmes*, *Proverbs*, *Ecclesiastes*, *Iob*, and the *Canticles*: three, which they called *Megilloth*, volumes or rolles, *Ruth*, *Lamentations*, and *Esther*, among which, the booke of *Canticles* is sometimes accounted; and 2. halfe *Chaldee*, which were last written: *Daniel*, *Ezra*, with *Nehemiah* and the *Chronicles*. And these holy writings they divided from the other prophesies, because they were not given either by dreame, or by vision, or by hearing a voice, or in any extasie, but were inspired by the Holy-Ghost immediately. And according to this order of the bookes of the Holy Scripture, divers *Hebrew* Bibles have bin lately printed: as one by *Plantin* in *OB.* another by *Hutterus* in *Folio*, and others.

Now concerning the bookes of the New-Testament, Saint *Jerom* ad *Paulin.* reckons them as wee. And are not these *Aramites* strucke with blindness, that print the Bible, the decree of *Trent*, and those prologues of *Jerom* before it, that it may appeare how they set the Fathers at naught? But for the full decision of this question, let us looke unto the undoubted truth of the Scripture, & by the Scripture it selfe, let us learne what is Scripture, or the word of God. 1. Therefore concerning the bookes of the New-Testament, *M. Luther* accounted the Epistle of *S. James* to bee *aridam & stramineam*, dry as a Kix, and his followers give their reasons against it; 1. the seeming opposition which is betweene him and *S. Paul*, in the question of justification by faith, and by works. 2. because hee teacheth not, but supposeth onely that which is the sum of the Gospel, that is, the redemption of the world by the death of *Christ*, as some men speake for *Athanasius* concerning the booke of *Esther*, that none of the names of God are mentioned therein: to which others answer that the words *ממקום אחר* *mimmakom acher*, in *Chap. 4. v. 14.* is for sense in that place, equivalent to any of the names of God, which the prophet did there forbear to remember, because hee would not that any of the names of God should bee prophaned among the heathen, with whom he lived: So also *Luther* held, the *Revelation* to be the writing of some well-meaning honest man, but not Canonickall. Wherein I thinke the wonderfull wisdom and mercy of God appeared; to hide the meaning of that booke from him, lest he should be destroyed with pride, when he should see himselfe and his ministry so alluded to therein. But let *Luther* and his followers in this question thinke by themselves: betweene us and the Church of *Rome* there is no difference, both parties holding all the bookes of the New-Testament to be canonickall. The onely doubt is about the bookes which we call Apocryphal, of unknowne and obscure Authors, or strange doctrines delivered therein. In which question, the Canon or rule of the New-Testament is for us. For concerning all the bookes of the Old-Testament, the reason stands thus.

R ¶ 2

1. All

1. All the oracles of God or Canonick Scripture, was received in the Church of the *Jewes*. But none of the Apocryphall bookes were received in the Church of the *Jewes*. Therefore none of the Apocryphall bookes are the Oracles of God. The proposition is Saint *Pauls*, and he accounts it (as well hee may) the first and chiefe preeminence of the *Jew*, that unto them the Oracles of God were committed, *Rom.* 3. 2. The assumption is manifest: for the Apocryphall bookes were extant onely in *Greeke*, which language the *Jewes* never used in their holy seruices. And although the booke of *Ecclesiasticus* were begun by the grandfather in *Hebrew*; yet was it augmented and finished in *Greeke* by the grand-child. And although the first booke of the *Maccabees* were extant in *Hebrew*; yet was it not therefore Canonick, no more than the second that was written in *Greeke*. So the conclusion stands sure. And if neither the Church before *Christ* received those Apocryphall bookes: nor the ancient Church since His suffering, accounted them Canonick (for the Authour of the Sophisticate Cannons of the Apostles, wee receive not) upon what ground then should the Fathers of *Trent* presume to doe that, which neither the Primitive Church, or Fathers attempted before?

2. Such another argument you have from *Luke* 24. 27. where it is said, that *Christ* beginning at *Moses*, and all the Prophets, expounded unto them all the Scriptures, the things that were written concerning Himselfe. So all the Scriptures are understood by the Law and the Prophets (as I shewed before) and yet for further explication, it is added in *verse* 44. the Law, the Prophets, and the *Psalms*. For of all the *Cethubim*, the booke of *Psalms* was first, and by a *Synecdoche*, is put for all the rest. Now to which of all these will you bring the Apocryphall bookes? By the Law you understand the five Bookes of *Moses*, which the *Samaritanes*, and all the sects of the *Jewish* Religion, except the hereticks called *Nasathians*, did receive. The sects of the *Sadduces* and *Samaritanes* rejected the rest; but the Church of the *Jewes* held all the Prophets, both former and later, with all the *Kethubim* to bee holy Scripture, but the Apocrypha are reckoned with none of these.

3. A third argument from the holy Scripture against these apocryphals is from *Revel.* 19. 10. The testimony of *Iesus*, is the Spirit of prophetic. But in these apocryphals which the *Jewes* received not, there is no prophecy, no evident testimony of *Iesus* that was to come. Therefore they are no witnesses of Him, no word of His. And although in the fourth booke of that supposed *Esdra*s, there be mention of *Iesus Christ*, *Chap.* 7. 27, 28. yet the false narration of things never done, and other fictions, See *Master Brecken*: *Eng.* *Chap.* 13. have discredited those bookes so farre, that the *Papists* themselves doe not mention them in their new Canon, and vouchsafe them a place in the end of their Bibles onely, lest they should be lost. *Object.* But the Fathers themselves call these bookes Canonick.

nicall. *Answer.* And our Church yeelds they are so, in the meaning of the Fathers; that is, serving for rules of good life and vertue; but not of faith, as the holy Scriptures; and that is the question betweene us and *Trent*.

§ 4. That the holy Scripture is abundantly sufficient to teach all things that belong to faith and godlinesse, is manifest by the reasons brought for the prooffe of the second question. That it was necessary for us, that God, by His written Word, should vouchsafe unto us, the knowledge of His will. 1. For how could either our hope and comfort in God be firme and sure, if they were not grounded upon His holy promises that never faile? 2. And if no man know the things of God, but onely the Spirit of God; how could we beleve that which is to be beleved of Him, or hoped for, our selues? as the Trinity of Persons, the Incarnation of the Son, the resurrection of the body, &c. but by the instruction of His holy Word? 3. How could we have the true knowledge of sinne, and the punishment thereof, but by His Law, whereby He hath taught us what duty we owe to Him, to our neighbour, and to our selues? And if the holy Scripture doth thorowly instruct us in all things that we ought to doe or to beleve, is not the sufficiency and perfection thereof able to teach us how to be perfect in every good worke? See 2. *Tim.* 3. 16, 17.

2. And if it might with due reverence unto God be supposed, that the holy Scriptures have not sufficiently instructed us in every thing; Yet who is he, or what is that Church that may presume to adde to His word? *Proverb.* 30. 6. Lest if they teach things that are not to be beleved, or command that which is not to be done, our faith be found to be foolishnesse, and our obedience become, if not sinne, yet without reward, as the Prophet saith, *Esay* 1. 12. Who hath required this at your hand?

3. As the man is, so is his strength, *Jud.* 8. 21. as his wisdom is, such are his words. And seeing it is evident by the Scripture which is given, that it was the good will and pleasure of Almighty God, to give instructions unto His Church; and that it hath already been proved, that the Wisdom, *Chapter* 5. and the Truth of God, as all His other dignities, are infinite, *Chapter* 7. if the instructions and directions of the Scriptures were not in every respect perfect and sufficient for the Church, to that end for which they were written; then the Wisdom or Goodnes of God should be defective in that which was necessary for His Church to know. But that is impossible. Therefore the Holy Scripture is sufficient.

4. If God have not sufficiently and perfectly instructed us by His word what we ought to doe, and to beleve; then can He not in Justice punish those defects which shall be found in our Faith or obedience, especially seeing we are not bound by any precept in His revealed will, to hearken to any traditions with that reverence as to His word, but rather are every where commanded to hearken to

to His word, and that without any adding thereto or taking away therefrom, *Deut.* 4. 1, 2. and 5. 32. *Esay* 8. 20. sends us to the Law and to the Testimony; and if any one shall speake not according to this Word, it is because there is no light in them. So our Lord sends us to the Scriptures, *John* 5. 39. Therefore the holy Scriptures are perfect and sufficient to teach all things that belong by way of divine revelation, to faith and godlinesse. All the Fathers runne this way, and the most learned among the Schoolemen, and later Papists; as you may see them cited by Master G. Langford Enquiry after verity. § 2.

Of Traditions.

Obiect. 1.

Obiect. 1. Against this doctrine of the sufficiency and perfection of the Scriptures, doubts are raised two wayes. First from the necessity of Traditions: Secondly, for that it is supposed that some bookes of the holy Writ are lost. For the first, it is manifest, even by the reasons that are brought for the sufficiency of the Scripture. For if it were alwayes necessary, that the service of God in His Church should be according to His owne commandment, and direction; it must follow necessarily, either that the Scriptures should have bene given even from the beginning of the world (for the Church of the redeemed began in *Adam*) or else that the service of the Church, was onely according to tradition. The first is apparently false. For *Moses* was the first inditer of any Scripture, and that after the deliverance out of *Egypt*, which was after the Creation of the world 2513 yeeres. Therefore the second followes of necessity, that Traditions were necessary.

Answer. This is a wilfull mistaking of the question, which being about the sufficiency of the Scriptures, must needs be limited to the times since the Scripture was given. But *Moses* was not the first inditer of the holy Scripture; but God Himselfe, who had first written His Law in mans heart, did secondly write it in two Tables of stone, with His owne hand, in mount *Sinai*. And thirdly againe when the Tables of the Covenant were broken; this was the first of all that which we call holy Scripture. After which time God taught *Moses* the Original of the world, the sinne, and redemption of mankind, the order of times, and whatsoever was necessary for that people to know, and to doe. And although it bee most true, that the faith and seruices of the Church before the law, was onely according to tradition; yet because those traditions were not kept as God had taught them, God brought upon the world of the ungodly, the Flood. Yet even within foure hundred yeeres after the Flood, by the craft of the devill, and his new revelations, the best among men became Idolaters, as it is manifest in

Iosh.

Iosh. 24. 2. And therefore God gave Ordinances and Lawes by *Moses* in writing, to the obseruation of which, the whole Church of *Israel* was bound, without any addition thereto, or taking away therefrom. *Deut.* 12. 32.

Obiect. 2. But traditions may be necessary for the Church, as well since the Scriptures were written, as before; as *Saint Paul* 2. *Thess.* 2. 15. exhorts them to hold the Traditions which they had been taught, whether by word or by Epistle. So the Council at *Trent*, *Seff.* 4. *Can.* 1. commands them to be received as the holy Canonick Scripture.

Obiect. 2

Answer. The word *Tradition* there, is doubtfull. For either it may signifie at large, any thing that is delivered, either by word or by writing; and that may be any fundamentall trueth, according to the holy Scripture; as *Saint Paul* meanes in that place: as *Saint Athanasius*, *Epist.* ad *Adelphiu*, & *de Incarn. Contr. Samos.* calls it *ἀποστολική παράδοσις*, an Apostolicall Tradition, and *ἡ παράδοσις ἡμῶν*, the faith delivered by tradition, that God was manifest in the flesh: or else it may signifie any canon or rule, for the ordering of things indifferent in Ecclesiasticall policy, wherein all things ought to be done in order. And in these two senses traditions are to be held: the first in obedience to God and His trueth, as we receive the Apostles Creed, and as you read in the *Note on Chap.* 33. § 2. N. 4. how *Hosius* speaks of the coessentiall Persons of the Trinity, as a tradition from *Christ* to His Apostles, and from them to us; the second for peace, and avoiding of divisions in the Church; as to kneele at the holy Communion, rather then to sit, or to stand; though none of all these gestures be essentiall to the Sacrament. In the third place, Traditions may signifie any rule thrust upon the Church, as necessary to be beleaved or obserued quite besides, or contrary to the word of God, for conscience sake toward God; that Priests and Nunnes may not marry: which things, though they be brought in as Apostolicall, or Ecclesiasticall Traditions, yet by the rule of *Saint Paul* 1. *Tim.* 4. 1, 2, 3. they seeme rather to leane to the doctrines of devills, beleaved by such as speake lyes in hypocrisie, and have their consciences scared.

No part of Holy Scripture lost.

Obiect. 3. And if Traditions might therefore seeme to be necessary, because it is yeilded by some of the Fathers, that some of the Canonick Scriptures are lost; by whose reasons, or authority, some of the later writers have strayed after them; yet this will nothing at all support those unwritten verities. For it is utterly denyed, and that according to reason, and the word of God, that any part of the holy Scripture is perished. 1. For

Obiect. 3.

can

can we thinke that it stood with the goodnesse of God, to give His Word to His Church, for comfort and instruction; and stood it not with His providence to preserue that Word, that it should not perish, but accomplish that thing for which it was sent? *Esay* 55. 11.

But diuers objections are brought hereto, as you may see in the author *G. Langf.* forenamed in the 4. §.

1. The booke of the warres of *IEHOVAH*, is mentioned, *Numb.* 21. 14. but not extant. Therefore some part of the holy Scripture is perished.

Answer. It ought first to be manifest, what this booke was: but in brieft, the bookes of the *Chronicles* of the Kings of *Judah*, and of the Kings of *Israel*, are often mentioned in the bookes of *Kings*, and *Chronicles*; yet were not those bookes therefore holy Scripture, written by the Prophets, but rather by the Recorders or Secretaries of state, appointed for that purpose; as the histories of other kingdoms are, or ought to be written; and of this ranke may that booke mentioned by *Moses*, seeme to be. For it is not necessary that all writings mentioned in the holy Scripture, should be holy Scripture. For the Poets, whose writings *Saint Paul* mentions, were but Heathens; and *Iannes* and *Jambres* (as profane writers call him *Mambres*) are no where mentioned in holy Scripture, but onely *2 Tim.* 3. 8.

2. A second doubt is from that which is in *Ioshua* 10. 13. and *2 Sam.* 1. 18. where mention is made of the booke of *Iasher*, whereto, though some according to the interpretation of the word *just*, or *upright*, will have the fence of that text of *Ioshua*, *Is it not recorded by him, whose writings are upright and true?* as it is said, *John* 21. 24. *This is the Disciple that testifieth these things, and we know that his testimony is true:* yet because the booke is mentioned in times above 390. yeeres distant, it seemes to me rather to be some *Liger*, or booke of record, wherein such memorable things were written by the appointment of their *Synedrion*; as might serue for remembrance to future ages; for that *Synedrion*, or great Councill of 70. Elders, instituted by God under *Moses*, *Numb.* 11. never failed so long as their state lasted.

3. The writings of the Prophets themselues, as of *Nathan*, and *Gad*, mentioned in *1 Chron.* 29. 29. of *Ahia*, and *Iddi*, *3 Chron.* 9. 29. of *Iehu*, *2 Chron.* 20. 34. are utterly lost.

Answer. Not so: For as it is manifest, that all the things written in the 2 of *Sam.* were done after his death: so likewise may we very well thinke, that both the bookes of *Judges*, and *Ruth*, 2 of *Samuel*, and the two bookes of *Kings* (for some give the *Chronicles* wholly to *Ezra*) were written by diuers Prophets, whom God raised up in all the ages of that Church, to bee inditers of His Word, and were as *Saint Luke* saith, *αὐτόματι*, eye-witnesses of the things which they recorded, and these Prophets here

here mentioned, with others, were the Authors of those bookes.

4. But some texts are cited in the new Testament, which are 1. not found in the old, as that in *Matth.* 2. 23. *Hee shall be a Nazarite:* or else are, 2. not found in the Author cited: by which we may thinke, that some booke of his is lost: as that which *S. Matthew* cites out of *Jeremy*, *Chap.* 2. 17. is not found in all that booke, 3. Moreover *S. Paul* remembers the word of our Lord, *Actes* 20. 35. which is nowhere extant beside. 5. And the Epistle to the *Laodiceans*, mentioned, *Coloss.* 4. 16. is utterly lost. For that schedule which is found here and there, is rejected by every one, as unworthily to be remembered by the Apostle.

5. *Iude* likewise cites the prophecie of *Enoch*, which is not found except in the *Talmud*.

Answer 1. Some referte that of *Matth.* 2. 23. to *Esay* 11. 1. The Branch that should grow out of the roote of *Iesse*. But it is more fully veriefed in that which is written *Iud.* 13. 5. *where Sampson the Figure that should begin to save Israel, is a Nazarite unto God, and Hee much more which is separate from sinners, and should perfect the deliverance of all the Israel of God, and the text cited by the Evangelist may not onely intend both these, but whatsoever else, either the Law or the Prophets understand by the figurative snow-white puritie of the Nazarites, Lam.* 4. 7. and is therefore cited in the name *τῶν προφητῶν* of all the Prophets.

2. The other citation in *Saint Matthew*, where one Prophet is named by another, doth not prove that any booke of *Jeremiah* is lost: neither was it of any ignorance or forgetfulnesse in the Evangelist; or yet mistaking of them that have copied out that booke, but because that the seed of the Woman, so long expected, was now to come into the world, it may be that *Zachariah*, by interpretation, *Remember the Lord*, is now, *Jeremiah*, *exalt the Lord, who never ought to bee remembered without his praise, especially in the performance of that inestimable benefit for man-kind.*

3. Concerning that which is cited by *Saint Paul*, *Actes* 2. 25. If he had that which he cites by the suggestion of the Holy-Ghost, as wee may well thinke: or that the saying of *Christ* was in fresh remembrance with them that heard it: it is not therefore to bee concluded, that *S. Paul* cites it out of any booke now lost, seeing he might receive it from those Disciples which had heard it.

4. And as to that Epistle to the *Laodiceans*, it is but a common error, that *S. Paul* makes mention of any such; but hee perswades the *Colossians* for the better understanding of some passages in the Epistle written to them, to read the Epistle sent from *Laodicea* to him, and that they of *Laodicea*, should read that which he sent to the *Colossians*, as containing doctrine and instruction fit for both the Churches to know and doe.

5. And if *Saint Iude* were taught of God, that *Enoch* had so prophecied, though the prophecie were never written; or if he cited

ted it from any booke which went under the name of *Henoch*, if nothing in the booke were *Henoch's* beside this prophecie; *Saint Iude* citing doth not make the booke Canonically Scripture, no more than *S. Pauls* citing the heathen Poets: or if *S. Iude* had it onely by tradition that *Henoch* had so prophecied, how doth it make for the question? For it is not said, that all things are false which are delivered by tradition: but that in the matiers of the faith and doctrine of the Church, those traditions have no force or credit, which are contrary to the truth of God, revealed in His Word.

5. But it is yeilded, that though some part of Scripture be lost; yet that which remains, is sufficient, and contains all things necessary.

Answer. Our Lord saith, *Luk. 10. 42.* That one thing is necessary, which in *Iohn 17. 3.* he confesseth to bee this, *To know the Father the onely true God, and Iesus Christ whom he hath sent;* and according to the necessitie of this one thing, the 3. Chapter of *Gen.* with the 53. of *Esay*, and any one of the Gospels might seeme sufficient. And in this sufficiencie onely wee dwell hither-unto. But because *S. Peter* saith, *1. Epistle 1. 11.* that the inquest of the Prophets was not onely concerning the saluation of the soule, but likewise what times, and what manner of times they should be, wherein the sufferings of *Christ* should bee fulfilled, and the glories which should follow thereupon: and because both the sufferings of *Christ*, and his glories are to be accomplished, not onely in Himselfe, but also in His Church, as they were prefigured in all the types that were of Him, in the Church under the Law: and that God the Lord doth nothing, but He revealeth His secret unto His seruants the Prophets, *Amos 3. 7.* when wee shall grow past milke, and be able to digest stronger meat, when wee shall understand how the Law and the Prophets are to be fulfilled, to every iob and tittle contained in them, *Matth. 5. 17. 18.* when wee shall be able to apply every text to the proper time and meaning, according to the perfection of the uttermost understanding thereof: then shall we see that the Law of the Lord is a perfect Law, and His Statutes and judgements are sweeter then honey, and the honey combe: then shall the Church see and know, that nothing in the whole body of the Holy Scripture is either superfluous, or that any word, letter, or prick therein might bee missing.

Sol. 5. 5. That the Scriptures are come unto us as they were at first delivered to the Church by the Prophets and Apostles, that were the Pen-men thereof; it may be manifest by those reasons which are brought for prooffe of the former question.

1. For if God, who is prayed for His truth, in that Hee hath magnified His Word above all His Name, *Psal. 138. 2.* hath not preserved His Scripture, intyer from the corruption of man, from the alteration, addition, or taking away that they might make: what comfort or certaine instruction can wee have thereby? What assurance of hope by those promises of which wee are not sure whether

ther they be the promises of God, or the imaginations of men? Thus the end for which God of His goodnes gave those Scriptures should be frustrate; and man in that incertainty nothing furthered toward eternall life. Thus the Church should fayle in the duty and faithfull performance of that trust which she owes unto God, in preserving that treasure which was committed to her charge and safe keeping. But these things are not to be granted. And therefore the Scriptures are come unto us in that integrity or purity in which they were at first delivered to the Church: they of the old Testament in the *Hebren* tongue; they of the new in *Greeke*.

2. The constant consent of all the doctrines and promises contained in the Scriptures, the efficacie and power of that Spirit which is manifest in the deliverie thereof, are evident proofes, that the Scripture is still in that purity in which God gave it unto the Church. And although God in those Scriptures have vouchsafed to apply Himselfe to our understanding, and as a nurse, to lisp with her infant; yet so much is the foolishnesse of God wiser than man, and the weaknesse of God stronger than men, *1. Cor. 1. 25.* as that it is still manifest in the whole body of the holy writ, that nothing of humane drosse is mixt there-with; but that His Word is still as before, pure as silver, that hath beene tryed seven times in the fire.

3. This fire is that dampish smother-fire of heresies, which the devill did kindle among his brands: among whom, though some rejected the authority of sundry bookes of Holy Scripture, as *Marcion* and others: some corrupted the sence thereof by *Allegories*, and forraine interpretations, as the *Origenists*, See *Augustin de Gen. ad literam*: others by wresting it from the native sence, to the supportance of their owne heresies: yet the Church which continued faithfull in the doctrine of God, constantly withstood all these attempts, and ever maintained the sincerity, as of the doctrine, so of the Holy Scripture, on which it was founded. And because the Scripture is either of the old, or of the new Testament, it is fit to speake to each of them in particular.

4. And first, concerning the old Testament, it is manifest that the Church of *Israel*, whose hope was set on that *Messiah* that was to come, had no cause to corrupt the text of the holy writ; but according to the promises which they had in the Law, and in the Prophets, the expositors thereof, so to hope, that He should be such a deliverer and Saviour, as was promised, by which hope they were bound to preserve the Scripture in all integrity, that they might see the full accomplishment thereof when He was come.

5. Beside the Priests, whose lips should preserve knowledge, and at whose mouth they should seeke the Law, *Mal. 2. 7.* there was from *Simeon* unto the dayes of *Ezra*, a perpetuall succession of Prophets, who could not in any wayes have endured so great a corruption uncontrouled, as that the Word of the Lord should be changed

changed or depraved. And although the Scriptures before the time of *Ezra* had beene corrupted, yet he being a Prophet, a Priest, and a perfect scribe of the Law of the Lord, and of the Statutes of *Israel*; that had prepared his heart to teach the Law of God, and His statutes and judgements, *Ezra* 7. who changed the forme of their *Chaldean*, or *Samaritan* letters, for those which are now in use: hee (I say) would have taken away all such corruptions or changes, as had come to the Holy Scripture, if it might bee imagined that any could come in the time of the Prophets that were before; as far as the diversitie of Copies gave them light.

*Of the Israelites care in writing the Scriptures,
and of the Masoreth.*

6. **M**oreover that exceeding care and diligence which the *Scribes* were to use in writing, is sufficient prooffe that the bookes of the old Testament are come to us in that purity in which the Church received them: which care, how great it ought to bee, you may see by that which their Doctors have recorded. *Henry Ainsworth Aduertisement*, n. 3. cites out of *Rambam*, *Sopher Torah*, Chap. 7. and 10. thus much. If the booke of the Law doe want but one letter, or have one letter too much; if one letter touch another; if the forme of any letter be corrupted; if the word which is full, be written defective; or that full which is defective: if the word of the margent be written in the line, or that of the line in the margent, the Booke is not allowable to bee read in the *Synagogue*, neither hath it the holinesse of the Booke of the Law at all; but is a booke on which Children may learne. To this purpose you may take that which you read in *Shickard. Prodrom. in Bechinah happerushim*, Disp. 1. cited out of the booke *Sopherim*, Chap. 1. Halach. 1. 4, 5. by which you may see with what a superstitious care (if any care could be too much) they regarded the writing of the Booke of the Law, wherein nothing might bee blotted, nothing scrap't out, neither might they write it in any Parchment or Velam, but such as was of the skinned of cleane beasts: in Parchment on the fleshie side; in Velam, on that side which had the haire. And if this ordinance were changed, they read not in it. And this was the manner: Because the lines being written in length, according to the bredth of the skinned, as in an Indenture, might bee troublous to finde; they divide the skinned into certaine pages, which in *Iere.* 30. 23. are called *דלתות* *dlathoth*, which wee interpret, leaves, because they were like the leaves of a doore, and may fitly bee termed pages: neither was it lawfull to write it with a coale, or with Inke wherein was either Gum or Coperas, and all this (say they) by the Tradition of *Moses* on mount *Sinai*. Then with what respect they used the Booke, being written,

ten, you may see in *Oseh Torah*, Chap. 3. Halach. 10. and in *Anthony*, *Margaritha* a converted *Tew*, in his booke of the Iewish faith, and others. They touch it not but with washed hands; neither doe they take the rolle by the midst, but by the margent, and that onely with the right hand, for which they bring *Deut.* 33. 2. *At His right hand was a fiery Law*. No man may lay it on His knees, nor leane upon it when he reads, nor read it as other writings, &c. lest the holy Bookes grow into contempt; no man may sit upon the forme or bed on which it lyes, nor lay it towards the beds feet, nor lay other bookes upon it; and their reason, for that the whole Law is holy, and that every letter therein, containes infinite wisdom; and that God hath more care of the Letters and Syllables of the Law, then of the starres of heaven. And that this care was not onely of the bookes of the Law, but likewise of all the holy Scripture of the old Testament indifferently; you may know by that infinite diligence of the *Masorites*, who to the intent, that the purity of all the holy Text might be preserved intier, numbred in the whole Bible, the Verses, the Words, the Letters; and of them, the common, and the finall; and what verse, what word, and letter, was the midst of every booke: and among the Letters, they noted how many times every one was found in every booke; if any one were bigger, or lesse then the due proportion, or higher then the rest; or pointed extraordinarily: what *holem* was with *tau*, and what without it; what *hirick* was written with *jod*, and what not; what space was more, what lesse, betweene the paragraphs: when two words were to be read as one; when one as two; when the letters in the midst of a word should be transposed, and that which was in the end of one word, to be put to the beginning of another, with many such observations which you may read in *Shickard* cited before *De Masoreth* pag. 45. &c. So that no corruption or alteration could come into the text of the old Testament, but by these rules of the *Masoreth* it might be easily detected. Neither is this *Masoreth* wonderfull onely, for the infinite diligence and paines that was used in the compiling thereof, but also venerable for the Authors, which by the authorities of the Hebrewes, were *Ezra*, and the Prophets of his time, which were called the men of the great Synagogue, or more truly, the great men of the Synagogue, *Haggai*, *Zachary*, *Malachy*, *Daniel*, *Hananiah*, *Misheel*, *Azariah*, *Nehemiah*, *Mardoche*, *Zerobabel*, and of the most wise and learned among the rest, to the number of 120. For this could not be the worke of one man, or of one age. And although the succession of the Synagogue still continued, in some sort; yet by reason of the many warres and troubles, after their returne from *Babylon*, even untill the last ruine of their nation by *Adrian*, about the yeere after the death of *Christ*, one hundred, this worke was often at a stand, and not fully finished, till about the yeere five hundred and tenne, after the Incarnation. Whereupon, those *Masorites* are

are by some, unduely thought to bee the first Authours of that worke.

6. Also the whole Art of the *Kabalists*, in high esteeme among the Hebrewes, above all others; without this purity of the holy Text, were either nothing worth, or rather in it selfe, nothing at all. But the argument from hence, to prooue the purity of the Scripture, among the common sort, for whom I write, would not be easie to be understood. Therefore I referre them that are desirous to know further hereof, to the author forenamed, pag. 60. &c. to *Iohn Reuchlin*, and others that have written of that Art. For by this which I have already said, I thinke it is cleare, to him that is not wilfully blind, how tarre it was from the Church of the *Iewes*, to offer any sacrilege to the Booke of God; who with such infinite paines and care, have wall'd in that holy ground, lest beasts should breake into it.

