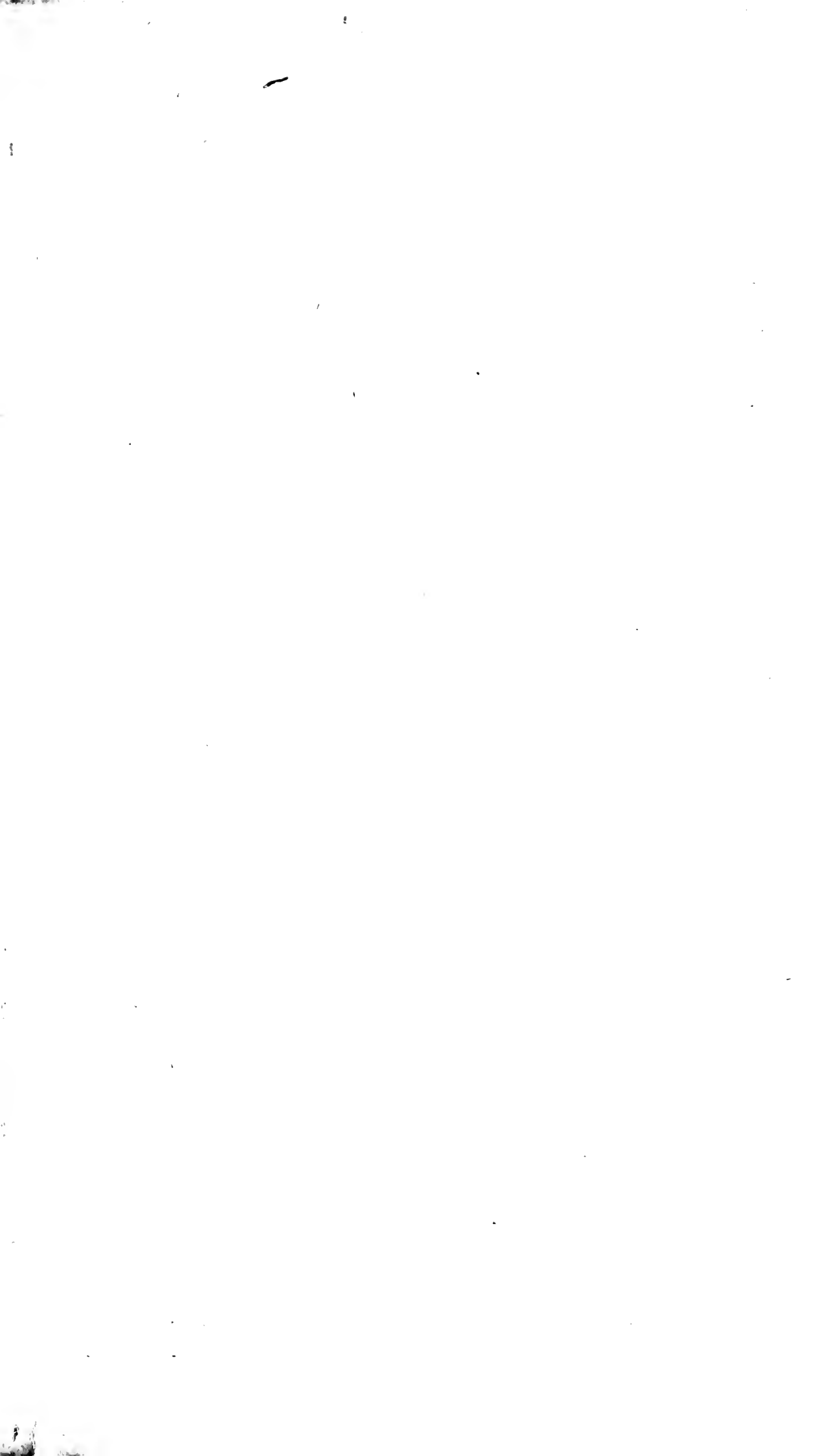


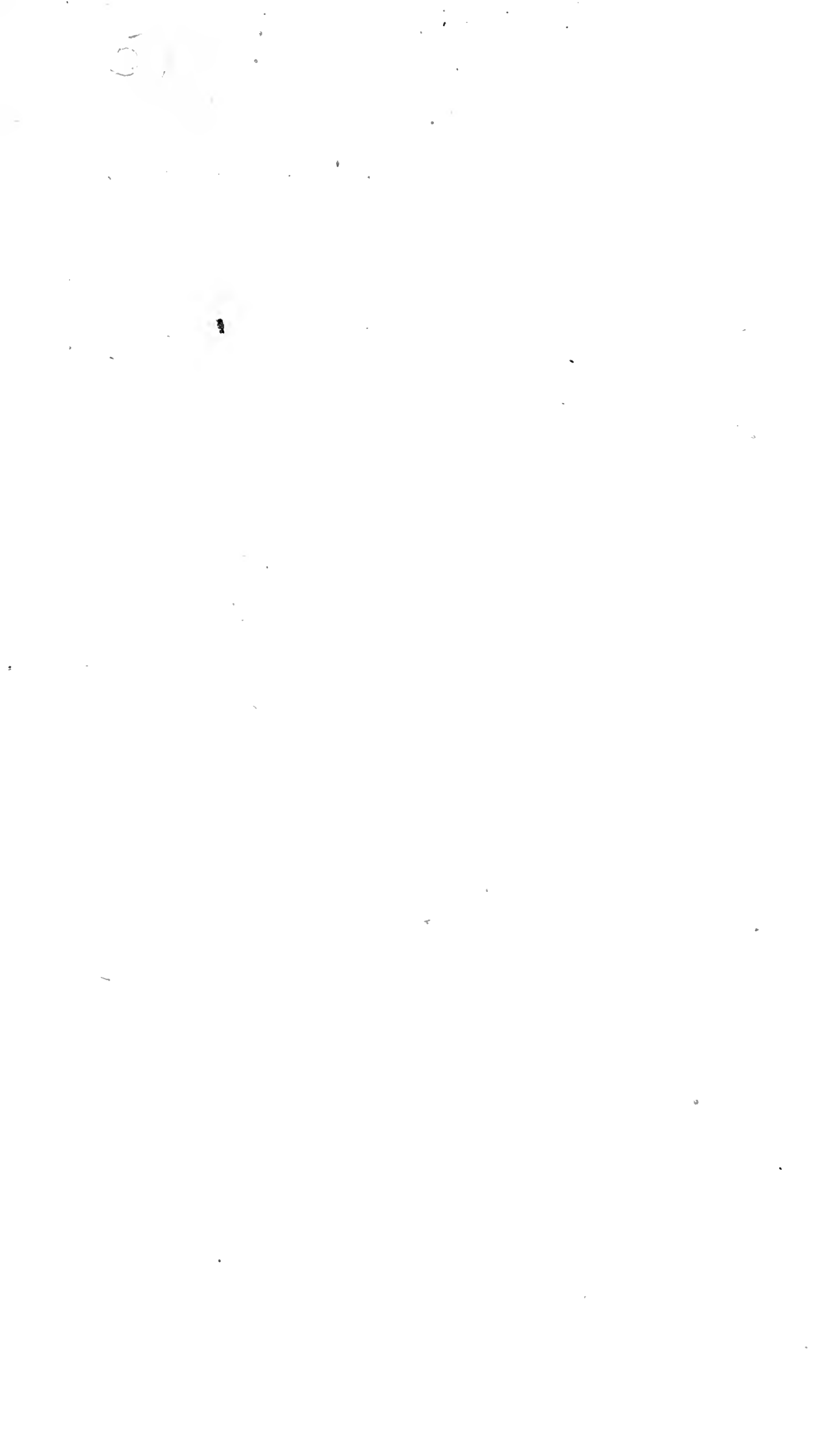


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# TO THE READER.

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

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

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

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

## To the Reader.

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

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

Now being the Creed comprehendeth the Principles of our Religion, it must contain those truths which belong unto it as it is a Religion, and those which concern it as it is ours. As it is a Religion, it delivereth such Principles as are to be acknowledged in Natural Theology, such as no man which worshippeth a God can deny, and therefore in the proof of these I have made use of such arguments and reasons as are most proper to oppose the Atheists, who deny there is a God to be worshipped, a Religion to be professed. As it is our Religion, it is Christian and Catholick: as Christian, it containeth such truths as were delivered by Christ and his Apostles, and those especially concerning Christ himself, which I have prosecuted constantly with an eye to the Jews, who obstinately deny them, expecting still another Messias to come; wherefore I shew out of the Law and the Prophets which they acknowledge what was foretold in every particular concerning the Messias, and prove those to be completed by that Christ in whom we believe. As our Religion is Catholick, it holdeth fast that faith which was once delivered to the Saints, and since preserved in the Church, and therefore I expand such verities in opposition to the Hereticks arising in all ages, especially against the



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## To the Reader.

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the Photinians, who of all the rest have most perverted the Articles of our Creed, and found out followers in these latter ages, who have erected a new Body of Divinity in opposition to the Catholick Theology. Against these I proceed upon such Principles as they themselves allow, that is, upon the Word of God delivered in the Old and New Testament, alledged according to the true sense; and applied by right reason: not urging the Authority of the Church which they reject, but only giving in the Margin the sense of the Primitive Fathers, for the satisfaction of such as have any respect left for Antiquity, and are perswaded that Christ had a true Church on the earth before these times.

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

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

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

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T H E  
C R E E D.

**I** Believe in God the Father Almighty, maker of Heaven and Earth ; and in Jesus Christ, his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty : from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholick Church, the communion of Saints, the forgiveness of sins, the Resurrection of the body, and the life everlasting.

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AN  
 EXPOSITION  
 OF THE  
 CREED.

ARTICLE I.

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

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

Now by this previous expression, *I believe*, thus considered, every parti-

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

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

*Belief* in general I define to be an Assent to that which is Credible, as Credible.

\* Clem. Alex. Πίστις ἡ πρὸς ἀληθείας ἠκούσιος ὄντων, θεοσεβείας Συγκατάθεσις. Strom. lib. 2. S. Basil.

By the word \* Assent is expressed that Act or habit of the Understanding, by which it receiveth, acknowledgeth and embraceth any thing as a Truth; it being the || nature of the Soul so to embrace whatsoever appeareth true unto it, and so far as it so appeareth. Now this Assent, or Judgment of any thing to be true, being a general Act of the understanding, and so applicable to \* other Habits thereof as well as to Faith, must be specified by its proper Object, and so limited and determined to its proper act, which is the other part left to compleat the definition.

Πίστις μὲν ἔνδοξον ἢ ἀκινδύνου ἐν πλανεροῦσι τῆς ἀληθείας ἢ κερυθέντων θεῶν χάριτι, Assent. Fidei.

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

Theodoret. de Prov. Serm. 1. κατὰ τὸν ἡμέτερον λόγον, πίστις ὄντων ἠκούσιος τῆς

ψυχῆς Συγκατάθεσις. And yet he also afterwards acknowledgeth they had that definition from the Greeks, τὴν μὲν γὰρ πίστιν καὶ εἰς ἡμέτεροι φιλόσοφοι ὠλεσαν τοῦ ἐθέλειον τῆ ψυχῆς Συγκατάθεσιν. Credere est cum assensu cogitare, S. August. Et de Sp. & Lit. cap. Quid est credere, nisi consentire verum esse quod dicitur? So I take the Συγκατάθεσις used by the Greek Fathers to signify assentum or assensionem, as A. Gellius translateth the Stoick, Συγκατάθεται, sua assensionem approbat, l. 19. 1. and before him Cicero, Nunc de assensione atque approbatione, quam Græci Συγκατάθεσιν vocant, pauca dicamus, in Lucullo. So ἀπιστία and Συγκατάθεσις are opposed by the Greeks. As Sextus Empiricus speaking of Admetus seeing Alceis brought back by Hercules from Hades, Ἐπει μὲντοι ἦδη ὅτι τέθνηκε, αἰετώσατο αὐτῷ ἢ διάνοια κατὰ τὴ Συγκατάθεσιν, καὶ πρὸς ἀπιστίαν ἔκλινε, Pyrrh. Hypot. l. 13. 3. || Φιλαλήθης ἢ ψυχῆ ἀπόσις καὶ τὸ ψεῦδος ἀποχρῆν διὰ τὸ διδοῦν κατὰ τὴν ἀληθῆς πάλιν καὶ εὐδοξίας, Simplic. in 3. Arist. de Anim. Cl. Alex. l. 2. Strom. ἢ ἂν τις ἀληθῆς σκοπῆ, δύνῃσιν ἢ ἀνθρώπων εὐσέει διαβεβλημένον μὲν πρὸς τὴν τῶ ψεύδους Συγκατάθεσιν, ἔχουσα δ' ἀφορμὰς πρὸς πίστιν ἀληθῆ. || As Συγκατάθεσις the Greek word used for this assent is applied to other acts of the understanding as well as that of Belief. So Clemens Alexandrinus speaking of the definition of Faith, Ἄλλοι δ' ἀεὶ πρὸς τὴν ἐνοσιακὴν Συγκατάθεσιν ἀπέδοσαν ἔτι τὴν πίστιν, ὡς περὶ ἀμείλιον τὴν ἐπὶ δόξιν ἀνομιάν καὶ πρῶτον ἢ ἑσπερῶν Συγκατάθεσιν, Strom. l. 2. and again, Πᾶσα ἔνδοξα, καὶ κρείσις καὶ ἀδοληφίς οἷς ζῶμεν καὶ ζώομεν αἰετὸν τὸ γίνεσθαι ἀνθρώπων, Συγκατάθεσις ὄντων ἢ δ' ἑδὼν ἄλλο ἢ πίστις ἢ ἂν ἢ τε ἀπιστία, ἀποσύσσει δὲ τὴν πίστιν, διωκτὴν δ' ἀκύνει τὴν Συγκατάθεσιν τε καὶ πίστιν. But

But

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

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

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

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

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

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

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

|| Aristot. Probl. 18. 3. αι δια των μαρτυρων πιστοι πιστευει.

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

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

\* Τῶ ὃς ποῖόν τινά σέβεται, τὴν ἀξίοντα, πιστεύει τῶ τοῦ ὄντος, ἀν ἀγαθῶ: αὐτῶ τῶ, ἢ ἄλλοις ἢ αὐτῶ. *Aristot. Ethic lib. 1. cap. 8.*

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

\* Non dicant non credimus quia non vidimus; quoniam si hæc dicant, coguntur fateri incertos sibi esse Parentes suos. *De fide rerum invisib. a- mongst the works of Saint Augustin.* Ἀὐτὸν ὃς ὁ θεὸς οἶσε τῶ ποτ' ἐγένετο. Ἄλλ' ὁ ποιοῦ- μεν παύεις, ἢ πιστεύομεν. *Menander apud Stob.*

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

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

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

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

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

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

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

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

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

ἡ ἀποθέσει  
μύηται ἢ κρη-  
πίς τῆς ἐπιπί-  
μης ἢ ἰσίου.  
Theodor. Tit.  
cap. 1.  
| οὐ γὰρ τὰ  
πρώτα σεί-  
χῆα μὴ θῶν  
εἶναι τε μὴ πῶ  
γλαυκῆς ἢ  
περὶ δόξια.  
Ibid.  
\* Πάντα τὰ  
ἐν τῷ κόσμῳ  
τελέμενα, ἢ  
τὰ ὑπὸ τοῦ  
ἀλλοθίου τῆς  
ἐκκλησίας τῆ  
πίστεως τελέσθαι  
Cyril. Catech.  
V. Orig. cont.  
Celsum, lib. 1.  
Eus. de Prep.  
Evang. 1. 1.  
c. 5.  
Arnob. adver.  
Gent. 1. 2.  
|| 1 John 5. 9.  
Rom. 3. 4.  
Quam indignum, ut humanis testimonio de alio credamus, Dei oraculis de se non credamus! S. Ambros. l. de Abraham. 3.  
Πᾶς δ' ἕκ  
ἐυλογῶντες,  
πάντων τοῦ  
συνθεσπίων  
πίστεως ἰστυ-  
μῶν ἐκκα-  
σαν, μάλλον  
πιστεύειν πρὸ  
θεοῦ; Orig. ad  
Cels. l. 1.  
\* Num. 23.  
19.  
1 Sam. 15.  
29.  
Psal. 18. 2.  
b 1 Sam. 2. 3.  
אוֹתוֹת  
וּמוֹתוֹת  
יְהוָה  
LXX. θεὸς  
γενέσθαι κού-  
ειθ.  
c Psal. 147.  
5, in the Heb.  
תְּבוֹנָתוֹ  
אֵין סִפְפֵר  
\* Crisus sapientia simpliciter multiplex, & uniformiter

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

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

¶ Deut. 32. 4.  
\* Δύραται ὁ  
καθ' ἑαυτῶν  
πάρτα ὁ θεός,  
ἐ-εἶ δὲ μὴ  
ἴδῃ, καὶ ὁ  
θεὸς εἶδῃ, καὶ ὁ  
θεὸς εἶδῃ,  
καὶ σοφὸς εἶδῃ,  
καὶ ἐξίσταται.  
Orig. contra  
celian.

¶ Si velint venire quod omnipotens non potest, habent profusus, ego dicam, mentiri non potest. S. Aug. de Civ. Dei, l. 22. c. 25.

2 Ti. 2. 13.

H. b. 6. 17, 18.

H. b. 6. 13.

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

¶ Deus facere fraudem nefcit, pati non potest. Chrysol. Serm. 62.

\* Auctoritas Dei consistit in intrinseca repugnancia deceptionis seu falsitatis quam habet divinum iudicium, & in intrinseca repugnancia actus voluntatis imperantis testimonium extrinsecum non consentiens iudicio interno ; quæ per terminos positivos actus intellectus infallibiliter veri, & actus voluntatis intrinsecè & necessariò recti, poterit explicari

Secondly, the justice of God is equal to his knowledge, nor is his holiness inferiour to his wisdom: a God of truth, || saith Moses, and without iniquity, just and right is he. From which internal, essential and infinite rectitude, goodness and holiness, followeth an impossibility to declare or deliver that for truth which he knoweth not to be true. For if it be against that finite purity and integrity which is required of man, to lie, and therefore sinful, then must we conceive it absolutely inconsistent with that transcendent purity and infinite integrity which is essential unto God. Although therefore the power of God be infinite, though he can do all things ; yet we may safely say, without any \* prejudice to his Omnipotency, that he || cannot speak that for truth which he knoweth to be otherwise. For the perfections of his will are as necessarily infinite as those of his understanding ; neither can he be unholy or unjust more than he can be ignorant or unwise. <sup>a</sup> If we believe not, yet he abideth faithful, he cannot deny himself. Which words of the Apostle, though properly belonging to the promises of God, yet are as true in respect of his assertions ; neither should he more deny himself in violating his fidelity, than in contradicting his veracity. <sup>b</sup> It is true, that <sup>b</sup> God willing more abundantly to shew unto the Heirs of promise the immutability of his counsel, confirmed it by an oath ; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation : but 'tis as true, that all this confirmation is only for our consolation ; otherwise it is as impossible for God to lie, without an oath, as with one ; for being he can <sup>c</sup> swear by no greater, he sweareth only by himself, and so the strength even of the Oath of God relieth upon the Veracity of God. Wherefore being God as God is of infinite rectitude, goodness and holiness, being it is manifestly repugnant to his purity, and inconsistent with his integrity, to deliver any thing contrary to his knowledge, it clearly followeth that he cannot deceive any man.

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

voluntatis intrinsecè & necessariò recti, poterit explicari Francisc. de Ovid. Tract. de Fide Contr. 2. pun. 2. <sup>d</sup> 1 Joh. 5. 10. || Divina est Auctoritas cui credimus ; divina est doctrina quam sequimur. Leo, Serm. 7. in Nativ.