7. 1. And for further prooffe, that the Hebrewes were the faithfull Library-keepers of that booke, as *Saint Augustine* calls them; you may take the testimony of *Saint Paul*, *1 Tim. 3. 15.* where hee calls the Church, the pillar and stay of Faith: not that in an implicite and ignorant faith, we should hold it sufficient to beleue as the Church beleeveth; but because the Church had evermore, truly and faithfully, preserved and followed the truth of God, revealed in His Word, as it had received it from Him at the first. And if this be true of the Church in generall, it must needs be most true of that most ancient and publike Church, first chosen from all nations, by whom the Name of the Lord should be called upon, from whom the word of the Lord was to proceed to other nations, *Esay 2. 3.* whereas the Church of the *Gentiles* was then so lately called, as that it could give no prooffe of it selfe, to be worthy of such honourable titles. 2. Moreover, in the second Epistle to *Tim. 3. 15.* he saith, That the Scriptures are able to make a man wise unto saluation, through the faith which is in *Christ*; But how shall we be assured of this, if we be not first perswaded, that they are free from corruption? 3. And why should our Lord send us to search the Scriptures, which were then onely the Old Testament, there to find eternall life, if in stead of the truth of God, we should there find the falshood of men? See *Luke 16. 29, 31.* and *Iohn 5. 39.* 4. And that which is above all prooffe, is that testimony which our Lord Himselfe gave to the teachers of that people, who are accused of such treason against God. For He reprooving their faults, and shewing how the Law did bind the thoughts and intents of the heart, as you may read *Mat. 5. Lu. 6. 27.* and elsewhere: yet doth neither He, nor any of His Apostles, at any time, lay this sinne to their charge, that they had corrupted the Word of God, otherwayes then by their traditions, or by their puerse interpretation thereof: but rather commands His hearers, to follow that which they taught sitting in the Chaire of *Moses*; that is, teaching according to the

Law

Law as *Moses* delivered it: which they could not doe, if it were corrupted from that purity which it had at the first. And they that are acquitted by such a Iudge, ought certainly to be held free, by all them that reverence His judgement. 5. Now among these were many who did beleue, besides many thousands of other *Iewes* which were obedient to the faith, as it is manifest *Ast. 6. 7.* and *21. 20.* And moreover, the Christians of the *Gentiles*, having with that glorious gift of the *Holy-Ghost*, received the gift of tongues, as you may reade *Ast. 10. 45.* and *19. 6.* and *1 Cor. 1. 7.* were able both to understand the Scriptures in their native language, the Hebrew tongue, and also able to judge if any falsifying of the Text had beene made: by all which it is manifest, that neither the beleieving *Iewes* would have offered, nor the *Gentiles* have received any mans forgery, for the truth of God: and so it is manifest, that the *Iewes* were the faithfull keepers of those holy Treasures.

Objections, against the purity of the Old Testament; of *Keri* and *Cethib*; and by the way, of *Mishna* and *Talmud*.

Obiect. 1. **B**ut it is plaine, by *Galatinus*, lib. 1. cap. 8. that many corruptions, which they call *ticcun Sopherim*, or corrections of the Scribes, have crept into the Hebrew Text.

Answer. The *Sopherim* named of *שופר*, *Saphar*, which signifies, to tell, or number, doeth especially meane, those *Masorites* of which I spake even now, for their exceeding diligence in numbring the Letters, as I spake. And this objection is brought in by two or three of those later *Iewes* which they call *Talmudijm*. For there be three sects of them; that the greatest, who, beside the Scriptures, hold the doctrine of the *Talmud*, to be authentical. The second is of them, who hold all the Scriptures of the Old Testament only, to be of full authority; The third, who hold onely the five books of *Moses* to be held and beleevd, as I spake before of the *Samaritans*. What this degenerate brood of the *Talmudists* hold of the Scripture, you may perceive by their homely comparison, cited by *Shickard*, pag. 6. The Text of the Bible is like water; the *Mishna*, as wine; the *Talmud*, as condite: and againe, see the like blasphemie. The Law is like salt; the *Mishna* like pepper, and the *Talmud* like spices, and blessed is he that spends his time in the *Talmud*, so that he doe not utterly forget the Bible, nor the *Mishna*. And of these worthies are they that make the objection; who as they hate our holy Faith, and inly enuy that knowledge which the Christians have whereby to uphold it against their impudency; so would

Obiect. 1.

would they shake the foundation thereof, by making the Scripture to be full of uncertainty.

Object. 2

Object. 2. I, but some learned among the Christians, side with them.

Answer. Tis true, that to make the vulgar translation onely authenticall, and that subject to the Popes correction, that he might be Lord of our faith, and bring in a new gospel more profitable for him, as he endeavoured by the *Franciscans*, See *Ia. Vsher de success. Eccles. cap. 9. Galatinus Lindanus*, and some other Papists, sway with the degenerate *Apollits*; but others, more learned then they, in the Romane Church, hold with us, the integrity and purity of the holy Scriptures, in those languages wherein they were writ, as you may read in *G. Langford*, § 5. But wherein is this corruption? *Galatinus loco citato*, brings it to three heads. The first is the changing one letter for another; The second in changing the pricks, or vowels; The third in their *Keries*, or marginall readings, for the *Ceshib*, or word written in the line. And these changes they make (say they) not out of any ill meaning to corrupt the Text, but to cleare the meaning thereof to their understanding. But can any meaning be worse, then to adulterate the truth of God? you may see what he means in the rest, by the first example, which he brings in *Mal. 1. vers. 13.* אֲרֵי אֲרֵי הִפְחַחְתֶּם אוֹתוֹ hippachtem ortho; ye snuffed at it, that is, you grudged to offer that which was good for a sacrifice: where some, for ortho, at it, would have אֲרֵי othi, at Alee, saith the Lord, because God Himselfe was grudged at, when for the good, they offered that which was naught. But cursed be the deceiver, which hath that which is good, and offers that which is naught to God. And thrice cursed be the ravenous impropiator, that takes away all, and leaves nothing for God. Of the change of words, by reason of the vowels, he brings onely two examples; one out of *2 Sam. 16. 12.* בְּעֵינַי becini, which *Pagnin* translates, ad afflictionem meam, or mine affliction, as *Hutterus* makes it of אֲנַח anah, to afflict; but *Montanus*, of עַי ain, an eye, and turnes it, in oculum meum, upon mine eye, as the *Targum* translates it, the teares of mine eye, and this is the *Keri*, or reading in the margent, for that in the line, בְּעֵינַי becini: but nothing of this will serue *Galatinus*, but he from his *Talmudists*, will have it בְּעֵינַי beino, The Lord will looke on his affliction, quite contrary to *Dauids* meaning, when *Shimei* vaunted over him. But both this, and the other example which he brings, are of those *Keries*, or marginall words, which are read in stead of the words in the text: so his division should have had but two parts.

Of these *Keries* (as *Elias Levira* saith, he told them more then once or twice) there be in all the Old Testament 848. of which, many belong onely to the first grammar of that language: as if in English you should write, When you be come together, and in the margent, write, *Ye are.* 2. Some words are for clearing the

fence,

fence, and are as short commentaries upon the Text. 3. Some for avoiding of words harsh to the eare, as when the Prophet in indignation, or mockage, or tyed to relate anothers speech uses such termes as seeme needfull to be sweetned by other more usuall words. You may take an example of both these, *2 Kings 18. 27.* where the Prophet as a faithfull Historian repeating the words of *Rabshakeh*, hath that which hee spake, לֶעֱלֹל עִתְּ חוֹרֵאִים lecol eth chorashā, ulishroth eth Sheyenayehem immacem: which our English translates, that they may eate their owne dung, and drinke their owne pisse with you: the word *choraham*, their dung, hath the derivation of חוֹר Chor, that hole from which it comes out: and the word *Sheyenaychem*, their changes, of שָׁנָה Shanah, to change, meanes, their urine which they should drinke, and pisse out, and then drinke in againe, whereby the railing *Rab-seab*, would be as bitter as he could. But for the first of these, the margent hath a more mannerly word, דְּזוֹאֲתָם dzoatham, that which comes from them, and for the second, by way of exposition, מֵימַי רַגְלֵיהֶם meimei ragleihem, the water at their feete, and these are read for the words in the line. Translators have little or nothing to doe with the *Keries* of the first kind; in them of the last, they usually take the word in the margent: In the second kind, they take the word in the line, or that in the margent indifferently; because the *Keries* or marginall words are both of the ancient *Iemes*, and learned Christians, held to be of divine authoritie, as they in the text; as you may see it made manifest by *Henry Ainsworth's Aduertisement*, n. 7. where by sundry examples he shewes, that the word which in one Prophet is put in the margent, is by another put in the text. Moreover the most ancient translators, even from the 70. which were almost 300. yeeres before *Christ* (if that which is now extant be any remnant of it) and that *Chaldee of Jonathan*, who is said to have bene the disciple of *Hillel*, which lived, as some write, 100. yeeres before *Christ*, and all that have followed after these, have translated sometime after the margent; sometime after the line, & often-times have noted both, as you may see in many instances in the place cited.

And that which is above all, the *Per-men* of the new Testament use in some places, the word of the margent for that in the line. So that *Galatinus* with his late *Rabbins*, may still sleepe upon the pillow of their owne dreame. For nothing of the *Talmud* was gathered together till about the yeere of *Christ*, 150. when one *Rabbi Iudas* compiled into one volume, the expositions on the law and the Prophets, which other Doctores had written, some before, some after *Christ*, which Booke hee called *Mishna*, a copie, or second reading, and divided it into six *Sedarim* or orders. Some 200. yeeres or more after him, *Rabbi Iohanan*, or *Iohn*, gathered the *Talmud*, or Doctrinall of *Ierusalem*, out of the writings of such *Rabbins*, as wrote after the other: and this *Talmud* is but a commenta-

ry on the former *Mishna*. After him likewise, about the yeere of *Christ*, 500. Rabbi *Assè* made a further collection of the *Babylonian Talmud*, of speciall use among the *Jewes*. Both these *Talmuds* are full of fables and idle fictions, to the depravation of the trueth of God: But about the yeere, 1200. Rabbi *Moses ben Maimon*, thence called *RaMBaM*, and *Maimoni*, gathered out that which was good, and any way avaleable for understanding the rites and ceremonies of the Law, and left out those fooleries of which the *Talmuds* were full, and therefore *Postellus* said rightly of him, that hee is *Instar omnium*. For further knowledge of which things, you may read *Galatinus*, *H. Ainsworth*, *Shickard*, *P. Ricinus*, and others. Now if neither the *Talmud*, nor the *Mishna* were extant of so long time after *Christ*, how could the writings there cited, being in private hands, bring in any publike corruption into the text of the Scripture, which long time before that, had bene delivered safe and intire into the hands of the Church of the *Gentiles*? But although it be yeelded unto, that either the *Masôrites*, or the *Talmudists*, or the *Cabalists* by any private notes of theirs, or their expositions, have corrupted either the text, or native meaning thereof; yet doth it not therefore follow that the Nation of the *Jewes* have accepted these corruptions, much lesse that they hold them of divine authoritie, as they doe the marginall *Keries*; and yet much lesse can it be made to appeare, that the Translators of the *Christians* have at any time accepted of any such notes, no more then we heretofore accounted the notes on the *Geneva Bibles* to bee Canonically Scripture.

But you will aske, when those *Keries*, or marginall readings (for they are alwayes read for the *Cethib*, or word written in the text) came to the Holy Scripture?

Answer. The most voyces are for *Ezra*, that he having care of the Ecclesiasticall policie, and especially of the integritie of the Holy Scripture, in conferring the copies, and the differences among them, noted such as hee thought fittest: and that the Copies might not differ any more, began that *Masôreth*, of which I spake. But *Galatinus*, *Lib. 1. Cap. 8.* saith, that this is a lewd lie of the later *Jewes*; for then they should not have bene called corrections of the *Scribes*, but of *Ezra*; yet hee confesseth that they were long before the time of *Christ*, seeing *Jonathan* the Author of the *Chaldean* translation, doth often-times translate, according to the margine; yet will he not have *Ezra* the Author of them, for then he durst not (I thinke) so saucily refuse them, or for them the *Cethib*, as errors and corruptions of the text, as hee doth. But *Shickard*, as he cites the common consent of the ancient *Hebrenes*, puts it constantly upon *Ezra*. That with much care and diligence he got divers copies of the Scripture, compared them with those that were authentical, and noted them as you heard.

1. But if there were any copies that were authentical, what needed

ded this superfluous diligence? 2. Beside, what could 70. yeeres of the captivitie doe to corrupt so many copies, when they had in the captivitie so many Prophets? As *Daniel*, *Ezechiel*, *Ezra*; beside so many worthies as you read of in *Daniel* and *Ezra*: and *Jeremiah* among them that were left at home? Especially seeing a copie may continue many seventy of yeeres, as you read in *Rambam* of one of 700. yeeres, in his time, and *Cunæus* cites the *Chronicle* called *Iuchasin*, concerning a Bible written by *Hillel*, betweene whose times were 900. yeeres; and yet more, the learned *Patrick Young*, assures us of a beautifull Copie of the whole Scripture, written by *Tecla*, in the time of the first Councell of *Nice*, at this time extant in his Majesties Library, *Præf. in epist. Clementis ad Corinthios. 3.* And that which is most of all, to proove that *Ezra* was no Author of the *Keries*, in the Bookes of the Scripture, written before his time, is this. That as almost none of the Scripture written before him; so none of the Bookes after the captivitie, except perhaps *Malachi*, are without them: Did not *Ezra*, *Daniel*, *Zachary*, *Haggai*, know their owne meaning? Were they not able to expresse it? Yes. You will say then, what needed those *Keries* in their Bookes of the *Chronicles*, and those that beare their owne names, written by themselves? I speake not this to uphold that fancie of *Galatinus*, that these corruptions of the Scripture (as he the admirer of himselfe, ignorantly termes them) were made by the *Jewes* after *Ezra*, and before the time of our Lord: for could such treason be wrought against God and His trueth, as to pervert His straight waies, and His words, and would not His Sonne, who ever honoured the Father, and did that which was pleasing in His sight, so much as reprove it, not once say, sinne no more? Nor doe I say it to contradi& them who could find no Critick of the books of the Bible before *Ezra*: but to justifie the trueth: That the Prophets by the revelation of that Spirit by which they wrote, were every one of them the authors of those *Keries* or notes in their owne bookes, as the Doctores, in *Talmud Babeli in Nedarim*, or treaties of vowes, *Chap. 4. fol. 37. b.* affirme. The word read, and not written, (that is the *Keries* which are read from the margine, and not written in the text) and written and not read, are the tradition of *Moses* from mount *Sinai*, and they explaine it so: *Moses* received in *Sinai*, and so delivered it to *Israel*. An example or two by the way will guide us well. It is said, *Gal. 3. 19.* That the Law was ordained by Angels: as ministering Spirits (by the divine appointment) to *Moses* the Mediator of the old Covenant. He received it by voice, and although the eare doth judge of words, as the mouth doth taste the meate; yet where the meaning of the words was doubtfull, there it was necessary for him so to write, as in *Exod. 24. 8.* the word *is lo not* and *is lo*, to himselfe, have no difference at all in sound, but onely in sence. Our last translation follows the margine, *If she please not her master, who hath betrothed her*

her unto himselfe: others thus; *If shee be ill in the eyes of her master, that he doth not betray her, &c.* The sence is every way excellent, and the Law most just: and who shall presume to understand the Law better than Gods owne Secretary that writ it, or to alter that hee hath written? So *יעיש* *Teish* in *Gen. 36. 5.* and *14.* is in the margin, *יעיש* *Teush*, and is so written in the line, *verse 18.* In *verse 40.* Duke *Aluah* is in *1. Chron. 1. 51.* Duke *Aljah*, and *Aluah* in the margin. I brought before the reasons which are alledged for the marginall readings, and now you call for a reason of the difference in the text. For if (say you) the text be not faulty, what needes the wordes in the margine? If the margine be right, then mend the text.

Answer. Neither the one, nor the other is faulty, but both of God: and if matier of knowledge, or instruction, or comfort, be in one, which is not manifest in the other; why should God want of His praise? Or the Church be deprived of that benefit which it might receive by both, when God shall vouchsafe to make the meaning of both to be fully knowne? Moreover the letters of the Hebrew tongue are all numerall letters, and He that in His infinite wisdom made all things in number, waight, and measure, doth also governe all things in number, waight, and measure, to bring forth every thing in their appointed times and places. And seeing He doth nothing which he doth not reveile to His seruants the Prophets, and that it is necessary that the Scripture be fulfilled in every perfection, as of the things to be done; so of the numbers of times, and persons whom they doe concerne: Therefore although wee cannot yet see how these things should be, yet when the time is come that every secret shall be knowne, *Matth. 10. 26.* Then shall the Church glorifie God in this behalfe. The number of the word *יעיש* is 390 of *יעיש* 386. So the words with their consignant numbers are taken into their places, as they fit the prophecies there intended. And for this cause as *Menahem* declares it, it is not lawfull to write the booke of the Law, which are for the use of the Synagogue, which with to great solemnitie are shewne to all the people on expiation-day, with the vowels or pricks, because all possibilitie of understanding and interpretation may be conceived by the substantiall letters of the words, which by the vowels might be tyed to one onely meaning. If you see this explained by the Scripture it selfe, you will both beleue & understand it better. Take then that word of *Pf. 16. 10.* *Thou shalt not give thine Holy one to see corruption:* which text in *Matth. 2. 27.* and else-where is brought to prove the resurrection of *Christ*, before His body should be corrupted in the grave; and is applied unto Him peculiarly, as to the Prince of our peace, and the Author of our full redemption from sinne and death, and therefore is the word with the vowels onely of the singular number. Yet because therein (as *Plantin* and the best printed copies expresse it) is a *jod* which without the vowels may

may be read as a plurall *חסידים* *Chasideica*, thy holy ones, for *חסיד* *Chasidica*, thy holy one: thereby is secretly a hope given to the faithfull, that they shall not for ever dwell under corruption, but that by the vertue of His resurrection they shall rise againe, as *Saint Paul* saith, *Ephes. 2. 5, 6.* *That God hath quickned us together with Christ, and hath raised us up together, and made us sit together in heavenly places, in Christ Iesus.* And againe, *1 Thes. 4. 14.* *If we beleue that Iesus died, and rose againe, even so them also which sleepe in Iesus, will God bring with Him: For the dead in Christ shall rise first, vers. 16. but the rest of the dead, in Saint Johns vision Revel. 20. 5. lived not till the 1000. yeeres were finished.* And this I thinke is sufficient to shew, that the Scriptures of the Old Testament are come unto us as they were at first delivered to the Church in the Hebrew tongue.

8. Concerning the integrity of the New Testament, lesse question will be, if we shall first put that which must needs be yeilded unto, that through the diversity of copies, and carelesse of the writers, divers differences are found: But although in that booke, set out in folio by *Robert Stephan 1550.* the differences (I thinke) are not fewer, then the divers readings in the Old Testament, yet are they not such as make any change of the sence at all, except such as all will confesse to be the fault of the writer, as *אין* for *אין* *Rom. 12. 11.* and these are very seldome found. Then concerning that which some others bring, for the vulgar edition of the Latine to be authenticall: if upon better view, they will be content, where it is faulty or doubtfull, to examine and correct it by the Greeke copy, we shall not need to spend any time about it. So the onely opposition is from *Mahumed*, who although he speaks more then can be look't for from an aduersary, concerning *Christ*, and commends His disciples, and other penne-men of the New Testament, as men, Holy, True, and Faithfull followers of their Master: yet he saith, that the Christians which were after them, corrupted their writings. And that it may appeare what spirit set this mutinous souldier a worke, he denies that which is the ground and foundation of our redemption, saying, That *Christ* was neither the Sonne of God, nor yet that He was crucified for us. See *Cusa Crib.* *Alchoran lib. 1. cap. 3.* I have already proved, that our Mediator must be God, *Chap. 21.* And likewise that our Saviour was crucified for us, *Chap. 27. N. 2.* And if the reasons there delivered, be of force to prove the conclusions, then doe they sufficiently refute this falshood of *Mahumed*: and if this Forger had wit to understand it, we say no other thing of *Christ*, when according to the Scriptures we call Him the Sonne of God, then *Mahumed* himselfe saith, when according to the selfe same Scriptures, he calls Him the word of God: For though *Sonne* in the Scripture, be of large signification; As *sonnes* of the quiver, for arrowes, *Lam. 3. 13.* *Sonnes of Sion*, that is, citizens there, *Pfal. 149. 2.* *Sonnes of the wedding-* such

chamber, that is, the bridegroomes friends, *Matth. 9. 15.* and many such like, in which the word may seeme to be vsed metaphorically: yet is the word properly and truely spoken of every effect that is homogeneous, although there be no generation betweene a male and a female, as the branches are the daughters of the *Vine*, *Gen. 49. 22.* and the sparks are truely called the sonnes of the cole, *Iob, 5. 7.* So in that which the mind or understanding of man doth view, the name thereof, the word, the *ratio*, the *ratio* under which it is conceived, and the expression thereof is likewise the Son of the understanding; and much more in that eternall and infinite understanding of God, in the view of His owne being, shall the character, or actuall expression of that infinite being, be truely called the Word, or Sonne of God. 1. But it cannot be true which *Mahumed* saith, concerning the writings of the Apostles, that they are corrupted. For (as in all other) so in the particulars, the Testaments doe both agree; and it hath been proved before, that the bookes of the Old Testament doe still remaine in their integrity. 2. Neither can the trueth in these two points, concerning *Christ*, which had been professed 600 yeeres almost, before *Mahumed* was borne; which so many Christians, in all their persecutions, had so constantly sealed unto, with so many thousands of their bloods, shed in every corner of the world, be defaced by a new devised forgery of *Mahumed*. 3. Moreover, what can be more absurd, and witlesse, then to say, or thinke, that the Christians would falsify the Scriptures in these two points, for which above all other things their Religion was hated by the Infidels, and themselves so deadly persecuted, because they held Him to be God, that had died as a man? and affirmed that He had risen againe, whom they confessed to have died on the Crosse?

Neither doth he accuse the Christians in these two things only, but also that they had defaced his name and memory out of that promise which our Lord made to His disciples concerning the *Holy-Ghost*. For *Mahumed* would be he by whom they should be led into all trueth. *Mars. Pic. de Christ. Rel. cap. 36.* and out of him, *Hugo Grotius de Rel: Christ. lib. 6.* But *Mahound*, you never declared what things should come, as the promise of the *Holy-Ghost* doth stand; For as you disclaime miracles, so where you speake beside the text of the Scripture, you utter onely your owne errors. 2. Moreover this promise was made to the Apostles, and to be fulfilled in them, especially by whose ministry the word was to proceed from *Sion* among the *Gentiles*; which was never promised to be preached by *Mahumed*, or his theeves of *Arabia*. 3. Beside that glorious gift of the *Holy-Ghost*, the manifestation whereof, by speaking with tongues, and working miracles, had ceased in the Church long before *Mahumed* was borne, insomuch that *Aug.* 200 yeeres before him, had profest that he that would not then beleeeue without a miracle, *Magnum ipse miraculum est.* And therefore that

tricke

tricke of the whispering Dove, the lie of the Camel that spake to him in the night; and that piece of the Moone that dropt into his sleeve; as they came too late, as they were to no end, and without witness; so are they against his owne profession, that he came not with miracles. 4. And againe, if our Lord had made any such promise as might concerne him; the Christians, who ever revered His word, were bound by that promise to reverence the memorie of *Mahumed*, and to expect what further light or manifestation of the trueth hee would bring to the Church. But his doctrine brings in againe those weake and beggerly rudiments of the law; circumcision, and the difference of meats, directly contrary to *Christ*, and the doctrine of His Apostles, who teach the fulfilling, and utter abrogating of all these ceremonies by *Christ*. And yet in those ceremonies of meats and drinckes, there is such a dissension about Wine, as that his followers cannot agree unto this day. His doctrine of many wives, though tollerated for a time by *Moses*, in in that hard-hearted people of the *Ienes*; yet is contrary to the doctrine of the Prophets, *Mal. 2. 14, 15.* &c of *Christ*, and His Apostles. By all which things it may appeare, that *Mahumed* ran when he was not sent: which he himselfe (if his senselesse followers could see it) doth confesse, in that he doth utterly forbid them to question any thing in his *Alchoran*, or to dispute about his religion, but to follow it in blind obedience. And whether the wares be counterfeit, which you must buy unseene, every man may judge. And these reasons against *Mahumed* in particular, with the rest that are against *Simon Magus*, and his competitors, in the Note on *Chap. 23. § 1.* are sufficient to proove, that our Lord made no such promise of *Mahumed* to come, as he did dreame, and therefore that the Scriptures of the Apostles are not corrupted, either to forestall his doctrine, or to deface his memory.

9. And yet more particularly, to free the writings of the Apostles from this *Mahumetan* slander, take that word of God Himselfe, which is in *John 17. 20.* *Neither pray I for these alone, but for them also which shall beleeeve on me, through their word.* This word of the Apostles, cannot be understood onely of that word which they spake unto the people; but much more of all the Scriptures of the New Testament, which should be left in writing to the Church; by which, in all ages of the Church, since their time, children were to be begotten unto God through a lively faith, by which they should apprehend the satisfaction of *Christ*, and so have an entrance unto God by Him. And seeing that in all ages since the Apostles, we find the effect of our Mediators prayer, that their writings have bene that Word by which the faithfull have beleeeved on Him; and so hath done, and still doth, that worke for which it was sent: thereby are we sure that it is their word, their owne word, as they delivered it, not corrupted, or sophisticate by any device of man, for any purpose or intent, as that false prophet doth pretend. And that

that you may see how great the trueth is, and how it preuailes, take out of *Picinus*, in the said 36. cap. what this *Mahumed* confesseth of himselfe: whereby you may see, how betweene his arrogance, and his ignorance, the trueth doth shew it selfe. He confesseth that he neither had done any miracle, nor none could doe. That he was pure man, and no more. That he could give no pardon for sinne: That he would not be call'd upon, or worshipp'd. And although in his madnesse, he pretended himselfe to be a messenger sent from God, and inspir'd by Him, and that he was the *Holy-Ghost*, yet when his raving fit was off, hee confest that hee was ignorant of many things, and that there were somethings in his bookes, of the trueth of which there might be doubt, and whosoever shall worship one God, and live honestly, whether he be *Iew*, *Christian*, or *Sarazen*, shall have mercy from God. What is then the preferment of his *Alchoran* before the holy Scriptures? or why shall wee forsake our most holy guide, whom he confesseth to be the breath and word of God, and to have the next place unto God in heaven; that we may become circumcised, and abstaine from Swines-flesh and wine, and enjoy fleshly pleasure with many wives, if nothing of all this give us any furtherance to eternall life?

10. To end this question, I will bring this only argument, which for substance is indifferent to both the Testaments, the circumstances only differing. If the writings of the holy Scriptures be corrupted, either those corruptions must come in by little and little into the copies of the Scripture, while they were dispersed by writing: or else all at once. If they came in by little and little, then the books that had bene written without those faults, might bee patternes to correct the faulty by, and so the text might bee still preserved pure, as wee find it was done when Printing flourished under the managing of learned men, in those copies of the *Greeke* Testament, printed at *Compludo*, and at *Paris*. To suppose they came in all at once, is against all reason and possibilitie of experience. I have shewed that till the time of *Christ* and his Apostles, the Old-Testament was pure: and can it be supposed that all the Churches of the *Iewes* in *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bithinia*, *1. Pet.* 1. nav, all the twelue tribes in the Cities of the *Medes*, in places so distant, should conspire to such an act for which they were perswaded they should goe downe irrecoverably to hell? Can the impuration of a base *Iewe* or two in a thing of so great importance, to the disgrace of their owne Nation, without any prooffe of the thing, naming of the place, time or Persons, against all possibilitie of trueth, sticke so fast, as that no nitre can be able to wash it off? To say that the *Christians* of the *Gentiles*, ever endeavoured to corrupt the Hebrew text, hath yet more impossibilities. For during the time of the gift of tongues, no such crime might touch them, and after that, none among them, no not the Fathers themselues, except perhaps *Origen*, or *Hierom*, had so much skill in Hebrew, as to be

able

able to corrupt it. Beside, the whole nation of the *Iewes* would have opposed it; and as they detest our religion and faith, so had they had just cause to brand us with infamy, for that endeavour; and to proclaime our folly, which should corrupt that, in the sincerity of which alone, is the assurance of our hope. So the Hebrew text remains intier.