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

\* Sicut duplex est auditus & locutio, scilicet exterior sive corporalis, & interior ac spiritalis; ita duplex est fides, una quæ oritur in cordibus fidelium per auditum exteriorem, cum scilicet Deus per aliquos homines aliis credenda proponit; & ista est fides quæ nobis sive communi statui fidelium convenit, ex eo quod adharemus revelationibus Prophe-

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

etis & Apostolis factis: alia est quæ oritur in aliquibus per spiritualem locutionem, quâ Deus aliquibus per internam inspirationem credenda revelat, nullo hominis ministerio utens; sicut est fides Apostolorum & Prophetarum, qui ab ipso Deo per intrinsecam illuminationem sunt de credendis instructi. *Francisc. Ferrariensis in Thom. cont. Gent. cap. 40.*

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

<sup>a</sup> Heb. 11. 7.  
\* ΠΙΣΤΗ ΖΗΝ-  
μαλίσθη;  
which word  
comes from the  
original ζῆλος,  
appropriated by  
the Greeks to an  
Oracle, or An-  
swer given by  
God, ὁ κὺρ θε-  
δ, ζῆλ, ὁ ζῶν-  
θεωρῶται, Νος-  
χοπούλι.  
<sup>b</sup> *Isai.* 22. 14.  
<sup>c</sup> *1 Sam.* 3. 21.  
<sup>d</sup> *1 Sam.* 3. 7.  
יהוה נגלה +  
שמעון  
שמואל  
κὺρ ὁ ἀπέ-  
κάλυψε τὸ ὠ-  
τιον Σαμουὴλ,  
*1 Sam.* 3. 15.  
+ טרם \*  
נגלה אלה  
דבר יהוה  
טען ה' שמעון  
לשמואל ὠ-  
תו שמואל  
*1 Sam.* 3. 7.  
+ נגלה \*  
יהוה אלה  
שמעון

ἀπεκαλύφθη κύρῳ τῶν Σαμουὴλ, *1 Sam.* 3. 21.

But

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

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

Exod. 3. 2.

Exod. 4. 1.

Exod. 4. 16.  
Exod. 4. 30,  
31.

Exod. 14. 31.

Luke 1. 70.

2 Sam. 23. 2  
1 King. 8. 52.  
1 King. 14. 18.Numb. 22. 28.  
Numb. 23. 5.

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

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

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

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

Although Moses was endued with the power of miracles, and conversed  
 with God in the Mount, and spake with him face to face at the door of the  
 Tabernacle; although upon these grounds the *Israelites* believed what he deli-  
 vered to them as the word of God; yet neither the Miracles nor Moses did  
 for ever continue with them; and notwithstanding his death, they and their  
 posterity to all generations were obliged to believe the same truths. Where-  
 fore it is observable which S. Stephen saith, *he received the lively oracles to give*  
*unto them;* the Decalogue he received from the hand of God, *written with*  
*the finger of God,* the rest of the divine patefactions he wrote himself, and so  
 delivered them not a mortal word to die with him, but *living oracles,* to be in  
 force when he was dead, and oblige the people to a belief, when his Rod  
 had ceased to broach the Rocks and divide the Seas. Neither did he only tye  
 them to a belief of what he wrote himself, but by foretelling and describing  
 the Prophets which should be raised in future Ages, he put a farther obliga-  
 tion upon them to believe their prophecies as the revelations of the same God.  
 Thus all the *Israelites* in all Ages believed Moses, while he lived, by belie-  
 ving his words; after his death, by believing his writings. *Had ye believed*  
*Moses, saith our Saviour, ye would have believed me; for he wrote of me.* But  
*if ye believe not his writings, how shall ye believe my words?* Wherefore the  
 Faith of the *Israelites* in the land of *Canaan* was an Assent unto the truths of the

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

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

Those Christians then which have lived since the Apostles death and never obtain'd the wish of S<sup>t</sup> Augustine, to see either Christ upon earth or S<sup>t</sup> Paul in the Pulpit, have believed the writings of Moses and the Prophets, of the Apostles and Evangelists, in which together is fully comprehended whatsoever may properly be termed matter of Divine Faith; and so <sup>b</sup> the household of God is built upon the foundation of the Apostles and Prophets, who are continued unto us only in their Writings, and by them alone convey unto us the truths which they received from God, upon whose testimony we believe. And therefore he which put their Writings into the definition of Faith, considering Faith as now it stands with us, is none of the smallest of the \* Schoolmen. From whence we may at last conclude, that the true nature of the Faith of a

John 1. 14.

John 15. 15.

John 2. 22.

<sup>a</sup> John 20. 31.<sup>b</sup> Eph. 2. 20.

Prophetæ & Apostoli, super quos omnium Ecclesiarum fundamento cantur. S. Hieron. in Psal. 17. Super Prophetas edificatur Orbis terrarum credens in Domino. Russ. ib. \* Durand. l. 3. Dist. 24. q. 1. §. 9. Fides est habitus quo assentimus dictis Scripturæ propter auctoritatem Dei revelantis.

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

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

\* Οὐχ ὡς ἔδοξε ἀνθρώποις σωθεῖν, ἐδὴ τὰ τῆ πίστεως, ἀλλ' ἐκ πάσης θεοφῆς τὰ καὶ ἄλλα. Cyril. Catech.

Ecclesiarum Patres de populorum salute solliciti ex diversis voluminibus Scripturarum collegunt testimonia divinis gravida Sacramentis. Euseb. Gall. in Sym.

<sup>a</sup> 1 Cor. 2. 11. <sup>b</sup> Act. 8. 36.

<sup>c</sup> Rom. 10. 10. Habes, homo, unde credere debeas, corde fit confessio ad justitiam; habes unde debeas confiteri, ore confessio fit ad salutem.

Chrysol. Serm. 56. || Sermo creat auditum, auditus concipit fidem, credulitatem parturit fides, confessionem credulitas nutrit, confessio perpetuam dat salutem. Chrysol. Serm. 60.

<sup>d</sup> Mat. 12. 34. <sup>e</sup> Magnum filio, per hoc fidei nostræ videmus esse compendium, quando inter cor & linguam totum salutis humanæ veritatur & geritur Sacramentum. Chrysol. Serm. 56. Quod à te & pro te reposcitur, intra te est, i. e. oris simulatus & cordis affectus. Euseb. Gall. <sup>f</sup> Rom. 10. 9. <sup>g</sup> Rom. 10. 8. De hoc sine dubio legimus per Prophetam, propè est, inquit, in ore tuo, & in corde tuo. Euseb. Gall. <sup>h</sup> Psal. 116. 10.

Faith is an habit of the intellectual part of man, and therefore of it self invisible; and to believe is a spiritual act, and consequently immanent and internal, and known to no man but him who believeth: <sup>a</sup> *For what man knoweth the things of a man, save the spirit of a man which is in him?* Wherefore Christ being not only the great Apostle sent to deliver these revealed truths, and so the Authour of our Faith, but also the Head of the Church, whose Body consisteth of faithful Members, and so the Authour of union and communion, which principally hath relation to the unity of Faith, he must needs be imagin'd to have appointed some external expression and communication of it: especially considering that the sound of the Apostles was to go forth unto the ends of the World, and all Nations to be called to the profession of the Gospel, and gathered into the Church of Christ; which cannot be performed without an acknowledgment of the truth, and a profession of Faith, without which no entrance into the Church, no admittance to Baptism. <sup>b</sup> *What doth hinder me to be baptized?* saith the Eunuch. *And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.* So believing with all his heart, as Philip required, and making profession of that Faith, he was admitted. <sup>c</sup> *For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* The belief of the heart is the internal habit residing in the Soul, and act of Faith proceeding from it, but terminated in the same; the confession of the mouth is an external signification of the inward habit or act of Faith, by words expressing an acknowledgment of those truths which we believe or assent to in our Souls. || The ear receiveth the word, *faith cometh by hearing*; the ear conveyeth it to the heart, which being opened receiveth it, receiving believeth it; and then <sup>d</sup> *out of the abundance of the heart the mouth speaketh.* In the heart Faith is seated; with the tongue confession is made; between these two Salvation is \*completed. <sup>e</sup> *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* This faith of the heart every one ought, and is presum'd to have; this confession of the mouth every one is known to make, when he pronounceth these words of the CREED, *I believe*; and if true, he may with comfort say, <sup>f</sup> *the word of faith is nigh me, even in my mouth and in my heart*: first in my heart really assenting, then in my mouth clearly and sincerely professing with the Prophet David, <sup>g</sup> *I have be-*

lieved,

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

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

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

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

<sup>d</sup> Luke 9. 26.  
<sup>\*</sup> Ο ἄκανόνα  
ἦ ἀληθείας ἀ-  
κλινη ἐν ἑαυ-  
τῷ κατέχων  
ὄν διὰ τῆ βα-  
πτίσματος ἐ-  
ληφθε. Iren. l. 1.  
c. 1.

Cum sub tribus  
& restatio fidei  
& sponso salu-  
tis pignoren-

tur, necessariò adieitur Ecclesiæ mentio, quoniam ubi tres, id est, Pater, Filius, & Spiritus Sanctus, ibi Ecclesia, quæ trium corpus est. Tertull. de Baptis. In quem tingere? in pœnitentiam? quo ergò illi præcursorem? in peccatorum remissionem quam verbo dabat? in semetipsum, quem humilitate celabat? in Spiritum Sanctum qui nondum à Patre descenderat? in Ecclesiam, quam nondum Apostoli struxerant? *Id.* Dehinc rer mergimur, amplius aliquid respondentes quàm Dominus in Evangelio determinavit. *Id. de Cor. Militis.* Sed & ipsa interrogatio quæ fit in Baptismo testis est veritatis, nam cum dicimus, *Credis in vitam æternam, & remissionem peccatorum per sanctam Ecclesiam?* intelligimus remissionem peccatorum non nisi in Ecclesia dari. S. Cyprianus, Ep. ad Januianum, &c. Quod si aliquis illud opponit, ut dicat eandem Novatianum Legem tenere quam Catholica Ecclesia teneat, eodem Symbolo quo & nos baptizare, eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum Sanctum, ac propterea usurpare eum potestatem baptizandi posse, quòd videatur in interrogatione baptismi à nobis non discrepare: sciat quisquis hoc opponendum putat, non esse unam nobis & Schismaticis Symboli Legem, neq; eandem interrogationem. Nam cum dicunt, *Credis remissionem peccatorum, & vitam æternam per Sanctam Ecclesiam?* mentiuntur in interrogatione, quando non habeant Ecclesiam. *Idem, Epist. ad Magnum.* Mos ibi (*id est, Romæ*) servatur antiquus, eos qui gratiam Baptismi susceperunt, publicè, i. e. fidelium populo audiente, Symbolum reddere. *Ruffin. in Symb.* Solenne est in lavacro, post Trinitatis confessionem interrogare. *Credis in Sanctam Ecclesiam? credis remissionem peccatorum?* S. Hieron. contra Iovinianum. Mens hæretica reliquit Doctorem à quo fidem Ecclesiæ didicerat, oblita est pacti Dei sui, hoc est, fidei ipsius Dominicæ quæ in Symbolo continetur, quam se die baptismatis servaturum esse promiserat. *Id. Com. in Prov.* Interrogatus et, *Credis in Deum*

Patrem omnipotentem? dixisti, Credo, & miseristi, hoc est, sepultus es. Iterum interrogatus es, *Credis in Dominum nostram Jesum Christum, & in crucem ejus?* dixisti, Credo, & miseristi, ideo & Christo es consecutus. Tertio interrogatus, *Credis in Spiritum Sanctum?* dixisti, Credo; tertio miseristi: ut multiplicem lapsum superioris acatis absolveret trina confessio. *Ambros. de Sacram. l. 2. c. 7. Leo speaks thus of Eutyches in his Epistle to Flavianus, Quam enim eruditionem de sacris Novi & Vereris Testamenti paginis acquisivit, qui ne ipse quidem Symboli initia comprehendit? & quod per totum mundum omnium regenerandorum voce depromitur, istius adhuc senis corde non capitur. And in the 12. Book de Trinitate (formerly attributed to Athanasius, but more probably now thought to belong to Vigilius Tapsensis.) Nec non & illa magna & beata Confessio Fidei, imò ipsa Fides Sanctorum, & Testamentum quod disposuimus ad Patrem, Filium & Spiritum Sanctum, ad sacrum lavacrum regenerationis venientes, Credo in Deum Patrem omnipotentem, & in Jesum Christum Filium ejus unigenitum, & in Spiritum Sanctum. Καθὼς παραδόξω περὶ ἡμῶν ἐπισκόπων ἐν τῇ πρώτῃ καθήχησι, καὶ ὅτε τὸ λυβρὸν ἐλαμβάνομεν. Euseb. of the Confession of Faith which he exhibited to the Council of Nice. Socr. l. 1. c. 8. Theodor. l. 1. c. 12. Abrenuntio, inquis, Diabolo, pompis, spectaculis, & operibus ejus; & quid postea? Credo, inquis, in Deum Patrem Omnipotentem. Salvianus de Gubern. Dei, lib. 6. And when this Creed was enlarged by the Council of Nice, and after that by others, Eriphanus commends it to the Catechumeni, to be repeated at their Baptism; ἕτας ἐκείνῳ ἡσὶ καθήχησιν ἡσὶ μελλόντων πρὸς τὸ λυβρὸν προσεῖναι, ἢ μόνον ἐπισφύλλειν δευλίαν τε τὸ πισεύειν τοῖς ἐαυτῶν ἰούσι ἐν κυρίῳ ἀλλὰ καὶ διδάσκων ῥητοῖς, ὡς πάντων ἡ αὐτῆς μήτηρ ἡμῶν τε καὶ ἡμῶν, τὸ λέγειν, Πιστεύομεν οἷς ἔγραθε, &c. Epiph. in Ancorato. And when he had yet farther enlarged it by reason of some new emergent Heresies, he commends it, μάλα τοῖς πρὸς τὸ λυβρὸν προσεῖναι, ἵνα ἀπαγγέλλωσι καὶ λέγωσι ἕτας. Ib. The first Council of Constantinople confirms the Nicene Confession as πρεσβυτάτην τε ἕσαν καὶ ἀκόλυτον πρὸς βασιμαί. Theodor. lib. 5. cap. 9. And the Council of Chalcedon of the same, ὡς κοινὸν ἐξ ἁγίων Σύθημα, τοῖς μυνητοῖς πρὸς τὸ λυβρὸν ἢ ὑποησια παρεργνωτῶ ἀσφαλῆσαν. Ρατε τertia. The Synod at Jerusalem, τὸ ἄγιον Σύμβυλον οἷς ὁ ἐκαπλίθην καὶ βασιζομεν. The Synod at Tyre, ἐν αὐτῷ βασιζομεν καὶ βασιζομεν. And the Council of Constantinople undir Menna, to which the former sent their Synodical Letters, τὸ ἄγιον Σύμβυλον ἐν ὁ πάντες ἐκαπλίθην. Concil. Constantinop. sub Agap. & Menna, Act. 5. Basiliscus and Marcus in two several Editions, confirmed the same Nicene Creed with these words, οἷς ὁ ἡμῶν τε καὶ πάντες οἷς ἡμῶν πιστεύομεν ἐκαπλίθην. Euagr. l. 3. cap. 4. and 7. and the Edict of the Emperor Justinian, Anathematizaverunt eos qui aliam definitionem fidei, sive Symbolum, sive Mathema, tradunt accedentibus ad sanctum baptisma.*

\* Ὅτι δὲ τὸς  
φοτιζομένους  
πλὴν τῶν ἐκ-  
μινθάνων, καὶ  
τῆς πέμπτης ἢ  
ἐβδόμενης ἢ ἀ-  
περγέλλειν  
πρὸς ἐπισκόπων  
τοῖς πρεσβυ-  
τέρους, Concil.  
Laodic. can. 46.  
Where it is to  
be observed that  
πίστις is taken  
for the Creed, or  
Symbolum Fidei,  
and was  
so translated an-  
ciently as ap-  
peareth by the  
Canon preserved  
in the Canon-  
Law, and ren-  
dered thus, Ba-  
ptizandos o-  
portet Fidei  
Symbolum dice-  
re, & quinta  
feria ultima fe-  
pitimana vel E-  
piscopo vel  
Presbyteris  
reddere. De  
Consec. dist. 4.  
cap. 58. Sym-  
bolum etiam

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

And as this necessity is great, as the practice useful and advantageous; so is the obligation of believing and confessing particular, binding every single Christian, observable in the number and person expressed, *I believe*. As if Christ did question every one in particular, as he did him who was born blind, after he had restored him his sight, (and we are all in his condition) *Doest thou believe on the Son of God?* every single Christian is taught to make the same Answer which he made, *Lord, I believe*. As if the Son of God did promise to every one of them which are gathered together in his name, what he promised to *one of the multitude whose Son had a dumb spirit, If thou canst believe, all things are possible to him that believeth;* each one for himself returneth his Answer, *Lord, I believe; Lord, help my unbelief*. Not that it is unlawful or unfit to use another number, and instead of *I*, to say, *We believe*: for taking in of others, we exclude not our selves; and addition of charity can be no disparagement to confession of Faith. *S. Peter answered for the twelve, We believe, and are sure that thou art that Christ, the Son of the living God*. For though Christ immediately replied that *one of them had a Devil*, yet is not *St. Peter* blam'd, who knew it not. But every one is taught to express his own Faith, because by that he is to stand or fall. *The effectual fervent prayer of a righteous man availeth much* for the benefit of his Brother, but his Faith availeth nothing for the justification of another. And it is otherwise very fit that our Faith should be manifested by a particular confession, because it is effectual by par-

placuit ab omnibus Ecclesiis unâ die, i. e. ante octo dies Dominicæ resurrectionis, publicè in Ecclesia competentibus prædicari. Concil. Agath. capit. 13. Sicut antiqui Canones jubent, ante viginti dies Baptismi ad purgationem exorcismi Catechumeni currant, in quibus viginti diebus omnino Catechumeni Symbolum, quòd est, *Credo in Deum Patrem Omnipotentem, specialiter doceantur. Concil. Bracar. 2. cap. 1. The Canon of the Laodicean Council, already mentioned, is verbatim rehearsed in the sixth Council in Trulla, Can. 78. It appeareth therefore a general command of the Church, that those who were to be baptized, should have a certain time allotted for the learning and rehearsing of the Creed. And in case of Necessity if any were baptized, they were to learn the Creed immediately after their Baptism, ὅτι δὲ (not, as it is in the Edition of Binius, both in this Canon and the former, most absurdly, ὅτι ἐ δὲ) τὸς ἐν νόσῳ παραλαμβάνοντες τὸ φῶτισμα, καὶ ὅτι ἀνασάντες, ἐκμανθάνειν πλὴν πίστεν, καὶ γενώσκειν ὅτι θεὸς ἀγαθὸς καθήξωθεσαν. Conc. Laod. Can. 47. || As appears in the ancient Greek Liturgies, and the Decree of the third Council of Toledo, ut omni sacrificii tempore ante communionem corporis Christi & sanguinis, juxta Orientalium partium morem, unanimiter clarâ voce sacratissimum fidei recenteant Symbolum. which custom as they call it of the Oriental parts, is said first to be introduced by Petrus Mongus at Alexandria, and after by Timotheus at Constantinople, as appears out of the fragments of Theodorus Lector. \* Concil. Mogunt. cap. 45. Symbolum, quod est signaculum fidei, & Orationem Dominicam dicere semper admonent sacerdotes populum Christianum. \* Jobn 9. 35, 38. \* Mar. 9. 17, 23, 24. \* Jobn 6. 69. \* Jam. 5. 16. ticular*



particular application ; therefore must it needs be proper for me to say *I believe*, Gal. 2. 20. and to make profession of my *faith in the Son of God, who loved me, and gave himself for me.*

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

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

*I believe in G O D.*

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

\* Θεός, Θεός  
 \* ΕΘΘ ἦν ὄταν  
 κατὰρχοντά  
 τινος, Θεός  
 λέγουν, ἰπευ-  
 σμηζομένοις.  
 Helych. Lix.