And concerning the New-Testament written in *Greeke*, it was so suddainely dispersed among the converts of the *Gentiles*, and that while some of the Apostles were yet living, that there could be no possibilitie of any corruption to come unto the text by any common consent. And because that our Lord was to be made a light unto the *Gentiles*, and a salvation unto the ends of the earth, *Actes* 13. 47. Therefore were the bookes of the New-Testament also Translated into many languages, even in the birth and infancie of the Church of the *Gentiles*, as you may read in *Aug. de Doctr. Chr. lib. 2. Cap. 5.* in *Chrys. hom. 1.* in *John*: who also translated the Scriptures for the *Armenians*, as *Hierom* for the *Dalmatians* his countrey-men. I said many languages, because they name the *Indian*, *Ethiopian*, *Persian*, *Syrian*, *Egyptian*, *Sarmatian*, *Scythian*; but *Theodoret De Græc. affect. cur. lib. 5.* saith, into all languages which were in use. And if it might be put that the *Greeke* copies were corrupted; yet these Translations being out of them while they were intire, would detect the corruption. But all these Translations among the *Christians*, though differing in some points one from another, as the *Nestorians*, *Euticheans*, &c. doe still agree in the substance of the meaning, and shew the purity of that fountaine from whence they flowed. And there is none of these translations, or Fathers here named, but were before *Mahumed* of a *Christian* became a renegado at least 200. yeeres. All which things being put together, it will be manifest that neither the fallshood of the *Iewes*, nor the forgery of *Mahumed* have any shew of trueth, but that the Holy Scriptures both of the old and new Testament are still in their purity, as the Church received them.

Of the Scriptures easinesse to bee understood.

§. 6.

THAT comparison of the Prophet, *Psalme* 36. that the judgments of God are like a great deepe, was by a Father fitly and wittily applyed to the Scripture, to bee as a sea, in which the Elephant may swim, but yet with Shallowes, in which the Lambe may wade. And although *David* prayed that God would teach him the wonderfull things of His Law; yet hee honours it for this, that it is perfect, that it hath power to convert the soule, that it is sure, that it makes the simple wise, *Psal. 19. 7.* And therefore are they

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they not the messengers of *Christ*, but rather the ministers of *Satan*, who under any pretext of falling into heresie, of hardnesse to be understood, or the like, with-hold the laytie from the reading of the Scriptures. It is not denied, but that many things therein are hard to be understood; yet that one thing which is needfull, *Luk. 10. 42.* That mystery of the knowledge of *Christ*, which was kept secret since the world began, is now made manifest by the Scriptures of the Prophets, to all Nations, for the obedience of faith, *Rom. 16. 25. 26.*

1. For seeing the instruction of God must be of all such things as are above our knowledge; and yet of such things as are most necessary for us to know: if nothing be more necessary for us to know, than the meanes of our delivery from sinne and death, by the merit of *Christ*, it is necessary that one needfull thing be made manifest unto us by the Scriptures of God, that every one may know and come freely to the fountaine of living Waters. But what helps a fountaine that is sealed up? Therefore it is necessary that our redemption by *Christ* be cleerely, plainly, and for every mans understanding taught in the holy Scriptures.

2. Most of the arguments of §. 2. are easily brought to prove that the Scriptures are easie to bee understood. 1. For what comfort or hope could wee have by them, if wee understood them not? 2. How is our memory helpt, by that we know not? 3. How are wee confirmed in our most holy faith and religion, by that wee understand not? 4. How should wee understand those high mysteries, so farre beyond our apprehension, as the Trinitie of Persons in Vnitie of the Deitie, &c. but that the Holy Scriptures have made them easie unto us? 5. How should wee know the danger and punishment of our sinne, or the reward of our obedience, if the Scripture did not fullie instruct us therein? 6. You may also bring hither the reasons in §. 4. I need not repeat them, nor teach a child how from the sufficiencie of the Scripture, he may prove their easinesse to be understood. See there.

Objct. 1. But doth not *Saint Peter*, 2. *Epistle*, 3. 16. say, that in *Saint Pauls* Epistles, as in the other Scriptures, there are some things hard to bee understood?

Answer. Though some things be hard; yet the fundamentall points of our Religion, as the articles of our faith, and the rules of a Christian life, are plaine and easie to bee understood therein: and these are the things, by the knowledge and performance of which, wee may hope to have everlasting life.

Objct. 2. But it is not the word of the Scripture, that the unlearned and unstable, wrest the things which they understand not to their owne destruction? Nay, did not the Hereticks, though many of them learned, peruert the Scripture to the supportance of their damnable Heresies? And were it not better that they had never read the Scriptures, than that they should read them with so great

great danger, both to themselves and to others, as it hath appeared by the heresies that have beene sowne in the Church?

Answer. If I seeme to give you a sullen answer, yet reprove it not if it stand with the truth. It is said, 1. *Pet. 2. 9.* That *Christ* is a stone of stumbling, and a rocke of offence to the disobedient; but to them that obey the truth, elect, and precious. But should *Christ* therefore not have come to redeeme His Elect, because some shewed themselves unworthy of eternall life? Therefore, if the Gospel be uncase, or hid, it is hid to them that are without, whose eyes the God of this world hath blinded, that they should not perceive the truth. Therefore as *Christ* redeemed the elect, prays for the elect, not for the world, but for them whom God had given him out of the world, *John 17. 9.* So the benefits which are peculiar to the Church, of which the true understanding of the Scripture is one, belongs to them, who with an honest and pure heart, receive the word, and bring forth fruit with patience. But it is true, that even to those many things are yet unknowne, and some things doubtfull, and this by the dispersion of God. 1. To avoid wearinesse in the reader. 2. To stirre up our diligence, and further inquest. 3. That wee may aske wisdom of God, and not trust to our owne understanding. 4. That in the high and great mysteries of God, wee should hold our selves contented with that knowledge of them which God hath vouchsafed to give us in His word, and such conclusions as doe necessarily follow thereupon.

But if the Scriptures be able indeed to give wisdom to the simple, to make Children wise to saluation through faith in *Christ*, if they give instruction in righteousnesse, and make the man of God perfect, and throughly furnished to every good worke, 2. *Tim. 3. 16. 17.* then doubtlesse are they for every mans reading: for the perfect, and him that is throughly furnished; for children, and for the simple, for all ages of men and women. *Ho, everyone that thirsteth come to the waters; Come, buy wine, and Milke without money or price, Es. 55. verse 1.*

Of the Scriptures Interpretation.

§ 7.
AND if the Scripture be for every ones reading, then certainly for every ones interpretation, privately to his owne understanding, according to the measure of his capacity. For the interpretation of any word, or writing, is nothing else but the declaration of the native and true meaning thereof; whether it be literal; and that either simple or figurative: or mysticall, and that either allegoricall, morall, or anagogicall. But that ought not to be taken for the true meaning of the Scripture, which every one

according to his private fantasie, is able to wring out: but that onely is the true and lawfull interpretation thereof, which doth offer it selfe according to the meaning of the words, with due consideration of the argument or purpose of the text: which is gathered by that which goes before, and that which followes after. And this interpretation is especially to be hoped from them, who having knowledge of the *Hebrew* and *Greeke*, wherein the Scriptures were originally written, have made it all their studie and delight truely to understand them for their owne soules health, and the instruction of others. But that wee bee not overswayed by any opinion which wee may have of their learning, or mightinesse in the Scriptures, let nothing be taken for a true interpretation of the Scripture, which is dishonourable to God, contrary to any Article of the faith, or any of the ten Commandements, or the petitions of the Lord prayer, or any received doctrine, which is plainly taught by other places of Scripture. Secondly, nothing which is contrary to common reason and understanding, or repugnant to civill custome, and good manners.

3. No man knoweth the things of God, but onely the Spirit of God; therefore, in the interpretation of doubtfull places of Scripture, the Spirit of God, whereby it was written, must give also the true understanding, or interpretation, thereof: and this Spirit, and the meaning thereof, is most easily found in the holy Scripture. Therefore the surest, and best interpretation of Scripture, is by Scripture it selfe.

4. The Scribes and Pharises were to be heard, sitting in the Chaire of *Moses*, that is, teaching the Law, according to the true meaning of *Moses*. Therefore the interpreters of the New-Testament also, are to be heard, speaking the voice of *Christ*. But His sheepe will not heare a stranger, for they know not the voice of strangers, *Iohn 10*. Therefore the interpretation of the Scripture is chiefly by the Scriptures. And by the Scriptures onely, every question of faith and doctrine to bee decided, not by the Church, or any humane voice, except they speake according to the word of the Scripture. 1. For seeing the *Holy-Ghost* is the chiefe judge in all controversies, on whose infallible sentence wee may safely relye, and that the Scriptures are His immediate word, therefore from thence are wee to expect His immediate answer; whereas the Church speakes not from God immediately, but as a meane, conueighs unto us the voice of the Scripture. 2. Beside this, the Church may erre, the Scripture cannot erre. 3. The Scriptures shine by their owne light: the Church by the light and Doctrine of the Scriptures. 4. The Scriptures are alwayes at hand to be resorted unto, the Church never all assembled, nor a Councill scarce once in an age, and they that vaunt most of the name, for the most part have least of the true Church. And therefore the Prophets send us to the Law, and to the Testimonies,
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and our Lord, to search the Scriptures. See 2. *Peter 1. 19*.

Objed. 2. By this meanes, making it lawfull for every one to reade, and interpret the Scriptures, you set open a doore, to all manner of heresies to enter into the Church, and make every private spirit a judge, and an interpreter of the sence of Scripture.

Answer. Though every one may, and ought to read the Scripture for comfort and instruction; yet the interpretation of the harder places, belongs especially to the Pastours and Doctors appointed by the Church thereto: and if any private man doe interpret according to the former rules, yet cannot that interpretation be said to proceed from a private spirit, although the man be private. For the holy Spirit is the common author of all light and understanding. And the meanes whereby He useth to teach, is, the holy Word, the common light of all the faithfull.

And this may seeme sufficient to have spoken of the Author, and use of the holy Scriptures, and what they are: then of their sufficiency, purity, easinesse, and interpretation. And blessed is that man that meditates in them day and night, that he may finde by them, the full assurance of his hopes, and live in obedience and thankfullnesse to the Author and finisher of his faith.

ARTI.



ARTICLE IX.

I beleeve in the holy Catholike-Church.

CHAP. XXXV.



Certaine Jew, famed for his riches, was once asked by a great lord of the *Turkes*, how it came to passe, that the *Turkes*, the *Christians*, and the *Jewes*, did so peremptorily hold every one their owne faith, that they could not be withdrawne therefrom? The Jew suspecting his wealth to be aimed at, answered, as their manner is, by a witty parable. A rich man (quoth he) had three sonnes that observed him with great respect, because of his wealth: he, to hold them all in their obedience, oftentimes profest among them, that he should be the heire of all his estate, to whom at his death he should bequeath a ring which he used to weare: But in secret he caused *Masumarius* the Goldsmith, to make for him, two other rings, so like it, as *Nammas ancylis* were not one more like another. At his death he called each of his sonnes apart, and gave to every one of them, one of these rings and withall the possession of all his goods: so every one holds his claime (quoth he) and it is not yet knowne how the controversie will be ended. This is the present state of the Church; not onely among these three sects, named, but likewise among all the sects of Christianity; yea, of all religions whatsoever. For there

there is none among the *Pagans*, but he hath this hope, that his soule shall be happy, if he serue his god as he ought. And having determined those questions which concerne God, and our Mediator; it followes, that in this second part of the Creed, we consider those benefits and priuiledges which belong unto the Church, by that which our Saviour hath done and suffered for it. But that we mistake not, we shall best be guided by the holy Scripture, both for the use of the word, and for the knowledge of the thing. The word *Ecclesia*, as it signifies in the originall, the house of religious exercises, or a tumultuous assembly; as in *Act. 19. 32.* or a combination of wicked men, as in *Psal. 26. 5.* hath no use here; but more properly it signifieth an assembly, or multitude of people, professing the true worship of God, such as were the Churches of *Corinth*, *Ephesus*, and others planted by the Apostles, and Apostolicall men in a City or Kingdome, as we thinke that *Ioseph of Arimathea* planted the faith in this Island, and so established a Church here. Every faithfull family is likewise a Church, *Romans 16. 5.* and the Church representative, as the *Synedrion* among the *Iewes*, is also so stiled, in *Matth. 18. 17.* But because among all these Churches, there may be hypocrites, unholy, and carnally minded men, which we cannot count within our Creed, and beleeue that they are the holy Church, therefore the Church may be taken, not onely for the visible, but also they, whose Mediator our Lord *Christ* is, unto eternall life, as he saith, *Iohn 17. 9. I pray for them, I pray not for the world, but for them which thou hast given mee.* From whence it will easily appeare, what this holy Catholike or uniuersall Church is, which here we doe beleeue, to wit, that number of holy men which God out of all nations of the world, hath predestinated unto eternall life. If we cleare the sence of the words, and answer such doubts as arise thereabout, we shall afterward easily approoue the Article. And first concerning the title of holinesse given to the Church.

Object. 1. It may be objected, that seeing it is said, *Psal. 14.* that among all the Children of men, there is none that doeth good, no not one; how can any Church among men bee called Holy?

Answer. Not by any inbred holinesse in themselves; but because the righteousnesse of *Christ* their Saviour is imputed unto them for their justification before God; as it is said, *1. Iohn 1. 7. The blood of Iesus Christ cleanseth us from all sinne*: then because the Spirit of sanctification dwells in them, and makes them zealous of good workes, that they also may bee holy, even as Hee which hath called them is Holy, and that according to the Law, or rule of a sanctified life, according to which they ought to live, and count it their present misery, that they are still subiect unto sinne, and so in their spirit they serue the Law of God, though in their flesh the law of sinne: See *Rom. 1. 25.* But so many of this Church

as are already freed from this bondage of corruption, in the assurance of eternall blisse, waite in hope for the redemption of their bodies, so that both in body and soule they may serue the living God.

Object. 2. But why doe you call them holy men? Can neither Women nor Children be heires of eternall life?

Object. 2.

Answer. As the word *Homo* in Latine signifies any of the race of man-kind, as *homo nata est*, Shee was borne man, *Serv. Sulp. ad Cic.* So is man often used in *English*; and therefore by the title of the most worthy, the whole race of man-kind is here understood: So that not onely they which are within the virge of the visible Churches, and have the ordinary meanes of faith, that is, the word and sacraments, are comprehended hereby, but also such as have not those meanes, as they that live in the Countreys of *Panims*, and *Gentiles*; yea, and of the *Pagans* themselves, all such as the Lord our God shall call. Neither may wee presume to forbid them to come unto God, who seeme denied of the outward meanes of knowledge, as the deafe, the blind, the Idiots, in as much as God, the God of the spirits of all flesh, *Numb. 16. 22.* can by His Spirit guide the will, and informe the understanding as it pleases him, *Prov. 21. 1.* See further hereto, Note (a) §. 2. n. 4. on *Chap. 32.* And thus you understand what is meant by men, and withall, why the Church is called Catholike or Uniuersall, namely because it holds the number of Gods chosen, which have beene or shall be called out from the rest of all the men of the world, from *Adam* unto the last man that shall be borne, as this Church confesseth unto *Christ*, *Rev. 5. 9. Thou hast redeemed us unto God by thy blood, out of every kindred, and tongue, and Nation, and people.*

The last circumstance is concerning the predestination of them that are in this Church: for seeing none can be glorified, but they that are justified in *Christ*: neither can any one bee justified but such as are called and predestinate, *Rom. 8. 30.* and seeing that to the infinite wisdome of God, all his workes are knowne and determined, *Act. 15. 18.* it is impossible that any one can be a member of this Church, but onely such as God out of His eternall love hath predestinate thereunto.

Object. But there is one God and Creatour of all, whose mercie is over all His workes, and He hateth nothing that He hath made: And therefore it may seeme that all are equally predestinate unto eternall life, if all doe equally lay hold thereon.

Object. 1.

Answer. As the creature could not cause it selfe to bee: So neither being corrupted by originall sinne, can it change that being wherein it is, See *Art. Eccl. 10.* and seeing God alone doth worke in us, both to will, and to doe of his owne good pleasure, *Phil. 2. 13.* it is not in any man of Himselfe to lay hold on eternall life, nor to endeaour any thing thereto; no not so much as to will or desire it, without the speciall worke of God in him, who worketh

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all things according to the counsell of His owne will. *Ephe. 1. 11.* So man, though made upright, yet being originally corrupted, and left to the hand of his owne will, cannot cease to sinne. And although God permit him to follow his owne wayes; yet that permission is no cause of any mans sinne, nor puts it any thing in the reprobate, why he should sinne. But in the predestinate it is not so; For he renews them in the spirit of their mind, unto sanctification, converting their will, and making them ready unto every good worke.

Object. 2.

2. *Object.* If then predestination be not of all men unto eternall life, and yet that all men are in one and the same state of nature corrupted, by the sinne of *Adam*; It may seeme that God did predestinate and chuse out of the masse of man-kind, those onely, whom He did fore-see that they would bee excellent for their good works, and so for their future merits sake, adopted them to bee heires of eternall life.

Answer. God is debtor to no man, and where hee that gives is no way bound, the gift can no way be accounted, but onely of his free will that giveth: so Predestination hath no other originall but onely the meere free-will of the Almighty God. But if our works fore-seene, were any cause of our predestination. 1. How then could it bee of His mercy onely, *Rom. 9. 16?* 2. How could it bee according to the good pleasure of His will? *Ephe. 1. 5.* 3. How were it to the glory of His grace; if the worthinesse of our workes foreseene, had any right therein, *Ephe. 1. 6?* 4. How were our boasting excluded, *Rom. 3. 27.* if they were the cause of our happines? 5. And if our workes fore-seene be the cause of our predestination, then also of all the consequents thereof, as of our election, calling, justification, and glorification. But this is most false, *See 2. Tim. 1. 9.* Therefore also the former. 6. Moreover, what good workes can bee in man, which God Himselfe doth not worke in us, as the Prophet saith, *Esay. 26. 12. O Lord thou hast wrought all our workes in us.* 7. If God have created good workes, that wee should walke in them, and good workes acceptable to God bee found only in them that are predestinate, and chosen to life, it followes that good workes are fore-seene in us, not as the cause, but as the fruits and effects of predestination. For if they can be no other than the effects of Gods grace in us, they cannot be fore-seene as a cause of His grace towards us. This objection is laid to them of the *Romane Church*; but as farre as I have any acquaintance with them, I find no such thing by them. *Tho. Aqu. contr. Gent. lib. 3. Cap. 163.* teacheth the contrary, and gives his reasons. The grace of God (saith hee) is an effect of predestination, and goes before all humane merit. 2. The Divine will and Providence, are the cause of all other things: For of Him, in Him, and for Him are all things. Neither can it be accounted the doctrine of their Church: for in the 7. *Can. Sess. 6. Conc. Trid.* where all the causes of the justifica-

justification of man in the state of Nature, are reckoned up, efficient, finall, formall, instrumentall: the meritorious cause is put onely, the suffering of our Lord, who thereby made full satisfaction to God, and merited justification for us. And if wee be justified onely by the merit of *Christ*, and not by any merit fore-seene in us, then are we called chosen, and predestinate onely in Him through the mercy of God, who *gratuito*, of his owne free will doth wash, sanctifie, and seale us by the Holy Spirit of promise, who is to us the pledge of our eternall inheritance: this is the effect of the Canon.

Object. 3. But how is this Church Catholike or Univerfall, if any man be shut out of it? Or how is it said by *S. Paul. 1. Tim. 2. 4.* That God would have all men to bee saved, if there be few that shall enter in at the straight gate?

Answer. The common answer to that text of *Timothy* is: that it is spoken not *de singulis generum*, but *de generibus singulorum*, that is, that some of every Nation and degree amongst men shall bee saved; not every man of every degree. But I suppose that it is rather spoken in respect of the ordinary means, which in the Church is the Word read and preached, and the Sacraments, by which all men are called to repentance, and faith in *Christ*: which if they refuse, their condemnation is just. Also out of the visible Church, nature calls in a softer voyce, upon all nations and people of the world; and upon every one in particular to feare God, and to give Him glory which made the heaven and the earth, and all therein. And moreover, the light of every mans conscience accusing, or excusing him, for those things which he doth contrary, or according thereto, is the witness of God in every mans heart, to excuse or condemne him. And in respect of these meanes, God may be said to will, that all men should be saved, in that he doth offer his mercy to all, and call upon them to turne unto Him, that they might be saved; if they want not grace to accept it.

Object. 4. The want of that, is not imputed to any man, which is onely in the power of another to give; and seeing that without repentance, faith, hope, and perseverance in vertue, no man can attaine to happinesse; which vertues of repentance, &c. are onely in God to give, as the Prophet saith, *Lam. 3. 21. Turne Thou us unto thee O Lord, and so shall wee bee turned:* it may seeme, that the want of these things, ought not to be imputed to any man.

Answer. If any man refuse a good thing when it is offered, the want of that shall be imputed to himselfe, as to the wicked, that saith to God, *Depart from us, for wee desire not the knowledge of thy wayes, Job. 21. 14.* and these are they whom God is said to harden; because they have hardened their owne hearts through the custome of sinne, that they cannot repent. Therefore, though the predestinate, that the mercy of God may appeare, are converted by the inward and effectual calling, their hearts being renewed by repentance,

repentance, to follow him that calleth; yet that the order of Iustice may be observed, they that forsake their owne mercy, are still left to the punishment of their sinne, both originall, and actuall, because they neglect the outward calling, and wilfully shut their eyes against the light of their naturall knowledge and conscience, See *Rom. 9. 21. &c.* And according to this sence, is it, that in Scripture the hardning of man in sinne, and the preserving man from sinne, seemes to be attributed to God both wayes; as where he is said to harden *Pharaohs* heart; and to *Abimelech*, (*a*) *Gen. 20. 6. I have kept thee from sinning against me.*

Sect. 2.

§ 2. And thus it being manifest what this holy Church is, and of what persons it doth consist; it followes first to proove, that there is such a Catholike Church, as wee say wee doe beleene to bee; then to see the differences which are betweene this Catholike Church, and other particular Churches and Congregations.

1. If there were not a number of holy people, which God hath chosen unto eternall life; then the end of *Christs* sufferings for us, were all in vaine, and the whole race of mankind should have bene created onely to destruction: So the mercy of God toward His creature, that had sinned, should be without effect: Neither should His glory be magnified, in saving that which was lost. So the devill, the enemy of mankind, might magnifie himselfe against God, in that he had destroyed His creature irrecoverably. But all these things are impossible. Therefore there is a holy Church, chosen of God unto eternall life. And if this holy Church, in the parts, or members thereof, had not continued in all ages, since God made His promise of a Savior to *Adam*, then faith had fail'd from among men, and the promises of God, being either not beleev'd, or forgotten, the sons of God, begotten by the immortall seed, had fail'd: So the throne of *Christ*, when there was no faithfull heart wherein He reigned, should not have bene established for ever, contrary to the promise, *Psalm. 89. ver. 4, 29, 36.* and *Luke 1. ver. 33.* So the seed of the enemy onely had flourished in the earth, contrary to the disposition of that wise husbandman, *Matth 13. 30. Let both grow together untill the harvest.* But these things are impossible. Therefore the holy Church is also Catholike, or continuing from the beginning, to the end of the world. For your better understanding, you may take these arguments apart.

2. If the goodnesse of God, being essentially one with His infinity, were not diffusive, or spreading it selfe upon the creature, for the succour and aid thereof, in the greatest misery, then should it be exceeded by the malice and wickednes of the devill, which though it be the greatest that may be; yet must it needs be finite, as having the originall from a finite creature. But it is impossible that God should be exceeded by the malice of the devill, therefore there is a restoring of man, to that blessednesse and glory, from which he

fell

fell by his sinne, as you have seene it proved before, in the 18. Chapter, and from all the reasons there brought, to that conclusion, you may bring reasons for the proove of this Article.

3. If man were created according to the will of God, innocent, and without sinne; then that present estate of sinne, and death the punishment thereof, wherein he now is, must needs have bene brought upon him, since his creation, contrary to the revealed will of God: wherein, though for the declaration of the justice of God against sinne, some be suffered to continue; yet because sinne is contrary to the will of God, and death contrary to the end of His creation of mankind; it is necessary that there be a redemption, or freeing of some appointed thereunto, from the thraldome, both of sin and death. But it hath bene proved, *Chap. 15.* that man was created innocent. Therefore there is a Church, or a number knowne unto God, of them that are so redeemed.

4. There is a God who hath made His promises of everlasting life. There is faith, hope, and repentance, and other vertues both Christian and morall, whereby the promises of God are apprehended, and obedience performed to His Commandements. Therefore there is a holy Catholike Church. For it is impossible, either that the promises of God should faile of their performance; or that faith and other vertues should be without their reward. For so the Spirit of grace, which wrought these vertues in man, should worke in vaine. But this is impossible.

5. This holy Catholike Church is declared in sundry places of the holy Scripture, and in special, according to all the causes thereof, in the Epistle to the *Ephes. 4. chap. 1.* from *vers. 2. to 15.* And although *Saint Paul*, in that place write to a particular Church; yet is the Catholike Church no other than such as is there described: no more then the *British* or *Spanish* Seas are different from the great Ocean, either in substance or qualities. For there is but one body, and one Spirit, one Lord, one faith, one hope, one baptism, one God, and Father of all. *Ephes. 4. 4, 5, 6.* And as there is but one God; so is there but one Mediator betweene God and man, the Man *Iesus Christ*, *1. Tim. 2. 5, 6.* And this one Mediator is that one onely mysticall head of His mysticall body. For there is no name given under heaven, whereby wee must be saved, but onely the name of *Iesus Christ*, *Act. 4. 12.* And as there is but one head; so is there one onely body, as it is said, *Cant. 6. 9. My Dove, my undefiled is but one,* and *Iohn 10. 16. There shall be one fold, and one shepherd:* by which texts of the Holy Writ, it is manifest that there is one holy Catholike Church, as wee doe beleue.

6. 3. And by this which hath bene said, it may easily appeare what those differences are, betweene this Catholike Church, and other particular congregations, whether in private houses, or in Cities, Countreys, Kingdomes, or Peoples, which in *Cant. 6.* cited even now, are signified by the *Queenes, Concubines,* and the

the innumerable Virgins, which consent to the same points of faith and doctrine.

1. The first, and most common is this, that in the Visible Churches, Hypocrites and Atheists are found among the chosen; and these are the tares among the wheate, the bad fish among the good, *Matth. 13. 48.* But in this holy Catholike Church, no vile or prophane person can bee, as it is said *Rev. 21. 8. and 22. 15.* That without the holy Citie, shall be doggs, the fearfull, and abominable, the unbelieving, murderers, whoremongers, sorcerers, idolaters, and every one that loveth and maketh the lie.

2. A second difference is in this, that every particular Church is visible, so that every member thereof, may be fully informed of all things whatsoever is taught therein for trueth; either concerning doctrine or discipline: but the Catholike Church, in the sence we here take it, neither is, nor ever was, nor can bee visible, but to the eye of faith alone, as here we confesse in our Creed; for faith is the prooffe, or argument, of things not seene. *Hebr. 11. 1.* If then the Catholike Church be a thing to be seene, then is it not to be beleev'd; if it be to be beleev'd, then must it needs be invisible. 2. Beside this, the universall, or Catholike Church, as *Saint Paul* describes it, *Ephes. 13. 15.* is of the Saints in heaven, as well as of them that are in earth; yea, and of them that are not yet borne, as of either of these. And although all the members of this Church, during the time of their pilgrimage upon earth, be visible, or in a visible Church; yet, while they are here on earth, we doe not beleev'e them to be of that Catholike Church, with that assurance of knowledge, which a saving faith requires; such a faith I meane, as is due to an Article of our Creed, but onely with that hope, or credulity, which Christian charity, and their holy conuersation doth bind us to have of them. 3. For as God only knoweth the heart, so He only knoweth who are His; and if He only know, then cannot we; and though we see them in a true particular Church, yet doe we not thereby know that they are true members of the Catholike Church.

Objec. 1. If the true Church be not alwayes visible, why doth our Lord send us to the Church, *Mat. 18. 17.*

Answer. That commandement of *Christ* shewes what is to be done in particular visible Churches, not in the invisible Catholike Church; and this is to be observed in such texts as are like to this, which the *Papists* bring, to proove the perpetuall visibility of the Catholike Church. For if they could make that good, they would hope thereby, to proove the Church of *Rome* to be the Catholike Church. But if the first were given, the second would not follow. For was there no Catholike Church before *Romulus* murdered his brother? or, where was the Catholike Church, when *Rome* was yet the mother of all the abominations and filthinesse of the earth? First in their worship of devills; and after, when their lives were answerable to their Religion, as you reade in *Saint Paul*, *Rom. 1.* and

in their owne prophets, *Juvenal*, *Arbiter*, &c. and againe, since they have forsaken their faith once praised, *Rom. 1. 8.* and borne the former reward of their idolatry? And if that Church be the Catholike Church, out of which none can bee saved (as they say) what shall become of all those Christians in the whole world, which detest the Church of *Rome*, and all their idolatries and false doctrines; as the *Greekes*, and all that follow them, the *Nestorians*, *Iacobites*, *Ethiopians*, the reformed Churches in the West, &c. which for the number may seeme to be, at the least, five to one to the *Papists*, notwithstanding their false pretended universality?