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

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

|| For Ser. 181. which is upon the Creed, we find these words: Non dicit, Credo Deum, vel Credo Deo, quamvis & hæc saluti necessaria sint. Aliud enim est credere illi, aliud credere illum, aliud credere in illum. Cre-

dere illi, est credere vera esse quæ loquitur; Credo illum, credere quia ipse est Deus; Credo in illum, diligere illum. And though that collection of Sermons de tempore under the name of S. Augustine be not all his, (divers of them being Translations of the Greek Homilies,) yet this distinction may be collected out of other parts of his works. For first, he distinguisheth very clearly and strictly between credere Deo, and credere in Deum. Nunquam aliquis Apostolorum dicere auderet, Qui credit in me. Credimus Apostolo, sed non credimus in Apostolum. Tract. 54. in Psalm. And again, Credimus Paulo, sed non credimus in Paulum; credimus Petro, sed non credimus in Petrum. Secondly, he distinguisheth between Credere Deum, and credere in Deum. Multum interest utrum quis credat ipsum esse Christum, & utrum credat in Christum. Ille credit in Christum qui & sperat in Christum, & diligit Christum. De verbis Dom. Ser. 61. And, which is the sum of all, he puts a high value upon the preposition, as if by virtue of the addition in the phrase did properly signifie so great an accession unto faith. Quid est credere in Deum? credendo amare, credendo diligere, credendo in eum ire, & ejus membris incorporari. Tract. 29. in Job. which doctrine of S. Augustine's, being taken notice of by Peter Lombard, hath since been continued by the Schoolmen; and Aquinas, Sum. 2. 2. q. 2. S. 2. ad primum, bringing all three under one act of Faith, hath been contradicted by Durand. in 3. Sent. dist. 23. q. 7. S. 6. Credere in Deum non est præcisè actus fidei sed fidei & charitatis simul; & sunt etiam plures, & non unus actus tantum: by whose subtle, but yet clear, determination (as many of his are beyond the rest of the Schools) whatsoever is added by the preposition to believe, appears not to be a part of Belief, but an act superadded to the act of Faith. \* For [כֹּן is sometimes joyned with ל sometimes with ב: when with ל, it answers properly to πιστεύω τῷ Θεῷ, credere Deo, (ל being nothing else but a significator of the case;) when with ב, it corresponds to πιστεύω εἰς τὸ Θεόν, credere in Deum, (ב being a preposition of the same nature with εἰ. or in.) But yet there is so little, or rather no difference in the Hebrew, that in the first place where it is used, and that of the father of the faithful, even for the act of justifying faith, יהוה והאמן Gen. 15. 6. it is translated by the LXX. καὶ ἐπίστευσεν Ἀβραμ τῷ Θεῷ, not εἰς Θεόν, and that translation warranted by S. Paul, Rom. 4. 3. Gal. 3. 6. and S. James 2. 23. In the same manner 2 Kings 17. 14. האמין ביהוה אלהיהם ביהוה האמין לאשר לא יהוה is translated by the LXX. (as that Translation is preserved in the Alexandrian and Complutensian Copies) καὶ ἐπίστευσαν υψέως τῷ θεῷ αὐτῶν. Besides, the same phrase is used in the same place both to God and to man, as Exod. 14. 31. והאמין ביהוה ובמשה עבדו and they believed in God and in his servant Moses, which the Chaldee Paraphrase explaineth thus, והאמין במימרא דיי ובהאמין ביהוה ובמשה עבדו and they believed in the word of God, and in the prophecy of Moses his servant. And האמין ביהוה ותאמנו 2 Chron. 20. 20. האמין ביהוה והצליחו Believe in the Lord your God, so shall ye be established; believe in his prophets, so shall ye prosper. For although the Vulgar Latin, which our Translation followeth, hath made that distinction which the Hebrew maketh not, Credite Domino Deo vestro, & securi eritis; credite prophetis ejus, & cuncta evenient prospera: yet the Septuagint acknowledgeth no necessity of receding from the original phrase, ἐπίστευσαν εἰς υψέως τῷ θεῷ αὐτῶν, καὶ ἐπίστευσαν εἰς τὸν θεόν ἑαυτῶν. Nor is it only attributed to Moses as joyned with God, and so taken as it were into the same phrase, but separately by himself, as Exod. 10. 9. The Lord said unto Moses, Lo I come unto thee in a thick cloud, that the people may hear when I speak with thee, ועולם לעולם האמין בך ואלהים בך and believe in thee for ever. And therefore when it was objected to S. Basil, that they did not believe in Moses, as well as that they were baptized into Moses, and generally, ἢ πιστὸς ἀπολογησάμενος τῷ θεῷ καὶ εἰς τὸν ἀνθρώπου λέγοντος, the Father doth not deny the language, but interprets it, ἢ εἰς αὐτὸν λέγοντος ὅτι τὸ κλέισον ἀναφέρειται. De Sp. S. c. 14. Neither is this only spoken of Moses and the Prophets, that the Israelites believed in them, but of David, not as a Prophet, but as a bare relator of his own actions, 1 Sam. 27. 12. ויאמן אכיש בך ויאמן אכיש בך ויאמן אכיש בך ויאמן אכיש בך, Vulg. Et credidit Achis in David. Est ergo fides nostra primò quidem omnium in Dominum nostrum Jesum Christum, consequenter verò etiam in omnes sanctos Patriarchas, vel Prophetas vel Apostolos Christi. Orig. in Apol. Pamphil. To conclude, this general phrase of believing in, is originally attributed sometimes to the supreme author of our Faith, as to God; sometimes to the intervenient messengers, as the Prophets; sometimes to the motives of our Faith, Psal. 78. 32. ולא האמין בנפלאותיו LXX. καὶ ἐπίστευσαν εἰς τοὺς θαυμαστάς αὐτοῦ, and they believed not for his wondrous works; sometimes to the object of it, or that which is believed, as Psal. 119. 65. ורגו האמין ב מצותך I have believed in thy Commandments, as Mar. 1. 15. τίς ἔστι ἐν τῷ ἑαυτῶν ἰσχυρῶν.

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

*\* S. Basil.*  
 πιστεύωμεν ἕν  
 καὶ ὁμολογῶμεν  
 ἕνα μόνον ἀ-  
 ληθινόν καὶ ἀ-  
 γαθόν θεόν, καὶ  
 ἕνα τὸ μωυσαϊ-  
 κὸν αὐτὸ ὕδν,  
 καὶ ἕν μόνον  
 πνεῦμα ἄγιον,  
 || *Arius and*  
*Eusebius in*  
*their Confes-*  
*sion delivered*  
*to Constantine,*  
 Πιστεύομεν εἰς  
 ἕνα θεόν πα-  
 τέρα, καὶ εἰς  
 ἕνα κύριον Ἰη-  
 σὺν, καὶ εἰς τὸ  
 ἄγιον πνεῦμα  
 καὶ εἰς *Caesar*  
*de Socrat. Hist.*

*ἀνάστασιν, καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος, καὶ εἰς βασιλείαν ἑσπέρων, καὶ εἰς μίαν καθολικὴν ἐκκλησίαν τοῦ θεοῦ.* Socrat. Hist. Eccl. l. 1. c. 26. Sozom. l. 2. c. 27. S. Cyril. Hierosol. Κατήχησις ἡ πρώτη ζουμένων σχεδιασθεῖσα εἰς τὸ πνεῦμα ἄγιον, καὶ εἰς μίαν ἁγίαν καθολικὴν ἐκκλησίαν, καὶ εἰς σαρχὸς ἀνάστασιν, καὶ εἰς ζωὴν αἰώνιον. Epioph. in Anc. εἰς τὸ πνεῦμα τὸ ἄγιον, εἰς μίαν ἁγίαν καθολικὴν καὶ ἁποστολικὴν ἐκκλησίαν, καὶ εἰς ἐν βίῳ ἡμετέροις μετανοίας, καὶ εἰς ἀνάστασιν νεκρῶν, καὶ εἰς βασιλείαν ἑσπέρων, καὶ εἰς ζωὴν αἰώνιον. *\* Greg. Nyssen calls them εὐσεβεῖς πρὸς θεῷ ὡσαύτως. And Eusebius, in his Confession exhibited to the Council of Nice, concludes, Πιστεύομεν καὶ εἰς ἕν πνεῦμα ἄγιον, τῶν ἑκκοσόν ἔτη καὶ ἑσπεύοντες πνεύματι, signifying that every particular which he had rehearsed he believed to be. And that was all in the Confession intended. Alexander Bishop of Alexandria, after a long declaration of the former Articles concerning the Father and the Son, draws to a conclusion on the latter Art. les, thus, Πρὸς τὴν εὐσεβείαν (εὐσεβεῖα) ταύτην πρὸς πατέρα καὶ υἱὸν θεῶν ἕν πνεῦμα ἄγιον ὁμολογῶμεν... μίαν καὶ μόνον καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν... καὶ τὸ σῶτον (ὡς τὸ σῶτον) ἐκ νεκρῶν ἀνάστασιν οἰδαίμεν. Theodoret. Hist. Eccl. l. 1. c. 4. So Tertul. de Prescript. adv. Heret. Regula est fidei illa quæ creditur Unum omnino Deum esse: and adv. Praxeam, cap. 2. where he makes another rehearsal of his creed, he begins with Unicum quidem Deum credimus. || Non est amor Dei Articulus, neque etiam amor proximi; quia etiam si sint præcepta generalia activa, tamen cum actio contineatur, non oportet eum constituere articulum: sed ista sunt fidei dogmata quæ sunt columnæ & fundamenta legis divinæ. Is. Abravanel de Cap. Fidei. c. 11. Primus est Deorum cultus, Deos credere. Sen. *\* Maximonides de Fundam. Legis, מצינו ראשון והוא כמצינו כל נמצא. the foundation of foundations and pillar of wisdoms is to know that the first Being is, and that it giveth existence to every thing which is. <sup>a</sup> Heb. 11. 6.**

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

*1 Cor. 8. 5.*

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

<sup>a</sup> *Dent.* 10. 17.  
*Pfal.* 135. 2.  
*Dan.* 2. 47.  
*2<sup>a</sup> 11.* 35.  
<sup>b</sup> *Gen.* 14. 18.  
 19, 20, 22.  
*Rom.* 9. 5.  
*Ephes.* 4. 6.  
 Imprimis ne-  
 cesse est con-  
 cedatis esse  
 aliquem  
 sublimiorem  
 Deum &  
 nancipem  
 quendam di-  
 vinitatis, qui  
 ex hominibus  
 Deos fecerit.  
*Tertul. adv.*  
*Gentis.*  
<sup>d</sup> *Gal.* 4. 8.  
<sup>\*</sup> *Ego dixi,*  
*Dei estis;* sed  
 in eo indulti  
 nominis si-  
 gnificatio est:  
 & ubi refer-  
 tur, *ego dixi,*  
 loquentis est  
 potius sermo  
 quam rei no-  
 men. *S. Hilar.*  
*de Trin.* l. 7.  
 || *Deus plenæ*  
*ac perfectæ*  
*divinitatis*  
*est nomen*  
*Hilar. de Trin.*  
 l. 11.  
*Deus sub-*  
*stantiæ ipsius*  
*nomen, id*  
*est, Divini-*  
*tatis. Tertul.*  
*adv. Herm.*

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

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

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

Although

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

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

magis nota quoad nos, & minus nota quoad naturam, scilicet per effectus. *Aquin.* 1. p. 7. 2. art. 1. <sup>a</sup> *Wisd. of Sol.* 13. 5. <sup>b</sup> *Rom.* 1. 20. This place must be vindicated from the false gloss of Socinus, who contends that it cannot be proved from the Creature that there is a God, and therefore to this place of S. Paul answers thus: Scendum est verba à creatione mundi debere conjungi cum verbo invisibilia—Aut igitur eo in loco Apostolus, æternam divinitatem Dei, i. id quod nos Deus perpetuò facere vult, (Divinitas enim hoc sensu alibi quoque apud ipsum enuntiatur, ut *Col.* 2. 9.) æternam præpotentiam, i. promissiones quæ nunquam intercedunt, (quo sensu paulò superius dixerat *Et angelum esse potentiam Dei*) hæc, inquam, quæ nunquàm postquam mundus creatus est ab hominibus visa fuerant, i. non fuerant eis cognita, per opera, hoc est, per mirabile ipsius Dei & divinorum hominum, præsertim v. Christi & Apostolorum ejus, operationes, conspecta fuisse. In which explication there is nothing which is not forced and distorted: for though his first observation seem plausible, yet there is no validity in it. He bringeth only for proof *Matt.* 13. 35. καὶ ἐκρυμμένα ἔσονται κατακλύθῃς ἡ γῆ, which proves not at all that ἄπο κτίσεως has the same sense: and it is more probable that it hath not, because that is usually expressed by εἰπ' ἀρχῆς κτίσεως, *Mar.* 10. 6. and 13. 19. 2. *Pet.* 3. 4. never by ἄπο κτίσεως. Besides, the καὶ ἐκρυμμένα in S. Matthew bears not that analogy with ἀόρατα which Socinus pretends, signifying not things unseen or unknown till then, but only obscure sayings, or parables; for which purpose those words were produced out of the Psalms by the Evangelist, to prove that the Messiah was to speak in parables, in the Original עֲרֵב מִנִּי פִּתְיוֹן, LXX. περὶ ἀρχαίων ἀποκρυφίων. i. wise ancient sayings, which were not unseen and unknown, for it immediately followeth, which we have heard and known, and our fathers have told us, *Psal.* 78. 2. And though he would make out this interpretation, by accusing other Interpreters of unfaithfulness, Pletique interpretes ex præpositione à ex fecerunt, contra ipsorum Græcorum Codicum fidem, qui non ἐκ κτίσεως, sed ἄπο κτίσεως habent: yet there is no ground for such a calumny, because ἄπο may be, and is often, rendered è or ex as well as ἐκ, as *Matt.* 3. 4. ἄπο τευχῶν καμήλων, è piliis camelinis. 7. 4. ἄπο τῆς ἐσθλαμῆς, ex oculo tuo, 16. ἄπο ἀκανθῶν, ex spinis; and even in the sense which Socinus contends for, *Matt.* 17. 18. ἄπο τῆς ὄρας ἐλαίης, T. T. ex illa hora, as *Julij.* ex eo die, and *Virgil.* ex illo Corydon, Corydon est tempore nobis, and, Tempore jam ex illo casus mihi cognitus urbis Trojanæ. So the Greek ἄπο μέρους the Latines render ex parte, ἀπο πύλων, ex a quo: of which examples are innumerable. There is no unfaithfulness then imputable to the interpreters: nor can such pitiful Criticisms give any advantage to the first part of Socinus's Exposition. Howsoever the Catholick interpretation depends not on those words ἀπο κτίσεως, but on the consideration of the persons, that is, the Gentiles, and the other words, ποιήματα νοσηθῶν, which he further perverts, rendering them the miraculous operations of Christ and his Apostles, or, as one of our Learned men, their doings, mistaking ποιήματα, which is from the passive ποιήσθαι, for ποιήσεις, from the active ἐποίησα: for ποιήματα is properly the thing made or created, not the operation or doing of it; as κτίσις is sometimes taken for the creature, sometimes for the creation, but κτίσιμα is the creature only. As therefore we read *1 Tim.* 4. 4. πᾶν κτίσιμα θεῶν καλόν. so *Eph.* 2. 10. αὐτῶν ἔσμεν κτίσιμα. In this sense I speak *Inales* properly, Πρεσβυτάτων Ἰϋδόντων θεός, ἀγέννητων γάρ. κἀδύσιν κόσμου, ποιήματα γὰρ θεῶν. Last. The other Interpretations, which he was forced to, are yet more extravagant: as when he renders the eternal Godhead, that which God would always have us do, or, his everlasting will, and proves that rendition by another place of S. Paul, *Col.* 2. 9. For in him dwelleth all the fulness of the Godhead bodily, that is, says he, all the will of God: (whereas it is most certain, that where the Godhead is, especially where the fulness, even all the fulness of the Godhead is, there must be all the Attributes as well as the will of God:) and when he interprets the eternal power to be the promises which shall never fail, and thinks he has sufficiently prov'd it, because the same Apostle calls the Gospel the power of God. For by this way of interpretation no sentence of Scripture can have any certain sense. || In the shield of Pallas, *Aviã de mundo.*

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

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

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

\* Ἀλλὰ μὴν  
 ἔτι γ' ὄντιν  
 ἀρχὴ τις, καὶ  
 ἢ ἀπαραγὰ  
 αἰτία τῆς ὄν-  
 τας, ἢ εἰς  
 εὐθυμείαν, ἢ  
 ἰεκατ' εἰδῶ,  
 δῆλον. *Arist.*  
*Metaph. l. 2. c.*  
 2. and again,  
 εἴ πο μὴ ἐν  
 ὅτ' τὸ πρῶτον,  
 ὅπως αὐτῶν ἢ  
 ἐν ὄντι.  
 || Πῶθεν δῆλον  
 εἰ ὅπως ὄντι θε-  
 ὄς; ἐκ τῆς ἰσ-  
 ὄντων συστά-  
 ῶς τε καὶ διαμο-  
 ρῆς. *Jussini.*  
*Quaest. & Re-*  
*spon. ad Graecos.*  
 \* Ἐν ὅσοις  
 τέλει τὶ ὄντι,  
 τίτις ἐνεκεν  
 πρῶτιστα τὸ  
 πρῶτον καὶ  
 τὸ ἐφεξῆς.  
 ἕκαστος ὅς  
 πρῶτιστα,  
 ἔτω πέφυκε  
 καὶ ὡς πέφυκεν,  
 ἀν μὴ τι ἐμ-  
 ποδίη, ἔτω  
 πρῶτιστα ἐ-  
 καστον πρῶτ-  
 τεται ἢ ἐνεκε-  
 τας, καὶ πέφυ-  
 κεν ἀεὶ τὰτα  
 ἐνεκεν. *Arist.*  
*Phys. l. 2. c. 8.*  
 || Ἄτοπον τὸ  
 μὴ οἶεσθαι ἐνε-  
 κα τὸ γενέσθαι,  
 εἰάν μὴ ἰδῶσι  
 τὸ κινεῖν βε-  
 λευσάμενον  
 καὶ τοὶ καὶ ἢ  
 τέκνη ἢ βε-  
 λεύεται καὶ ὅ  
 εἰ ἐνὶ ἑνὶ ἐν πᾶ-  
 ξύλω ἢ ναυ-  
 πηρικῇ, ὁμοί-  
 ως ἀν τῆ φύ-  
 σι ἐποιεῖ.  
*Arist. ib.*  
 \* Καθ' ἃν ὁ  
 περ ἐν γῆ κυ-  
 βερνήτης, ἐν  
 ἀρματι ἠϊό-  
 χου, ἐν χορῶ  
 ἢ κορυφῶ,  
 ἐν πόλει ἢ  
 νόμῳ, ἐν  
 στρατοπέδῳ ἢ  
 ἡγαμῶν, ἕτε-  
 ρος ἐν κό-  
 σμῳ. *Arist.*  
*de Mundo.*

by

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

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

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

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

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

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

*Tital.*  
|| Ἀρχαῖος τις λόγος ὅτι πάντες ἐστὶν πᾶσιν ἀνθρώποις τοῖς θεοῖς ἐκ θεῶν τὰ πάντα, καὶ διὰ θεῶν ἡμῶν ᾤκησαν. *Arif. de Mundo.*

\* Nulla gens usquam est ad eò contra leges morè que projecta, ut non aliquos Deos credat. *Sen.*  
|| Nec in hunc furorem omnes mortales consensissent alloquendi surda numina & inefficaces Deos. *Sen.*

*Psal.* 44. 1.

92. 13.

Rom. 2. 15.