To the former differences betweene the Catholike Church and particular congregations, you may adde a third, that any particular Church may erre wholly, both in manners and doctrine, as I shewed in the *Chap.* before § 7. N. 2. but the Catholike Church cannot erre. 4. Any particular Church may faile, or cease to be; but of the kingdome of *Christ* there shall be no end. Therefore the Catholike Church cannot faile; from whence it followeth; 5. That the Catholike Church is of the greatest antiquity, as having the beginning thereof in *Adam* and *Eve*, (for I enquire onely of the Church of the redeemed, not of the Angels) but particular Churches had their beginning afterward, some at one time, some at another; as that of the *Jewes*, in *Abraham* and his family; that of the *Ethiopians* in the *Eunuch*, &c. 6. Concerning the succession of the Catholike Church, there is none such as they account, of Kings, or Bishops in this or that See: but because *Christ's* kingdome cannot faile, therefore there is this succession; That before these Saints that now live shall die, others shall be borne, that are the true members of the Church; and thus is there still but one Catholike Church, which unity containes all and every member thereof, in one mysticall body, whereof our Lord *Christ* is the Head.

Notes.

(A) *Wichheld thee from sinning against mee.* Against this, and many such texts of Scripture, the Hereticke *Pelagius* taught, that man of himselfe, without any speciall grace of God, might fulfill the divine Commandments: and if the grace of God were at all needfull, it was onely, that a man might more easily, through grace, doe those things which he was commanded to doe of his owne free will. But this grace (said he) is onely in our free will, which our nature hath received of God, without any merit of ours foregoing. In this onely God doth helpe us, that by the law and the doctrine, wee may know what we ought both to doe and to hope for, *Aug. Har. Cap. 88.* By occasion of which heretic, divers unnecessary questions have beene mooved, about free will, universall grace, perseverance, and the like, which are no way available to the increase of godlinesse, or the comfort of the conscience, but rather have overthrowne the faith of some, and beene the seed of Factions, both in the Church and Common-wealth. But as among the *Corinthians*, when schismes and

*See what *Pelagius* meant by this, in *answ. to the 16. points of Calvin* in *16. and 17. 478. 179. 480. &c. 481. &c.*

and discontents arose, concerning their *agape*, or Love-feasts, before the holy Communion, the Apostle brings them to the simplicity of the first institution thereof, *1 Cor. 11. 21.* So by the same Spirit of wisdom, hath his Majesty, our gracious Sovereign, with the advice of our reverend Fathers, the godly and learned Bishops, cut off these curious questions, with all inconvenience and scandall as might grow thereby, See his Majesties declaration, before the Art. of 62. Read also the Art. 9. 10. 11. 17. So that now through the mercy of God, by the piety and constant care of his Majesty, and by the providence and zeale of our faithfull shepherds, there is assured hope, that these cares, which so lately troubled our neighbour Churches, and by the seruants of the enuious man, were attempted to be sowne in our beauteous fields, shall never spread any roote of bitterness among us. And although these questions thrust in themselves here in this place to be discussed, seeing predestination is the eternall foundation of the holy Catholike Church, out of which there is no saluation; and into which none can come, but he that is holy: It may seeme that it ought to be enquired, what holinesse we have of our selues, or what strength, to come to that holinesse which we ought to have; and what strength to continue therein. But because obedience is better then sacrifice, and because reason ranging beyond these bounds which God hath set, is accounted by Saint Paul, *Rom. 9. 20.* a replying against God; let us leave these questions, as Saint Paul left that of predestination, to the meere mercy and will of God, and that absolute Lordship which he hath over His creature, as the temperer of the clay hath power over the same lump, to make one vessell to honour, and another to dishonour. And seeing mans understanding, searching into the things of God so farre above his reach, as the infinite wisdom of God and His secret will are, must needs fall into error; let us be contented to keepe our selues within those limits which God Himselfe hath set. *Deut. 29. 29.* The secret things belong unto the Lord our God, but the things that are revealed, belong to us and to our children, that we may doe them. To this purpose Saint Paul writeth concerning this sealed secret, *2 Tim. 2. 19.* The foundation of God standeth sure, having this seale, The Lord knoweth them that are His; and let every one that nameth the Name of Christ, depart from iniquity. Therefore lest any man should runne beside his owne hopes, whilst he enquires too busily into the hopes of other men, let us remember that wise and faithfull counsell which is in *4. Esdr. 8. 55.* Aske thou no questions concerning them that perish. The reason went before verse 47. for thou comest farre short, that thou shouldest be able to love the creature more then He that made it.

ARTI-



ARTICLE X.

The Communion of Saints.

CHAP. XXXVI.



They that make this clause to bee onely an appendix for explication of the former, as if they would say, I beleue the holy Catholike Church to be the Communion or fellowship of Saints: come short of the uttermost meaning thereof. For beside the two properties of the Church, to be Holy and Catholike; it is necessary to know what the Priviledges or prerogatives are, which belong to that holy congregation, that they may know that their seruice is not without reward. These prerogatives are 4. 1. This Communion of the Saints, which is the ground and assurance of the rest. For from hence it followes, that we may assuredly beleue that our sins are forgiven, and therefore that our bodies shall rise againe, and that to everlasting life. But this Communion of the Saints is two-fold, 1. Among themselves: Secondly, in the participation of those benefits which are purchased for them by the merit of Christ. Yet this Communion among themselves, is rather a third property, than a priviledge of the holy Church, and ariseth from that Communion which we have with Christ, For he that loveth Him that begetteth, loveth him also that is begotten of Him, *1. Joh. 5. 1, 2.* And because all the faithfull are governed by one Holy Spirit, therefore are they ever ready and willing to impart what gifts soever they have received,

ved, to the common good of all that may be partakers thereof. And this not onely in the supply of outward helpes, as it appeared, *Ab. 4. 32.* but much more in like affection one toward another, in prayer one for another, in supporting each the infirmitie of other; as one member of the body is ever helpfull to another, in comforting, in exhorting, and in the Spirit of Meekenes admonishing one another, and every one in himselfe, giving an example of a vertuous, and honest life, according to that commandment, *Mat. 5. 16. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven.* And these things proceed from that inward and spirituall Communion which wee have with God the Father, and with His Son *Iesus Christ*, as it is said, *1. Iohn. 1. 3.* For seeing wee know, *That God so loved the world, as that He gave His Son to die for the life of the world, wee ought also to love the brethren.* So likewise the spirituall Communion, or participation of those benefits whereof wee are partakers by the merit of *Christ*, stands altogether in this, that He our Mediator, God and Man, having given Himselfe a ranfome for us: God doth not now looke on us as wee are in our selues, corrupted in our sinnes, but as wee are washed, but as wee are sanctified, but as wee are justified in the name of the Lord *Iesus*, and by the Spirit of our God, as wee are one body with His Son, and He our head, is become our righteousness, our sanctification and redemption: So that through Him, wee haue not onely these priuiledges here mentioned; of the forgiveness of our sinnes, resurrection, and life; but also having in *Christ* the adoption of sonnes, wee have by Him an entrance unto God the Father, a right and interest in the eternall inheritance of the Kingdome of Heaven, and whatsoever may bee available to our eternall happinesse, for the gift was not as the offence, as you might see, *Chap. 18. 5. 2.* For as we know that *Christ* our Lord, the eternall Son, was partaker of our nature, and are likewise assured, that the greatest actions of God in His creature, are for the greatest good that can come neere the creature: So ought wee to bee perswaded, that we also shall be made the sons of God, by that Spirit of God that dwelleth in us, as it is said, *1. Cor. 6. 17. He that is joyned to the Lord, is one Spirit.* And these are the exceeding great and precious promises, that God hath made unto us in *Christ*, that by Him wee shall bee made partakers of the diuine nature. *2. Peter 1. 4.* this is that union, and Communion for which our Lord prays that it may bee made perfect in us, *Iohn 17. 21, 22, 23.*

1. For seeing the soule of man is a thing whose excellencie doth so farre exceed all things of this world: it may not be thought that the happinesse and perfection of the soule can stand in things that are inferiour to it selfe: as in riches, honour, worldly pleasure, or the like: But seeing it knowes that there is one onely infinite goodnes, which because it is infinite, must needs be eternall, and able to satisfie all the desire of the creature that can bee partaker thereof: therefore

therefore doth it aspire thereunto, because in the injoying of that alone, it can be made perfect. And if this desire of the soule should be in vaine, then the Holy Spirit of God which wrought this desire in the soule, should have wrought in vaine: then the infinite goodnesse, which might satisfie the desire of the creature, should be defective toward the creature, and consequently not infinite: then the promises of God made in His word should faile, and the prayer of our Mediator, cited even now from *Iohn 17.* without effect. But all these things are impossible. Therefore there is a Communion of the Saints with God, and with one another, as wee confesse in the article.

2. If the merit of *Christ* bee infinite, and that not for Himselfe, but for His body, which is the Church, then it is necessary that an infinite reward be given thereto. But the merit of *Christ* is infinite, both actively and passively. Therefore an infinite reward is due to us thereby: So that by the Spirit of *Christ* which is in us, we haue communion both with the Father, and the Sonne, *1. Iohn 1. 3.*

3. All the dignities of God are infinite, and they are all to bee manifested in the creature, so farre forth as the creature can bee made capable thereof. *Ergo.* Now the foundation and originall of communion is in this, that for as much as the children are partakers of flesh and blood, He also Himselfe tooke part of the same, that through death He might destroy him that had the power of death, *Hebr. 2. 14.* and that to this end, that wee might be partakers of His immortality, and from that union of the diuine and humane nature, whereby our Lord, of the seed of *Abraham*, became one with all man-kind, ariseth that spirituall and mysticall union of us with Him, that howsoever we are absent in body, yet being renewed by the Spirit of our mind, we live unto Him, & haue Him evermore abiding in us, as we evermore abide in him, & daily more & more grow up with Him into one mystical body, as if we were flesh of His flesh, and bone of His bones, *Eph. 5. 30.* and from this mystical union, we haue the assurance of that glorious vnion which shall be in heaven, when we shall be joyned to our head inseparably: and this is that vnion or communion which all the faithfull hope for, whereof we haue the assurance of His promises in His Holy word, the signes and pledges of the Holy supper, and the witness of the holy Spirit of God in our hearts. And thus is *Christ* ours, with His graces, and His merits. and thus according to the exceeding great and precious promises, are wee made partakers of the diuine nature: not that wee participate of the incommunicable essence of the deitie; but that by the renewing of the *Holy-Ghost*, wee put off our corrupt desires, and are transformed in our minds according as His Diuine power doth give us all things that belong to life and godlinesse.



ARTICLE XI.

¶ The forgivenesse of finnes.

CHAP. XXXVII.



Being is of God alone, whose being, because it is infinite, therefore must it hold in it selfe, all the extremities of being; so that nothing that is, can possible be, but by Him: therefore, seeing the soule, the body, and the abilities thereof, are from God alone; the devill can claime no interest in man, in respect of any of these: for none of these had their originall from him. But because he was a murtherer from the beginning, and inspired his inbred poyson into man, even from the beginning: the root of man-kind being thereby poysoned, the venome spreads throughout all his race, to corrupt both his understanding and his will; that so his actions being corrupted by the ill, which he wilfully committeth, his being also may become abominable. But as the Physicians make a difference betwene the body and the disease; so He, our gracious healer, discernes betwene the being, His owne worke, and the corruption thereof, the tares, (I meane) which the envious man sowed thereupon, to save his owne worke, and to cast the venome, and the effects thereof, on the face of the enemy, to the increase of his eternall damnation: and first heales the understanding, that it may see the sinne:

sinne, then the will, that he may detest and avoid it. And thus, by the renewing of the mind, are we transformed from the image of the devill, and that stampe which his sinne did set upon us; So that the satisfaction being made to the infinite justice, both for our originall and actuall sinne, the workmanship of God, even our whole being may be glorified with that glory for which it was created, which also it had in the eternall decree before this world was. And because our great weakenesse, caused of our inbred infection, and our many sinnes ensuing thereupon, doth every moment stand up, as a wall of separation, betweene our God and us; therefore hath God given unto us, such assured hopes of His mercy, that although we fall, we shall not be cast away, because the Lord putteth under His hand, *Psalm. 37. 21.* and sustaineth us with this confidence, That although our sins be as red as scarlet, yet they shall be made more white then snow, *Esay 1. 18.* And because this hope and confidence, ought alwayes to be before our eyes, as being the sure stay and anchor of our soules; therefore is nothing more fully assured unto us, then this, among all those things which we doe beleve. Stay thou trembling and fearefull soule, and though the ugly visage of thy monstrous sinnes make thee afraid, which indeed are so much the more hideous and deformed, because they are not onely against the Law of God, but against the law of reason, rightly judging, and against thine owne conscience: yet stay and see what hope there is for thee, and though that messenger of hell, *Despaire*, with all that wretched traine of all thy sinne, which he brings with him, doth hunt thee so close, that thou darrest not stay, though thou wouldest be any thing, save that thou art; and most of all, nothing at all: yet see if a doore of hope, as wide as the valley of *Achor*, *Hos. 2. 15.* be not set open for thee, onely if thou wilt be intreated to goe in, and be saved.

1. Thou objectest the wrath of God, from which there is no avoidance. But are not all men borne under one state of corruption? and who can say his heart is cleane? if God then should be extreme, to marke what is done amisse, who can abide it? and if every sinne, in as much as it is against an infinite justice, deserues eternall punishment, can no man be saved? So all man-kind should have beene created onely to punishment: but this is against the infinity of His goodnesse, who is full of compassion, slow to anger, and great in mercy, good to all, and His tender mercies are above all His workes, *Exod. 34. 6. Psalm. 144. 8, 9.* Therefore there is forgiveness of sinnes.

2. Therefore is the sinne of the wicked angels unpardonable, because it was wilfull in them, because they cannot repent them of it, and because they have no mediator to make satisfaction for their sinne. All which (through the mercy of God) to us are found contrary in the sinne of man: for neither was his sinne wilfull, or of himselfe alone, but from the devill which tempted him thereto,

thereto; neither is it without repentance, in all that belong to God; neither is it without a Mediator that is able to make satisfaction fully for all our sinnes. But when all sufficient meanes are orderly disposed for an end, it is impossible but that the end should follow. Therefore there is a forgiveness of sinnes, as we are taught to pray.

3. Glory and happiness is not given, till sinnes be first forgiven; So that if there be not a forgiveness of sinnes, the greatest and most excellent vertues must for ever remaine without reward. For we see that in this life, vertue is so farre from reward, or esteeme, that it is rather persecuted with hatred and contempt, as the Proverbe hath it, *Virtutis comit invidia.* And if vertue can find no reward, neither in this life, nor in that which is to come; then the goodnesse and justice of God should be defective. But this is impossible; therefore there is forgiveness of sinnes.

4. Change the termes of the first reasons in the 18. Chapter, and they are easily brought to this conclusion. So from the reasons for the Catholike-Church, and from many other, this Article is easily concluded, as you may see by the reason following.

5. *Christ* tooke not on Him the nature of Angels, but He tooke on Him the seed of *Abraham*. *Hebr. 2. 16.* For it behooved Him in all things, to be made like unto His brethren, that He might bee a mercifull and faithfull High Priest, in things pertaining to God, to make reconciliation for the sinnes of the people: therefore was Hee made a little lesse then the Angels, that Hee might suffer death for our sinnes; and this, that Hee might abolish his power, that had the power of death, *Hebr. 2. 14, 15, 16, 17.* but nothing of all this for any benefit to Himselfe: but for us was He borne, for us He died, and rose againe, and sitteth at the right hand of God, making intercession for us. And these are the glorious workes which were given unto Him of the Father to doe for us, and cannot possibly be in vaine. Therefore seeing He Himselfe became our surety (for the things of heaven are not knowne, but by the Registers of heaven) See *Hebr. 10. 7.* and *7. 22. Gen. 3. 15. Esay 53. 4, 5, 6, 8, 11, 12.* and hath in His owne body borne the punishment of our sinnes upon the tree. *1. Pet. 2. 24.* it cannot stand with the justice of God, to exact that debt of us which our surety hath satisfied. And therefore it followes that our sinnes are forgiven us.

6. And that I may at once decide this question, both by reason and authority also of holy Writ, and give full comfort and hope to thee (poore soule) that art pressed downe, even to the gates of hell, under the burthen of thy sinnes: stay and see if thy comforts be not greater then thou hadst thought. First it is a cleare case, that no mans life is justly call'd in question, but by the plaine and manifest letter of the Law. Thou wilt say, that is thy desperate case, For it is written, *Deut. 27. 26. Cursed is hee, that confirmeth not all the*

words

words of this Law, to doe them : so is the Letter (I confesse) but that is now cancell'd, and that by the interpretation of the Law it selfe, builded upon one and the same justice with the former, as where it is said, *Hab. 2. 4. The just shall live by faith*; then nor by doing the workes of the Law, although it be most just, that he that doth the workes of the Law, should live therein, *Levit. 18. 5.* as Saint Paul argues, *Galat. 3. 12.* for Lawes are made for the preservation of humane society in generall, so for the safety and defence of every innocent in particular, that doing well they may be without feare, *Rom. 13. 3.* But *Christ* our Saviour, though He were separate from sinners, though no deceit were found in His mouth, lived not in His innocency, by the patronage of the Law. And if the Law had not power to give life to the innocent; neither in justice can it have power to condemne the guilty; and if no flesh shall be justified by the workes of the Law, *Galat. 2. 16.* but that all men thereby stand guilty before God; what madnesse is it, to seeke life by that which brings the sentence of condemnation, and that upon all men indifferently? And if *Christ Iesum* be of God made unto us, *Wisdom, Righteousnesse, Sanctification and Redemption, 1 Cor. 1. 30.* what shall we need to feare the condemnation of the Law, which through the infirmity of our flesh was unable to give life, or seeke any other righteousnesse, then that which by faith we have in him? And if He be our righteousnesse, how can the Law condemne us, when He hath fulfilled it for us? *Rom. 8. 3, 4.* therefore comfort thy selfe in God. *Blessed is the man whose hope is in the Lord his God, and though thy hopes be weake, nay, though thou walke in darkenesse, and have no light; yet trust in the Name of the Lord, and stay upon thy God, Esay 50. 10. And though thy conscience condemne thee, yet God is greater then thy conscience, and knoweth all things 1 John 3. 20.*

Objection 1. It is not long agoe, that certaine men from the mint of their owne braine, sought to give out a coyne under their owne stampe. That we are not justified by the active righteousnesse of *Christ*, but by that which was passive onely: and another like this. That we are not bound to the observation of the Law delivered by *Moses*, either Iudiciall, Ceremoniall, or Morall. But because this coyne had not the publike stampe, it was accounted false; and therefore this last argument of yours, which drawes so neere to their last position, may seeme to be fallacious. The Law defended not the innocent, ergo it cannot condemne the guilty. Who knowes not that the just Law was most unjustly wrested against our Saviour, that Hee ought to die, because He said, Hee was the Sonne of God; when as in the case of treason against *Caesar*, upon His owne interpretation, He was acquitted by the *Romane* deputy.

Answer. So He was pronounced innocent against all their other objections, and yet His innocency saved Him not. Yet His

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case was a reserved case, in as much as He was no private man: but even the Head of His Church, who had set Himselfe to answer for all His members, and therefore when the Law protected not Him, who was innocent above all men, and for all men, it condemned it selfe as unable to give life: and therefore the conclusion is good, that it is not of any power to condemne any of them who were condemned in Him that was innocent. But that I may answer more particularly: I say that I am farre from these men, in both their opinions.

For although the things which our Lord did, so farre forth as wee can imitate them, are examples for us, yet not onely for example, but also for our justification, that the law of perfect righteousnesse being fulfilled for us, wee might bee freed from the curse of the Law. Moreover by that active righteousnesse which our Saviour performed, He was able to save all that come unto God by Him, whereas if it might be supposed, that God and man in one person could sinne (as the devill tempted Him) then His suffering had beene onely sufficient for Himselfe, whereas now, His death was meritorious for all. For as that supposed sinne had beene infinite both in respect of the person against whom, and the person by whom it had beene done, being an infinite Person, so must it have had an infinite satisfaction; So all that *Christ* had merited by His death, had beene available onely for Himselfe: but now being offered a *Lambe* without spot, His sacrifice is sufficient for all that come unto God by Him. Then for that other opinion, that wee are not bound to the fulfilling of the Law, it is most false. For though the Iudiciall were peculiar to *Israels* common wealth, and the ceremoniall Law served onely till the substance was exhibited; yet the morall Law, in regard of the eternall Iustice and equitie thereof, as the law of nature, may not be broken without sinne: nay, so much more straightly are wee bound to the performance thereof, as the thoughts are more unruly than the actions, otherwise what meant those interpretations of the Law, *Matth. 5.* and elsewhere, fetch't from the innermost meaning of Iustice, which binds the very thoughts: It hath beene said to them of old, &c. *But I say unto you, Love your enemies: and whosoever lusts, hath committed adultery in his heart, &c.* Is not our Lord a sufficient Law-giver for His Church? Doe they take away sinne out of the world, and so make void the death of *Christ*? For where no Law is, there is no sinne imputed. *Rom. 5. 13.* I confesse that the Law hath no power over them that are in *Christ*, to eternall death, because it was insufficient to protect His innocent life, although the keeping of the Law, if it were exact, might claime to eternall life. But the workes of the Law, and faith in *Christ*, are by Saint Paul set in direct opposition in this argument of justification, see *Rom. 3.* from verse 20. &c. And *Galatians*, Chapter 3. But yet though obedience cannot bring life eternall to the doer of the Law, because

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the Law is perfect, our obedience imperfect; yet sinne brings deserved death upon the sinner, whereby their vanitie appeares, which hold the keeping of the law not necessary: and likewise the truth of the former conclusion, that seeing the keeping of the law gave not life to our Lord that fulfilled it, neither can the breach of the Law bring condemnation to them that are in Him, to whom there is no condemnation. *Rom. 8. 1.*

Object. 2.

Object. 2. But seeing the merit of *Christ* is infinite, and He being both God and man, of infinite worthinesse above the creature; and for this purpose appearing, that He might take away the sinnes of the world: how comes it to passe, that after the sacrifice for sin is offered, yet both sinne, and death the punishment thereof, doe still remaine?

Answer. It was an easie thing for God utterly to have abolished death, after that by sinne, it had entered into the world; so that neither the body should have died the naturall death, nor the soule the spirituall death of ignorance, and pleasure in sinne, nor both together the death eternall. But yet God would let both sin and death remaine, and that for foure reasons especially. First, that the justice of His most righteous sentence might stand. *In the day that thou eatest of that tree of the knowledge of good and ill, thou shalt die the death.* 2. That the infinitie of His wisdom and goodnesse might appeare; that as death by sinne had entered into the world, so by death he might destroy sinne: that whereas the devill which had the power of death, sought to deprive man of life and glory, He might take the weapon out of the hand of that *Egyptian*, and as *Benajah*, kill him with his owne speare, and by death bring man to everlasting glory. 3. That man might see the greatnesse of the benefit, and willingly conforme himselfe to follow *Christ* through the paines of death, and horrour of the grave, seeing God hath called and predestinated us to be like the image of His Son. 4. The devills fell by pride, and lest man should grow proud, therefore is sinne and death left with him, to humble him thereby: So that to the faithfull, the condition of death onely is changed. For whereas justice would that man should die, because the sentence of death had proceeded against him; And mercy would not the death of a sinner, Wisdom decided it, that death should be made the way to everlasting life, and so both Justice and mercy might have what they desired.

Object. 3.

Object. 3. But how is sinne said to be forgiven, when both sinne, and the punishment doe still remaine?

Answer. The meaning and purpose of this Article of our faith, is, that wee stedfastly beleve the forgiveness of our sinnes, so that they shall not rise up in judgement against us to our eternall condemnation. But concerning the temporary punishment in this world, we must remember that which is, *Hebr. 12. 6. whom the Lord loveth He chastiseth, and scourgeth every one whom He receiveth.* And this

this appeareth most plainly in *David*, *2. Sam. 12.* whose sinne though God had put away, that he should not die; yet was it afterward punished to every circumstance, as you may read. And though all chastisement for the present bee grievous: yet are not afflictions brought upon men, but onely for their humilitie, and exercise of their faith and patience; or to turne them from their sinne, that they may repent, and be made partakers of His holinesse, and so the eternall remission of their sinnes, made sure unto them according to His promise, *Esay 43. 25. I, even I am He that putteth out thine iniquities, for Mine owne sake, and will not remember thy sinnes.* And againe, *Esay 44. 22. I will put away thy transgressions as a Cloud, and thy sinnes as a mist: Turne thee unto mee, for I have redeemed thee: Read further, Esay. 53. from vers. 4. to the end, Mic. 7. 18. 19. He retaineth not wrath for ever, because mercy pleaseth Him: He will turne againe and have compassion upon us; Hee will subdue our iniquities, and cast all our sinnes into the bottome of the Sea. Col. 1. 13. God hath delivered us from the power of darkenesse, and hath translated us into the Kingdome of His deare Sonne, in whom wee have redemption through His blood, that is, the forgiveness of our sinnes, Hebr. 1. 3. Christ by Himselfe hath purged our sinnes. See the text cited out of *Jeremiah*, *Heb. 8. 10, 11, 12.* and *Hebr. 9. 26.* and *28. 1. Pet. 2. 24. who His owne selfe, bare our sinnes in His body, on the tree, that by His stripes wee might be healed, 1. John. 1. 7. The Blood of Iesus Christ purgeth us from all our sinnes, Reve. 1. 5. Hee hath loved us, and washed us from all our sinnes in His blood. Rev. 5. 9. Thou art worthy to take the booke, and to open the scales thereof. For Thou wast killed, and hast redeemed us unto God by Thy blood, out of every kindred, and tongue, and people, and Nation.**

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ARTICLE XII.

The resurrection of the body, and the life euerlasting.

CHAP. XXXVIII.

§ 1.



I may seeme that the Christian mans hopes are more glorious then all other hopes, because he is so well content with patience to expect the promises, and to deferre his hopes to be enjoyed in a better life then this; yea, for those hopes sake, to deny himselfe many pleasures and contents in this present life; an argument doubtlesse, as of a constant hope, so of an inuincible courage; that for this hopes sake, because he judgeth Him faithfull that hath promised, he beareth patiently all oppositions, persecutions, and all things else whatsoever may seeme to stand against this hope of happinesse in the life to come: which constancy is so much the more to be praised, because it is of a hope above hope, seeing all reason and causes in nature are against it, insomuch as with them that beleeved it not, it was scoffed at, as you reade *Ab. 17. 32.* or else accounted madnesse, as *Ab. 26. 24.* yea, and where the great teacher of the *Gensiles* takes upon him to ascertain this doctrine of the resurrection, as *1 Cor. 15.* he brings his maine prooffe especially to this purpose; That it is to be held a Gospel, which we are to receive as a matier

matier of faith, which of it selfe is the substance and prooffe of things hoped for. We shall consider the validity of Saint Pauls arguments in their due place, in the meane time what hope we may have from them who undertake to give prooffe of this Article by naturall reason, you may see by that which *Thomas Aquinas* hath brought, *contra Gentiles lib. 4. cap. 79.* The soule (quoth he) is immortal, and naturally united to the body, as the forme thereof. Therefore it is against the nature of the soule, to be out of the body; and nothing that is contrary to nature, can bee perpetuall. Therefore it is necessary that it be againe united to the body, that the body may rise againe. To this reason it may be replied, nothing is, or can be put in nature, whereby the soule being once departed, is againe reunited to the body: but that is a thing transcending nature, and onely in the will and power of God. For although the resurrection be indeed a naturall thing, in respect of the termes, that is, the body and the soule; because neither the body, nor yet the soule, is any perfect species in nature, seeing they are made one for the other, and the soules desire of being with the body is never satisfied but in the body; yet in respect of the principle or cause which should joyne them together, being separated, the resurrection is above nature, and therefore cannot be enforced by any naturall reason. For the soule, by any disease or other cause contrary to nature, being driven out of the body; there is no naturall cause left, either in the one, or in the other, which is able to reunite them: for if so, then that cause would have bene of force to have retained the soule still in the body, that it should not have departed therefrom: And therefore that axiome, That nothing which is against nature can be perpetuall, hath no force to inferre the resurrection, which depends onely on the will, the mercy and justice of Almighty God, and not on any thing that is in nature. The second reason is this.

2. That which is imperfect in the being thereof, cannot be capable of perfect happinesse. The soule separate from the body, is in the being thereof imperfect; in as much as being a part of man, it is not perfect, but in the whole man soule and body together; Therefore it is necessary that the soule be againe united to the body, that both may be perfectly happy together.

Answer. The perfect happinesse of the soule and body together, is a promise of grace, and utterly beyond the state of nature, and so no naturall argument of the resurrection. But the perfection of being is either naturall, or connaturall: The perfection, which I call naturall, shall be onely in the state of glory, when the naturall parts of man, soule and body, shall be joyned together according to the perfection of their severall being after the resurrection. The connaturall perfection of the reasonable soule, is that which is in knowledge and contemplation of things that are divine. The soule being separate, because it is freed from that variable and fraile companion

companion of the fantasie, which follows the appetite, and dieth with the body, *Psalm. 146. 4.* is better fitted to that perfection which is in contemplation, then while it dwelt with the body, and because it sees that there is no possibility in nature, of any returne to the body, it is with all patience and joy content to expect till Gods appointment be, that it shall returne, as it was said to the soules of the Saints, That they should rest for a little season, untill their fellow Martyrs time were fulfilled, *Revel. 6. 11.* So that although for the perfect happinesse of both, the soule is to be joyned to the body; yet that joyning followes not for the desires sake of the soule, but for His wills sake who hath promised such happinesse unto both soule and body.