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

\* Hæc est summa delicti, nolle agnoscere quem ignorare non possis. *S. Cypr. de Idol. Van. Act. 17. 27.*

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

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

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

our



our knees, and shews the humblest of our devotions to be but just and loyal retributions.

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

\* Solum Deum confirmas quem tantum Deum nominas, Tertul. de Testim. Animæ, c. 2.  
When Leo Bi-

*shop of Rome in an Epistle to Flavianus had written these words, Fidelium universitas proficitur credere se in Deum Patrem omnipotentem, & in Jesum Christum filium ejus; one of the Eutychians objected with this question, Cur non dixerit in unum Deum patrem, & in unum Jesum, juxta Nicæni Decretum Concilii? To which Vigilins, Bishop of Trent, or rather of Tapsus, gives this answer, Sed Romæ & antequam Nicæna Synodus conveniret, à temporibus Apostolorum usque ad nunc, ita fidelibus Symbolum traditur, nec præjudicant verba ubi sensus incolumis permanet: magis enim cum D. J. Christi sententia hæc fidei professio facit dicentis, Creditis in eam & in me credite: nec dixit in unum Deum Patrem, & in unum meipsum. Quis enim nesciat unum esse Deum, & unum J. Christum filium ejus? Vigil. l. 4. contr. Eutych. || Rab. Chasdai in Or Adonai. R. Joseph albo in aikhavim.*

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

\* Orientales Ecclesiæ omnes ista tradunt, Credo in uno Deo patre omnipotenti. Russ. in Symb. Bene hæc omnia poterunt ad solos Hæreticos pertinere, quia salvaverunt Symbolum, dum alter dixerit duos Deos, cum Deus unus sit. Optat. l. 1. Nos enim & scimus, & legimus, & credimus, &

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

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

Isa. 48. 12.  
44. 6.

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

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

But were no arguments brought from the infinite perfections of the Divine nature able to convince us, yet were the consideration of his supreme Dominion sufficient to persuade us. The will of God is infinitely free, and by that freedom doth he govern and dispose of all things. <sup>a</sup> He doth according to his will in the army of heaven, and among the inhabitants of the earth, said Nebuchadnezzar out of his experience; and S. Paul expresth him as working all things after the counsel of his own will. If then there were more supreme Governours of the World than one, each of them absolute and free, they might have contrary determinations concerning the same thing, than which nothing can be more prejudicial unto Government. God is a God of order, not confusion; and therefore of unity, not admitting multiplication. If it be better that the

<sup>a</sup> Dan. 4. 35.

|| Τα ὄντα ἔβηλει πολὺ ἰδεῖς κακῶς οὐκ ἀγαθῶν πολυλογίᾳ, εἰς κοίτην, Arist. Metaph. l. 12. c. ult.

|| Universe should be governed by one than many, we may be assured that it is so, because nothing must be conceived of God but what is best. He therefore who made all things, by that right is Lord of all, and because all \* power is his, he alone ruleth over all.

\* Unus omnium Dominus est Deus: neque enim illa sublimitas potest habere consortem, cum sola omnem teneat potestatem. S. Cypri. de Idol. Vanis.

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

אלוה || אחד הוא ואינו לה שנים ולא יותר על שנים אלא אחד שאין ביחידה

|| *there is no God besides me: that they may know from the rising of the Sun, and from the West, that there is none besides me, I am the Lord and there is none else.* He who hath infinite knowledge knoweth no other God beside himself. <sup>c</sup> *Is there a God besides me? yea there is no God, I know not any.* And we who believe in him, and desire to enjoy him, need for that end to know no other God but him: <sup>d</sup> *for this is life eternal, that they might know thee the only true God; \* as certainly One, as God.*

אחד מן האחרים הנמצאים בעולם לה אחד במין שהיא כולל אחרים הרבה: ולא אחד God ב: בנף שהוא נחלק למחלקות ולקצוות אלא אחד שאין יחוד אחד כמורתו בעולם

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

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

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

Secondly, it is necessary to believe the Unity of God in respect of him who is to be worshipped. Without this acknowledgment we cannot give unto God the things which are God's, it being part of the worship and honour due unto God, to accept of no compartner with him. When the Law was given, in the observance whereof the Religion of the *Israelites* consisted, the first precept was this prohibition, *Thou shalt have no other gods before me*; and whosoever violateth this, denieth the foundation on which all the rest depend, as the \* *Jews* observe. This is the true reason of that strict precept by which all are commanded to give divine worship to God only, <sup>1</sup> *Thou shalt worship the Lord thy God, and him only shalt thou serve*; because he alone is God: him only shalt thou fear, because he alone hath infinite power; in him only shalt thou trust, because *he only is our rock and our salvation*; to him alone shalt thou direct thy devotions, because *he only knoweth the hearts of the children of men*. Upon this foundation the whole heart of man is intirely required of him, and engaged to him. Hear, O *Israel, the Lord our God is one God*: And (or rather, *Therefore*) *thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might*. Whosoever were truly and by nature God, could not chuse but challenge our love upon the ground of an infinite excellency, and transcendent beauty of holiness: and therefore if there were more Gods than one, our love must necessarily be terminated unto || more than one, and consequently divided between them: and as our love, so also the proper effect thereof, our chearful and ready obedience, which, like the Child propounded to the judgment of *Solomon*, as soon as 'tis divided, is destroyed. <sup>b</sup> *No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other.*

Exod. 20. 3.

\* *Mosis Maimon. de Fund. legis, c. 3.*<sup>1</sup> *Matt. 4. 10.*

Psal. 62. 2.

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

Deut. 6. 4, 5.

|| Numerus divinitatis summâ ratione constare deberet, vel quoniam &amp; cultura ejus in anceps deduceretur. Ecce enim,

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

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

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

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

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

*I believe in God the FATHER.*

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

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

\* Omnem Deum qui ab homine colitur necesse est inter solennes ritus & precatio-

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

tiones Patrem nuncupari ; non tantum honoris gratia, sed & rationis, & quod antiquior est homine, & quod vitam, salutem, victum prestat ut pater. Itaque & Jupiter a precantibus Pater vocatur, & Saturnus, & Janus, & Liber, & ceteri deinceps. Lactan. de ver. Sap. l. 4. c. 3. || That so frequent in Homer, πατήρ ἀνδρῶν τε θεῶν τε eundemque appellans dicit Ennius, Divumque hominumque pater rex. Ver. de L. L. l. 4. as Servius observes of Virgil, a Poeta penè omnibus Diis nomen paternum additur, ut fiant venerabiliores : and before him Lucilius,

Ut nemo sit nostrum quin pater optimus Divum,  
Ut Neptuni pater, Liber, Saturni pater, Mars,  
Janu', Quirinu' pater nomen dicatur ad unum. Lactan. ib. ,

\* As Jupiter, which is Jovis pater, or Ζεῦ πάτερ, otherwise Diespater, or Διὶ πάτρι and Matspiter, of whom Servius apud Pontifices Marspiter dicitur, Aeneid. l. 3. So Semipater for Semo, and Σαρδοπάτρις for Sardus the proper Deity of Sardinia. Ptolem.

Gen. 2. 4.

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

Job. 33. 28.

\* Ἐτέρος γὰρ τις ὑετὸ πατέρα θεῶν ἀκούει, καὶ ἑτέρος ὑἱός. Servius in Job. || Plutarch of Plato, calling God πατέρα πάντων καὶ ποιητὴν τῶν στοιχείων, τῶν τε μεταφορῶν χροῦδος, ὁ ὅσπερ εἶπεν, ἅ ἄλλοιον πατέρα τὸ κόσμον κέκληκε. Platon. Quæst. And Alcimus, πατήρ δὲ ἐστὶ πᾶσι θεῶν καὶ πάντων. 1 Cor. 8. 6.

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

<sup>a</sup> So Plutar-  
ch was the  
Question, why  
Plato terms  
God the Ma-  
ker and Fa-  
ther of all  
things.  
<sup>b</sup> Η ἡμέρη θε-  
ων ἦν γεννη-  
θῆναι ἀν-  
θρώπων πατρὸς  
δοτὶ πειντῆς ὅ  
τῳ ἀλόγων ἐξ  
ἀλόγων; Pa-

ther of Gods and men, *Maker of things inanimate and irrational.* ὁ θεὸς ποιεῖσθαι ἀνοήτων κτισμάτων πατρὸς καλεῖται ὅτι παρομοίως τὸ σπέρμα, καὶ ὅτι ἐκ τῆς σπέρματος γίνονται. Non enim agri pater, si Chryippo creditur, is dicitur qui cum conlevit, quanquam ē semine deinde fruges nascantur: as the *Latine Translation* most absurdly. For there is neither corn nor seed, nor any seed belonging to them, in the words of Plutarch: But *χρῆσιν* (not *χρῆσιν*) is the *Secunda*, the coat (or rather coats, in the acception of Chrysippus and the language of Plutarch) in which the *Fœtus* is involved in the mother's womb. Though therefore both the *Secunda* and the *Fœtus* be made of the seed of the male in the Philosophy of Chrysippus, yet he is not called the Father of the after-birth, but of the child; the one being endued with life and reason, and the other not. <sup>a</sup> Heb. 12. 9. <sup>b</sup> Job 38. 7. <sup>c</sup> Acts 17. 28. <sup>d</sup> Lys. 3. 38. <sup>e</sup> Malach. 2. 10.

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

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

\* So Eustathius observes out of an ingenious Etymologist: Πάτρις θεός ὡς τὸ πᾶν τῆσδ' ἀνθρώπων ἀνθρώπων ἡσθ' ὡς τὸ πᾶν παίδας τῆσδ' ἡσθ'.  
<sup>a</sup> Deut. 32. 6.  
<sup>b</sup> Exod. 4. 22.  
<sup>c</sup> Is. 44. 24.  
45. 3.  
<sup>d</sup> Is. 63. 16.

Besides, if to be born causeth Relation to *Father*, then to be born again maketh an addition of another: and if to generate foundeth, then to regenerate addeth a *Paternity*. Now though we cannot enter the second time into our mother's womb, nor pass through the same door into the Scene of life again; yet we believe and are persuaded that <sup>e</sup> *except a man be born again, he cannot see the Kingdom of God.* A double birth there is, and the || world consists of two, the first and the second man. And though the incorruptible seed be the Word of God, and the dispensers of it in some sense may say, as *S. Paul* spake unto the *Corinthians*, <sup>f</sup> *I have begotten you through the Gospel*: yet he is the true *Father*, whose Word it is, and that is God, even <sup>g</sup> *the Father of lights, who of his own will begat us with the word of truth.* Thus <sup>h</sup> *whosoever believeth that Jesus is the Christ, is born of God*; which Regeneration is as it were a second Creation: <sup>i</sup> *for we are God's workmanship, created in Christ Jesus unto good works.* And he alone who did create us out of nothing, can beget us again, and make

<sup>e</sup> Job. 3. 2.  
|| Totum hominum genus quodammodo tunc homine dunt, primus & secundus.  
Prosp.  
<sup>f</sup> 1 Cor. 4. 15.  
<sup>g</sup> Is. 60. 1. 17.  
18.  
<sup>h</sup> 1 Job. 3. 1.  
<sup>i</sup> Eph. 2. 10.

\* Gen. 30. 1, 2. us of the new Creation. When Rachel called to Jacob, <sup>a</sup> Give me children or else I die; he answered her sufficiently with this question, *Am I in God's stead?* And if he only openeth the womb, who else can make the \* Soul to bear? Hence hath he the name of *Father*, and they of Sons who are born of him; and so from that internal act of spiritual Regeneration another title of paternity redoundeth unto the Divinity.

\* Οὐδ' ἄν τι θεῶν ἐγγὺς ἴμι τὸ μόνον δυνατός τὰς ψυχῶν μήτεας ἀνοιγνῶν, καὶ σπέρειν ἐν αὐταῖς ἀρεταῖς, καὶ ποιῆν ἐγκύμανας καὶ τικτῶσας τὰ καλὰ. Philo de Alleg.   
 b Matt. 19. 28.   
 c Luc. 20. 35, 36.   
 d Rom. 8. 17.   
 \* Col. 3. 24.   
 Heb. 9. 15.   
 e 1 Joh. 3. 2.   
 καὶ ἔτι οὐ φανεροῦσθιν.

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

f 1 Pet. 1. 3, 4.

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

|| Cui Inſt. 1. t. 5, §. 1.   
 Adoptio natura similitudo est, ut aliquis filium habere possit, quem non generavit.   
 τί ὄντιν ὑποθεσίᾳ; νομιμῶν ὡσεὶς μιμητῶν τῆν φύσιν πατρὸς παιδῶν πνευματικῶν ἀπεννοουμένων.   
 Theoph. Inſt. 1. t. II.   
 \* Ἡ ὑποθεσία Ῥωμαϊκῆ φωνῆ λέγεται ἀδοπίων αὐτῶν ὅσα ἡλικίαν ὄνομα εἰς δύο διαιρεῖται, εἰς ἀδελφίσθηα, καὶ τῶν ὁμώνυμον ἀδελφίσθηα.   
 Theoph. ibid. || Cui Inſt. 2. tit. 5. §. 4.   
 Spadones autem, qui generare non possunt, adoptare possunt; & licet filios generare non possint quos adoptaverunt filios habere possunt *Ulp. tit. §. 6.*   
 Hi qui generare non possunt, velut spado, utroque modo possunt adoptare.   
 Idem juris est in coelibes, *Theoph. tit. 11.*   
 τυχερὸν ἔχει οἱ τις παῖδας διὰ τὸ μὴ ἐλθεῖν ἐπιγαμίων, ἢ ἐλθεῖν μὲν, μὴ παιδοποιῆσαι ἢ ἢ παιδοποιῆσαι μὲν, ἀπελάλει δὲ ἢ τέρας, τὸ ἐν τῇ εὐσεβείᾳ ἐλάττωμα ἢ τὸ συμβῶν δυσύχημα βίλου αὐτοῦ ὅτι πικρῶσι, ἔλαθεν εἰς ὑποθεσίαν τινά. *Leonis Novel. 27.*   
 τοῖς ἀτυχεσιν ἀπυθίαν λύειν βουλομένῳ τὸ δυσύχημα νόμῳ ὑποθετεῖται πρὸς ἄλλους, καὶ γινώσκον ἐκείνο κληθεῖς, ὃ μὴ ἀπογεν λαθεῖν παρὰ τὸ φύσεως.   
 1 Joh. 3. 1.   
 h Eph. 3. 15.   
 \* In alienam familiam transitus, is the description in *Agellius, l. 5. 19.*   
 Cū in alienam familiam inque liberorum locum extranei sumuntur, aut per prætorem fit, aut per populum: quod per prætorem fit, adoptio dicitur; quod per populum, arrogatio, *ib. 1. Eph. 1, 18.*   
 || As appears out of the form of Rogation yet extant in this manner:   
 Velitis, jubeatis, Quirites, uti Lucius Valerius Lucio Titio tam jure legeque Filius sibi fiet, quam si ex eo patre matreque familias ejus natus esset, uniusque ei vitæ necisque in eo potestas fiet, uti patri endo filio est? *ib.*

tance.

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

The necessity of this faith in God as in our Father appeareth, first, in that it is the ground of all our filial fear, honour and obedience due unto him upon this relation. <sup>c</sup> *Honour thy Father is the first Commandment with promise*, written in tables of stone with the finger of God; and, *children obey your parents in the Lord*, is an Evangelical precept, but founded upon principles of reason and justice; for *this is right*, saith S. Paul. And if there be such a rational and legal obligation of honour and obedience to the fathers of our flesh, how much more must we think our selves obliged to him whom we believe to be our heavenly and everlasting Father? <sup>d</sup> *A son honoureth his father, and a servant his master. If then I be a father, where is my honour? and if I be a master, where is my fear? saith the Lord of hosts.* If we be heirs, we must be co-heirs with Christ; if sons, we must be brethren to the only-begotten: but being he came not to do his own will, but the will of him that sent him, he acknowledgeth no fraternity but with such as do the same; as he hath said, <sup>e</sup> *Whosoever shall do the will of my Father which is in heaven, the same is my brother.* If it be required of a Bishop in the Church of God, to be <sup>f</sup> *one that ruleth well his own House, having his Children in subjection with all gravity*; what obedience must be due, what subjection must be paid, unto the Father of the family?

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

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

<sup>a</sup> Eph. 1. 5.  
<sup>b</sup> Rom. 8. 15.  
<sup>c</sup> Eph. 6. 1. 2.  
<sup>d</sup> Malac. 1. 6.  
<sup>e</sup> Matt. 12. 50.  
<sup>f</sup> 1 Tim. 3. 4.  
<sup>g</sup> Luk. 11. 2.  
<sup>h</sup> Matt. 6. 8.  
<sup>i</sup> Matt. 7.  
<sup>j</sup> 9, 10, 11.  
<sup>k</sup> ἀντὶ πένης σκοπίων πα-  
 ρατὴρ ἐστὶ τοῦ  
 τὰ χεῖρα αἰσπ-  
 ρῶν ἀντὶ τοῦ  
 βελτίονων.  
 Zenob.  
<sup>l</sup> Ὅδ' ἀντὶ πι-  
 πῆς σκοπίων  
 ἀπέδωκεν.  
 Lycophron.  
<sup>m</sup> Heb. 12.  
 9. 10.  
 Quod si à  
 Domino non-  
 nulla credi-  
 mus incuti,  
 cui magis pa-  
 tientiam  
 quam Domi-  
 no prabea-  
 mus? Quin  
 insuper gra-  
 tulari &  
 gaudere nos  
 docet  
 dignatione  
 divine casti-  
 gationis.  
 Ego, inquit,  
 quos diligo  
 castigo. O  
 servum illum  
 beatum, cujus  
 emendationi  
 Dominus in-  
 fiat, cui di-  
 gnatur irasci,  
 quem admo-  
 nendi disti-  
 mulatione  
 non decipit!  
 Total. de Pat.  
<sup>1</sup> Dist. 8. 5.  
<sup>2</sup> Psal. 102. 12.

Lastly,

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

\* Πάν τὸ ἔργον τοῦ θεοῦ ὁμοίον ἐστὶν αὐτοῦ. Epiiph. Hier. 76. 6.

|| Τὸ ὅμοιον ἰσότητος ἐστὶν τῶν ἰσότητων τὰ ἐκγενα, διλογον. Aristot. de generat. Animal. l. 1. c. 9.

\* Fortes creantur fortibus & bonis. Est in juvenis, est in equis patrum Virtus, nec imbellum Proceres Progenerant aquile columbam. Hor. Ode.

<sup>a</sup> Gen. 5. 3. <sup>b</sup> Ephes. 5. 1. μιμηταί. Filii hominum sunt, quando

malè faciunt ; quando bene, filii Dei. S. Aug. in Psal. 52. <sup>c</sup> Lev. 11. 44. and 19. 2. and 20. 7. <sup>d</sup> 1 Pet. 1. 15. <sup>e</sup> Matt. 5. 44, 45. Vide S. Aug. in Psal. 100. <sup>f</sup> Luke. 6. 36. Similitudinem patris actus indicent sobolis ; similitudinem operis similitudinem indicet generis : actus nomen confirmet, ut nomen genus demonstret. Aug. de Temp. Sermon. 76.

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

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

<sup>a</sup> Joh. 20. 17. ἀναβαίνω πρὸς τὸ πατέρα μου, καὶ ὑμῶν πατέρα. Had both places had its article, there would have seemed two Fathers : had the article been prefixed to πατέρα ὑμῶν, he would have seemed just ours, then Christ's : but being prefixed to πατέρα, we it shows

God to be principally and originally Christ's, and by our reference unto him, our Father, Πατέρα μου μὴ μὲ θύσαν ἐν τῇ θεότητι, καὶ πατέρα ὑμῶν διὰ τὸ εἶναι ἐν τῇ ὑποθεσίᾳ. Epiphan. Hier. 69. §. 55. ἐκ εἰπῶν, πρὸς τὸ πατέρα ὑμῶν ἀλλὰ θεῶν, καὶ εἰπῶν πρῶτον τὸ οὐκ εἶναι. πρὸς τὸ πατέρα μου, ὅσῳ ἢ καὶ εἶναι ἢ τ' ἐπαναγωγῶν καὶ πατέρα ὑμῶν, ὅσῳ ἢ καὶ εἶναι. S. Cyril. Catech. 7. Ἐτέρως οὖν αὐτὰ πάλιν, καὶ ἕτερος ὑμῶν ; πάντων μὲν οὖν. εἰ γὰρ ἦν δικαίων ἕτερος θεὸς καὶ ἦν ἄλλων ἀνθρώπων, ποιοῦν μᾶλλον τὰ ἕβ καὶ ἡμῶν. Ἐπειδὴν γὰρ εἶπε, εἶπέ τοῖς ἀδελφοῖς. ἵνα μὴ δοτὸ τέτε ἴσον τι φαντασθῶσι, δείκνυσσι τὸ ἐν ἡλληγραυρίῳ. S. Chrylost. ad locum. <sup>b</sup> Rom. 8. 29. <sup>c</sup> Heb. 1. 2. <sup>d</sup> Gal. 4. 4, 5, 6. Hoc facit Deus ex filii hominum filios Dei, quia ex filio Dei sic Deus filii n hominis. S. Aug. in Psal. 52.



ther. So are we no longer <sup>a</sup> servants, but now sons; and if sons, then heirs of <sup>a</sup> Gal. 4. 7. God, but still through Christ. 'Tis true indeed, that <sup>b</sup> both he that sanctifieth, <sup>b</sup> Heb. 2. 11. that is, Christ, and they who are sanctified, that is, faithful Christians, are all of one, the same Father, the same God; for which cause he is not ashamed to call them brethren: yet are they <sup>\*</sup> not all of him after the same manner, not the <sup>c</sup> many Sons like the Captain of their Salvation: but Christ the beloved, the first-born, the only-begotten, the Son after a more peculiar and more excellent manner; the rest with relation unto and dependence on his Sonship; as given unto him, <sup>d</sup> Behold I, and the children which God hath given me; as being so by faith in him, <sup>e</sup> For we are all the children of God by faith in Christ Jesus; as receiving the right of Sonship from him. <sup>f</sup> For as many as received him, to them gave he power to become the sons of God. || Among all the sons of God there is none like to that one Son of God. And if there be so great a disparity in the Filiation, we must make as great a difference in the correspondent relation. There is one degree of Sonship founded on Creation, and that is the lowest, as belonging unto all, both good and bad: another degree above that there is grounded upon Regeneration, or Adoption, belonging only to the truly faithful in this life: and a third above the rest founded on the Resurrection, or Collation of the eternal inheritance, and the Similitude of God, appertaining to the Saints alone in the world to come: For <sup>g</sup> we are now the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him. And there is yet another degree of Filiation, of a greater eminency and a different nature, appertaining properly to none of these, but to the true Son of God alone, who amongst all his brethren hath only received the title of his <sup>\*</sup> own Son, and a singular testimony from Heaven, <sup>h</sup> This is my beloved Son, even in the presence of John the Baptist, even in the midst of Moses and Elias, (who are certainly the sons of God by all the other three degrees of Filiation) and therefore hath called God after a peculiar way <sup>i</sup> his own Father. And so at last we come unto the most singular and eminent paternal relation, <sup>k</sup> unto the God and Father of our Lord Jesus Christ, which is blessed for evermore; the Father of him and of us, but not the Father of us as || of him. Christ hath taught us to say, Our Father: a form of speech which he never used himself: sometimes he calls him the Father, sometimes my Father, sometimes your, but never our: he makes no such conjunction of us to himself, as to make no distinction between us and himself; so conjoyning us as to distinguish, though so distinguishing as not to separate us.

nere nosceretur, non peperisse Patrem proprio filio suo docuit. Nec utique pro adoptandis adoptato, neque pro creatis creatura: sed pro alienis suo, pro connumerandis proprio. Hilar. l. 6. de Trin. <sup>h</sup> Mat. 3. 17. and 17. 5. Anne ibi in eo quod dicitur, *Hic est*, non hoc significare videtur, Alios quidem cognominatos ab eo filios, sed hic filius meus est; Donavero adoptionis plurimis nomen, sed iste mihi filius est? *Id.* <sup>i</sup> John 5. 18. *πατέρις ἴδιον ἔλεγε τὸ θεόν.* as Rom. 8. 32. 85 γὰρ τὸ ἴδιον ἔστι ἐν ἐπίσημο. <sup>k</sup> 2 Cor. 11. 31. || Non sicut Christi pater, ita & nostri pater. Nunquam enim Christus ita nos conjoinxit, ut nullam distinctionem faceret inter nos & se. Ille enim filius aequalis patri, ille aternus cum patre, patrique coaeternus: Nos autem facti per filium, adoptati per unicum. Proinde nunquam auditum est de ore Domini nostri Jesu Christi, cum ad discipulos loqueretur, dixisse illum de Deo summo patre suo, Pater noster; sed aut Pater meus dixit, aut Pater vester; usque adeo ut quodam loco poneret hæc duo, *Vado ad Deum meum*, inquit, *& Deum vestrum*. Quare non dixit Deum nostrum? & patrem meum dixit, & patrem vestrum; non dixit nostrum? Sic jungit nè distinguat, sic distinguit ut non sejungat. Unum nos vult esse in se, unum autem patrem & se. S. Aug. in Joan. Tract. 21.

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

<sup>\*</sup> Dicimur & filii Dei, sed ille aliter filius Dei. S. August. in Psal. 88. *ἐστὶ τὸ εἶναι ὁ θεὸς πολλὰν ἢ κατὰ ἄλλους* <sup>c</sup> Heb. 2. 10. <sup>d</sup> Mat. 8. 18. <sup>e</sup> Heb. 2. 13. <sup>f</sup> Gal. 3. 26. <sup>g</sup> John 1. 12. || Ergo nemo in filiis Dei similis erit filio Dei. Et ipse dicitur est filius Dei, & nos dicitur sumus filii Dei: Sed quis erit similis Domino in filiis Dei? Ille unicus, nos multi. Ille unus, nos in illo unum. Ille natus, nos adoptati. Ille ab aeterno filius unigenitus per naturam, nos a tempore facti per gratiam. S. Aug. Psal. 88. <sup>h</sup> 1 John 3. 2. <sup>i</sup> Rom. 8. 32. Ut magnificentia Dei dilectionis ex comparationis generationis ge- <sup>Mat. 23. 12.</sup> 1...

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

\* *Arius* and *Euzoïus*, in their *Cred* delivered to *Constantine*: Ταύτω ἡ πίστις παρελήθη ἐν τῷ ἁγίῳ εὐαγγελίῳ λέγοντες ἅπαντες ἐν ἑαυτοῖς μαθηταῖς. Πορεύοντες μαθητεύσατε παντα τὰ ἄγνη, βαπτίζοντες αὐτοὺς ἐν ὀνόματι τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. *Socrat. l. 1. c. 26.* And upon the exhibiting this Confession of Faith, they were referred to the Communion of the Church by the Synod of Jerusalem. *Socrat. l. 2. c. 27.* In the same manner *Eusebius* delivered his *Creed* unto the Council of *Nice*, concluding and deducing it from the same Text, καθὰ ὃ κέκεῖται ἡ πίστις, ἡ ἡμεῖς ἀποδέξαμεν ἐν τῷ κήρυγμα τοῦ ἑαυτοῦ μαθηταῖς. ἡ πίστις, Πορεύοντες μαθητεύσατε, &c. *Socrat. l. 1. c. 8.* *Theodor. l. 1. c. 12.*

The same is also alledged by the Council of *Antioch*, under the Emperor *Constantius* and Pope *Julius*. *Socrat. l. 2. c. 10.* Vide *S. Athanas. in Epist. ad ubique Orthod. Orat. contra Gregales Sabellii, & contra Arianos, ex Deo Deus.* Vide *Basil. de Spirit. S. So Vigilii Tapsensis Dial. l. 1.* makes *Arius* and *Athanasius* joyntly speak these words: *Credimus in Deum Patrem Omnipotentem, & in Jesum Christum Filium ejus, Dominum nostrum, & in Spiritum S. Hæc est fidei nostræ Regula, quam cœlesti magisterio Dominus tradidit Apostolis, dicens, Ite, Baptizate, &c.* <sup>a</sup> *Act. 8. 36, 37.* <sup>b</sup> *Vers. 12.* <sup>c</sup> *Act. 2. 38. and 8. 16. and 10. 48. and 19. 5.*

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

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

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

\* Pater cum audis, Fili intel-  
lige patrem qui  
filius supradic-  
te sit imago  
substantie.

R. J. in Sym.  
<sup>a</sup> Luke 1. 35.  
<sup>b</sup> John 10. 35.  
and 1. 49.  
<sup>c</sup> Acts 13. 32,  
33.

<sup>d</sup> John 1. 1.  
|| Ἄμω γάρ ἐστὶ  
θεός, καὶ ἁμῶς  
πατήρ. Ἐχὺ ὁ-  
σεύσαντων ἕ-  
χων τὸ ἐννε-  
τῶ ἰσχύοντι,  
ἀλλ' ὁμῶς τὸ  
θεῶ πατὴρ καὶ ὁ-  
θεῶς, καὶ ἰσο-  
μῶθ. S. Cyril.  
Dial. de Trin. 20

Πατήρ δὲ πα-  
τήρ, καὶ ἐκ τῶ  
καὶ ὁ ἐστὶν ἰσ-  
τῶ ὁ πατὴρ  
πατήρ. Epiφθ.  
Heres. 62.

Sicut nunquam  
fuit non Deus,  
ita nunquam fu-  
it non Pater, a  
quo filius natus.

Gennad. de Eccles. Dogm. c. 1. Credimus in Deum, eundem confitemur Patrem, ut eundem semper habuisse filium nos credamus. Chrysol. Serm. 59. Inest Deo pietas, est in Deo semper affectio, paternitas permanet apud illum: semper ergo filium fuisse credas, ne patrem semper non fuisse blasphemus. Id. Serm. 62. Advertite, quod cum Dei patris nomen in Confessione conjungit, ostendit quod non ante Deus esse coeperit & postea pater, sed sine ullo initio & Deus semper & pater est. Aug. de Temp. Serm. 132. \* Deus solus proprie verus est pater, qui sine initio & sine pater est, non enim aliquando coepit esse quod pater est, sed semper pater est, semper habens filium ex se genitum. Eustathius, lib. contra Arianos. Ἐπὶ τῷ θεῷ τῆς μόνου ὁ πατὴρ κρείων ὁ πατὴρ ἐστὶ, καὶ ὁ υἱὸς κρείων υἱὸς ἐστὶ, καὶ ἐπὶ τῶν ὁμῶν ἕσθηκε τὸ πατὴρ ἀπὸ πατὴρ θεῷ, καὶ τὸ υἱὸς ἀπὸ υἱὸς θεῷ. S. Athanas. Disp. contra Arianos. || Ἐπὶ μόνου τῷ θεῷ τῆς τὸ πατὴρ καὶ τὸ υἱὸς ἕσθηκε καὶ ἐστὶν ἀπὸ. Ἐπὶ μὲν γὰρ ἀνθρώπων ἐπὶ πατὴρ λέγεται τις, ἀλλ' ἕτερος γίνονται υἱὸς, καὶ ὁ υἱὸς λέγεται, ἀλλ' ἕτερος λέγεται πατήρ. Ὅσοι ἐπὶ ἀνθρώπων παν μὴ τὸ λέγεται κρείων τὸ πατὴρ καὶ ὁ υἱὸς ὄνομα. S. Athanas. Tom. 1. Πατήρ κρείων, ὅτι μὴ καὶ υἱὸς. Ὅσοι καὶ υἱὸς κρείων, ὅτι μὴ καὶ πατήρ. τὰ γὰρ ἡμέτερον καὶ κρείων, ὅτι καὶ ἁμῶν. Greg. Naz. Orat. 35.

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

\* Etiam filius  
hominis homo  
in quibusdam  
similis, in quibusdam sit dis-  
similis patri;  
tamen quia e-  
jusdem substantia est, negari  
verus filius non  
potest, & quia  
verus est filius,  
negari ejusdem  
substantia non  
potest. S. Aug.  
l. 3. cont. Max.  
c. 15.

Vide Tho. Sani.  
p. 1. quæst. 33.  
art. 2. ad quart.  
¶ Gen. 1. 28.

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

\* Αὐτὸ τὸ ὀνομα τῶ πατρὸς μείζων ἐστὶ τῷ υἱῷ. Syn. Sardinic. Theodor. l. 2. c. 8. Infinituatur nobis in Patre autoritas, in filio nativitas. S. August. || Τὸ δὲ ἀρχοντέρω πατρὸς οὐκ ἐστὶν ἀξίωμα ουλακίον, μηδὲ να τὸ εἶναι αὐτὸν τὸν αἰτίον λέγοντα. Alex. apud Th adoret. l. 1. c. 4. \* Ημεῖς δὲ κατὰ τὸ πλῆθος αἰτίων τῶν υἱῶν τὰ ἐξ αὐτῶν χεῖρον, προσετάχθηαι τῷ υἱῷ ἢ πατέρω φάμεθα, καὶ τῷ φύσει, διαφορῶν ἕκαστοι. S. Basil. contra Eunom. l. 1.

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

<sup>a</sup> John 7. 29. <sup>b</sup> John 6. 57. <sup>c</sup> John 5. 26. <sup>d</sup> John 14. 28. μείζων, ἔπεν, ἢ μεγίθει τινὶ, ἢ δὲ χρόνῳ, ἀλλὰ διὰ τῷ εἶναι αὐτὸ τὸ πατέρω γέννησι. S. Athanas. contra Arianos, l. 2. λέπειται τοίνυν καὶ τῷ αἰτίας λόγον ἐνηυῖα τὸ μείζων λέγειν. ἐπειδὴ γὰρ ἀπὸ τῶ πατρὸς ἢ ἀρχῆς τῷ υἱῷ, καὶ τὸ μείζων ὁ πατήρ, ὡς αἰτίω καὶ ἀρχῆ, ἀλλὰ καὶ ὁ υἱὸς ἔπεν, Ὁ πατήρ μου μείζων μου ἐστὶ, καθὸ πατήρ ἐκλονότι. τὸ δὲ πατήρ τι ἄλλο σημαίνει, ἢ ἐχὶ τὸ αἰτία ἔσθαι καὶ ἀρχῆ τῷ εἶναι αὐτὸ γέννηθέντῳ ; S. Basil. contra Eunom. l. 1. And the same S. Basil doth not only acknowledge this to be true in respect of the Divine Nature of Christ, but thinketh the Divinity of the Son may be proved from hence. Ἐγὼ δὲ καὶ ἐκ ταύτης τῆ φύσεως, τὸ ὁμοῖον εἶναι τῷ υἱὸν τῷ πατέρω ἀληθῶς πεπίστευκα. κατὰ τὸν Συγκρίσειν οἶδα κρείων ἐστὶν ἢ τῷ αὐτῆς φύσει γινωσκῶν ; ἀγγελον γὰρ ἀγγέλου λέγονται μείζων, καὶ ἀνθρώπον ἀνθρώπου ἰσχυρότερον, καὶ ἄνθρωπον ἄνθρωπον ταχυτέρον. εἰ τοίνυν αἱ Συγκρίσεις ἐπὶ τῷ ὁμοῖον γίνονται, μείζων δὲ καὶ τὸν Συγκρίσειν εἰρημα ὁ πατήρ τῷ υἱῷ, ὁμοῖον τῷ πατέρω ὁ υἱός. Ad Casarienses, Epist. 141. τὸ μείζων ἢ ἐστὶν αἰτία, τὸ δὲ ἴσον τῷ φύσει. Naz. Orat. 36. Ὁ Orat. 40. ἢ καὶ τῷ εἶναι τὸ μείζων, καὶ τῷ αἰτίαν εἶναι. Vide Epiph. in Ancor. c. 17. εἰ δὲ λέγοι τις μείζονα εἶναι τὸν πατέρω καθὸ αἰτίω τῷ υἱῷ, ἢ δὲ τὸ ἀνεξάρτητον. S. Chrys. Homil. in Joan. 75. ἴσθαι τοιγαρῶν καὶ τῷ εἶναι λόγον ὑπαρχόντων ὁ υἱός τῷ πατέρω, καὶ ἴσθαι τῷ πατέρω, μείζονα αὐτὸν φησιν ὡς ἀναρχον, ἔχον ἀρχῆ καὶ μόνον τὸ εἶναι, εἰ καὶ τῷ εἶναι ὡς ὁμοῖον τῷ πατέρω ἴσθαι. S. Cyril. Theaur. c. 11. And Ildore Pelusiot, Epist. 334. l. 2. cites this saying of an ancient Father : Καὶ τὸ μείζον ἰσχυρῶν ἢ γέννηται, καὶ τὸ ἴσον καθὸ θεοῦ καὶ ὁμοῖον. So Vigilius professes to believe the Son aequalis per omnia Patri, excepto eo quod ille ingenitus est, & iste genitus. De Trinit. l. 11. Ideo totum quod habet, quod potest, non tribuit sibi, sed Patri, quia non est à seipso, sed à Patre. Aequalis est enim Patri, sed hoc quoque accepit à Patre. S. Aug. Epist. 66. Necessè est quodammodo prior sit, quā Pater sit ; quoniam antecedit necesse est eum qui habet originem, ille qui originem necit. Simul ut hic minor sit, dum in illo esse se scit, habens originem, quia nascitur. Novatianus. Major itaque Pater filio est, & planè maior, cui tantum donat esse quantus ipse est, cui innascibilitatis esse imaginem sacramentis nativitatis impertit, quem ex se in forma sua generat. S. Hilari. de Trin. l. 9. Non praeslantem quenquam cuiquam genere substantia, sed subiectum alterum alteri nativitate naturæ : Patrem in eo majorem esse quod Pater est, Filium in eo non minorem esse quod filius sit. Id. de Synod. contra Arianos. Quis Patrem non potiore confitebitur ut ingenitum à genito, ut Patrem à filio, ut eum qui miserit ab eo qui missus est, ut volentem ab ipso qui obediatur ? & ipse nobis testis est, Pater major me est. Id. de Trin. l. 3. In eo quod in sese sunt Dei, ex Deo Divinitatem cognosce ; in eo verò quod Pater major est, confessionem paternæ autoritatis intellige. Id. l. 11. And before all these Alexander Bishop of Alexandria ; Τὸ δὲ ἀρχοντέρω τῷ πατέρω μόνον ἰδιωμα παρῶναι δὲ ἐξέλιοντες, ἄτε δὲ καὶ αὐτὸ φάσκοντῳ τῷ πατέρω, Ὁ πατήρ μου μείζων μου ἐστὶ. Theodor. Hist. l. 1. c. 4. Lastly, we have the testimony of Pothius, that many of the ancient Fathers so expounded it : Τὸ δὲ ἀρχοντέρω τῷ πατέρω μόνον ἰδιωμα παρῶναι, διαφορῶν οἱ πατέρες ἡμεῶν ἕχοντα. οἱ μὲν γὰρ εἰσι τῷ αἰτίω μείζονα εἰρηθῶν. Epist. 176. Aequalis Patri ; sed major Pater, quod ipse dedit ipsi omnia, & causa est ipsi Filio ut sit, ut isto modo sit. Pistor. Afr. l. 1. Pater, inquit, major me est ; merito major, quia solus hic auctor sine auctore est. Phobadius. e John 5. 30, 19. || Quicquid filius habet ut faciat, à Patre habet ut faciat. Quare habet à Patre ut faciat ? quia à Patre habet ut filius sit ; quia à Patre habet ut possit ; quia à Patre habet ut sit. S. Aug. Tract. 20. in Joan. \* Non alia potentia est in Filio, & alia substantia ; sed ipsa est potentia quæ substantia ; substantia ut sit, potentia ut possit. Ergò quia Filius de Patre est, ideo dixit, Non potest Filius à se facere quicquam : quia non est filius à se, ideo non potest à se. Ib. Totum quod est, de Patre est ; totum quod potest, de Patre est ; quoniam quod potest & est, de Patre totum est. Ib. Non potest Filius à se facere quicquam, nisi quod viderit Patrem facientem : quia de Patre est totus Filius, & tota substantia & potentia ejus ex illo est qui genuit eum. Id. Tract. 21. Et primum Filium cognosce, cum dicitur, Non potest Filius à se facere quicquam, nisi quod viderit Patrem facientem. Habes nativitatem Filii, quæ ab se nihil potest facere nisi videat. In eo autem quod à se nihil potest, innascibilitatis adimit errorem. Ab se enim non potest posse nativitas. S. Hilari. de Trin. l. 7. Dum non à se facit, ad id quod agit secundum nativitatem sibi Pater auctor est. Id. l. 11. Autorem discrevit, eum ait, Non potest à se facere : Obedientiam significat, cum addit, Nisi quod viderit Patrem facientem. Id. de Syn.