Thus you see that the glorious hopes which the holy Christian faith brings with it, are above all the reasons and possibilities of nature. Therefore let us not seeke naturall proofes for the resurrection, but from the light of grace, and the vertues of the divine dignities which the holy Scriptures have made us to know; let us see what arguments we can finde of more strength and solidity. And because the reasons that are to be brought for prooffe of this Article will follow easily enough, if it be made manifest that the will and decree of God upon all man-kind is, that there shall be a resurrection both of the just and unjust, *Act. 24. 17.* I will first bring the holy Oracles thereto; then the reasons that accord with them; and lastly answer such objections as *Atheists* are wont to bring to the contrary.

That which is in *Gen. 3. 15.* *The seed of the woman shall breake the head of the serpent,* in *John 3. 8.* is interpreted, *shall destroy the workes of the devill,* that is, sinne, and the punishment thereof, death; which cannot be, except the dead be raised againe. *Iob 19. 25.* *I know that my Redeemer liveth, and that Hee shall stand at the later day upon the earth; and though, after my skinned, wormes destroy this body, yet in my flesh shall I see God; whom I shall see for my selfe, and mine eyes shall behold, and not another, though my reins be consumed within me.* Which text, though it be as plaine and direct for the resurrection, as any other in the Scripture, yet *John Mercerus* rejects that sence, because the Hebrew Commentators doe not so expound it. *Esay 26. 19, 21.* *Thy dead men shall live together, with My dead body shall they rise: awake and sing ye that dwell in the dust, for the earth shall cast out her dead. For behold, the Lord commeth out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more hide her slaine.* Reade to this purpose, *Ezech. 37. all.* And if you say, that the calling of the *Israelites* is there prophesied, in that Metaphor; yet remember that no Metaphor is taken from things that are not. *Dan. 12. 2.* *Of them that sleepe in the dust, many shall awake to everlasting life; some to shame and everlasting contempt.* *Hosra 13. 14.* *I will ransom them from the power of the grave, I will redeeme them from death: O death! I will bee thy plagues;*

plagues; & grave! I will be thy destruction: repentance is hid from mine eyes. *John 5. 28, 29.* The houre is comming, in which all that are in the graves shall heare His voyce, and shall come forth: they that have done good, to the resurrection of life; and they that have done ill, to the resurrection of damnation. *2 Cor. 5. 10.* wee must all appeare before the judgement seat of Christ, that every one may receive the things done in his body, according to that which He hath done, whether it be good or ill. So by these texts, among many other, it being manifest that God hath decreed a resurrection for the bodies of men, both good and bad: it being also manifest, that nothing is impossible unto Him, but that He doth whatsoever it pleaseth Him, in the heaven, and earth, in the seas, and all deepe places, *Psal. 135. 6.* it must follow of necessity, that there shall be a resurrection; which, that ye may the better apprehend, we will adde some reasons that accord hereto.

1. And first of all, that argument which our Lord *Iesus* brings to this purpose: *Matth. 22. 32.* I am the God of Abraham, and the God of Isaac, and the God of Jacob, but God is not the God of the dead, but of the living. Therefore Abraham, Isaac, and Jacob, though they be now dead, yet must they rise againe, for all men live to Him, that is, are in His power to be brought againe unto life when Hee will. To know the strength of this argument, you must looke to that which is, *Gen. 17.* I will establish My Covenant with thee, and with thy seed for an everlasting Covenant. But no covenant can bee everlasting, if either of the parties die. Therefore Abraham and his seed, that is, the faithfull cannot perish, but evermore live unto God, as it is said in *Luk. 20. 38.* For to this end Christ both died, and revived, and rose againe, that Hee might bee Lord both of the dead and living: the dead He saith, that they may live againe. For if our Lord *Iesus* died to purchase eternall life for us, it is impossible that we should not live eternally.

2. The arguments of Saint Paul, in *1. Cor. 15.* fall as thicke as haile, and that first argument, in the first place, stands thus. 1. It is a Gospel which he received, and preached unto them according to the Scriptures; And seeing the doctrine of God, for His owne authoritie, being the God of Truth, is to be received, for our reverence only which we owe to him, we ought to beleve it. Hitherunto tend those words. *v. 3. and 4.* For I deliverod unto you that which I received, that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose againe the third day according to the Scriptures. 2. And from this ground of faith, he doth conclude, *vers. 12.* that there is a resurrection, to wit, for them that die in the faith of Christ; For Christ died not for Himselfe, but for our sinnes, and rose againe for our justification, *Rom. 4. 25.* 3. Since by man came death, by man also came the resurrection of the dead. *vers. 21, 22.* For the well-being of the body cannot bee but by the head. 4. *vers. 25.* Hee must reigne untill He have put all His enemies under His feete, *Psal. 110. 1.* Therefore death also shall be subdued

subdued. *Ergo.* The bodies of men kept under His power, shall rise againe. 5. If the bodies of men rise not againe, these absurdities and inconueniences must follow. That they that are dead in Christ, are perished, and while they lived here, were of all men most miserable. Our preaching, and your faith is vaine. We are false witnesses of God, ye are yet in your sin. They that are baptized over the dead, are baptized in vaine: we are needlesly in danger every houre for the preaching, and beleefe of this doctrine. My contention at *Ephesus* hereabout, was to no purpose. The *Epicure* that lives to eate and drinke, is the only happy man. But these things are impossible, and amongst Christians accounted incredible. Therefore there is a resurrection, His doctrine in other Epistles, is to the same purpose, as *Rom. 8. 11.* 6. If the Spirit of Him that raised up *Iesus* from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortall bodies by His spirit that dwelleth in you. This argument from the communitie of the Spirit, you may understand by *Chap. 17. 5. 4. n. 2.* *Phil. 3. 21.* 7. Hee shall change our vile bodie, that it may be fashioned like to His glorious body, according to the working, whereby Hee is able even to subdue all things to Himselfe. 8. The hope of the resurrection, as it is a comfort against all the trouble and afflictions of this life, so especially against sorrow for them that depart from hence, as you read, *1. Thes. Chap. 4. vers. 13, 14. &c.* 9. *2. Cor. 5. 10.* All must appeare before the judgement seat of Christ, therefore the dead shall rise againe. 10. For none of us liveth to himselfe, and no man dieth to himselfe; For whether wee live or die, wee are the Lords. *Rom. 14. 7, 8, 9.* Therefore the dead shall rise againe.

3. If there be a resurrection of the dead, then the love of God may extend it selfe eternally towards man, according to that excellency of compassion and love, than which, none can be greater; So that not onely our sins be forgiven eternally, but also those mercies vouchsafed which we can neither deserue, nor thinke of, because His love hath not whither it may extend it selfe any further: and likewise the will and understanding of man, may know and love God in that excellency and perfection of love, which is possible to man, in his perfection to performe. But if there be no resurrection, neither of these things can bee. Therefore it is expedient that there bee a resurrection.

4. An infinite goodnesse is sufficient, and able to fulfill all the good desires of the creature; both of the soule with knowledge, with joy, with love, and all other vertues which it can hope or desire: of the body also in giving of it health, strength, activitie: for heavy and elementall, to make it spirituall; for earthly, to make it heavenly; to bee serviceable in every respect to the desires of the mind; to passe from place to place, to dilate or contract it selfe; to appeare, or disapppeare, &c. Which if the infinite goodnesse never should, nor would performe to the creature, then had He put into

the creature a hope, and expectation of happinesse, above that which He meant to performe: So the imagination of goodnesse should be greater than the reall goodnesse, and our apprehensions more large, and an infinite goodnesse should not be able to answer the finite desires of the creature. But all these things are impossible. *Ergo*. It is necessarie that there bee a resurrection of the body, and life everlasting, whereby the expectation of man shall be fulfilled.

5. The Law of God is the patterne of perfect justice; And His infinite justice requires, that reward bee given to every one accordingly, as he hath broken or observed it, and that according to the measure of His infinite justice, so farre forth as a finite creature can bee capable. Therefore there shall bee a resurrection of the flesh, especially by the lusts, whereof the divine love and justice have especially bene broken.

6. If there shall bee a resurrection of the body unto eternall life, then God may use His creature, man to His glory, as it pleases Him: if not, then the power of God shall bee destitute of a subject, framed of body and soule, wch Hee may use to His glory. But this is impossible, that His power should be destitute of such a Creature to whom He hath promised immortall glory, therefore there shall bee a resurrection unto everlasting life.

7. By how much any efficient is greater in power, by so much the more effectually doth it worke, that the effect bee brought to the best end, whereof it may be capable, and that especially if the glory of the efficient be joynd therewith. The desire and uttermost hope of every man is to live ever in body and soule, not parted asunder, 2. *Cor.* 5. 4. and to this end and hope, God Himselfe hath created us, *vers.* 5. and of this thing, every man is capable, and the great glory of the Creator shall bee most excellling in this, that He free His creature man from the basenesse of mortality and corruption, to an estate of Glory, and immortality: Therefore it is requisite that there bee a resurrection, and life everlasting: For He fulfilleth the desire of them that feare Him, *Psal.* 145. 19. Therefore they shall rise to life everlasting.

8. The will of man is created of God, that he may aspire and come to that end, whereunto the goodnesse and will of God have created him, which end hee cannot attaine unto, if there be no resurrection and eternall life. For if there be no resurrection, then is he created onely to the enjoying of happinesse, short and fading in this life, so should he have the understanding and desire of exceeding great felicitie, and the enjoying of little. But this is impossible, for so the effect, that is, the short happinesse, should not bee answerable to the cause, that is, the will of God, which hath put this will and desire of eternall happinesse in man. But if the naturall appetites of eating, drinking, procreation of the like, &c. cannot be in vaine, much lesse, the spirituall desires of knowing, of lo-

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ving God, and pleasing of Him. But the first are not in vaine, therefore not the latter, though that be not first which is spirituall, but that which is naturall, and then that which is spirituall.

9. Man as he is a creature of God, is good, *Gen.* 1. 31. and his goodnesse is greater in respect of the end of his creation, which was to know, love, and honour God, which in this life hee cannot doe, because of sinne, the worke of the devill in him. But it is impossible, that either the sinne of man, or the malice of the devill should frustrate the end of God in His creation. Therefore there is a resurrection, and eternall life, wherein God shall have His due from man, and man his eternall joy in God.

10. No word or commandment of God can be in vaine, as that, *Thou shalt love the Lord thy God with all thy heart, and Him onely shalt thou serve*; or that; *Thou shalt be perfect with the Lord thy God*. For man doing thus, the soule shall be happie, and approach to that end, for which it was created. For therefore God loved man, that he might love and honour God againe; which because it is not done in this life, because of our infirmitie, and our sinne, therefore there shall be a resurrection, and life everlasting, wherein our love shall be perfected, least the divine love should suffer eternall injustice, and eternall punishment be brought upon the creature, so exceedingly beloved, and not returning that love againe.

11. Man is the end of all bodily being, either in that he is the combination of all bodily beings, whether they be elementall, vegetable, and sensitive; and likewise of things that have imagination and reason, *See hereto, Chap.* 17. §. 4. n. 5. or else because all bodily beings shall have their rest and perfection in him, and with him: or at least because he uses these things to such workes as are acceptable to God: But if there be no resurrection, then after the end of this world, man in whom, and with whom, all these things are to receive their perfection, not being at all, all these things have no end of their being, and so either not being at all, or else being for no end, their creation (as concerning their uttermost and true end which is the eternall glory of God) should bee in vaine, and that expectation or groaning of the creature to bee delivered from the bondage of corruption, of which Saint Paul speaks, *Rom.* 8. should also be in vaine, and the promise of making all things new, *Rev.* 21. 5. *Es.* 65. 17. 2. *Pet.* 3. 13. should also bee of none effect. But all these things are impossible. *Ergo*. It is necessary that there be a resurrection of the body, and eternall life.

12. Neither is the body, nor yet the soule for it selfe, but both the one and the other, that both together may make one perfect man: So the perfection and blessednesse of the whole man is more than that which can come onely to one part. But if there bee not a resurrection of the body, this greater blessednesse is utterly lost, so that although the soule bee happie for ever; yet the greater blessednesse of the soule and body together, suffers eternall privation.

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So the whole should be onely, that one part may bee happie: so the hope, even of the faithfull should bee in vaine, and their eternall happinesse onely in imperfection; and so the punishment of the wicked. But these things stand neither with the justice of God, nor the trueth of His promises. Therefore the body shall rise againe.

13. And because this is our last hope and uttermost comfort in all our calamities, and a speciall bridle to restraine from sinne, it is fit that upon all occasions you should exercise your selfe to make this conclusion on whatsoever you thinke, or whatsoever you heare out of the holy Scriptures. For every promise, and every threatening therein, brings you to this; that a reckoning must be given for all that which you have done in the body: For if the body, with the senses, the servants of the soule, either for sione, or righteousness, should not live againe, then the divine justice, in reward, and punishment, should be defective, but this is impossible. The texts that are plaine you will understand by your selfe, as that of Moses, in *Psal. 90. 3.* *Thou turnest man to destruction, and sayest, Returne ye children of men.* Some are a little further off, which yet you may easily bring hither, as *Esay 38. 18, 19.* *The grave cannot praise thee; They that goe downe into the pit cannot hope for thy trueth. The living, the living, see shall praise thee, as I doe this day.* Therefore the dead shall rise againe. For seeing man was made to glorifie God in his body, and in his soule, and that his end cannot bee frustrate; man must live againe; that his mercy and justice may be praised, both by the good, and the bad. *Iannes and Iambres* withstood *Moses*, *2. Tim. 3. 8.* Therefore *Moses, Iannes, and Iambres* must come to judgement. For it is a iust thing with God to reward you, and to punish them that trouble you, *2. Thes. 1. 6. 7.*

And if for your further satisfaction, you will reade that which the Fathers have written, you may take that which goes under the name of *Iustine* the Martyr, in his questions of the Greekes: the oration of *Athenagoras*, concerning the resurrection of the dead. *Irenaeus lib. 5. cap. 4. &c.* his arguments for the most part taken from *Athenagoras*. *Theophilus lib. 1. ad Autolycum.* *Origen apud apoc. lib. 2. cap. 10.* Reade also that excellent booke of *Tertullian*, of this argument, where you may see what his judgement is concerning the qualities of the bodies being raised, and some objections to the contrary answered. This Article, the *Tenes*, both *Cabalists* and *Talmudists*, hold so firmly against that heresie of the *Sadduces*, that they say, That he can have no part in the world to come, which denies the resurrection. *Lib. Sanhedrin Cap. Halot.* Neither is there any man that lives, and sees the continuall course of nature, in the direction of the food, that can deny that *revelation* of the body, of which *Pythagoras*, and after him, *Plato* speaks in *Phed.* and most of all, *Saint Paul*, *1 Cor. 15. 39.*

§ 3. Yet so fearefull is the judgement which follows after the resurrection,

resurrection, unto the *Atheist*, that he searches all corners of cavills against it, you shall take some of them with their answers, as I find them in *Tertullian*, and *Thomas Aquinas*, *contr. gent. lib. 4. cap. 80,* and *81.*

Object. 1. And first it is said, *1 Cor. 15. 50.* *That flesh and blood cannot inherit the kingdome of God.*

Answer. Till by grace it is made spirituall: So not the substance of the flesh is there understood, but the present estate thereof, with the lusts and wicked desires; which if a man doe mortifie by the Spirit, he shall live, *Rom. 8. 13.* So in *John 6. 63.* *The flesh profiteth nothing;* understand the fleshly-minded man, which of himselfe knoweth not the things of God, and those things which belong to sanctification and eternall life. But concerning the being or substance of the flesh, or body of man, seeing it was tempered by Gods owne hand, fashioned according to His image, made the seat of the soule so excellent a being, by which and with which the soule workes whatsoever it doth; seeing in the holy Baptisme, the flesh is washed, that the soule may be cleane; seeing in the holy Supper, the Sacrament of the Body and Blood of *Christ* is received by the mouth, that the soule may be strengthened in God; seeing our bodies are the members of *Christ*, the temples of the *Holy Ghost*, and He dwells in them; seeing our bodies are not our owne, but Gods, *1 Cor. 6.* seeing they are the instruments of holinesse, in all the workes of mercy, in prayers, in wholesome counsell, almes deeds, in indurance of sorrowes, in fasting, in imprisonment, in martyrdom, in death; it is impossible that God should leave forlorne the workmanship of His owne hands, the closet of His owne breath, the masterpiece of His cunning, the heire of His riches, and the Priest of His religion and service, to dwell in eternall death; that He should not heale the wounds, and restore those dead to life, which have bene wounded and slaine for His sake. And though the flesh in it selfe be weake, and through sinne utterly lost; yet seeing our Lord came to seeke and to save that which was lost, and that He Himselfe hath borne our sinnes; it is impossible that either the merit of *Christ* for us, or the mercy and goodnesse of God should be in vaine. Therefore the glory of the Lord shall be revealed, and all flesh shall see it together, *Esay 40. 5.* and from one Sabbath to another shall all flesh come, and shall worship before me, saith the Lord, *Esay 66. 23.* *And I will powre out of my Spirit upon all flesh.* *Joel 2. 28.* And seeing the flesh hath these holy promises, therefore the flesh shall rise againe, that as both the flesh and the soule have sorrowed, so they may both reioyce together.

Obj. 2. But the Prophets speake of the resurrection darkely, and in figurative speeches onely.

Answer. Not onely, but oftentimes so, as they cannot be otherwayes meant. And though they use figurative speeches; yet no figure is taken but from somewhat that is properly and truly such.

Object. 1.

Object. 2.

such. Moreover, the words are often such as admit no other meaning, as in *John* 5. 28, 29. *The houre is comming in which all that are in the graves shall come forth, they that have done good, to the resurrection of life; and they that have done ill, unto the resurrection of condemnation.*

Object. 3.

Object. 3. If the same body shall rise againe, of the same shape and lineaments; some shall be whole men, some maimed, some halting, blind, &c.

Answer. The qualities of the bodies shall be changed, the substance shall not be lost. For as it is against the justice of God, that one substance should doe that which is pleasing to Him, and another be rewarded therefore: So if all teares shall be wiped away, then also all cause of teares; all hurts, wants, and deformity both of body and soule. So that as the same body shall be returned to the same soule; so shall it returne intire and whole. *Object.* But if the use of the members cease, why are the members needfull? *Ans.* Though the naturall body shall be made spirituall, and thereby be delivered from the necessities of those things to the use of which wee are now tyed, as of foode, clothes, &c. and so the members freed from their offices; yet are they not therefore unnecessary; For the tribunall of *Christ* requires a perfect man, that he may receive in his body, according to that which he hath done in his body. Moreover, for the perfection of beauty and glory, the body must be intire, the integrity of which stands not in the offices of the members, but in their substance. Neither yet shall all the offices of every member cease, for the instruments of the voyce shall still serve for praise to God, as this Father thinketh.

The objections which *Thomas Aquinas* brings from naturall doubts, are of no force against the reasons which we have brought from the light of grace, and knowledge of the Scriptures: For it is yeilded, that the resurrection of the body is beyond all the power of naturall causes to effect, but that it is onely of the will and power of God, as to make man at the first, so to restore him againe out of his former principles, into which he was resolved. But that you may see how weake naturall reason is, compared with the truth of God, and on what wretched hopes the *Atheist* depends, which trusts that his sinnes shall never be brought to judgement; I will propose the reasons and answeres as they stand.

Object. 4.

Object. 4. That which is corrupted, cannot be made the same againe; as a naturall habit of the body, or mind, being deprived, cannot be restored.

Answer. The impossibilities of nature, cannot limit that power which created nature, especially in the resurrection of the body, wherein the Author of nature hath professed that He can, and hath promised that He will raise it up againe, as you read before.

Object. 5.

Object. 5. But the essentiall principles being lost, it is impossible that the same thing in number should be restored.

Answer.

Answer. The essentiall principles in man, are soule and body, which being restored each to other in the perfection of them both, nothing which is concomitant, whether it be property, or necessary accident can be wanting, and that both these remaine in the state of being, and consequently in the possibility of being brought together againe, you may see *Chap.* 17. § 4. N. 5.

Object. 6. Corruption is a change from being, unto not being. Therefore it is impossible that the being of man being corrupted, the same being in number, should be restored.

Object. 6.

Answer. This is in effect one with the former. And it is true, that the totall is destroyed in man by the separation of the parts. But neither of the parts doe come to nothing, but are in the hand of that power to be conjoynd againe, by which they were conjoynd at first.

Object. 7. If whatsoever hath beene essentiall to the body of man, must in the resurrection be restored unto him, then this bodily proportion shall be very uncomely; in as much as the haire, the nailes, and whatsoever else is wasted away by the force of naturall heat, were once as essentially of the body as that was, which he carried with him to the grave. See the first supply to *Logicke*, question 66.

Object. 7.

Answer. As it was said before, that whatsoever was wanting in the body should be made up: So understand on the contrary, that superfluities, and deformities shall be taken away: and that every one shall rise againe in that perfection which is peculiar to man-kind.

Object. 8. That which is common to all, of any kind, seemes naturall to the species. But there is not any common virtue, of any naturall agent, to worke this: Therefore it seemes that all men shall not rise againe.

Object. 8.

Answer. The resurrection of the dead is not by any naturall cause, but it depends onely on the power of God, to whose justice every man must give an account of his owne workes.

Object. 9. Death is the effect of sinne, from both which wee are freed onely by the death of *Christ*. Therefore it seemes that all shall not rise againe, but they onely that are partakers of the merit of His death.

Object. 9.

Answer. It is true, that such onely shall rise to eternall life, the rest for justice unto judgement. And because death is the wracke of nature in all men, and the worke of the devill; and that our Lord came to repaire nature, and utterly to destroy the workes of the devill: Therefore, that it may appeare that Hee hath perfectly finished that for which He came, all men must rise againe.

Object. 10. The last objection seemes a mighty one above the rest. That if all men must rise againe perfect, what shall become of the *Canibals*, who have eaten one another? nay, if any of these *Canibals* ate onely mans flesh, and beget children, seeing their seed

Object. 10.

seed (as their wisdom affirms) is onely the superfluity of the nourishment, before it be converted into the substance of the fathers body; here is the knot of Gordius, who hath most right to this seed, whether the sonne whose body was made of it; or the father, or he from whose body it was devoured, by the father? But this Philosophy of the superfluity of the seed, hath been hist out in the 17. Chapter. The maine doubt is answered by Saint Paul. 1 Cor. 15. 44. *Thy body is sown a naturall body, but it is raised a spirituall body.* So then, though Beares, or dogs, or Canibals, or wormes devour the flesh, yet seeing onely flesh is nourished thereby, a materiall body with a materiall, a naturall body with a naturall; the spirituall body is free from any naturall change. For even now the soule dwells not in the body, but by those meane spirits which are raised from the bodily parts (as I shewed before.) Therefore though this materiall, individuall body shall be raised up; yet because it is raised up a in spiritual estate, it will be free from naturall corruption, because it is fitted to be an eternall habitation for the soule, being wholly spirituall; and then there will be no want of any member or part, when the soule shall be able to fit it selfe of a clothing, for all uses, out of a spirituall body; neither shall it need to seeke any supply out of a forreigne body: For as in justice the same soule must returne to the same body, that both may suffer, or be glorified together; So shall both be perfected together, according to the perfection of every individuall, in their proper parts: And though they be scattered in ashes, or dust, as farre as from East to West, yet shall every atome be gathered into that body in which it first received the impression of an humane soule, to become a part of a reasonable man. The Poet gives you an example of a Gardiner, wehling his seeds being mingled together.

*Namque ut quondam olitor, qui forte minuta sub uno
Diversi generis confusa videbat aceruo
Semina; mox secum, dum singula seligit, hoc est
Ozymon, hoc apium, lapathum istud, & oxalis illud,
Daucus, & andrachne, ammi, apiastrum, zurtica, melanthum;
Sic tua, sed melior sapientia, novit acuto
Permissos hominum cineres discernere visu.*

I will give you an experiment for your easier understanding. Take a knife, a punch, or other toole of Steele well hardened, and touch't with a load stone, mingle a quantity of the filings of iron, or Steele, with so much common dust as that the filings appeare not; yet with the knife or punch made cleane, you may separate the filings, according to the first quantity, out of the dust. And if this be possible to metall, by reason of the common spirit; how much more to the soule, when it is commanded to gather together, that dust, which once it had enlived by it selfe?

§ 4. Among

§ 4. Among the heresies against the doctrine of our holy religion, that which denies the resurrection, was one of the first. For beside the Sadduces which denied it, as you read, *Mat. 22.* and thought that the soule died with the body, all the sects of the Samaritans, (except perhaps the *Dositheans*) held that error with them. And although it bee not knowne to mee, which of them fell first into the ditch: yet seeing both sorts held the bookes, and authority of *Moses* (and none of the Prophets beside) authentical; and that the *Sadduces* interpreted *Moses* according to the letter of the Law, and thought that the blessings and cursings therein contained, did belong onely to this present life (which was the originall of this error) with mee they shall be accounted, the blind guides of the blind.

Among the *Christians*, some twenty sects of Hereticks have beene, which denied this Article, some upon one ground, some upon another. The first fountaine of this poysoned doctrine among the *Christians*, was *Simon the Samaritane*, whose Scholars held it successively unto *Marcus*, about a 100. yeeres after *Simon*. This *Marcus* also upheld the same heresie: but after him it was by turnes call'd up from hell againe. *Carpocrates* out of *Platoes* Schole, brought in the change of soules, from body to body: but much worse than hee. For *Plato* thought that the soules of men were sent into the bodies of beasts, or of crazed and old men, for the punishment of their former sinnes: but *Carpocrates* taught that they were brought thither for the fulfilling of those lusts which they had not done in their former bodies. For being here subiect to the power of the enemy, man (said hee) cannot escape the wrath of these adversaries; but by the filthinesse of life, and doing such things as please them. And therefore the soules that live heere most virtuously, and temperately, are ofteneft sent into other bodies. Though this doctrine of the devills Chaplaine, upheld the immortality of the soule, yet no resurrection of the body.

Valentine, and after him the *Manichees*, taught that the soules of men onely were redeemed by *Christ*, but not their bodies, and therefore they should rise no more. Neither yet should all soules bee saved. For there bee (said hee) three sorts of men: spirituall, animall, and carnall. Spirituall, which by nature have a most excellent faith, and these shall be saved without good workes, as *Seth*: Animal, which have but a little faith, but may bee saved by a supply of their workes, as *Abel*. But the carnall as *Cain*, can by no meanes bee saved.

Marcion, concerning the resurrection of the body, sided with *Valentine*. And so did *Apelles*. For, (said hee) *Christ* Himselfe went to Heaven without any body. For that body which Hee had taken from Heaven, and the elements; at the resurrection Hee delivered againe to their proper principles, from whence Hee tooke it.

Bb ¶

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The Seleucians also, that affirme that *Christ* left His body in the Sunne (as you read before) are bound to denie to us any ascent into the heavens above: for it cannot be better with us the members, than it is with our Head.

Origen's error against the resurrection, is at large refuted by *Epiphanius*, *Her. 64.* and if you minde the objections and answers before, you have the sum of that which *Origen* brought against it, and the other answered.

Hierax denied a resurrection of the body, but is disproved by the arguments heere brought, as all the other Hereticks which are here mentioned. A resurrection of the soule he yeelded unto, except of the Infants, which died before they had knowledge; because none is crowned, except he that strives lawfully, as you read before, in the 28. Chapter, where his reason is answered out of *Epiphanius*, *Her. 67.*

And although you see such monsters of opinions, as I have said, and if you have leisure, may read the refutation in particular, in the Authour aforesaid; Yet if you take good heed to that which hath bene spoken for, and against the truth; you may confesse that the truth is great, and shall prevaile.

CHAP. XXXIX.

¶ And life everlasting.

§ 1.



While there was no sinne in the world, it stood not with the justice of God, that any punishment for sinne should bee inflicted: therefore death, and all diseases, as his fore-runners, with hunger, thirst, and all the enemies of life, were far from man. But after that sinne had brought in death, it was a mercy that all those enemies of life, which accompanied death, should shew themselves, that man might daily be put in mind of his mortalitie, and returne unto Him whom he had offended. Now if you shall aske from whence this change of estates, from immortality, to mortality, did succeed in man: I thinke even from hence, that the pure soule, the image of God, dwelling in the body, which was framed of the bodily creature, which was yet pure, and not subiect to the curse, had power to sustaine the body in that perfect estate wherein it was created, and so should have preserved it for ever, if it had held that dignitie which it had, and hearkened onely to the ordinance of God,
and

and had reigned over the bodily affections and desires, as it ought, and had power to doe. But when the soule would forsake God the guide thereof, and that dignitie which it had naturally over the body, and follow the lusts and appetites thereof, and for that treason against God, lost the power and strength which it had to support the body: and moreover must seeke sustenance for the body out of the creature, now accursed and deprived of her first strength: it was impossible but that according to the curse, corruption, diseases, and death should follow thereupon. Yet seeing the merit of *Christ* is so full of satisfactiō to the justice of God, and He so powerfull to restore all the decay of nature; and to destroy all the wrack and mischief which the devill hath brought therinto: wee may firmly beleve as we professe in this Article, that wee shall at last be brought to the enjoying of everlasting life, better than that to which wee were at first created.

1. For although by the craft of the devill, sinne entered into the world, and death by sinne passed over all man-kind: yet seeing man was made immortall, and that neither the end which God purposed, nor yet the infinite merit of the death of *Christ* can bee in vaine: it is impossible but that man-kind at last should be brought to eternall life.

2. The infinite goodnesse of God, is the reason and the cause that he is good to all, and that His mercy is over all His workes, *Psal. 145. 9.* Therefore there is an eternall life reserved for man the most excellent of the visible creature, and the will of man above all other things, desires an eternall life in glory and happinesse, according to His promises. But if no such eternall life shall bee, then the action of God toward His creature, shall be in litlenesse and defect; neither shall he fulfill the desire of them that feare Him. So also the will of man should more desire the accomplishment of the divine goodnes upon the creature, than the will of God should desire the accomplishment of it selfe. But these things are impossible: therefore there shall bee an eternall life in glory and happinesse.

3. Virtue, and the ready service of man unto God, is that thing wherewith God in man is most delighted, and which He hath commanded, as it is said, *Be ye holy, for I am holy, Lev. 11. 44.* and the desire of this holinesse is found in them especially, that hunger and thirst after righteousnesse, and hate their sinnes, whereby they displease Him. But this service of man to God, hath not hitherto bene duely performed by any living among the sonnes of men, neither can be performed, both in body and soule, by the dead. Therefore it shall be performed in the life that is to come, wherein both Gods will, and the desires of His shall bee fulfilled. See *Matth. 5. 6.*

4. If there shall be an eternal life for man, then man shall receive of the divine goodnesse and power, a power whereby he may both bee,
and

and doe those things whereto the divine goodnesse and wisdom hath appointed him. But if there be no life eternall, then the end of mans creation should be onely to privation, and not being. But it were better never to have beene, than after all the miseries of this life, in the end to returne to an everlasting not being. For so the effect, that is, man-kind, should no way be answerable to the cause, nor yet be any prooffe or manifestation, of that goodnesse, infinity, eternitie, and power by which it was made. But this is impossible, and against the conditions both of the prime cause, and the infinitie of the dignities thereof.

Object. But you will say, that this reason doth no more prove that there is an eternall life for man, than for beasts, and other of the creatures, which also ought to continue for the prooffe of that wisdom, and almightynesse of their cause.

Answer. There is a difference betweene the end, and those things which are for the end. Man is the end of all the visible creature, and therefore it followes, that all those things are to be in man, as in the end, so far forth as they can be, worke, or be glorified in Him. And from hence also it followeth, that man must be for ever, lest all these things which were for him, should returne to nothing with him; and the image of that infinite goodnesse, and wisdom by which they were made, should come to nothing eternally. Therefore though they shall be in man as the *idea* of them all, yet not in their severall or distinct beings beside man.

5. No naturall desire of the creature, which is implanted in every individuall, of every kind, can be in vaine, because it is implanted therein by a superiour power, which cannot be frustrate. But it is implanted in all men naturally, both to desire, and to hope for eternall life. Therefore there shall be an eternall life. For if after the resurrection, man should not live for ever, then there should be in God a will to raise him to life, contrary to his will, that hee should live for ever: So His being should not be simple, and one: but this is impossible, as it was proved, *Chap. 9. §. 6.*

6. The more powerfull that any cause is, the more manifestly doth the likenesse thereof appeare in the effect. And sith God is the first and chiefe cause of all, and that the likenesse of man, His worke shall be greater in his perpetuall well-being, than in not being at all: therefore there shall be an eternall life, wherein the greatest likenesse of the effect to the cause shall be perfected, that man may live in eternall Righteousnesse, Wisdom, and Glory. Otherwise the infinite justice might seeme defective, in reward and punishment, if both good and bad should perish alike. Moreover, the word whereby the punishment was inflicted, was neither so generall, nor so without exception, but that there was grace reserved. And now, lest he take of the tree of life, and live for ever [in his sin] therefore the Lord God sent him forth of the garden of Eden, the type of eternall happinesse, till he had tasted of death, the punishment

punishment of his sinne, then should hee live for ever in joy.

7. And these reasons for the assurance of everlasting life, you may adde to them that are in the Chapter before. And above all reason, the holy promises of God which cannot faile; as *Iohn 3. 16.* God so loved the world, that He gave His onely begotten Sonne, that whosoever beleeveth in Him, should not perish, but have everlasting life. *Titus 3. 7.* Wee are made heires according to the hope of everlasting life. *Matth. 19. 29.* Every one that hath forsaken houses, &c. or lands for my sake, shall receive an hundred fold, and shall inherit everlasting life. *Psal. 37. 18.* The Lord knoweth the dayes of the upright, that their inheritance shall be for ever. *Psal. 23.* I shall dwell in the house of the Lord for ever. And that the joyes of heaven are eternall, it may appeare by the torments of the wicked that are in hell: of both which see *Matth. 25.* from vers. 31. to 46. And therefore the Apostle concludes, *Rom. 8. 18.* That the afflictions which are of this present life, are not worthy to be compared with the glory that shall be revealed. For those things which God hath prepared for them that love Him, are such as neither eye hath seene, nor eare hath heard, neither have they entred into the heart of man to conceive, *1 Cor. 2. 9.* And concerning the assurance of this joy, let the same mind be in us which was in Saint Paul, *Rom. 8. 38, 39.* I am perswaded, that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Iesus our Lord. For it is just with God, to give unto His Sonne, having fully satisfied His justice for the sinne of man; to give to His Sonne, I say, according to the merit of His desert, that glory, and honour, and immortall joy, which is due to Him therefore: which joy, for the infinite merit of His Person, being both God and man, must likewise be infinite. And because Himselfe is God blessed for evermore, and hath eternall glory and happinesse, and a Name which is above every name that is named in this world, or in the world to come, therefore hath Hee not any need of this purchased glory which is due for His sufferings; but that glory is reserved for them that are called of His grace, to be partakers thereof. And because a finite creature cannot be capable of infinite glory at once, *intensive*, that is, according to the infinite measure thereof; therefore is it bestowed, *extensive*, that is, in the externity or continuance thereof, wherein man is carried from glory to glory, by the Spirit of the Lord, *2 Cor. 3. 18.* Neither is it for any man to thinke, that this glory which Christ hath purchased by His obedience, should be settled on that humane nature which He assumed in the Incarnation. For that hereditary, or native glory, which He had, as being one with the Father, was abundantly sufficient to glorifie that tabernacle wheresoever He was pleased to dwell, as He saith, *Ioh. 17. 5.* And now, O Father, glorifie thou Me with thine owne selfe, with that glory which I had with thee before this world was. So it appearing, both by reason

*In the entrance before Chapter 1.

reason and authority of the holy Scripture, that this happineffe which we doe beleve in eternall life, is to be eternall as the life is; that first doubt which was first * proposed in the entrance, is fully satisfied. The other two questions, concerning the soule, you shall heare by and by.

§ 2. The heresies that have been concerning this Article, though they be divers, yet two especially are needfull to be examined: One of the *Chiliassts*, which thought, that after the resurrection, the kingdome of *Christ* was to flourish 1000. yeeres in this world: taking that Scripture which is in *Revel. 20.* for prooffe thereof. The other is that which they lay to *St. Origen*. That all the reasonable creature, even the most wicked among men; yea, the very devills themselves, after their sins, by long torments, have been purged out, shall be restored to joy and happines in the kingdome of heaven; and againe after a long time, shall fall to their former sins againe, and so returne to their ancient punishment: and this, say they, shall be the revolution of all the reasonable creature, both good and bad, for ever. 1. But this is contrary to the trueth of the holy Scripture. For no creature, either man or Angel, can approach to God, or come to heavenly happines, but onely such as God doth love, and whom He loves, He loves unto the end: *Iohn 13. 1. because in Him is neither variablenesse, nor shadow of change. Iam. 1. 17.* 2. Moreover, as none can be partaker of heavenly joyes, but such as are interested therein by *Christ*; seeing no man cometh to the Father, but by Him. *Ioh. 14. 6.* if there should be any falling from joy, it would seeme to argue an insufficiency of the merit of *Christ*, which cannot stand with the infinity thereof. 3. Besides, if God willed this eternall revolution of the creature, from extreame joy to paine, and from paine to joy, then were we not taken into the state of sonnes and heirs of glory, yea, coheirs with *Iesu Christ*. *Ro. 8. 17.* but to the state of bondmen, which should have so much happines, as we were able to purchase by our indurance of afflictions and torments. 4. So the justice of God should not be infinite, if it might be satisfied by a finite creature. 5. And if any satisfaction to God could have bin made, beside that which was by the death of *Christ*, then that of *Christ* had beene needlesse and in vaine. But all these things are impossibilities. Therefore there is no such revolution from one state to another, as this opinion, fained to *Origen* after his death, when hee could not answer for himselfe, would bring in. But though *Origen* were a Saint, yet was he a man, and so might have his errors.

CHAP.



CHAP. XL.

Amen.

The third supply; Concerning the questions incident.

1. Whether the soule of man be immortall? § 1.
2. Whether there be one common soule of all men? § 2.
3. That the holy Religion of the Christians is onely true, and none other beside it. § 3.
4. How faith is said to justifie? § 4.

Whether the soule of man be immortall.

§ 1.



It is not the doubt that any Christian can make, whether the soule of man be immortall, or no. For when God hath come downe from heaven, and hath taken upon Himselfe, the being of man; when He hath beene borne, and died to make satisfaction for the sinne of man; can any one that beleeves this, make a doubt whether hee have an immortall soule? or whether immortall life doe belong to him both in soule and body? Therefore is not this question proposed for the Christians sake, but by way of defiance against the *Atheist*, and such godlesse people as say in their hearts; *There is no God, no soule, no life to come.* And although by all the arguments of the two last Chapters, and many before, the question may receive an easie solution; yet to give full satisfaction, is this which followes

followes in particular. But to brand both the questions, and the movers thereof, with their due infamy, it must ever be remembered, that the error of the mortality of the soule, doth take away the foundation of all religion, and common honesty: For how can he make due reckoning of honesty, that cares onely for himselfe, to shift and sharke for a present maintenance in worldly plenty, and supposed joy, and thinks that all is ended with him in this life? Or what reverence can he have of God, or His seruice, who is not perswaded that there is a God? or if that must needs be put, yet is he perswaded, that with this life ended, his soule also comes to nothing. And if there be no reward of any vertue, or of any religion, is it not better to follow the pleasures of sinne with greedinesse?

1. But, *Atheist*, I answer, That if God should so neglect them that honour Him, as that He would not reward them; neither in this life, nor yet in that which is to come, then were He unjust: if He knew not their devotion, then were He not wise. But these things are impossible for thee to suppose, that God should be either unjust, or unwise. For perfect justice, such as the infinite justice of God is, doth ever bring forth a judgement; in which it must appeare, that in Him that is infinitely just, there was neither ignorance of the service done unto him, nor any disability to reward it: which because it appeares not in this life, certainly it must be manifested hereafter. Therefore the soule is immortall.

2. Seeing all the world cannot afford that which may give a full content unto the soule that judges rightly of every thing: Seeing we are taught, *1 John 2. 15. not to love this world, neither the things of this world*; it is manifest, that the true happinesse of the soule ought not to be sought here among those things that are inferiour, and below the dignity and state of the soule, which can be blessed onely in the sight of God, as our Lord hath taught us, *Mat. 5. 8.* Therefore the effect of God, which according to His counsell and command, seeke true happinesse in another life, shall in another life be sure to find it, *1 John 2. 17.*

3. The working of the soule cannot be hindered by the body: not onely the spirituall actions of the understanding, and motion of the will; but even the actions of the soule upon the body, (as I have somewhere given instance, in the beating of the pulse) and whatsoever hath motion of it owne nature, cannot be hindered to attaine that end whereto nature drives it, and the thing it selfe desires to come (as the continuance and perfection of it selfe) because nature doth not worke in vaine, and the soule doth naturally desire true happinesse; that is, spirituall, eternall, and becomming the nature of it selfe. Therefore the soule is immortall.

4. No substance which is intellectuall, is corruptible. For corruption in substances, comes onely by the separation of the matier, and essentiall forme: And because beings intellectuall, that is, such as have power of an active understanding, doe not consist of matier, but

but are of themselves pure formes, therefore they are not subject to corruption, and death, properly so called. And although the soule, beside the power of understanding, have also the power of growth, and senses, as the naturall faculties thereof, by which it doth enliven mans body to move, to digest, to see, heare, feele, &c. and that when it goes away from the body, these faculties of the soule forsake the body, yet they die not in the soule, but shall enliven the body in the resurrection, as they did before: so that the soule is no way mortall.

5. Common consent of all Nations, both *Christians* and *Barbarians* hold, and ever have held the immortality of the soule, and the soule it selfe beares witness thereunto, which at the sight of grievous finnes committed, findes such terrours and affrightings in it selfe, as are sometimes more fearefull than death. But if the soules of men did not live after the body, what cause had guilty minded men, either to feare death, or any torments that could follow after it?

6. The excellent endowments of the soule, the engines, and curious artes that are invented, the search of the heavens motions, and the inuention of truth in things removed from our senses, yea, even concerning the truth of God, are arguments sufficient of the soules immortality.

7. And beside these reasons, the infallible authority of the Holy Scriptures ought to wring this confession even from the very *Atheist*. For the soule being breathed into man by an immortall principle, by the breath of God Himselfe, may not bee supposed to bee corruptible: for so how could a thing mortall or corruptible be the image of the immortall God? *Gen. 1. 26, 27.* yet say I not as the *Gnosticks*, or *Priscillianists*, that the soule is of the same being, or substance with God, but that being so created by Him, and His image, it cannot be mortall, *Mat. 10. 28. Feare not them which kill the body, but are not able to kill the soule, but rather feare Him which is able to destroy both soule and body in hell.* The parable of the rich glutton, and *Lazarus*, in *Luk. 16.* shew, the immortality, and state of the soule, both of the good and bad. Read also *1. Pet. 3. 18, 19, 20. Phil. 1. 23. Revel. 6. 9.*

That there is not one common Soule of all men.

§. 2.

1. **B**Y some of the reasons before, and by all the authorities brought out of the holy Writ, it is manifest, that this fantasie of one common soule in all Men, was but a dreame of *Averroes*. For if the humane soule be the proper forme of the body, and the specifick difference of every subject, be by the forme thereof: If there

there be one common soule of all men, then the essential difference of men is taken away: so that they bee not now this man, and that man, but all men must be one man, as concerning their internal forms, the difference of men must be in their heccities, or numerall diversitie of their bodies onely. 2. But so the understanding and knowledge of all men should bee one and the same, and one man should not bee wise, and another foolish, but all men wise, or foolish alike, if there were onely one soule or understanding of all men. 3. So also the vice of one man should multiplie it selfe over all men. 4. And all men should have equall joy in the end or happines of any one man. But these things are not so. And as these inconveniences proove the differences of soules, while they are in the bodies of men: So likewise doe they withstand that confusion which would bee of the soules of men, being departed out of their bodies, which are not supposed to fall into the *Chaos* of life, and there to be confused as a drop of water falling into a River. For the soules being separate from the bodies, have their severall degrees of perfections, whereby they are distinguished, as 2. from 3. so as they cannot be the same, as 2. cannot bee 3. 5. Moreover, both that unitie, and this confusion of soules, would utterly take away all justice in reward and punishment of their deeds, which they have done well or ill, in this life.

6. The uttermost happinesse of man, is the adequation of all his faculties in that which is the perfection of goodnesse, that is, that he love that which hee understands, and that he have power to performe it: for otherwise, his understanding would bee the original of paine and sorrow unto him, if he should know that which were good to be done, and should not have power to effect it. But if there were a confusion of all soules, or their understandings, when they are separate from the body, that universall unitie, or confusion of soules, would cause a lesnesse, or abatement in the glory, and end of the understanding, and consequently, an abatement of mans love to the Creator, seeing the greatest understanding could not advance the meane and low understanding of sooles and ignorants; but contrariwise in that confusion, should by them be abated. But this is contrary to the nature of the understanding, of the will, of perfect love, &c. Therefore impossible to bee.

7. The excellency, or greatnesse of every thing hath the greatest concordance with being, as the littlenesse, or meannes of being, inclines to not being, and hath some agreement there-with. From whence it will follow of necessitie, first, that if there bee one common or universall soule or understanding, which is divideable into very man, this division takes away that universall unitie. For how can it be one in number, if it be divisible, & yet not material, or bodily? but that excellencie which is in the common soule, by that infinite division among so many millions of men, is brought almost to not being. Secondly, there must be different understandings of all

all men, both living and dead, that the excellencie of all trueth may find some understandings, by which it may bee apprehended. 3. Seeing nothing is truly beloved, which is not first knowne or understood; the love, and that understanding which man hath of God by this division, suffers such detriment as cannot bee made up againe. For the soule being parted among all men alike, one cannot love nor understand more than another: So neither the excellency of one man can be more than another, nor the glory or happinesse of one man more than another.

8. Common experience, and the difference which is in men, shewes the position to be false and foolish, and so let it go branded. You may see what *Cusa* brings to this question, *Idiotæ. lib. 3. cap. 12.* And *Tho. Aquin. contra gent. lib. 2. cap. 73.* and the decree of the *Lateran Councell. Sess. 8.*

Object. But you will say, If the soules of all men be onely of one kind, and that their difference is onely in number, then this difference of the soules must arise onely from the bodies, to which they are allyed; from whence these inconveniences must follow necessarily. First, that the soules of men are materiall formes; for the particular being of every thing depends upon that from whence it receives the individuation: So that the soule of man, depending on the body, and having the original of the particular being from the body, either it dies with the body, as the soule of the beast: or if it remaine after the body, yet seeing it receives the particular being from the body, when it is parted from the body, it must run into the common *Chaos* of life: seeing that whereby the distinction was made (that is, the particular bodies) are now taken away.

Answer. The suppositions of this objection, that the difference of mens soules is onely in number, or depending upon the particular individuation of their bodies, are false. For the particular endowments of every soule, make such differences as is fit to bee in soules, as I gave instance before in numbers: to every one of which, an unity added, or taken away, makes the number so different, as that it cannot be any other number than that it is. Although numbers are not truly said to bee different *Species*, but onely to bee distinct, or divers individuals. For in Spirituall substances, as the soule of man is, whereof wee know so little as wee doe, wee must be content to hold the generall trueths, when we cannot know the particular or precise differences.

That the holy Religion and Faith of the Christians is onely true, and none other beside it.

§ 3.

ALL true Religion must have the beginning from the true God. So neither the seruice of the false gods of the *Painims*, nor the will-worship either of the *Iewes*, or of the *Christians*, can come into any account of true Religion. And because the true God onely knowes what seruice is acceptable unto Himselfe, and therefore hath from time to time taught his people what He requirereth of them; therefore this question which is now to be decided, is onely betwene the *Christians*, and the people of the *Iewes* or *Israelites*, seeing these onely have received the lawes, and words of God, how they ought to serue Him. For whatsoeuer the *Turks* may pretend for their religion, which their false Prophet *Mahomed* taught them; yet they have no authoritie from heaven; neither by their law may they question any thing which they have beene taught. But concerning the *Iewes*, though it must bee yeilded unto them, that they were the true Church, first called and separated from the world, to be a peculiar people unto God; who first received the covenant of Circumcision, and after under *Moses*, the other ceremonies, even untill the time of reformation came by *Iesus Christ*: yet because they did not looke unto the end of the law, nor see how all the law was finished in Him, in whom all the Nations of the earth were to be blessed: therefore they dwell still in their old and beggerly rudiments, being still seduced by their Rabbins, teaching them that their law is an eternall law, as it is yeilded unto them, concerning the inward meaning or substance, that is *Christ*, and His eternall Redemption: But concerning the outward obseruances, the Law is not eternall, as diuers of their owne, both by Nation, and sometimes by opinion have manifested unto them. I name unto you onely *Paulus Ricinus*, who hath made it plaine, both by the Scriptures of the Prophets, and and by the *Talmudists* their expositors in his second booke *de celesti agricultura*. That the rootes (as they call them) or Articles of the *Iewish* faith, are not a sufficient direction to bring them to heaven: but that the *Christians* by their faith may bee made partakers of the joyes to come. For first hee prooves that the doctrine of the Trinity of Persons, in the unitie of the deitie, is agreeable to the holy oracles of God, and the exposition of their *Talmudists*. Then 2. That the mysterie of the incarnation, and the deitie of the Saviour of the world is according to the Scripture. 3. That

His

His birth ought to bee of a Virgin, and therefore His conception by the *Holy-Ghost*. 4. That the mysterie of His passion, and 5. resurrection are likewise manifest by the Scriptures. And 6. that the first comming of the *Messias* is already past, as you might see all these Articles confirmed before. And because these things are necessary to bee knowne and beleeeved to everlasting saluation, and that the *Iewes* doe not beleeeve them, neither can be brought to beleeeve them, till the Redeemer appeare the second time to judgement, that he may turne away the iniquitie from *Jacob*, that all *Israel* may bee saved, as the promise is: *Let us rejoyce in our most holy faith, and pray that their returne to the true faith, with the fulnesse of the Gentiles, may bee speedie, according to the promises, Es. 59. 20. Rom. 11. 26. and verse 15.*

How Faith is said to iustifie.

§ 4.

SO precious is the redemption of soules, that that must bee let alone to God for ever. And therefore no workes, or merit of our owne, nor of all the Saints of Heaven, can be of any availe for us, that wee should be accounted iust before God, but onely by our Lord *Iesus*, and His righteousnesse, both originall, and actuall, apprehended by a true faith, are wee accepted righteous. For because God doth not accept of any righteousnesse which is not most perfect, according to the perfection of his most iust law: And seeing the fountaine of all our actions is corrupted by our originall sinne: therefore is the originall righteousnesse of *Christ*, most necessary to be imputed unto us, to take away our originall sinne, and His actuall righteousnesse also wholly necessary, that by His obedience and His sufferings, wee may bee justified: Vnderstand by the originall righteousnesse of *Christ*, not that righteousnesse which is in Him as God (as some have done) but that righteousnesse which was in Him, as man, from the first minute of His incarnation by the *Holy-Ghost*, which is His originall, or habituall righteousnesse: And this righteousnesse of His, though it bee not in us; yet it is imputed unto us, even as our originall and actuall sinnes, were imputed unto Him, that wee might bee justified by Him. And although it be necessary for us to know and to beleeeve, that as wee are made originallly sinfull by *Adam*, not onely because the offence of him that was the father of us all, is imputed unto us, or is reckoned ours, because wee were all in him originallly; but also in respect of that staine of sinne and corruption, which wee draw originallly from him, so is this righteousnesse of *Christ* accounted ours, in as much as He hath set Himselfe to answer for us, as it is said, *Matth. 20. 28. That Hee gave His life a ranfome for many, that as by the disobedience of one Adam,*

many

many are made sinners, so by the obedience of One, that is Christ, many are justified, Rom. 5. 19. Therefore faith alone is not said to justify us, but faith with the object thereof, that is, Christ with all His merits. So God the Father, for the merit of Christ, is said to justify the ungodly, Rom. 4. 5. And the holy Spirit also is said to seale the promise of God unto us, Ephes. 1. 13. and to justify us in the Name of the Lord Iesus Christ. 1. Cor. 6. 11. Neither is faith any meritorious cause for which we are justified: neither doeth faith, precisely considered, include charity or other vertues, thereby justify us; but as an instrument, or hand, is it given to us of God, whereby we take hold on Christ, and His righteousness preached unto us in the word of reconciliation. Therefore as the hand which receiveth the treasure, doth not make a man rich, but the treasure it selfe: So neither the habit, nor the action of faith, no not as it is the worke of God in us, doth make us just before Him; but onely correlatively, that is, as it brings to us the merit of Christ, and makes it ours. See what you find hereto in the Note (b) on the 27. Chapter.

The



The Conclusion.

BEcause I had both read and heard, that divers men of fame in learning, had undertaken this taske which I have now performed (as you see) I waited with great patience and hope, the accomplishment of their promises. But when they were dead, and no fruites appeared, worthy of such hopes as they had given, having now past the sixtieth yeere of my life, I utterly despaired of that I had so long hoped for. For though I had oftentimes thought of that argument, and for mine owne use had gathered divers Notes and Arguments thereunto: yet when I considered, that in that age, the vigor of wit doth often languish, which in younger yeeres is more pregnant, though not always with that stayednes of judgment which ought to goe therewith, and especially, that for my professions sake, I was compelled to Poets and their fables; and among boyes, to speake to the understanding of boyes; yet when that great and grievous pestilence, which befell in the yeere 1625. had made a stop to that dayly toyle, I knew it was foolish and altogether vaine, to flee from the hand of God; and that no thoughts could besit a Christian better, in the continuall hearing of dolefull knells, and sighs of corpses carryed to the grave, then such as hold the mind fast to God, and those blessed hopes that He hath given to Christian men. And therefore having brought my household to a few, and them no gadders abroad, but such as were easily commanded to stay within; I tooke the comforts which Almighty God vouchsafed mee, and found my selfe safe under His protection; and so cheerefully undertooke that taske which I had long thought on, because my expectation of others had quite failed me. Therefore I praise and magnifie that glorious and holy Name, not only for that whole and perfect deliverance which He vouchsafed unto mee at that time, but much more also, that Hee hath bene pleased to effect by me, so meane, that which other virtuouse and learned men held for to be done for the benefit of the Church, and yet effected it not. And if this labour of mine may prove any way available to the comfort of other, or the strengthening of their faith, or establishing of them therein; that they fall not into those heresies into which other peruerse minded men have bene plunged: For this also shall His praise be ever in my mouth, according to that example of the holy Angels.

Δόξα ἐν ὑψίστοις Θεῷ. Ἀμήν.

FINIS.

A
TREATISE
CONCERNING
THE TRINITIE OF
PERSONS
IN VNITIE OF THE
DEITIE.

Written by ALEXANDER GIL,
to Thomas Mannering an Anabaptist,

Who denyed that IESVS is very GOD of
very GOD: but man onely; yet endued with
the infinite power of GOD.

The second Edition.



Imprinted at London. 1635.



TO
M Y V E R Y
L O V I N G F R I E N D,
 Master **T H O M A S V V H I T E**, a Citizen
 of **B R I S T O V V**.



While I was at Norwich, in the yeere
 1597, I writ this Treatise upon such oc-
 casion as appeares therein, and delivered
 it unto that Hereticke, that by himselfe, if
 God would, he might consider and be
 perswaded. Since which time I have
 kept it by me: and though some of my
 private friends desired copies; yet allow-
 ing that wisdom of Solon, who would make no law against Pa-
 tricide, lest the mention of the fact might give occasion to commit
 it; and withall considering that it is too simple and poore for the
 publike view; I refused to make it common. Yet after perceiuing
 a present necessitie, because that some began to wander in this la-
 byrinth: and withall remembring, that if any weakling shall here-
 after entertaine this opinion, he may, before he be wholly posses-
 sed therewith, find the absurdity of it and be reformed; that ma-
 ny a novice in Christianity, who therefore doubts of the trueneesse
 of his Religion, because he finds no familiar reason to per-
 swade

swade, but onely the racke of authorities to constraîne him to acknowledge it; may perhaps bee hereby satisfied and finde comfort: and that they who are already strong, may by this overplus, triumph in the goodnesse of God, who requires them to beleeve no more, then they may by that understanding, which hee hath given them, bee perswaded of: I have for their sakes who may reape benefit thireby, neglected all froward Censurers, not guilty unto my selfe of any offence which I can commit in making it publike. Such as it is, accept (kinde Sir) as a parcell of that assertion, which may hereafter follow, of every Article of our Christian faith; if God shall vouchsafe me understanding, leisure, and maintenance thereto. I therefore offer it unto you, both because I know you are diligent in reading of bookes of good argument; and because I have none other meanes, whereby to shew my selfe thankfull for your manifold kindnesse and your love. London, this 20. of April 1601.

Your loving and assured
friend, A. G.

THE



THE
TREATISE.