and

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

<sup>a</sup> Jer. 10. 10.  
<sup>b</sup> 1 Thess. 1. 9.  
<sup>\*</sup> Job. 5. 25.  
 Sicut habet Pater vitam in semetipso, sic dedit & Filio vitam habere in semetipso: ut hoc solum interfit inter Patrem & Filium, quia Pater habet vitam in semetipso quam nemo ei dedit,

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

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

\* Pater de nullo patre, Filius de Deo Patre: Pater quod est, à nullo est; quod autem Pater est, propter Filium est. Fi-

lius verò & quod filius est, propter Patrem est, & quod est, à Patre est. *S. Aug. Tract. 19. in Job.* Filium dicimus Deum de Deo, Patrem autem Deum tantum, non de Deo. Unde manifestum est quod Filius habet alium de quo fit, & cui filius est; Pater autem non filium de quo fit habeat, sed cui Pater fit. Omnis enim filius de patre est quod est, & patri filius est: nullus autem pater de filio est quod est. *Id. de Trin. l. 2. c. 1.* Filius non hoc tantum habet nascendo, ut Filius sit, sed omnino ut sit. *Ib. l. 5. c. 14.* Filius non tantum ut sit Filius quod relativè dicitur, sed omnino ut sit, ipsam substantiam, nascendo habet. *Ibid. c. 15.* Pater non habet patrem de quo fit, Filius autem de Patre est ut sit, atque ut illi coæternus sit. *Ibid. l. 6. c. 10.* *Ab ipso*, inquit, *sum*; quia Filius de Patre, & quicquid est filius, de illo est cuius est filius. Ideo Dominum Jesum dicimus Deum de Deo, Patrem non dicimus Deum de Deo: & dicimus Dominum Jesum lumen de lumine, Patrem non dicimus lumen de lumine, sed tantum lumen. Ad hoc ergo pertinet quod dixit, *Ab ipso sum*. *Id. Tract. 17. Joh. 31.* Pater non est si non habeat Filium, & Filius non est si non habeat Patrem: sed tamen Filius Deus de Patre, Pater autem Deus, sed non de Filio: Pater Filii, non Deus de Filio; ille autem Filius Patris, & Deus de Patre. *Id. Tract. 30. Joh. 31.* Hoc tamen inter Patrem & Filium interest, quia Pater à nullo hoc accepit, Filius autem per generationem omnia Patris accepit. *Ambr. in Epist. ad Eph. c. 7.* Est ergo Deus Pater omnium, institutor & creator, solus originem nesciens. *Novat. de Trinit. c. 31.* *whereas he speaks after the Son*, Est ergo Deus, sed in hoc ipsum generis, ut esset Deus. Pater est Deus de quo Filius est Deus, de quo autem Pater nullus est Deus. *S. Aug. Epist. 66.*

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

Heb. 3. 1.  
John 20. 21.

\* Pater enim solus nusquam legitur missus. S. Aug. l. 2. de Trin. c. 5. || Solus Pater non legitur missus, quia solus non habet auctorem à quo genitus sit, vel à quo procedat. Et ideo non propter naturæ diversitatem, sed propter ipsam auctoritatem, solus Pater non dicitur missus: non enim splendor aut fervor ignem, sed ignis mittit sive splendorem sive fervorem. S. Aug. Serm. contr. Arian. c. 4. Qui mittit, potestatem suam in eo quod mittit, ostendit. S. Hilari. l. 2.

<sup>a</sup> Matth. 21. 33, 34.  
Sec.

<sup>b</sup> Heb. 1. 1, 2.

\* Si voluisset

Deus Pater per subiectam creaturam visibiliter apparere, absurdissimè tamen aut à Filio, quem genuit, aut à Spiritu Sancto, qui de illo procedit, missus diceretur. S. Aug. de Trin. l. 4. c. ult. <sup>c</sup> John 6. 57. || Filius est igitur à Patre missus, non Pater à Filio; quia Filius est à Patre natus, non Pater à Filio. Fulgent. l. 8. contra Fabianum, in Collect. Anodul. de S. S. Quis autem Christianus ignorat quòd Pater miserit, nullusque sit Filius? Non enim genitorem ab eo quem genuit, sed genitum à genitore mitti oportebat. S. Aug. contra Maxim. l. 3. c. 14. Ubi audis, ipse me misit, noli intelligere naturæ dissimilitudinem, sed genantis auctoritatem. Id. Tract. 31. in Job. Ἐνταῦθα ἐν ὁ Σπρισελας κ; ὁ Σπρισελαῦθ, ἵνα δεῖξῃ ὅτι πάντων ἀγαθῶν μίαν ἔδωκεν τῷ πνεύματι, καὶ σὶ τὸν Πατέρα. Epiiph. Hæres. 69. 54. Hæc the language of the Schools, Missio importat processionem originis, as Thom. Aquin. 10. q. 43. art. 1. ad primum; or auctoritatem principii, as Durand. l. 1. dist. 15. q. 1. <sup>d</sup> Job. 7. 29. \* Ἀέριος καὶ τὸ ῥητὸν τῶ Ἐδωαγγελίου κακῶς ἐρμηνεύοντες, ὅτι ὁ Σπρισελας με πατὴρ μείζον με ἐστὶ, saith Epiiphanius of the Arians; and answering, grants in these words which follow, κ; πρώτον μὲ ὁ Σπρισελας με πατὴρ, φάσκει, κ; ὅτι, ὁ κ; ἰσας με. Hæres. 69. 52. To the same purpose Athanas. de Ham. Nat. susc. & Cyril. Theosar. l. 11. read it, ὁ πνεύμας με πατὴρ, and S. Basil. makes Eunomius read it so, in his first Book against him, and with that addition answers it. So the second Confession of the Council of Sirmium, both in the Latine original, and Greek Translation. S. Hilari. de Syn. S. Athanas. de Socr. l. 2. c. 3. <sup>e</sup> Job. 14. 28. <sup>f</sup> Gal. 4. 4.

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

2 Cor. 13. 14.

1 Cor. 12. 4, 5, 6.

the



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

\* we have cit-  
ed Phœbadius  
speaking so be-  
fore; to which  
may be added,  
Si quis igitur  
adhuc & de A-  
postolo requir-  
rit dominicum  
statum, id est,  
singularis sub-  
stantia dualita-  
tem qua per  
naturam auctori  
suo jungitur:  
& paulo post;

\* the author, the || root, the \* fountain, and the || head of the Son, or the whole Divinity.

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

Sed cum refertur ex ipso, certe ad Patrem, ut ad rerum omnium respicitur autorem. S. Hilary is known to speak frequently  
of the authority of the Father, as of the author of his Son; and several places have been already collected, especially by Pitavivius, to  
which these may be added, besides what have been already produced. Ipso quod Pater dicitur, ejus quem genuit author ostenditur.  
l. 4. cum potius honor filii dignitas sit paterna, & gloriosus auctor sit ex quo is, qui tali gloria sit dignus, existiterit. Ibid.  
Aliud est sine autore esse semper æternum, aliud quod patri, id est, auctori, est coæternum. Ubi enim pater auctor, ibi &  
nativitas est. At verò ubi auctor æternus est, ibi & nativitas æterna est: quia sicut nativitas ab autore est, ita ab æterno  
autore nativitas est. Id. l. 12. Quod verò ex æterno natum est, id si non æternum natum est, jam non erit & pater auctor  
æternus. Si quid igitur ei qui ab æterno patre natus est ex æternitate defuerit, idipsum auctori non est ambiguum defuisse.  
Id. Natum non post aliquid, sed ante omnia, ut nativitas tantum testetur autorem, non praposterum aliquid in se autore  
significet. Ib. Natus autem ita, ut nihil aliud quam te sibi significet autorem. Ib. Ipsius tamen auctor est Pater generando  
sine initio. Russ. in Symb. Si propterea Deum Patrem Deo Filio dicitis autorem, quia ille genuit, genitus est iste, quia iste  
de illo est, non ille de isto; fateor & concedo. S. Aug. contra Maxim. l. 3. c. 14. Nec dubitaverim Filium dicere &  
radicis fruticem, & fontis fluvium, & Solis radium. Tertull. adv. Praxeam. c. 8. Nec frutex tamen à radice, nec fluvius à  
fonte, nec radius à Sole discernitur; sicut nec à Deo sermo. Ib. Ἐστὶ μὲν γὰρ ὁ πατὴρ τέλειον ἔχων τὸ εἶναι καὶ ἀνευδέες, ρίζα  
καὶ πηγὴ τῶ ὕδατος καὶ τῆ ἀρχὴ πνεύματος. S. Basil. Homil. 26. Dominus Pater, quia radix est Filii. S. Ambros. in Luc. l. 10.  
c. 1. ut & de Fide, l. 4. c. 5. S. Cyril of Alexandria, speaking of the Baptismal inscription, Τὴν μὲν γὰρ ἀνωτάτω ρίζαν,  
ἧς ἐπέκεινα τὸ πνεῦμα ἔδεν, ἐνοήσεις τὸν Πατέρα· τὸν δὲ γὰρ τὴ ἀνωτάτω ρίζης ἐκπεφυκότα καὶ μεθρηνηθῆναι πατρὸς  
τὸν υἱόν. De S. Trin. Dial. 2. \* Ἀναρχὸς ὁ πατὴρ πηγὴ τῶ τ δικαιοσύνης ποταμοῦ, τὰ μονογενῆς ὁ πατὴρ. Cyril. Hieros.  
Catech. 11. In hac ergo natura filius est, & in hoc originis fonte subsistens processit ex sapiente sapientia, ex forti virtus,  
ex lumine splendor. Virgil. Disp. Ὡς πνεῦμα θεῶ καὶ ἐξ αὐτῶ πεφυκός, αἰτίον αὐτὸν ἔχων, ὡς πηγὴ ἑαυτῶ, κατέθεν  
πηγᾶζον. Basil. Homil. 28. λέγει δὲ τῶ ὕδατι ἢ θεία γρηγορί, κλίμα, σπιν, ἐπ' αὐτοῦ ὡς ποταμὸς ἐκλύει, ἐκτοραυθῆναι  
διδρανοῦτι ἐκ τῶ ἀληθῆς τηγῆς τῶ ζωῆς, τῶ τῶ πατρὸς δεύτην. Ait. Concil. Nic. l. 2. c. 22. And S. Cyril of Alexandria,  
who often useth this expression, gives us the full signification of it in these words, upon the 1. of S. John: Ἀδικήσῃ ὃ ἔλασ ἔδεν  
τὸ, ὡς ἐν πηγῇ, τῶ πατρὶ τὸν υἱόν ἐκπέφυκον ἐνοῶν· μόνον γὰρ τὸ ἐξ ἑ τὸ τῶ πηγῆς ἐν τέτοις ὄνομα σημαίνει. Patrem  
quidem non genitum, non creatum, sed ingenitum profitemur; ipse enim à nullo originem ducit, ex quo & Filius nativi-  
tatem, & Spiritus Sanctus processionem accepit. Fons ergo ipse & origo est totius divinitatis. Concil. Tolat. an. 11. Quanto  
magis Dei vocem credendum est & manere in æternum, & sensu ac virtute comitari, quam de Deo Patre tanquam rivus de  
fonte traduxit? Lactan. de Jalsa Sap. l. 4. c. 8. & rursus c. 29. Cum igitur & Pater filium faciat, & Filius Patrem, una utriq;  
mens, unus spiritus, una substantia est: sed ille quasi exuberans fons est, hic tanquam defluens ex eo rivus; ille tanquam  
Sol, hic tanquam radius à Sole porrectus. || Caput, quod est principium omnium, Filius; caput autem, quod est princi-  
pium Christi, Deus. Concil. Sirm. accepted and expounded as Orthodox by S. Hilary. Caput enim omnium Filius, sed caput Filii  
Deus. S. Hil. de Syn. Cum ipse sit omnium caput, ipsius tamen caput est Pater. Russ. in Symb. Tu capitis caput, & primi  
ru fontis origo. Hilary. ad Leonem. Οὗτε δὲ εἰσὶν ἀρχαί, ἀλλὰ κεφαλὴ τῶ ὕδατος ὁ πατὴρ, μία ἢ ἀρχή. Cyril. Hieros. Catech. 11.  
Caput Filii Pater est, & caput Spiritus Sancti Filius, quia de ipso accepit. S. Aug. Quest. Vet. Test. 9. S. Chrysostome is so  
clearly of the opinion that 1 Cor. 11. is to be understood of Christ as God, that through he proves him to have the same Essence  
with God: Εἰ γὰρ κεφαλὴ ζωτικὸς ὁ ἀνὴρ, ὁμοίος τῶ ἢ κεφαλὴ τῶ σώματι· κεφαλὴ ὢ τῶ ὕδατος ὁ θεός, ὁμοίος τῶ ὕδατος  
τῶ πατρὶ. So likewise Theodoret upon the same place: Ἡ ὢ γυνὴ ἢ ποίημα τῶ ἀνδρός, ἀλλ' ἐκ τῶ σώματος τῶ ἀνδρός· ὕδατος ὁ υἱὸς  
ἀρχὴ ποίημα τῶ θεοῦ, ἀλλ' ἐκ τῶ σώματος τῶ θεοῦ. So S. Cyril. Κεφαλὴ τῶ θεοῦ ὁ θεός, ὅτι ἐξ αὐτῶ καὶ φύσιν· μεθρηνηται  
γὰρ ὁ λόγος ἐκ τῶ θεοῦ καὶ πατρὸς. Ad Regim. Ep. 1.

\* Lactan. l. 1.  
c. 8. S. Hilary.  
l. 2.  
Zach. Mytilen.  
|| Lactan. id.  
Synel. Hymn.  
\* S. Hieron. in  
c. 3. ad Eph.

Some indeed of the Ancients may seem to have made yet a farther dif-  
ference between the persons of the Father and the Son, laying upon that  
Relation terms of greater opposition. As if, because the Son hath not  
his Essence from himself, the \* Father had; because he was not begotten  
of himself, the || Father had been so; because he is not the cause of himself,  
\* the Father were. Whereas, if we speak properly, God the Father hath  
\* neither



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

\* Αναρχος εν ο παλαιοις ε γαρ ετεροθεν αυτου, ε δε παρ' εαυτου το ειν. S. Greg. Naz. ο αυθοντος ε γεννηνται εν υο' εαυτου, εθ' υο' ετερου. S. Athan.