HOUGH many things discouraged mee to write unto you of this Argument in such sort as I intend, considering that neither your daily reading of the Scripture, neither the perswasion of learned Divines can moove you to accord unto the truth; though by manifest testimony of Scripture they conuince your heresie: and most of all, that God hath left you to beleeve that lying spirit of Antichrist, who denyeth that Iesus is that Christ: Yet nevertbelesse, having some hope that God of His goodnesse will at last pull you as a brand out of the fire, and quench you with the dew of His grace, that you may grow in the knowledge of His Sonne; I will as briefly as I can, lay downe some few reasons of that faith, which every one that will be saved, must hold. Whereby if I perswade you nothing, yet shall I obtain thus much, that you, who neither beleeved His word, nor yet opened your eyes to see the light of reasonable understanding, shall at last confesse, that His word and judgments are holy and true. But before I come to the point, let me first perswade you, that although the knowledge of the holy Trinity be one of the most high mysteries which can be knowne or beleeved, and that it is the only worke of the Holy-Ghost to worke this faith and knowledge in the heart of man; yet neverthelesse, God hath not left us destitute of meanes, whereby to come to this faith and knowledge, but hath also with His word, given us a reasonable soule and understanding, whereby to grow in the knowledge of Himselfe and His will. For when Adam was created, he had given unto him all perfect knowledge meete for him. Now God, who created the world for no other purpose, then the manifestation of His owne glory, might not leave that creature without understanding of the Godhead, who being by nature and creation the most excellent in this visible world, was made for that purpose especially above all other, to set soorth His praise, and to call on Him. Now how could he doe this, if he knew Him not? But (I thinke that) seeing it is said, that man was created in the image of God, you will not deny that man before his fall, had
much

much more perfect understanding of the *Godhead*, then it is possible for him to have, *till he come to know even as he is known*, but that by sin (you may say) this knowledge was lost: not lost, but corrupted only, even as mans will. For then it should follow that we were inferior to brut beasts, who have in them a sensible knowledge meete for that end whereto they were created. Furthermore, it is not possible that mans sinne should frustrate the end, which *God* intended in His creation; but it is manifest, that man was created to know and honour the Creator. Againe, seeing in *Christ* all things consist, he being ordained of the Father before all worlds, in whom the world should be both created and restored; It is plaine that this light of our understanding both proceeded from Him, and is restored in Him, as it is said, *John 1. He is that light that lighteth every man that cometh into the world*, not onely His chosen with knowledge of His saving trueth, but even generally every man with reasonable understanding, whereby we may know *whatsoever is to bee knowne of God*: and how? even by the workes of *God*, as it is plainly concluded *Rom. 1. 19, 20*. Therefore are they not to bee heard, who hold any thing without the compasse of *Faith*, which is without the compasse of *Knowledge*. For *Faith* ought so to be grounded on *Knowledge*, as *Hope* is grounded upon *Faith*. So that as *Faith*, *Hebr. 11. 1*. is said to bee *an eviſion or prooffe of things hoped for, though they be not ſene*: so may I say, that *Knowledge* is the prooffe of things, which are beleevd. For *Faith* is nothing else but the Conclusion of a particular Syllogisme, drawne from the Conclusion of an univerſall, which the knowledge of *God* had concluded, as it is manifest, *1am. 2. 19.* and *Hebr. 11. 3.* By conference of which two places it appeareth, that this knowledge, of which I speake, this *Historicall Faith*, as to beleve that there is one *God*, which made all things of nought, is onely such a knowledge, as the devils, and wicked men have: but to beleve, and have confidence in this *God*, is that particular conclusion, and that faith which causeth us to have hope in His promises. Therefore said *Christ*, *Have Faith in God*: that is, strive to know *God*, that knowing, you may have faith, and beleve in Him. And wee see that in these things, where a bare faith without knowledge might seeme to be most required, because (as a man would thinke) there were no reason to be given of them, namely, concerning the maintenance of this life, and the resurrection to the life to come; both *Christ* and His *Apoſtles* use no other reasons, but such as every reasonable man may easily bee perswaded by, though authorities of Scripture were not wanting to both purposes, as it is manifest, *Matth. 6.* and *1. Cor. 15.* Yea, *Paul* at *Athens*, or whereſoever hee perswaded the worship of the true *God* among the *Gentiles*, hee perswaded not by authoritie of Scripture, which amongst them had bene very weake; but by such arguments as they knew to bee sufficient even in themselves. If these things were not so; how then

then could the *Gentiles*, which knew not the Scriptures, be without excuse for their ignorance of *God*? Therefore I conclude, that there is nothing which is beleevd, but it may also be knowen. Now knowledge (we know) is ingendered by such principles as have trueth in them, the which is evident of it selfe. So that by plaine and reasonable understanding, a man may know whatſoever he beleeveth. You will say, To what purpose then serue the Scriptures? I answer: That *God*, infinite in goodnesse, hath together with this understanding and light of Nature, given us withall His Word, as a greater light, whereby our lesser lights might become more shining: That He hath given unto us not onely an inward Word, to wit, our naturall understanding; but also an outward word, as a most illustrious Commentary, both of declaration and amplification of that text, whereby we may the better understand, whatſoever wee ought to understand without it. But how then cometh it to passe, that all men have not Faith? And how is Faith said to bee the gift of *God*? The first is answered, *Rom. 1. 21.* and *Ephe. 4. 18.* For hardnesse of their heart, who when they knew *God*, did not glorifie him as they ought: therefore their imaginations became vaine, and their foolish heart was full of darkenesse. And for this cause is Faith also said to bee the gift of *God*. First, in respect of that knowledge whence it doth proceed, which knowledge is His gift. Secondly, because it is the onely worke of *God*, to make that knowledge to become fruitfull, by laying it so unto mans heart, that the hardnesse thereof may be removed, that when wee know *God* to bee good and just, wee also beleve and worship Him as wee ought. Thirdly, and most especially, because that *God* oftentimes pardoning the ignorance, which men have of Himselfe and the creature, doth so enlighten the heart with His *Holy Spirit*, that it is suddenly framed without any previant knowledge, to faith and obedience. The trueth whereof neverthelesse doth not any whit impugne that which I say, That *God* hath given unto every man so much understanding, as to know what he ought to beleve, and to be satisfied for the reasons of his Faith, if he could open his eyes to see in the midst of what wondrous light he were placed. This point is manifest both by many Scripture-authorities, and by many reasons, which I omit. But taking this as either granted, or sufficiently proved, that *God* hath given us light of understanding, whereby to yeeld a reason of the Hope that is in us; a reason, I say, even of every Article of our Faith: let us with holy reverence come unto the thing in question, and see what reason wee have for our defence. I will therefore a while forbear to use the authoritie of holy Scripture; not that I esteeme the waight or evidence of any reason comparable thereto: but onely perceiving by that talk I had with you, that you had read the Scripture, as one of those, whom *Peter* noteth, *2. Epist. 3. 16.* Not intending to wrangle about your wrested interpretations, I will first propose the evidence of reasonable prooffe: and afterwards bring in the

the assent of holy Scripture, that you may perceive in what wondrous cleare light you strive to bee blinde. And because I know not what your opinion is concerning *God*, (for he that denieth the *God-head of Christ*, may as well denie the *God-head* absolutely:) that being one step toward the question, I will proceed orderly, and give you also a reason of our faith, concerning that matter: taking this onely as granted, which is rife in every mans knowledge, that both the termes of Contradiction cannot bee affirmed of the same subject: that is, that one and the same thing cannot be both affirmed and denied, of the same subject, at one time, and in the same respect.

But first, by the name of *God*, know that I meane an *Eternall Being*, infinite in goodnesse, in power, in wisdom, in glorie, in vertue, and onely worthy of endlesse love and honour. My reason is thus. If there be not a Being, which had no beginning; then of necessitie, that which was first existent or begun, must be a beginning unto it selfe, by causing of it selfe to be, when it was not. But this is impossible, that any thing should be a cause, and not be: for so should it both be, and not be; therefore there is an eternall Being, which is the beginning, middle, and end of all things, and Himselfe without beginning, and this eternall Being, wee call *God*. My reason is plaine to bee understood; and remember what I have said, that I may goe on.

Whatsoever is without beginning, is also without ending; because it hath no Superiour, which might bring it to nothing: therefore *God* is eternall. Again, whatsoever comes to nothing, is corrupted by his contrarie; but nothing can be opposite to *God*, therefore He is Eternall. Or else I might thus reason.

2. Being, and Not-being are such contraries, as one of them cannot spring out of another: for every thing, for the preservations sake of it selfe, doth repress and corrupt the contrarie. Seeing then that there is Being, which could not possibly raise it selfe out of Not-Being; it followes that Being had a primacy or priority before Not-Being; and therefore of necessitie must be eternall: for otherwise there was a time, wherein it might be said, that Being is not Being, and so Not-Being should have beene first, and contradictions might have stood together: but both these are impossible; therefore there is an eternall Being; and this eternall Being, wee call *God*. Furthermore wee know, that the greatest excellency or perfection of every thing, is in the nearenesse, or likenesse thereof unto the first cause. But every thing is more excellent in the Being thereof, then in the Not-Being: Therefore Being was before Not-Being; and for that cause, Eternall. Now Eternitie is an infinite Continuance: Therefore whatsoever is Eternall, must of necessitie be Infinite: and this Infinite being, wee call *God*. Moreover, whatsoever hath Infinite continuance, hath Infinite Power to continue infinitely; and this omnipotent or endlesse power, we call *God*.

I might

I might reason likewise of His Goodnesse, of His wisdom, Truth, Glory, &c. But one shall serue in stead of the rest, and I will take His Wisdom for my example, and prove unto you, that likewise to be Infinite, and that not onely in existence, but in action also. And first that hee is wise; *God* is most worthy to be such as He is: but if He were not wise, He were not worthy to bee *God*: Ergo he is wise. Now marke how these depend one on another. In *God* is Wisdom, which by reason of His Infinitie, is also Infinite: and by His Eternitie, is also Eternall: so that there is no time, wherein it may be said, that this infinite Wisdom is not infinitely exercised, for then were it not eternally infinite. Therefore His wisdom is infinite, not in existence onely, but also in action.

Again, the Wisdom of *God* is such, as hath no defect or imbecillitie therein. But if it were not infinite both in action and in existence, a man might finde defect therein, and imagine a more Infinite wisdom then that is, but this is impossible. So might I conclude of all the other dignities of *God*. But I haste to the purpose, and I thinke that you will not unwillingly grant what I have said, but understand the rest. All the Dignities of *God* being actuated or brought into working, require of necessitie an Infinite Object, whereon they work, because they themselues are infinite: but nothing can be Infinite, but *God* alone; therefore it followeth that these Dignities are objected, or exercised in *God* alone. And this is that Eternall Sonne, begotten before the worlds, in whom the Father resteth: or as the Prophet speaketh, *His beloved, in whom His soule delighteth*, which cannot be applyed to any creature, without which, *God* is happy in Himselfe: Therefore saith the Apostle, that in Him dwelleth the *Godhead* bodily. How is that? Not in His manly body eternally; for His humane body tooke beginning of the flesh of the Virgin, when the fulnesse of time came, but yet bodily, that is, as essentially, or substantially, as the body of a man is substantiall to the man. For every dignitie of *God* being infinite in action (as was proved) must of necessitie produce such as it selfe is. As for example; the Wisdom of *God*, or His Infinite Understanding, must have an Infinite intelligible, or understandable object, which is produced thereby, by an infinite understanding. So that ye must know of necessitie, and marke three Termes, as I will a while call them: the Terme from whence: the Terme whereto, or wherein: and the middle Terme betweene them. I will for your capacitie, which I know not to be much exercised in these matters, make a comparison meet for your understanding.

When the minde or understanding of a man conceiveth any understandable object, there is (you know) first the power of understanding in the mind it selfe; secondly the object understood; and thirdly, the discourse or action of the understanding, whereby that object is apprehended.

Now give me leave to tell you, what differences you must make, betweene

betweene the understanding of *God*, and the understanding of man in this comparison.

First, the minde of man being finite, the understanding is notable to view all that, which can be understood thereby at one time, or with one action of understanding; but must conceive of one thing after another: whereas the Understanding and Wisedome of *God* is such, as at one sight seeth himselfe, and every thing else, past, present, and to come; and this not once onely, but even continually, because it is eternally infinite.

Secondly, the intendment of man worketh nothing in the thing conceived, to make it either to bee, if it be a meere conceit; or to be other then it is, if it be existent: but the understanding of *God*, is by reason of His power so active, as that it causeth that, wherein it is exercised, both to be, and that according to his manner of apprehension, or understanding of it: which understanding is by His Infinitie so infinite, and by His Eternitie so continuall, as that of necessitie there must be a subsistence, or a Person, wherein it is exercised, which must also be Infinite and Eternall. And this is that glorious *Sonne of God*, who is thus begotten or produced eternally, both before the world was, even as hee is now, and shall not cease to be produced, after the world shall cease, eternally.

Thus you see two of the termes spoken of: From whence, and Wherein: now you must know the middle terme betweene them. The terme Whence, is the Wisedome intelligent, *God the Father*. The terme Wherein, is the Wisedome intelligible, *God the Sonne*. The middle terme is, *in sum intelligere*, which in my Comparison I called, *The discourse is selfe*, which also in this must needs be Infinite. For an Infinite intelligible cannot be conceived of an Infinite intelligent, but by an Infinite action of the understanding: and this is that *Holy-Ghost*, which as you may easily understand, must of necessitie proceed from both the *Father*, and the *Sonne*, and be also infinite and eternall, and therefore *God*. Now because they are all Infinite, and of Infinites essentially, there can bee but one: therefore are these three in *Essence or Being*, one, but in *Subsistence*, or cleare distinction of *Persons*, three.

Understand my comparison, which I made: I will yet cleare the matier further for your conceiving.

If you take in a mirror, the light of the Sunne, and reflect it directly thereon againe, in the Sunne it is one, in the glasse another, and yet the reflection of the beames, is also a third, but for all this there is but one nature and Word of light, which comprehends all three: so is it in this *Tri-Pnitie* of which I speake. My leisure serves me not to dilate these things, but I hope you are able to understand what I say, therefore I will proceede. It is said, that Powers are knowne by their actions, and actions are limited by their objects. I know the meaning of it, and it is not unfit in this place. But to my reason: The Power of *God* is infinite, and by His

infinite

infinite Wisedome He knoweth it to be infinite: but *God* could not know that His Power were infinite, unlesse He were able thereby to bring forth an infinite action; and every infinite action must of necessitie be exercised in an infinite subject. (For whatsoever is received, is received according to the capacitie of the receiver:) therefore there is an infinite subject, wherein the power of *God* is exercised: that is, the *Sonne*, of whom I speake. And here againe, behold the *Tri-Pnitie*; an infinite power, the *Father*; an infinite action, the *Holy-Ghost*; an infinite subject, the glorious *Sonne*; all three one infinite *Being*. Returne to your comparison.

As the understanding of man could no way know his owne power, but by his actions, neither can there be any actions of understanding, where there is nothing to bee understood, no more is it possible to be in the Deitie. Now understand that, as I have reasoned from the *Wisedome* and *Power* of *God*; so might I reason from all His other Dignities: so that for one reason which I have brought, I might have brought you fiftie. But I shew you the way, if you be guided by the *Spirit of Truth*, how you may strengthen your selfe in the way of Truth: therefore I will goe on, and shew you yet more plainly by more familiar reasons.

An infinite power is not more weake then a finite: but every finite creature, which we can cast our eyes unto, doth by nature produce his like, as much as in it is; as a man begetteth a man; trees bring forth seed, whereof their like in nature may spring, and in like wise every other thing. Therefore the infinite Power of *God* begetteth His like also, which is the *Sonne*, the image of the invisible *God*, the first begotten of every creature, *Col. 1. 15*. But none can be like unto *God* in His Being, who is not very *God*: therefore *Christ the onely begotten of the Father*, is also very *God*.

Marvail not, that I make this argument from the creature, to the Creator; for in this very point of the *Power and Godhead*, the *Holy-Ghost* himselfe teacheth me to reason of the invisible things of *God*, by the things visible, *Rom. 1. 20*. And hereby also learne to help your ignorance, and put away your wonder, how *God* should be one, and yet three. See you not how the understanding; the Sun-light also, is one in nature, and yet three in evident and cleare distinction? though in so base and imperfect order, as that which is in all perfection, is possible to be above it.

And further, see you not in every thing a bodie, a spirit, and a life, which is the knot betweene them?

Or rather, see you not how the very bodily composition is both one, and three? one body, which is united of three bodies; that is, earth, water, and ayre, or oyle, which yet againe in the roote of their nature are but one. For oyle is but a due mixture of water and earth, meanely fixt, and meanely volatil; and earth is but fixed water; so that water, which is but one, is the roote of the three: as it is manifest, *Gene. 1.* and *2. Pet. 3. 5*. They which understand the

rules of Pyronomie, know what I say; and if you understood mee well, you would confesse, that not onely this instance which I have brought, of earth, water, and ayre; but even the whole frame of Nature did proclaime the *Trinitie* in the *Unitie*. If I should here tell you, how the *Heaven*, the *Earth*, and the *Deepe*, *Gene. 1.* might be understood mystically, and the Analogie betweene the *Creator* and the *creature* therein; and then tell you, what *Let the earth bring forth living soule*, might meane, and compare it with that place, *That which was made in Him was life*; and then particularly for man, *The Lord God also made the man of the dust of the earth*, and tell you, that it was so necessary, because that *Christ is Terra viventium*; and inforce an argument to prove the *Tri-Unitie*, by that treble repetition of *the man made in the image of God*; comparing it with that place, *1. Cor. 11. 3.* and *7.* If I should then tell you, that it was necessary that the *Sonne of God* must become flesh, as well that the *infinite justice of God* might be actuated in Him, which could not be actuated in Him, being onely *God*: as for many other reasons, Both from the Justice, and Mercie, and Wisedome of *God*, though to a well-fighted understanding, I might seeme to have laid a precious foundation of Philosophie, divine, and naturall: yet to you I might rather seeme perhaps to have proposed Cabalisticall dreames, then any sound argument to the thing in question.

Yet this will I tell you, and hold it for good Divinity: that the mayne drift and scope of the whole Scripture, is to shew the creation of all things in *Christ*, through Him, and for Him: and the restoring of the whole creature in man by Him: *That in all things He might have the preeminence, Coloss. 1.* Neither doth this any whit derogate from the honour of the Father.

For first, *It hath pleased the Father, that in Him should all fulnesse dwell*: and besides, it is an honour above all honours unto the Father, to be the Father of so glorious a *Sonne*.

Therefore is this world, and all the things therein, created to the Image of *Christ*, to expresse His glory, even as He is the expressed Image and glory of the Father. And here is the worlds Eternity, which had in *Christ* an eternall Being; according to that His Name, *Esay 9. 6. The Father of Eternity.*

Here are those separate Ideas, about which *Plato* and *Aristotle* could never agree, and which neither both of them, nor many of their followers did perfectly understand: not that they might not by the frame of nature, and the wisedome which *God* had given to man, be understood.

For is not this world as a booke wherein we may read and understand by the created truths, what is the Truth, which is increated? but all true knowledge is the gift of *God*.

Therefore wrest not that place, *Coloss. 2. 8.* against the Christian search after the knowledge of nature, whereby above all other humane knowledges a man is brought to know *God*, and to honour Him

Him as he ought: but rather be sorry, that your knowledge of Nature is no more. For this will I tell you, to teach you to know your selfe, that there is nothing in the creature, which may be knowne, (and all may be knowne that is in the creature) but man ought to know it, and to glorifie the *Creator* thereby. *And this great labour hath God given to men*, that knowing how short they are of that they ought to be, they might be humbled thereby, *Psal. 1. 11. Eccles. 1. 13.* And why ought this to seeme strange? doth not *God* require that perfection at mans hand, wherein He did create Him? and was he not created with perfect discourse to know the creature, that he might therein behold the *Creator*, and so glorifie His wondrous power and goodnesse? But this question would draw me from the question in hand: and therefore I will briefly adde one reason more: and because my leisure is little, I will be as short as I can: but I pray you lend me your care; for it is hard in English, an inartificiall language, to expresse my mind: but because you told me, you could a little Latine, I will be bold here and there, to use a word: my reason is thus. The whole and perfect nature of a Principle or Beginning is in *God*, who is alone the beginner of all things. Now a Principle is of three sorts, whereof every one is so clearly distinct from another, as that one cannot possibly be that other: therefore in the *Unitie* of the *Deitie* there is also such cleare distinction into a *Trinitie*, as that one distinct cannot possibly be that other, from which He is distinguished; yet in the *Unitie* of essence they are all one. The differences of a beginning stand thus; It is either *Principium principians, non principiatum*; that is, a Beginning, which is a Beginner unto another; yet hath not His beginning from another, lest there should be a processe into Infinitie *a parte ante*: this is *God the Father*, to whom it is peculiar to beget the *Son*, yet is Himselfe neither made, nor created, nor begotten of any other.

Secondly, there is *Principium principiatum principians*, to wit, a Beginning which hath his beginning of another, and is also a beginning to another, lest there should be any defect or imbecillitie in the Beginning: and this is the *Everlasting Sonne*, very *God* of very *God*, begotten of the substance of His *Father* alone before the worlds, neither made, nor created.

Thirdly, there is *Principium principiatum non principians*; that is, a Beginning, which is also begun, but is not a beginner unto another: lest there should be a processe into Infinitie *a parte post*: and this is the *Holy-Ghost*, who proceedeth from the very substance and Being of the *Father* and the *Sonne*, and is with them one *GOD* coeternall and coequall. But you will say, Is not the *Holy-Ghost* a Beginner unto any other? how is He then the Authour of our consolation? and how is He said to lead us into all truth, &c? Understand what I meane: He is not a beginner unto any other of the same Infinite Essence, or Being with Himselfe. For the beginnings, which I spake of before, are in the Essence of *God* alone. Now our

spirituall

spirituall consolation, whereof the *Holy-Ghost* is said to be the Beginner, is but an emanation or effluence from that Being, which he himselfe is; as the light of the Sun doth illuminate every bright body exposed to His light, and yet imparteth not His being thereto. You will againe object, that Eternitie hath no beginning, nor ending: how then can *Christ* be both eternall, and begun? and how againe can He be equall to the *Father*, whereas He being begotten of the *Father*, the *Father* hath a prioritie before Him? I answer, that this beginning is that production or begetting, which I before declared, to have beene heretofore no other, then it is now, and shall be eternally: as the Sun hath brought forth light since His creation, and shall still bring forth light till the worlds dissolution. For this action of *God*, whereby He begetteth His *Sonne*, is not a transient action, to cause a passion in the subject, and a repassion in the agent, for in such, the subject of necessitie should have beene existent before the action; but this action is immanent, and therefore of necessitie of the same nature with the same agent; which agent because it is eternall, therefore the production is also eternall, and consequently the product, and so of necessitie very *God*. But you must ever remember what difference I made between the action of *God* infinite in power, and therefore able to actuate the object; and the immanent actions of our minde. Now for the Prioritie, or Posterioritie, you may object. I grant there is Prioritie among the Persons of the *Godhead*; but of what kind? not of Being: for their Essence is one, & therein is none afore or after another, neither is any one of the *Trinitie* more or lesse *God* then another: nor of time; for they are all one Eternitie: not of dignitie, for they are all one Infinitie, and the *Sonne* Himselfe being very *God*, thinketh it no robbery to be equall with *God*.

But yet there is Prioritie, and that of order onely; for the *Father* is in order before the *Sonne*, because the *Sonne* is begotten of the *Father*: and the *Sonne* likewise is before the *Holy-Ghost*, because the *Holy-Ghost* is the mutuall love betweene the *Father* and the *Sonne*: and so proceeding from them both.

I will make a comparison unmeet for the matier of which I speak; for to whom shall wee liken the *Highest*? but yet meete to helpe your understanding. When a man doth dreame, and imagine things which are not, there is, you know, the phantasie, the phantasmie, or thing imagined or dreamed, and the phansying or working of the phantasie about that object. Now these three are all of one nature, and are one after another onely in order, and not in time.

For the particular phantasie of such an object, is before the object, and makes it to have an intentionall being; then the object being the discourse of the phantasie, followeth in order, which nevertheless was in time as soone as it, observing ever the cautions that are to be obserued.

Thus

Thus have I very briefly shoven not many reasons, but rather how many reasons may be shoven for this Christian assertion: yet have I shoven ynough to perswade any reasonable man, to yeeld meekely unto the truth of that doctrine, which is so evident, both in the Booke of *God*, and in every faithfull and true Christian mans confession, and according to that discourse, which is evident to every mans understanding. Now give me leave to speake a little to those arguments which have throwen the most learned of the *Jewes* headlong to the feete of *Christ*, to make them acknowledge that the *Messiah* must be both *God* and man. I will not herein doe any thing contrary to that, which in the beginning I protested, that is, not to compell you by authoritie of Scripture, but to intreat you by reasonable perswasion, to encline your eare to the truth. But because I may not without injury to the cause, leave altogether out such manifest prooffe, and without injurie also to your selfe, who might thinke that I went about to sophisticate a true seeming untruth, which would not abide the touch: I will onely intend my finger to some very few, of many thousands of axioms of the Scripture for this purpose, and leave you to make the conclusion by your selfe; hoping that the *Jewes* example may provoke you to follow them, so far forth as they have followed the truth. *Exo. 13. 21.* it is said, *The Lord went before them, &c. Chap. 14. 19. The Angel of God, which went before them, removed: where Christ the Angel of the Covenant is called, The Lord Iehovah.* Againe, *Exo. 15. 3. The Lord is a man of warre, His name is Iehovah: therefore Christ is God and man: who by this conflict upon the Crosse, triumphed over Death and Hell, as it is written in the Gospel, The booke of the warres of the Lord.* Againe, *Esay 9. 6. Vnto us a childe is borne, there is His Manhood: and unto us a Sonne is given, and they shall call His Name, The mighty God.* And *Esay 35. v. 4. Your God will come and save you. Iere. 23. 5. Sec. I will raise up unto David a righteous Branch, and a King shall raigne, and this is the Name whereby they shall call Him, The Lord our righteousnesse.* And *Ier. 33. v. 16. Judah shall be saved, and He that shall save her, is the Lord our Righteousnesse.* Where the Name used, is that great Name *Iehovah*, which is never given to any creature. *Zac. 9. 9.* proves Him *God* and man. What shall I cite unto you that of the 2. *Psalme*? *Thou art my Sonne, this day have I begotten thee:* which place, with many moe, is brought in the *Epistle to the Hebrewes*, to this purpose, which is your question. These authorities the *Thalmudists*, who sticke onely to the killing letter and apparant sense of the law, hold sufficient to put this matter out of doubt.

Now if leaving this outward sence of the Scripture, wee should desire to know what is the quickening spirit thereof, and should ransacke the treasuries of the *Cabalists*, remembering that place of our Saviour, *Mat. 5. 18. One iod, or titile of the Law shall not passe, till all be fulfilled,* and should examine the question by the letters and

and pricks of the Scripture, wee should more easily find an entrance then an end thereto. Yet for a taste take onely the first three words of the Law, בראשית ברא אלהים bereshith, bara, elohim: which may not unfitly be thus turned: *In the beginning, they the mighty God created.* And of that againe, take the first בראשית bereshith, and see what it may signifie by that part of the Cabala which they call Notariacon, ב. the first letter of ben, signifieth the Sonne: א. the first of ruach, signifies the Holy-Ghost: א. the beginning of av. is the Father: ש. the first of Sabbath, importeth rest: י. the beginning of the ineffable Name of God, יהוה and not there onely, but even of it selfe it imports the Deitie. For wee consider of things not obuious to our senses and understanding, as if they were not: and therefore this least of all the letters, neereft unto nothing, doth signifie God. ה. the first of Ta. or Thom. is construed a Closet or a Depth. Which construction if you put together, according to the rules of that excellent Grammar of Divinitie, with reference to that which followes, may import thus much. The word, the Spirit, and the Father, resting eternally in the Closet, or unconceivable abyffe, or (as Paul calls it) the inaccessible light of the infinite Deitie, manifested their almighty power in creating the heaven, and the earth. Neither is it without a great mysterie, that the Sonne is here put in the first place: for *In the beginning was the word:* because the chiefe honour both of the Creation, and restauration of the world is given unto Christ, as the Apostle doth comment upon this text, Coloss. 1. And in another place, *In Him is all the treasure, both of the wisdom and knowledge of God.* As Psal. 104. v. 24. *In wisdom hast thou made them all.* For in Christ were all things together one infinite wisdom, till in the Creation he made them severall, according to their distinct Ideas. Therefore saith the Apostle, *He sustaineth every thing by His powerfull word:* that is, the Son: and elsewhere, *In Him (Christ) wee live and move (after the Creation) and have our Being (before the Creation.)* And for this cause doth John begin the law of mercie and grace, in the very same words, wherewith Moses began the law of Iustice and condemnation; *In the beginning.* For wee know nothing of God, neither of Iustice, nor of Mercie, &c. but onely by Christ; as he saith, *No man knoweth the Father, but the Son, and he to whom the Sonne will reveile Him.* And in another place, *No man cometh to the Father, but by mee.* Now the Holy-Ghost is put in the second place, because He is the mutuall love of the Father and the Sonne, and as I may say, the instrument of their actions, both immanent and transient.

Goe forward now, if you will, to the next word, ברא bara; you see, it affords the same argument for the Tri-Unity, by the three letters before explained, and the number which is the singular.

Thinke not this a fancie, neither reproach the divine Cabala, as the ignorant Sophisters use to doe, not knowing how above all other

other knowledges, it doth advance a mans meditation on high. And to the present purpose, they which know any thing in the holy language, know that this sentence can no way agree in Grammaticall construction, unless the singular verb ברא bara, be thus made plural, that it may have concordance with the plural אלהים Elohim. And that these three persons are, in the unity of their Being, one, may appeare by that, which is Chap. 2. v. 4. where the name of their essence Jehovah is joyned to Elohim; as if you would say, the Gods Jehovah made the earth and the heavens.

You will aske, why these letters, א. ב. ג. b. r. a. are twice put, seeing in this preciseness, no such superfluitie should have needed?

I tell you, that it is not done, but to intimate unto us a most high mysterie.

For in the first place it imports that Eternall and Infinite Being of the Father, the Son, and the Holy-Ghost, which they had before the worlds in their endless glory and felicity, in that silence of the Deitie, in that super-supreame Entity, which is unto the Godhead, perfect above perfection, without any respect unto the creature. It imports that Infinity, that Eternity, that Power, that Wisdom, which is above all things, and gives unto it selfe, to be such as it is: that Nothing (as the divine Arcopagite seemes to speake) which is before and above all things, that may be spoken or thought, without any respect of any emanation, or effluence whatsoever. And therefore followes that letter of rest ו, that of unity י, and that of perfection ה. Now in the second place, it signifies the Deitie, as exercised in the creature: and therefore followes that Epithete Elohim which shewes that emanation of Power or Strength; and is sometimes given unto the creatures, Angels, and men. It were an endless thing to speake that of these mysteries, which may be spokē, neither can I; For the Law of the Lord is perfect, and man is full of weaknes. I have said so much as I thinke meete concerning the Tri-unity.

Now a word to that point, that Christ is God: which although it appeare sufficiently in the Tri-unity before proved, by this anagogical doctrine: yet to that second person in particular, is that which followeth Esay 7. 14. it is said of Christ, that His Name should be called Immanuel; but in the history of the Gospel, in Matthew and Luke, both before His Conception, and at His Circumcision, He is called Iesus. It is therefore meete that you know, how Iesus is Immanuel or God with us. The writing of the Name of IESVS is thus יהושע Ihsu, though according to the rules of the pronunciation of that tongue, Iesu, and according to the ancient abbreviation following the Hebrew orthography IHS. In which Name you see are all the letters of the greatest ineffable Name of God, יהוה Jehovah; with the interposition of that letter of rest ו, for then was God reconciled to the world; then was everlasting righteousness brought in, when the Word became flesh.

This is that glorious Name, of which God spake by the Prophet, Behold,

Behold, I will make my Name new in the earth. For you see how of יהוה is made יהוהשׁוּב that is, I E S U S.

This is that Name, which is meet for the Sonne of God alone, and cannot be given to any creature, because it is a Name of the Deitie, as it is Heb. 1. It is that Name which is above all names: in which the Angels and the righteous soules triumph; at which the powers of Hell are agast and tremble, to which the whole creature yieldeth meeke obedience.

This is that Name of which our Lord spake, *Father, I have manifested thy Name unto men*, the Father יהוה, the Sonne יהוהשׁוּב.

For so long as the mystery of the Incarnation of God was hid, so long that Name remained unfoundable: but when the Word became flesh, and dwelt amongst men, so that the mysterie was revealed; then the Name, which was before not to be pronounced, was lawfully pronounceable. That as the word of life was to be seene with eyes, and handled with hands; so that glorious Name might also be beaten betweene our lips, and teeth; and this by the interposition of that letter of rest. The Jewes knowing this reason of this great mysterie, and moved with the reverence thereof, durst never pronounce that Name יהוה, but in stead thereof, Adonai or Elohim.

Let it not trouble you, that *Judah* the son of *Jacob* was called by such a name, as had these foure letters therein, with the addition of γ d, thus יהודה: but rather wonder and learn, how by these sacraments the children of God before the Incarnation, exercised their faith, saluted the promises afarre off, and saw that our Lord should enter into our earthly tabernacle, by the doore of *Judahs* flesh; for so much the letter γ Daleth importeth. To which mysterie the heavenly Poet alluding, triumphed with that double joy, *Psal. 24. Lift up your heads ye gates, and be ye lift up ye everlasting doores, &c.* foreseeing the descension of God the Son, by the gate of our flesh, and the ascension of our flesh by Christ, into the heavenly places: both which He celebrated by that repetition. Compare with this place, *Gen. 39. 35.* and *49. 8, 9, 10, 11, 12.* and *Revel. 5. 5.* and other places, as you shall read, and understand them: and with all consider, how the ancient have prided themselves with the severall letters of this Name, to keepe in remembrance by their owne names, a thing never to be forgotten, *The Incarnation of our Lord*: As *Abram* assumed $h. \eta$ and was called *Abraham*; *Oshea* took $i. \eta$, and was called *Ioshua*, as you know. Neither againe let it trouble you, that some doe write this name thus ישׁוּב I S U S, because (say they) the letter $\omega. s.$ turned upward ω is as much as the double $he \eta$ omitted. I know no reason for this, but many authorities against it, as you may know by that which is, and shalbe said, though I let passe a very great number. Now consider the Name in every letter, and see what cloudes of witnesses there are, that Christ is God and man: and learne by the Name it selfe, how Christ is the Character or engraven Image of the person or subsistence of the Father. *Hebr. 1. 3.*

$\gamma. i.$ Is the Crowne or Diademe of the ineffable Name of God, and signifies the Godhead.

$\gamma. ii.$ Pretends the tree of life: for it is a thing much noted among the learned of the Hebrew tongue, that this letter is never put radically in any naturall Hebrew word, either in the beginning or end thereof, but is as the tree of life, in the midst of the Paradise of God.

The double letter $h. \eta$ signifieth, that Christ, concerning His Deitie, is essentially united to the Humanitie; and concerning His Humanitie, united also essentially to the Deitie; and that by the Holy-Ghost. For $\eta. h.$ is a spirit or breath: therefore is Christ in Himselfe, or in respect of His Deitie, the superiour Wisedome of the Father, and the Son of God, not made, but begotten, *Pro. 8. 22.* In the creature, or with respect of His Humanitie, the inferiour wisdome of God; not begotten, but made, and created, *Eccles. 24. 11, 12.*

Now the letter $\omega. s.$ hath many things therein to be considered.

For you may not thinke, that it was taken by chance into this Name; but for the Notory, and for the Geometrie.

For the Notory I have observed, that the Theologians, both of the Old and New Testament, have celebrated thereby; first, the rest, or dwelling of the Godhead in Him, as *Esa. 42. ver. 1.* and *Ioh. 1. ver. 33.* Then the rest, or Ideall being of the world in Christ before the creation: and the restoring of the world by His suffering: wherein the justice of God rested, or came to a period, as *Esa. 53. 11.* He shall see the travel of His soule, and be satisfied. Lastly, that great Iubile or Sabbath of Sabbaths in the world to come, when all the creature shall rest from corruption. Secondly, they learned thereby the everlasting Anointing of Christ to be our King, our Priest, & our Prophet. For ω is the head of $\omega. \eta$ which is to anoint. Hitherto belongs that of the 45. *Psal. Thou art anointed with the oyle of gladnesse above thy fellows.* And in particular; *I have found David* (or my beloved) *servant, with my holy oyle have I anointed Him*: that for His Kingdome. *Dan. 9. 24.* speaks of His Priest-hood: *To finish the wickednesse, to seale up the sinnes, &c. and to anoint the most Holy.* *Esa. 61.* of his Prophecie; *Therefore hath the Lord anointed mee, He hath sent me to preach, &c.* For this cause was there no Anointing in the old Testament, but typicall, as a shaddow of the good things, that were to come; so that when He came, all these anointings ceased; both of the Leviticall Priest-hood, for *Thou art a Priest for ever.* *Hebr. 7.* and of the Kingdome; for *He shall raigne over the house of Jacob for ever*: *Luk. 1. 33.* And for his Prophecie He saith, *whatsoever I have heard of my Father, I have made known unto you.* The whole scope of the new Testament is to this effect.

Now the Geometrie hath also many mysteries: first, it is one semicircle with three branches; the mysterie of the Trinitie in the Unitie: all whose dignities of Vertue and Power, &c. are coequall in all, and in every person, intirely, and indivisibly; and therefore in our Lord also: according to that saying of the Angel, *The Holy-Ghost*

Ghost shall come upon Thee, and the Power of the most High shall overshadow thee, therefore also that holy thing which shall be borne of thee, shall be called, The SONNE of GOD.

Shall I tell you what Lectures the Divines have made upon the text of this letter? *Zach. 11. 13.* did read herein that goodly price, at which the wicked *Jewes* did value Him: For γ i. in the *Hebrue* Arithmeticke is ten; so the three tennes in the triple Crowne of this letter, are the thirty pieces of silver, which the traytor tooke to betray the precious blood, which was too deare a ranfome for the whole world.

And one in another place said; *They have sold the Just for silver.*

Consider the letter, and every part thereof, ψ . This inferiour semicircle is the creature, the earthly Paradise, in the midst of which is the tree of life. And that thus the letter *vau* γ is one part, and signifies in that tongue, a nayle, if you will, that nayle, that pierced His hands, and His beautiful feet, to which, if you adde the *iod* reversed, τ you may well perceive the figure of the whole Crosse, that Tree of life, which bare that heavenly fruite; that spiri-
tuall food, whereof *Adam* and his faithfull children, which overcome, may eat, and live for ever. *Revel. 2. 7.*

Thus you may see, how the word became flesh, and dwelt among us. You may see that riddle of the Angel to *Esdras*, 2. Booke, chap. 5. v. 37. expounded: The image of that word, from which, and whereto, the Bookes of both the Testaments doe sound.

You may see what confidence we may have in that promise of *Christ*, who in the dayes of His flesh said, *whatsoever you shall ask the Father in my Name, He will give it you, Joh. 16. 23.* But after His Ascension, the miracles, that are to be done in that Name, are more wonderfull *Mark. 16. 17.* And againe, *He that beleeueth in me, greater workes then these shall He doe, for I goe to the Father.* Behold the mysterie of it, cause it to ascend, and describe that circle, whose centre is every where, whose circumference is no where. Now are the superior and inferior conduit-pipes souldered together, (as the *Hebrues* speake) now the higher influences, the Spirit and Graces of God are not given by measure: and the refluences so great, as that *whosoever beleeueth, out of His belly shall arise fountains of living water, springing up unto eternall life.* O glorious Name! O sacred My-
stery! by which you may well perceive, that there is greater Vnitie betweene the Deitie and the Humanitie, then by any words of Contiguitie, or Continuitie may be expressed. You may well perceive, how according to that place of the 89. *Psal.* He the first borne, or, as *Joh. saith, Chap. 1.* The onely begotten of the Father is made higher then the Kings of the earth. Here is our righteousness, our sanctification, and redemption complete: here is our adoption and reward: our consolation, our life, and religion: our reverence, and our feare: yet our joy and boldnesse: all in all: The presence of God. I am not able to give due honour thereunto. My thoughts are swallowed up, when I consider

sider the other great mysteries, which this one letter doth import: the mysterie of the triple world; the mysterie of mercy and of Justice, of Election, and Reprobation; of that great Jubile, or Sabbath of Sabbaths, when that which is above, shall againe descend to restore the creature from corruption and change, into that nimietic or excessse of Goodnes, wherein it was created. But these things are therefore here to be omitted, because the discourse thereof were long, and because they are rather consequents, then premises to the question. To tell you at once, and to make an end of this argument: The whole Nation of the learned *Jewes* confesse, that the *Messiah* should be called by this great Name: γ ψ τ . To which purpose, there are, besides these which have beene brought, many places of Scripture, which in the *Hebrue* veritie are most direct, though by our translations they might seeme somewhat harsh. They hold, I say, that He must be both God and Man: and in a word, there is nothing, which wee Christians doe affirme concerning our Lord, but the evidence of Scripture doth compell them to confesse it. Onely they differ in this, from us, whether *This Iesus be that Christ, that should come into the world;* though this also be a thing not questionable, as you may learne of *Daniel 9. vers. 24, 25, 26.* and 2. *Esd. 7. verse 28, 29.*

Although the common error and expectation of the *Jewes*, was of a terrestriall Monarchie; yet the best learned of them agree, that the Kingdome of *Christ* is not of this world. For they remember that place in the Testament of *Israhel*: The Scepter shall not depart from *Juda*, till *Shiloh* come. By which it followes, that when *Messiah* shall come, there should be no more shew of an earthly kingdome. That of *Zach. 9. 9.* is as direct, *Jerusalem, behold thy King cometh unto thee poore.* They remember also that in the 21. *Ps.* I am a worme and man, a shame of men and the contempt of the people. And that also of *Esay 53.* He hath neither forme nor beauty; when we see Him, there shall be no forme that we should desire Him, He is despised and rejected of men, &c. Reade the whole Chapter and the *Psalme*, compare them with the histories of His Passion, and behold Him on the Crosse, in the horror of His anguish, and extreme perplexity.

But you will say, what is this Iudaisme in the letters of His Name, for argument to prove that He is God? Is it more, then if we should write the Name of *Christ* with the last letter thereof capital, *CHRIST*; because it may represent the Crosse; or else the two last letters so interlaced, that they may have reference to the Serpent in the wilderness, because that was also a figure of *CHRIST*? Though I had here to answer for the Cabala of every of the 72. languages of the Confusion, yet I say onely thus: If after all this that I have said, you will still be contentious; I have no such custome, but I am well content, that either thus, or by any other meanes, a *Christ*ian man should hold that in perpetuall memory, which

which is his Ioy, his Victory, his Crowne, his happinesse in this world; and in the world to come.

Were it to any purpose to make you know, what the ancient Philosophers, who knew not the Scriptures, have thought of this matter? all speaking this one thing, which the light that God hath given to mankind, did make them know, although they concealed their intendment by divers names. Yet *Hermes* called Him plainly the *Sonne of God*. *Zoroaster*, the *Vnderstanding of His Father*. *Pythagoras*, *Wisedome*; as *Paul* and *Solomon*, every where, and particularly, *Prou.* 8. and in the booke of that title.

Parmenides named him *The Sphere of Vnderstanding*. *Orpheus* termed him *Pallas*, to the same effect as the other, if you know the fable: and yet hee speakes more plainely to the *Trinitie*, in his *Hymnes of the Night, of the Heaven, and of the Ayre*. *Plato's separate Idea's* meane nothing else: and in summe, as many of the Philosophers, as were worth any thing, were not ignorant of this thing. But I feare, these authorities are with you of little worth: yet have I brought them, that you may see how wee are furnished with all kind of proofes, and how you do contemne all maner of testimony.

If this which I have said, perswade you to look better to the foundation of your faith, it is sufficient: if it perswade you nothing, then have I done contrary to the Commandement, which forbiddeth to cast pearles before swine. But yet I hope, that God will not suffer you to be led any longer by that *spirit of Antichrist*, against which *S. Iohn* doth so often warne us. For I doe you to wit, that this your heresie is no new thing, but even as ancient as the Apostles time. For the reason of *Iohn's* writing of his Gospel, was, to prove the *Godhead of Christ*, against the Hereticks that denied it in His own time. And truly, I maruell that you, who have received this heresie from the rotten bones of *Arius*, should not provide for your safety as he did. He denied the authority of *S. Iohn's* writings to be authentical. And why? because this earth-bred Giant, which would pull *Christ* out of the throne of His *Deitie*, should with his lightning be suddenly burnt. Beleeve you the Scripture? Is *Iohn's* authority sufficient? then the case is plaine. *We are in Him that is true, in His Son Iesus Christ, who is very God, and eternall life.* 1. *Ioh.* 5. 20. Can you now confer this Scripture with that place, *I have said, yet are Gods, and not be ashamed? I and the Father are one.* The *Iewes* understood that He herein professed Himselfe to be very God: and are you His enemy more then they? Reade *Ioh.* 10. *ver.* 30. & 33. & 34. and you may understand the meaning of both places. The devills acknowledged Him to be *God of Infinite power: I know Thee who Thou art, even that Holy One of God:* And will not you confesse as much as the devills? But this is more then I thought to say, onely you may see hereby, that we speake no other thing then *Christ* Himselfe, even in His enemies understanding, said. Now if you could see a little the folly of your own opinion, that were enough to cause you to put on a better

a better mind. I will touch it as lightening doth touch the ground: for if you be willing to be reformed, there is no doubt, but you may propound it to the learned Divines, and be fully satisfied. You say *Christ is onely man, but yet indued with the infinite Power of God.* Here first you doe injurie to the *Highest*, to make the *Power of God* to be accidentall unto Him: whereas hee is *purus actus*, absolute perfection, and without shadow of change: His Being is most simple and pure, not capeable of accidents. Then His Being is such, as no addition can be made thereto, to make it more then it is: therefore it is necessary, that He be ever actually whatsoever he may be. Besides, His Being is Infinitely distant from Not-Being; therefore His Power is inseparable. Again, if there come any thing to God as an accident, it must come unto Him from Himselfe; or else from another: not from another, for He is impassible, or such as cannot suffer violence: not from Himselfe; for all such accidents doe proceed *a potentia*, that is, from the imbecillity, or imperfection of the subject: but His Being is most simple, and infinitely perfect. Again, all accidents do rise from the matter, forme or composition of the subject. In Him is neither matter, forme, nor composition. Now all things we see in this world, do consist, *ex actu & potentia*, of perfection from God, & imperfection from themselves: for of themselves they are *non entia*, absolutely nothing. Yea, even the very Angels, and the soule it selfe, are partakers of this composition: (for nothing is *purus actus*, but God alone) therefore are they subject to accidents, yet they which come neere to perfection, are most free from accidents; as that which is meere perfection, hath no accidents at all. Know then, that all the dignities of God are in him essentially one God. For the Goodnesse of God, His Power, His Wisedome, His Glory, &c. Being all infinite, do of necessitie concur in the nature of *Infinite*. Whence it followeth, that whatsoever is in Him, is essentially Himselfe: therefore the power of God is not accidental, or such as may be imparted to a man. The learned *Hebrues* according to this doe hold, that *Ensof* or *Infinite*, is not to be numbred among the other attributes of God: because it is that abstract Vnity, whereinto they all essentially concur, and from which they all essentially proceed. and hence by the way take another strong argument to the former question: for if God be essentially a Father, then the terme correlative, a Sonne, must be in the Godhead also, and that essentially. But now againe see another folly in your supposition. The work of our Redemption is a work of infinite goodnesse, mercie, power, wisedome and glory; therefore it followeth, that *Christ* the worker, had infinite mercie, power, wisedome, &c.

Now I demand; had *Christ* this infinite goodnesse and power, so given to Him of God, that the Father Himselfe had in the meane time none? This you dare not say, for that were to say, that God did cease to be God: which cannot stand with His Eternity.

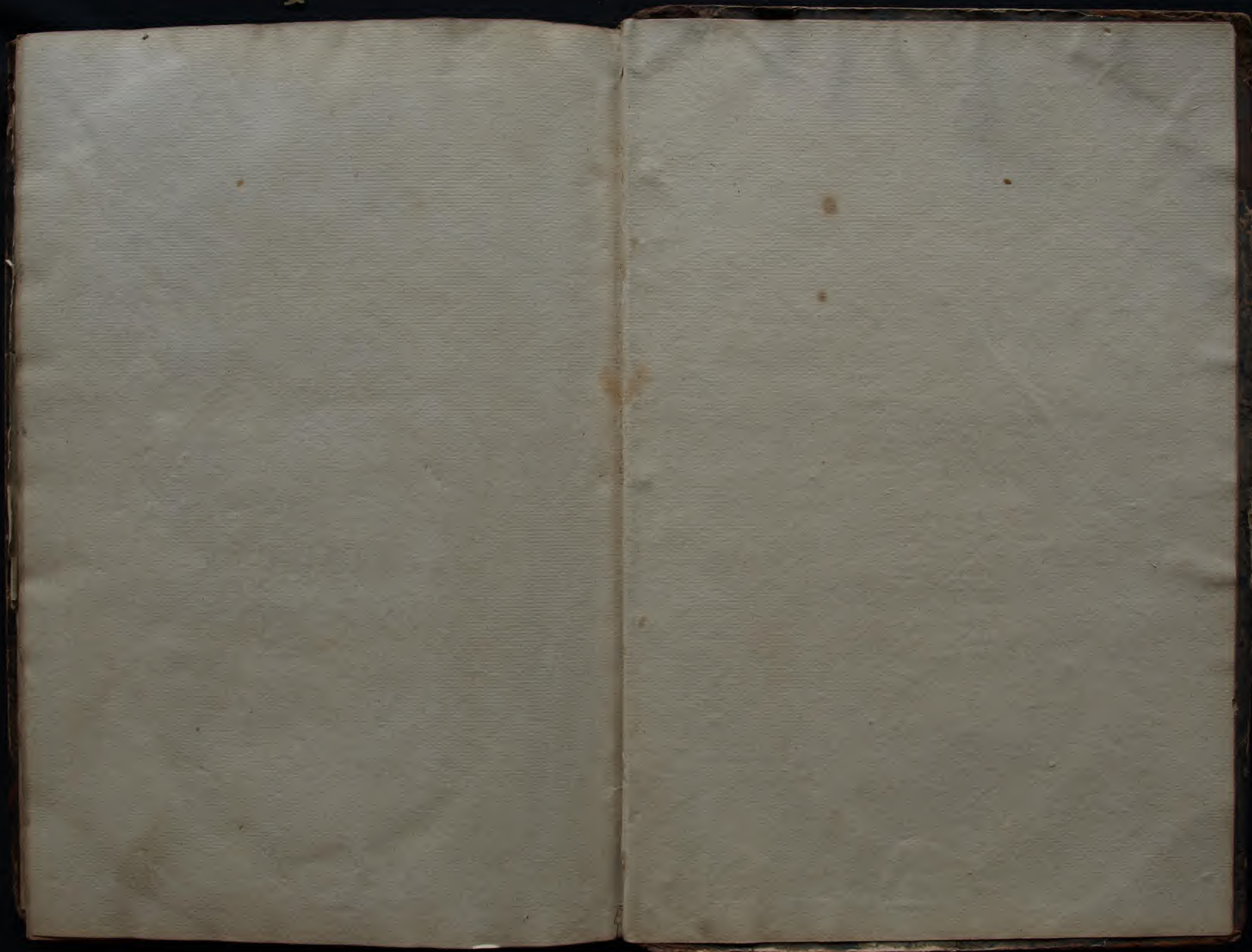
Now if God the Father had, notwithstanding this absolute infinite power of *Christ*, of which He spake, *All power is given unto Me, both in heaven*

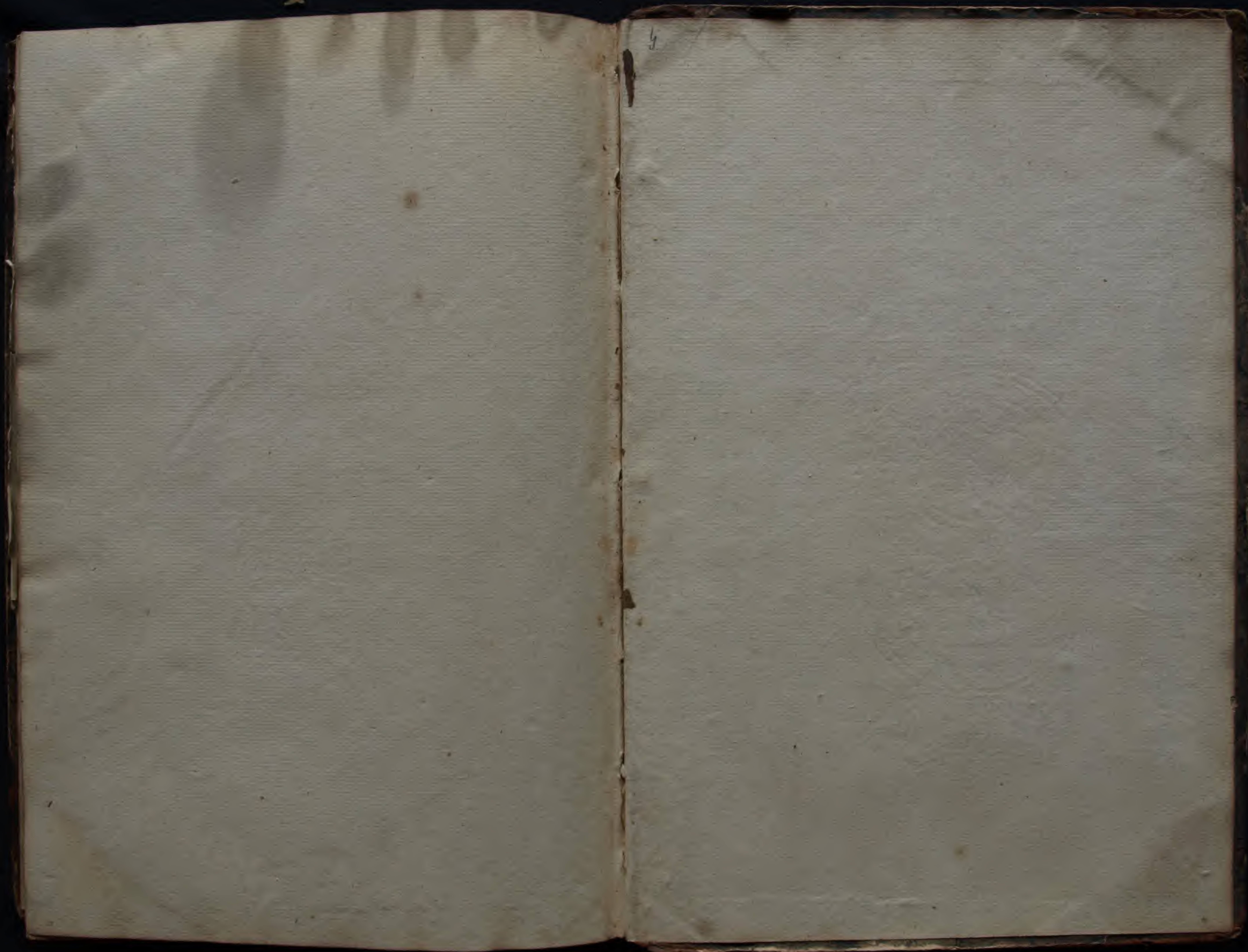
heaven and in earth: then it followeth that either there were two infinities of power, or else that these two which had this infinite Power, were all one Infinite. The first is against the nature of Infinitie: for that is absolutely infinite, which so comprehendeth all things, as that it leaveth nothing without it selfe, and yet is not comprehended of any other. Besides, if you would say, that the *Father* and the *Sonne* had each of them severall indivisible infinite Powers; it must follow, that neither of their Powers were absolutely infinite: because each of them had not the infinite Power of the other: And besides, that both these infinite Powers must be conjoynd with infinite weakenes, because they must be mutually subjected to the infinite Power one of the other. But both these things are impossible. So you see that two Infinities can by no meanes stand together: therefore it followeth, that these two, to wit, the *Father* and the *Son*, are in *Being* one, and that of infinite Power; and this is that which I strive for: which, as you see, I have concluded by your own assertion.

The time would faile me, to lay before your eyes the manifold untruths, which would ensue of your position, which savoureth neither of wit, judgement, nor learning: And therefore I see, how they which have once departed from the truth, must of necessity run into infinite absurdities. Therefore looke back, and be ashamed of such new-fangled toys, as you do daily imagine, which in truth do argue the great inconstancy and vanity of your mind, & withall, such palpable blindnes of understanding, as the darknes of *Egypt*. For tel me without selfe-liking, what sound judgement doth this argue, to be driven about with every wind of doctrine? a *Protestant*, a *Brownist*, an *Anabaptist*, an *Antichrist*. What bringing up? what gift of learning and knowledge have you, that you should presume to oppose your sentence, against the faith & doctrine of all the *Christian Churches* in the world? Blush, and learne with meeknes the truth of that word, which is able to save your soule. You may see by your owne miserable experience, what it is to forsake the *Unitie of Faith*, and the *Communion of the Saints*, who imbrace the truth of *Gods word*, and have manifest tokens that they are the true Church, to wit, *The word of God truly taught*, and the *Sacraments duely administr'd*. What if there want perfection? The Church militant must ever confesse; *I am lovely, yet black*: For it is impossible that any church should be without imperfection, so long as the world standeth: but at the end it shall be presented without spot or wrinkle. Therefore remember from whence you are fallen, and repent, and doe the works of righteousness, lest *Christ*, whom you so despise, comt against you shortly. The worke of *Christianity* is not in foolish questions, and disputing about needles subtilties, but in doing the works of truth and righteousness. Pray, and endeavour your selfe thereto. And till such time as *God* for *His Christs sake*, touch safe to have mercy on you, the enemy of *His son*, and give you grace to repent of this great wickednes, I am neither your friend, nor yet your foe.

ALEX. GIL

FINIS.







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