nerator & manus est. S. Hilari. de Trin. l. 2. Qui putant Deum ejus potentia esse ut seipsum ipse genuerit, eo plus errant, quod non solum Deus ira non est, sed neque corporalis neque spiritualis creatura. Nulla enim omnino res est quae seipsam gignat ut sit. Et ideo non est credendum, vel dicendum, quod Deus genuit se. S. Aug. || This appeareth by those expositions which have been given of such words as seem to bear the affirmation ; as αυτοχρησθαι, αυτοφυης, αυτηρον, αυτοχρησ, &c. Αυτοχρησθαι, αυτοχρησθαι, εκ εκ τινος γεννησθαι. Holych. And, Αυτολοχευτο, θεος αυθοντος, αυτοχρησθαι, αυτοχρησθαι. Id. And after him Suidas ; Αυτολοχευτο, αυτοχρησθαι, ο θεος ο αυθοντος. And if αυτοχρησθαι be not αυθοντος γεννησθαι : no more is αυθοντος to be taken for αυθοντος, or εχ' εαυτου, θεος. Eusebius in his Panegyricall Oration gives this title to the Son, Οια το καθολικον θεο πασαι γνησον κη αυθοντος προσκυνησθαι. Hist. l. 10. c. 4. and in his Evangelicall Demonstration, calls him αυτονεν, κη αυτολογον, κη αυτοσοφιαν, κη ετι η αυτοκαλον κη αυτοαγαθον. l. 4. c. 2. and in the 13. chapter of the same book, with relation to the former words, τα δευ ληγ' αυτοζωη τυγαγον, κη αυτοφως νοερον, κη οσα αλλα περιελαβησθαι. Theodorēt terms him, αυτοδωταμον κη αυτοζωω κη αυτοσοφιαν, contra Anathem. quantum Cyrilli. S. Basil. αυτοζωω, in Psal. 48. and de Spiritu Sancto, c. 8. and αυτοδικαιοσυλω, Epist. 141. S. Chrysostome, αυτοαθανασιαν, αυτομακαριότητα. S. Athanasius gives him them, and many more to the same purpose. And before all these Origen ; "Ον μ νομιζομεν κη πιστευομεθα αρχηθεν εν θεον κη υιον θεου, εεθ' ο αυτολογουθα, κη η αυτοσοφια, κη η αυτοαληθεια. And again, Τις μαλλον ε' Ιησφ ψυχης η καν παρακλησιος κεκολληται τω Κυρω, τω αυτολογου, κη αυτοσοφια, κη αυτοαληθεια, κη αυτοδικαιοσυνη ; l. 6. Εικων μ ε' θεο ο πρωτοτονου πατρως κη ο ειν ο αυτολογου, κη η αυτοαληθεια, ετι η κη η αυτοσοφια. lb. And certainly in the same sense that αυτος is joined with one attribute, it may be joined with any other, and with the Godhead : because all the attributes of God are always the same, not only with themselves, but with the essence. But in what sense it ought to be understood, when thus used by the Fathers, it will be necessary to inquire, lest it be so attributed to the Son, as it prove derogatory to the Father. S. Basil, I confess, may seem so to speak, as if the Son were therefore αυτοζωω, because he hath life of himself, not from the Father, (and consequently he may be termed αυθοντος, as God of himself, not from the Father) for he denieth those words, I live by the Father, to be spoken of Christ according to his divine nature, and that only for this reason, that if it were so understood, he could not be called αυτοζωω. Ει δια η παλιερα ο υιος ζη, δι' ετερον, κη δι' εαυτου ζη, ο η δι' ετερον ζων αυτοζωω ειν ε' δωταται. from whence he concludeth, εις η ενανθρωπησιν εν, κη εκ εις η θεοτητα, τα ερημηκον νοτιν δε. contra Eunom. l. 4. But because the authority of that Book is questioned, I shall produce the same Author upon the same Scripture, speaking to the same purpose, in his 141. Epistle, which is unquestionably genuine : Ευταυθα η τδ ρητον εκ αυτου προσεαυτον, ως οϊμαι, ζωω νομιζομεν. παν γαρ τδ δι' ετερον ζων αυτοζωω ειν ε' δωταται. To which testimonies I answer, first, that those words of his, ως οϊμαι, (as I think) shew that he doth not absolutely deny these words of Christ to be understood of his Divinity, of which the rest of the Fathers quoted before did understand it ; and not only they, but S. Basil himself, in his Book de Spiritu Sancto, c. 8. hath delivered a clear resolution of this point according to that interpretation, wholly consonant to his doctrine of the Trinity in other parts of his works. "Ομως κω τοι να μι ποτε εκ το μεγαθς ηψ' ενεργημων σεαυταδωωμν εις τδ αναστηναι αναρχον εν η κυειον, τι φησιν η αυτοζωω ; Ερω ζω δια η παλιερα κη η τδ δεθ' δωταται ; Ου δωταται ο υιος ποιην αρ' εαυτου εδιν. κη η αυτοφωθς σοφια ; Ενολωμν ελαβον τι ερω κη τι λαλησω ; Christ therefore as αυτοζωω spake those words, I live by the Father, and by them shewed his origination from him, from whom he received his life, power and wisdom, as receiving his essence, which is the same with them. Wherefore those former passages are to be looked upon, as if αυθοντος in composition did not deny origination, but participation, or receiving by way of affection. And that he understood it so, appears out of the places themselves : for in the first, after ο δι' ετερον ζων αυτοζωω ειν ε' δωταται, immediately followeth, ε' η η ο κη χαιεν αρχη αυτοζωω. and in the second, after εν τδ δι' ετερον ζων αυτοζωω ειν ε' δωταται, followeth likewise, ως εδιν τδ υο' ετερου θερμανθεν αυτοθερμότης ειν. The meaning then of S. Basil must be this, that he which receiveth life from another merely as a grace or favour, as the Saints receive their Sanctity, cannot properly be termed αυτοζωω no more than they αυτοφωθς : or if he receive it by derivation or participation, as water receiveth heat from fire, he deserveth the same name no more than water heated to be called αυτοθερμότης. And this is fully consonant to the expressions of the rest of the Ancients : as particularly Athanasius ; Ου κη μελοχλω ταυτα αυ, εδ' εχουθεν, εποιησασαν τατων αυτω κη παρ' αυτου μετεχουσαι, κη σοριζομεθς δι' αυτου, κη δωταται, κη λογικος εν αυτω γινωσκουσ. αλλ' αυτοσοφια, αυτολογου, αυτοδωταται ιδια τα παλιερα ειν, αυτοφως, αυτοαληθεια, αυτοδικαιοσυνη, αυτοαρετη. in fine Protrept. And to the same purpose, "Οτι ε μεθεκωμν εχ' η δωρεαν, αλλ' αυτοπηγη κη αυτοφωθς παντων εθ' ησ' αγαθων, αυτοζωω, κη αυτοφως, κη αυτοαληθεια. in the MS. Catena in the King of France his Library. Petav. de Trin. l. 6. c. 11. All therefore which these compositions signify, is either a negation of a derivative participation, or an affirmation of a reality and identity of substance, as yet farther appears by S. Epiphanius ; αυτοκισα εθιν ο θεος παλιρ κη ο υιος, κη τδ αζιον πνευμα, κη εχ' ετεροσια. and Origen himself upon S. John ; η αυτοδικαιοσυνη η εσωθς Χριστος εθι, as also η αυτοαληθεια η εσωθς, κη εν' ετως ετω, πρωτοτονου : η εν τω λογικω ψυχως αληθεια. To conclude, there is a Catholick sense in which the Son is termed αυθοντος, αυτοσοφια, &c. by the ancient Fathers ; and another sense there is in which these terms are so proper and peculiar to the Father, that they are denied to the Son. Indeed αυθοντος, in the highest sense, ε' εαυτου θεος, positively taken, belongeth neither to the Son nor to the Father, as implying a manifest contradiction ; because nothing can have its being actually from it self, as communicated to it self, and that by it self : but in a negative way of interpretation, by which that is said to be of it self, which is, and yet is not of or from another, αυθοντος belongs properly to the Father, neither generated by, nor proceeding from another ; and in that sense it is denied to the Son, because he is generated by the Father, as εκ θεου θεος, εκ σοφης σοφια, εκ λογικου λογου, κη εκ παλιερος υιος, saith S. Athanasius cont. Arian. Orat. 5. from whence he thus proceeds, εκιδς ει μη αν τις εποι αυτοσοφιαν ειν κη αυτολογον η ειν, αλλ' ει τωτο ειν αν αυθοντος εαυτου παλιρ κη υιος. and again ει αν αυτοσοφια ο θεος, κη τδ εκ τωτου ερησαι παρ' σα βελλιου. Lastly, in another sense, in which αυθοντος in composition is taken not in obliquo, but in recto, αυθοντος, that is, αυθοντος ο θεος, God himself, and αυθοντος, αυθοντος η ζωη, life it self ; so all these terms are attributed to the Son as truly, really and essentially, as to the Father. And that the Fathers took it so appears, because they did sometimes resolve the composition : as when Eusebius calleth Christ αυθοντος, in the Panegyricall before cited, presently after he speaketh thus ; Τι η κη ; εμελλε τα παμμεσολατος κη παννυμων κη αυτου εθ' λογος εν εσπαρτω τω πνευματι ; where αυτου εθ' is the same with αυθοντος.

Howso-



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

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

*I believe in God the Father ALMIGHTY.*

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

\* For the oldest & shortest Creed had always this Attribute expressed in it. In-  
so much that Παντοκράτωρ was ordinarily by the Ancients taken for the

*Father, as Origen. l. 7. c. 10. Celsus. 'Εχλω̄ ἢ αὐτὸν—ἐκθέσθαι αὐταῖς λίξεται τὰ πνευματικά· εἴτ' ἐν αὐτῷ Θεῷ Παντοκράτωρ ἐπηγγέλλετο ἢ ὁ λέγων, εἴτ' ἐν αὐτῷ ὁ υἱὸς τοῦ Θεοῦ, εἴτ' ἐν αὐτῷ τὸ Πνεῦμα τὸ ἅγιον λέγων ἢ ὁ πνεύματο. And according to this general Confession did Polycarpus begin his prayer at his Martyrdom: Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ τοῦ ἀγαπῆτο̄ ἡ ἐυλογητῆ πατρὸς· σὺ Ἰησοῦ Χριστῷ πατρί. Eccl. Smyrn. Epist. \* Revel. 4. 8. b Revel. 19. 6. Οἱ κρήσαντες ἠληθότες ἢ παντοκράτωρα πάρεα κελῶν. Constit. Apost. l. 1. proæm.*

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

\* Παντοκράτωρ, translated by Tertul. and S. Aug. Omnipotens, (as Ter-

ullian translates κοσμοκράτωρ munditrenentes) by Prudentius, Omnipollens; by all, Omnipotens, (as S. Hieron translated κοσμοκράτωρ mundipotentes:) and, as I conceive, it is translated Capax universorum, by the Latin Interpreter of Hieron. Primum omnium crede quod unus est Deus, qui omnia creavit, & consummavit, & ex nihilo fecit. Ipse capax universorum, solus immensus est. l. 2. Mand. 1. which by the Interpreter of Irenæus is thus translated, Omnium capax, & qui d nuncius capitur. l. 4. c. 37.

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

<sup>a</sup> Gen. 2. 1.  
<sup>b</sup> Ps. 45. 12.  
<sup>\*</sup> Κύριος σαβαώθ.  
 || Εἰ μὴ κύνειος σαβαώθ ἐγκρατέλιπεν ἡμῶν σέσμα.  
 Rom. 9. 29. the words of Ps. 1. 9. Καὶ αὐτοῦ ἔθειραν πάντων ἐῖς τὰ ἄτακτα εἰς (σαβαώθ) ἐισελήλυθον.  
 Jan. 5. 4. which are the words of S. James, in relation to Deut. 24. 15. Ἄγιος, ἄγιος, ἄγιος κύνειος ὁ θεὸς ὁ παντοκράτωρ. Rev. 4. 8. which were before in Isaiab. Ἄγιος, ἄγιος, ἄγιος κύνειος σαβαώθ. Ps. 6. 3. Τὸ δὲ ἕμοιον ἐρέω ἡ περὶ τὸ Σαβαώθ τῶν ἡμετέρων, πολλαχῶς ἔτασθον παρελαμβανόμενοι : ὅτι ἐμεταλαμβάνουσι τὸ ὄνομα εἰς τὸ κύνειος ἢ δυνάμειος, ἢ κύνειος στρατῶν, ἢ παντοκράτωρ. (διαφορῶς γὰρ αὐτὸ ἐξέλεξαν οἱ ἐρμηνεύοντες αὐτὸ) ἐδὲν ποιήσωμεν. Origin. contra Cels. l. 5. <sup>\*</sup> That παντοκράτωρ should have the signification of government in it, according to the composition in the Greek Language, no man can doubt, but only considers these vulgar terms of their Politicks, δημοκρατία, and αὐτοκρατία, from whence it appears that μονοκρατία might as well have been used as μοναρχία : and in that sense αὐτοκράτωρ is the proper title given by the Greeks to the Roman Emperours, not only the later Historians, but even the Coins of Julius Caesar. Hefsch. Αὐτοκράτωρ, αὐτεξούσιος, κοσμοκράτωρ. because the Roman Emperour was ruler of the known world. So the Devils or Princes of the air are termed by S. Paul κοσμοκράτορες, Eph. 6. 12. which is all one with ἀρχόντες τοῦ κόσμου, as will appear Job. 12. 31. and 14. 30. and 15. 11. As therefore Κεράτος signifies of it self rule and authority, Hefsch. Κεράτος, βασιλεία, ἐξουσία. Κεράτες, ἀρχὴ, ἐξουσία : to which sense Eustathius hath observed Homer led the following Writers by those words of his, — Ὄν δὲ Κεράτος αἶψα ἀέξεν. Iliad. M. τὸ δὲ Κεράτος Κυλλαιμβάνεται τι τοῖς ἄστρον τὴ βασιλείαν Κεράτος λέγουσι : whence Eschylus calls Agamemnon and Menelaus διδρανον Κεράτος Ἀχαιῶν, and Sophocles for him, δικράτης Ἀτρεΐδης. and as Κεράτος to rule or govern, (Κεράτης, κνεΐδιος, ἀρχὴ : from whence Κεράτης, ἀρχὴν ἐξουσιάζων.) So also in composition, παντοκράτωρ, the ruler of all. Παντοκράτωρ, ὁ θεός, πάντων Κεράτος. Hefsch. Παντοκράτωρ, παντορχία. Suid. || Αἰρετικοὶ ἐκ οἰδισιν ἓνα παντοκράτωρα θεόν : παντοκράτωρ γὰρ ὄν ὁ πάντων Κεράτος, ὁ πάντων ἐξουσιάζων. οἱ δὲ λέγουσι ἢ μὴ εἶναι τὴν ψυχῆς διαπότῃν, ἢ ἢ τὸ Σώματος, ἢ τέλειον λέγουσιν : ὁ γὰρ ψυχῆς ἐξουσία ἔχων, Σώματος ἢ ἐξουσίαν μὴ ἔχων, πᾶς παντοκράτωρ, ἢ ὁ διαπότῃς Σώματος, μὴ ἐξουσιάζων ἢ πνεύματων, πᾶς παντοκράτωρ : S. Cyril. Catech. 8. Τοσοῦτος ἀπὸ Cl. Alex. p. 804. Ὡς γὰρ τὸ πῦρ ἰσχυρότατον ἢ σιχηίων, ἢ πάντων Κεράτων, ἔτιω ἢ ὁ θεός παντοδύναμος ἢ παντοκράτωρ, ὁ δυνάμειος Κεράτῃσσι, ποιῆσαι, τρέφειν, αἰξίαν, σώζειν, Σώματος, ἢ ψυχῆς ἐξουσίαν ἔχων. Unus est Dominus Jesus Christus per quem Deus Pater dominatum omnium tenet ; unde & sequens sermo Omnipotentem pronunciat Dominum. Omnipotens autem ab eo dicitur, quod omnium teneat potentatum. Rufin in Synb.

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

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

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

<sup>\*</sup> Ἐξουσία.  
 Luc. 12. 5.  
 Acts 1. 7.  
 Jude 25.  
 Rev. 1. 5. 13.  
 || Ἔστιν ὁ κύνειος, ὁ σαβώθ : τις ἐν μὲ τὸ κνεΐδιος ἢ Κεράτος ὄν ἐν τῇ γνεΐσι πάντων ἢ ὁ πάντων δεσπόζων : τὰ γὰρ Σώματα πάντα δὲ αὐτά σαι.  
 Phot. Ep. 152.

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

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

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

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

<sup>a</sup> Deut. 10. 17.  
Psal. 136. 3.  
<sup>1</sup> Tim. 6. 15.  
μὲν ὁ θεὸς ὁμοιω-  
σας. Sap. Syr. 46.  
6. ὁ θεὸς ὁμοιω-  
σας.  
<sup>2</sup> Mac. 15. 29.  
ὁ θεὸς ὁμοιωσας.  
<sup>v.</sup> 23. θεὸς ὁμοιωσας  
ἡσθε ἐξενῶν.  
<sup>3.</sup> 24. ὁ θεὸς ἡσθε-  
τῆσαν κῆρα,  
καὶ παύσας ἡσθε-  
σας θεὸς ὁμοιωσας.  
<sup>γ</sup> ἡσθε ἡσθε κρη-  
έντων. 11. 8.  
<sup>b</sup> Deut. 5. 23.  
Job. 3. 11, 13.  
Psal. 97. 5.  
Mic. 4. 13.  
Zach. 4. 14.  
and 6. 5.  
Matt. 11. 25.  
Acts 17. 24.  
<sup>c</sup> Deut. 10. 14.  
<sup>d</sup> Psal. 89. 11.  
<sup>e</sup> 1 Chron. 29.  
11, 12.  
מושל בכל  
בני-  
המלך  
παύσας ἡσθε  
τῆσαν κῆρα ὁμοιω-  
σας ἡσθε κρη-  
έντων ἡσθε κρη-  
έντων. Xenoph. de ex-  
ped. Cyn. 1. 2.

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

Rom. 9. 21

<sup>a</sup> 1 Tim. 1. 17. *mortal, his dominion must be eternal. Wherefore S. Paul expressly calleth*  
 ἡ βασιλεία σου ἰσχύει  
 αἰώνων.  
<sup>b</sup> Psal. 145. 13. *God <sup>a</sup> the King eternal, with reference to that of David, <sup>b</sup> Thy kingdom is an*  
 מלכותו לעולם ועד  
 LXX. βασιλεία σου αἰώνων.  
<sup>c</sup> Exod. 15. 18. *everlasting kingdom, and thy dominion endureth throughout all generations. And*  
 ויהי עמך יהוה לאלהים לעולם ועד  
 S. Hier. in seculum & ultra. So  
 Aquila, Theod. *Moses in his Song hath told us, <sup>c</sup> The Lord shall reign for ever and ever: which*  
 LXX. βασιλεία σου αἰώνων.  
 φhrase for ever and ever in the original signifieth thus much, that there is no  
 αἰώνων.  
<sup>d</sup> Exod. 15. 18. *time to come assignable or imaginable, but after and beyond that God shall*  
 ויהי עמך יהוה לאלהים לעולם ועד  
 LXX. ἐπὶ αἰώνων ἰσχύει.  
 S. Hier. in seculum & ultra. So  
 Aquila, Theod. *reign.*  
 and the fifth Edit. in Psal. 21.  
 4. So the LXX. *The third branch of God's authoritative or potestative power consisteth*  
 7. οἱς καὶ αἰώνων ἰσχύει. and  
 Mich. 4. 5. οἱς καὶ αἰώνων ἰσχύει.  
 ἰσχύει.  
<sup>d</sup> Psal. 16. 2. *in the use of all things in his possession, by virtue of his absolute dominion.*  
 Ille nostra servitute non indiget, nos verò  
 dominatione illius indigemus, ut operetur & custodiat nos : & ideo verus & solus est Dominus, quia non illi ad suam, sed  
 ad nostram utilitatem salutemque servimus. Nam si nobis indigeret eo ipso non verus Dominus esset, cùm per nos ejus ad-  
 juvaretur necessitas, sub qua & ipse serviret. S. Aug. de Gen. ad lit. l. 8. c. 11. Dixi Domino, Deus meus es tu, quare? quoniam  
 bonorum non eges. Ille non eget nostri, nos egemus ipsius; ideo verus Dominus. Nam tu non valde verus Dominus servi  
 tui; ambo homines, ambo egentes Deo. Si verò putas egere tui servum tuum, ut des panem, eges & tu servi tui, ut ad-  
 juvet labores tuos. Uterque vestrum altero vestrum indiget: itaque nullus vestrum verè dominus, & nullus vestrum verè  
 servus. Audi verum Dominum, cujus verus es servus, Dixi Domino, Deus meus es tu: quare tui dominus? quoniam bonorum  
 tuorum non eges. Id. ad Psal. 69. \* Τιμὴ ποιῆται τὸ ἀνευδὺς τὴν ἑσπέρην ἀπ' ἐπιπέτου προσκομιδῶν ἀγαθῶν ποσοδ. λω.  
 Hierocl. in Aurca Car. And again, "Ὅστις τιμᾷ τὸν θεὸν ὡς προσδέσμενον, ὅστις λάληθεν οὐδὲ μὴ ἑαυτὸν τὸ θεὸν εἶναι  
 κρείσθηνα.

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

An explicite belief of this authoritative to power and absolute dominion of  
 the Almighty is necessary, first for the breeding in us an awful reverence of his  
 Majesty, and entire subjection to his will. For to the highest excellency the  
 greatest honour, to the \*supreme authority the most exact obedience is no  
 more than duty. If God be our absolute Lord, we his servants and vassals,  
 then is there a right in him to require of us whatsoever we can perform, and  
 an || obligation upon us to perform whatsoever he commandeth. Whosoever  
 doth otherwise, while he confesseth, denieth him; while he acknowledgeth  
 him with his tongue, he sets his hand against him. <sup>e</sup> Why call ye me Lord,  
 Lord, saith our Saviour, and do not the things which I say?  
 Secondly, this belief is also necessary to breed in us equanimity and pati-  
 ence in our sufferings, to prevent all murmuring, repining, and objecting  
 against

<sup>a</sup> Rom. 11. 36.  
<sup>b</sup> Heb. 2. 11.  
<sup>c</sup> 1 Cor. 8. 6.  
<sup>d</sup> Prov. 16. 4.

<sup>d</sup> Psal. 104. 31.

\* Ἡσ. 1λ. μ.  
 Ἡμεῖς δὲ μι-  
 γάλοιο Διὸς  
 ποιηθῆμεθα βα-  
 λῆ, Ὅς πᾶσι  
 θεοῖσι καὶ ἀ-  
 θανάτοισιν ἀ-  
 νάσσει.  
 || Ἐμοὶ πόλις  
 ὅτι καὶ κἀφου-  
 ρὴ καὶ νόμος  
 καὶ τὸ δικαίον τῶ  
 τ' ἀδικεῖ παν-  
 τὸς κειτὴς ὁ  
 θεσπότης περὶ  
 τῆτον ἐν. δέ  
 ζῆν ἐμέ. Ser-  
 vus apud Ma-  
 mand.  
<sup>e</sup> Luk. 5. 45.

against the actions or determinations of God, as knowing that he, who is absolute Lord, cannot abuse his power; he, whose will is a law to us, cannot do any thing unwisely or unjustly. <sup>a</sup> *Let the potsherd strive with the potshards of the earth: shall the clay say to him that fashioneth it, What makest thou?* <sup>1 Isa. 45. 9.</sup> But let the man after God's own heart rather teach us humble and religious silence. <sup>b</sup> *I was dumb, saith he, and opened not my mouth, because thou didst it.* <sup>b Psal. 39. 9.</sup> When *Shimei* cast stones at him, and cursed him, let us learn to speak as he then spake; <sup>c</sup> *The Lord hath said unto him, Curse David: who shall then say, Wherefore hast thou done so?* <sup>c 2 Sam. 16. 10.</sup>

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

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

\* So R<sup>a</sup>. Solomon will have it compounded of the pronoun, וי שישרי באלהותי לכל בריה because in God there is sufficiency, that is, sufficient power over every creature: from whence the LXX. Ruth 1. 20, 21. Job 21. 15. and 31. 2. translate it *iva-nds*, as Sym. Job 22. 3. and Aquila with him, Ezek. 1. 24. || שרר vastavit, destruxit, perdidit; from whence שרר the destroyer; and because utter destruction requireth power equivalent to production, the omnipotent;

from whence the LXX. Job 2. 3. translate it *ὁ πάντα ποιῶν*. And this Etymology rather than the former seemeth to be confirmed by the Prophet *Isai.* 13. 6. Howl ye for the day of the Lord is at hand, כָּשָׁר בְּשֵׁר יְבוֹשֶׁת It shall come as a destruction from the Almighty (*destroyer*.) \* Homer hath well joyed these two. Ἰλ. β'. Ὡ πάτερ ἡμέτερε Κρονίδε, Ἰσάστει κρητύτων, Εὐ νυ κ' ἡμῶν ἰδμεν ὅτι δένει ἐκ ὀτανκίβον. || Hoc nisi credamus, periclitatur ipsum nostræ ndei Confessionis initium, quâ nos in Deum Patrem Omnipotentem credere confitemur. Neque enim veraciter ob aliud vocatur Omnipotens, nisi quia quicquid vult potest, nec voluntate cuiuspiam creaturæ voluntatis omnipotentis impeditur effectus. S. Aug. Enchir. c. 96.

\* But

\* Article 1.  
 Πισθω ος  
 δευ πατρεα  
 παντοκρατο-  
 ρα. Art. 6. κα-  
 θεδωρον εν  
 δεξα δευ πα-  
 τρεος παντο-  
 κρατου. as it  
 is in the ancient  
 copy of the Creed  
 taken out of the  
 Library of Ben-  
 net Colledge, and  
 set forth by the  
 Archbishop of  
 Armagh.  
 || As Theophilus  
 Bishop of An-  
 tioch, giving  
 account of those  
 words which  
 are attributed  
 unto God, as  
 θεος, κρεισ-  
 τος, &c. tells us  
 he is called παν-  
 τοκρατορ, ετι  
 ωτος τα αν-  
 τα κρεισ-  
 τι και χειρα-  
 τισιν ος ε-  
 σαν, & τα  
 βλην τ' αβυσ-  
 σων, & τα πε-  
 ρα της οικου-  
 μενης εν τη  
 χειρι αυτου ετι.  
 Ad Antol. l. 1.  
 a Prov. 30. 4.  
 b Isa 40. 12.  
 \* As Greg. N. ||  
 Ουκ αν εταν τ'  
 Παντοκρατορ  
 φουσι ακριτω-  
 ας, ετο νοτα-  
 ρου, το παντα  
 τ' δευ εν τω  
 εδω σωθεν ;  
 Neither, says he,  
 would God be  
 termed παντο-  
 κρατορ, ε μη  
 πασα η δυναμις  
 του θεου ετανηθη  
 αυτου, & εν τω  
 εδω σωτηρουντο,  
 εδωσα. contra Eunom. l. 1.  
 Creatoris Omnipotentia, &  
 omnipotentis atque omnitenentis virtus, est causa substituendi omni creaturæ. Quæ virtus ab eis quæ creata sunt regendis si  
 aliquando cessaret, simul & illorum cessaret species, omnifq; natura concideret. S. Aug. in Genes. l. 4. c. 12. c. Acts 17. 25, 28.  
 d Hild. 11. 25. e Nih. 9. 6.

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

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

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

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



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

*Maker of Heaven and Earth.*

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

\* For we find it not mentioned by S. Augustine de Fide & Symbolo; neither hath Rufinus expounded it in the Aquileian, or noted it to be found in the Roman or Oriental Creeds. Leo, citing the three first Articles in his Epistle to Flavianus, maketh no mention of it. Epist. 10. Ma-

ximus Turinensis hath it not in Traditione Symboli, nor Petrus Chrysologus in his Sermon, amongst six several expositions. It is not in the Homilies of Eusebius Gallicanus, or the Exposition of Venantius Fortunatus. Marcellus Bishop of Ancra left it not at Rome with Julius: Nor did Arius in his Catholick Confession unto Constantine acknowledge it. Neither are the words to be found in the Latine or Greek Copy of the Creed written about the beginning of the eighth Century, and published out of the MSS. by the most Reverend and Learned Archbishop of Armagh; or in that which Etherius and Beatus produced against Elipandus Archbishop of Toledo, towards the end of the seventh Century. || As in that delivered by Ireneus, Εἰς ἓνα θεὸν πατέρα παντοκράτορα, ἃ ποιηκότα ἃ ἕγενόν κ' ἃ γῶν κ' τὰς θαλάσας, κ' πάντα τὰ ἐν αὐτοῖς. Adv. Her. l. 1. c. 2. And that by Tertul. Unum omnino Deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxerit. De præscr. adv. Her. c. 13. And that under the name of Novatian, not in formal words, but with an (id est) by way of explication. Regula exigit veritatis ut primo omnium credamus in Deum Patrem & Dominum Omnipotentem, id est, rerum omnium perfectissimum conditorem, qui cælum alta sublimitate suspenderit, terram dejecta mole solidavit, maria soluto liquore diffudit, & hæc omnia propriis & condignis instrumentis & ornata & plena digestit. De Trin. c. 1. It was also observed by Origen, that the Christians were wont most frequently to mention God under that as the most common title. Ἡ ὃ ἀόριστος ἕμο οὐδὲ τὸ κοινὸν ὄνομα, τὸ Θεός, ἢ κ' ὡς πατριάρχης τῆς, ὁ δημιουργός ἢ ὁ ἔκλον, ὁ ποιητής ἕγενὼν κ' γῶν. Adv. Celsum, l. 1. Eusebius delivered the first Article thus in his Confession to the Nicene Council: Πιστεύομεν εἰς ἓνα θεὸν πατέρα παντοκράτορα, ἃ ἢ ἀπόστολων ὁμοῦ τε κ' ἀποστόλων ποιητῶν ἕγενὼν κ' γῶν, by S. Cyril of Jerusalem in his Catechism, and Epiphanius in Ancorato: which addition was received, confirmed and transmitted to us by the Council of Constantinople. By which means at last we find this Article thus expressed in the Western Confessions, Credo in Deum Patrem omnipotentem, creatorem cœli & terræ.

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

And

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

\* Καλῶς ὃ πάντες γινόντες ἔξεδύσαντο τοῖς ἀέροις, ὁρανοῖς καὶ γῆν, τὰ μῖσα συμπειλιθῆναι σπῆρα πῶς ὁ ἀκοσμητὴς ὁ γῆ μὲ τὸ κέντρον παντὸς ἡμπεριέλασε καὶ ἐστὶ κοίτην μὲ ἀρχὴ πάντων ἢ γῆ, πέρασ ὃ τέτων ὁ πάντα περιέλασεν

ἕρανός τῆμπαλιν ὃ ἄνωθεν, ἀρχὴ μὲ ὁ ἕρανός, πέρασ ὃ πάντων ἢ γῆ· μὲ ὃ ἕρανός καὶ ὁ γῆσ τὰ λοιπὰ τεῖα περιέλασεν πῶς περιέλασεν. Jo. Pontop. de Mundū Creat. l. 1. c. 5. Τῶ μὲ ἕρανός (ἀμάτι (ἢ φύσις) τὸ πῆξ τὸ παντὸς ἀπένεμε, πῆ ὃ ἀειρένο τὸ κέντρον. ἐσ ὃ κοίτη ἀλλὰ μὲ τὸ κέντρον ἀρχὴ ἀλλὰσ ὃ ὁ τὸ περιέλασεν ὃ ὅσ. Hierocl. in Aur. Carn. || For the Rabbins usually divide the whole frame of things into תחת עול שולש three words: the first, תחת עול the inferiour, or עול עול the depressed and lowest world; עול עול עול that is this world, say they, to wit, this globe of earth or which we live. This they divide into three parts; עול the sea, lakes and rivers, עול the desert, solitary and inhabitable places. עול הישבן רחוק מן הישבן far from the habitations of men, and עול תול עולם, the earth inhabited. The second is called תחת עול the middle or inmost world; עול עול עול this is the world of the spheres, containing the aerial region and the starry heavens. The third is תחת עול עול עול the superiour world; עול עול עול this is the world of Angels, עול עול of God, עול עול of souls, עול עול עול the spiritual world. Now being these three comprehend all things imaginable; being the first is sufficiently expressed in עול the earth, and the two last in עול the heaven; it followeth that, in the sense of the Hebrews, heaven and earth signifie all things. \* Εἰς ταῖς ἀληθείαισιν, ἧσ ὅτι θεός, δε ὁρανοῦν τέτρωχε καὶ γαῖαν μακράν. || Πυθαγόρας πρῶτῶ ἀνόμασε τὴν ὄλον περιέλασεν κόσμον, ἐκ τῆσ ὄνω πῶ τὰ ἕρασ. Plut. de Plac. Philosoph. l. 2. c. 1. \* Si Mundum dixeris, illic erit & caelum, & quae in eo, sol, & luna, & sidera, & astra, & terra, & freta, & omnis census elementorum. Omnia dixeris, cum id dixeris quod ex omnibus constat. Tertul. de Virg. Peland. c. 4. Φασὶ ὃ οἱ σοφοὶ καὶ ὁρανοῦν καὶ γῆν καὶ θεός καὶ ἀνθρώπος τὴν κοινωσίην κοίτησ καὶ οὐρανόν, καὶ κοσμογένησ καὶ κοσμοσύνησ, καὶ κοσμοσύνησ καὶ δικαιοσύνησ καὶ τὸ ὄλον τῆσ δια ταῦτα κόσμον καλεῖσιν. Iambli. Protrept. but the winds are Plato's in Gorgia.

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

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

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

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

2 Cor. 15. 27.  
 Job. 1. 10, 3.  
 Col. 1. 16.  
 Hb. 3. 4.  
 \* Ο οὐρανός ἐστὶν οὐρανὸς ἕτερος ἄλλο ἕτερον ἢ οὐρανὸς θεοῦ. Philo de somn.  
 Κόσμος ὁ οὐρανοῦ, καὶ ἕτοιμος ὁ οὐρανὸς τοῦ θεοῦ. Id. de Plant. Noz.  
 Ἄλλο τι μέγα θοῦ ἢ κόσμος, καὶ οὐρανὸς θεοῦ αἰαντός. Id. de Mandi Incorr.  
<sup>a</sup> Job 26. 7.  
 || Lucretius calls the Heavens mundi magnam & versatile templum, l. 5.  
 Τὸ ἀνωτάτω καὶ πρὸς ἀλήθειαν ἱερὸν θεοῦ νομιζέον κύματα καὶ κόσμον ἐν. Philo de Monarch.  
<sup>b</sup> Psal. 104. 3.  
<sup>c</sup> 2 Cor. 12. 2.

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

\* Ἰθὺν ἀκινή-  
ειν.  
Jude v. 6.  
Job 38. 7, 4.

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

Psal. 104. 4.

A nos 4. 13.  
Job 28. 26.

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

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

\* Mundum, & hoc quod nomine alio cœlum appellare libuit, cuius circumflexu te-  
guntur cuncta,  
numen esse credi par est æternum, immensum, neque genitum, neque interiturum unquam.

Plin. Nat. Hist. l. 2. c. 1. || Γενόμενον μὲν ἔν ἀπαρχῆς εἶναι φασιν, says Aristotle, De Cælo, l. 1. c. 10. confessing it the general opinion, that the world was made. Which was so ancient a Tradition of all the first Philosophers, that from Linus, Musæus, Orpheus, Homer, Hesiod and the rest, they all mentioned the Original of the world, entitling their Books Κοσμογονία, or Θεογονία, or the like. Εἰσὶ γὰρ τινες οἱ φασιν εἶναι ἀρχὴν τοῦ κόσμου ἢ ἀρχὴν τῶν ἀστρονομῶν, ἀλλὰ πάντα γίνεσθαι ἡγεμόνα ἢ τὰ μὲν ἀθάτα διαμῶν, τὰ δὲ πάλιν φθίρεσθαι· μάλα ταῦτα οἱ αὐτοὶ Ἡσίοδον, εἶτα, ἢ καὶ ἄλλοι οἱ πρῶτοι φυσιολογησάντες, says Aristotle, de Cælo, l. 3. c. 1. In which words he manifestly attributes the doctrine of the Creation of the World not only to Hesiod, but to all the first natural Philosophers: which learning, beginning with Prometheus the first Professor of that Science, continued in that family amongst the Atlantidae, who all successively delivered that truth. After them the Ionian Philosophy did acknowledge it, and the Italian received it by Pythagoras, whose Scholars all maintained it beside Ocellus Lucanus, the first of them that fancied the world not made; whom Plato, though he much esteemed him, yet followed not; for there is nothing more evident than that he held the world was made. Λέγωμεν δὲ, δὲ τὸ αἰτίαν ἦν εἶναι καὶ τὸ πρῶτον τὸδε ὁ ζῶντων ζῶντων ἀγαθὸς λόγος. In which words he delivers not only the generation of the Universe, but also the true cause thereof, which is the goodness of God. For he which asks this plain and clear question, ποῦθεν τὸ αἶθρ' ἦν εἶναι ἀρχὴν ἔχων ὁδεμίαν, ἢ γέγονεν ἀπ' ἀρχῆς τινος ἀρχαίου; and answers the question briefly with a γέγονεν. He which gives this general rule upon it, τὸ δὲ αὐτὸ ἡγεμόνα φασὶν ὑπ' αἰτίαν τινος ἀνάγκη εἶναι ἡγεμόνα; and then immediately concludes, τὸν μὲν εἶναι ποιεῖν καὶ πάλιν εἶναι τὸ πάντων ἀρχὴν τε εἶναι, καὶ εἶναι εἰς πάντας ἀδυσώλον λέγον· cannot, (notwithstanding all the shifts of his Greek Expositors) be imagined to have conceived the world not made. And Aristotle, who best understood him, tells us clearly his opinion ἐν τῷ Τιμαίῳ, from whence I cited the precedent words, ἐπεὶ γὰρ φησὶ τὸ εἶναι (where by the way observe that in Plato's *Timæus* εἶναι and κόσμος are made synonymous) ἡγεμόνα μὲν, εἰ μὲν φησὶν.

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

Moses

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

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

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

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

\* Ocellus Lucanus, sed et in Πρωτοδωκυσιος, which book Aristotle hath made use of, and transferred in many parts.

|| Το πάντων γινόμενον ὡς πᾶσι γίνεται, καὶ τὸ θνητὸν ὡς πᾶσι θείεσθαι· καὶ τὸ βγαδύατον ἀνεργον ἔν καὶ ἀτελεύτητον τὸ πάν. Ουκίτω.

\* Το δὲ γὰρ ἔργον καὶ τὸ παρ' ἰσομάζω τὸν συμπαντα κτισσον, διὰ τὸ πάτο καὶ τ' αὐτοσμορσις ἔτυχε, ἐν τῷ ἀπαύτων δὲ κοσμηθείς. Ουκίτω.

|| Πᾶν τὸ γινόμενον ἀρχὴν ἐπιληρὲς καὶ διαλύσεως ὁρθεῖλον κοινὸν ὡς αὐτοσμορσις ἀπὸ ἀρχῆς μεταβολαί· οὐκίτω τὸ πᾶν καὶ τὸ μείον· ὅτι τὸ μείον καὶ τὸ πᾶν καὶ τὸ χεῖρον· ὅτι τὸ βελτίον· ὁ δὲ τέρμα ἢ τὸ πᾶν καὶ τὸ μείον τὸ πᾶν καὶ τὸ χεῖρον.

ν· ὅτι τὸ μῖον, καὶ τὸ πᾶν καὶ τὸ βελτίον· ὅτι τὸ χεῖρον. Ἐν τῷ καὶ τὸ ὅλον καὶ τὸ πᾶν· ὅτι τὸ χεῖρον καὶ τὸ μῖον καὶ τὸ βελτίον· ὅτι τὸ χεῖρον καὶ τὸ μῖον καὶ τὸ βελτίον. Ουκίτω. \* Το δὲ γὰρ ἔργον καὶ τὸ πᾶν ἔστιν ἡμῖν ἐξ αὐτῶν παρέχειται τεκμήριον τοῦτον· ἅτε γὰρ γινόμενον αὐτὸ ἔσθαι, ἅτε μὲν ὅτι τὸ βελτίον καὶ τὸ μῖον καὶ τὸ χεῖρον, ἅτε χεῖρον πᾶσι ἢ μῖον γινόμενον· ἀλλ' ἀπὸ καὶ ταυτὸ καὶ ἴσως αὐτῶν διαλίθη, καὶ ἴσως καὶ ἔμεινεν αὐτὸ ἴσως οὐκίτω.

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

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

\* Ἀμύχανον  
 γδ τδ ὄν ἄπο/ε-  
 λείδς ἐκ οὐ/μ  
 μὴ ὄντων, ἢ  
 τις τδ μὴ ὄν  
 ἀναλυθῆναι ἀ-  
 εθάρῳν ἀεξ. ἢ  
 ἀνώ ἐθ. ὡ τδ  
 πᾶν. *Ocellus.*

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

|| So I conceive  
 it best expressed  
 by Anselm Arch-  
 bishop of Canter-  
 bury: Dicitur a-  
 liquid esse fa-  
 ctum de nihilo,  
 cum intelli-  
 gimus esse qui-  
 dein factum,  
 sed non esse a-  
 liquid unde sit  
 factum. *Monolo-  
 gii, c. 8.*

\* Creatio apud  
 nos generatio  
 vel natiuitas di-  
 citur, apud  
 Græcos vero  
 sub nomine  
 creationis ver-

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

bum facturæ & conditionis accipitur. *S. Hieron. ad Eph. 4.* || בָּרָא is promiscuously used with עָשָׂה, which is of the greatest latitude, denoting any kind of affection; and with יָצַר, which rather implies a formation out of something, from whence יָצַר a potter. For the first, we read *Gen. 2. 3.* that God rested from all his work לָעֲשֹׂה לְעֵשֶׂה אֱלֹהִים בְּרָא אֱלֹהִים: not that on the sixth day he did the work of two days, that he might rest on the seventh, as Rabbi Solomon; not that in six days he made the roots of things, that they might afterward produce the like, as *Aben Ezra*; not these or any other fancies of the Rabbins; as if בָּרָא signified one work and עָשָׂה another; for they both express the production, as appears clearly in the following verse, These are the generations of the heavens and of the earth, בְּהִבְרָאם when they were created, בְּיוֹם עֲשׂוֹת in the day that the Lord God made the heaven and the earth. So *Isa. 45. 12.* I have made the earth, and created man upon it: where the first expresseth the proper, the second the improper creation. Which indifferent acception appeareth in collating *Psal. 115. 15.* and *121. 2.* with *Isa. 42. 5.* and *45. 18.* as also *Isa. 17. 7.* with *Eccl. 12. 1.* From whence the *LXX.* translate בָּרָא indifferently ποιῆσαι or κτίσειν. For the second, יָצַר is usually rendered by the Targum בָּרָא, and by the *LXX.* though generally πλατῆσαι, yet sometimes κτίσειν. And that it hath the same signification will appear by comparing *Gen. 2. 7.* with *Isa. 45. 12.* and not only so, but by that single verse *Isa. 43. 1.* Now thus saith the Lord בָּרָא that created thee, O Jacob, יָצַר and he that formed thee, O *Israel.* Lastly, all these are jointly used in the same validity of expression, *Isa. 43. 7.* Every one that is called by my name: for בָּרָאתיו I have created him for my glory, יָעֲצַתיו I have formed him, yea עָשִׂיתיו I have made him. <sup>a</sup> *As Gen. 1. 21.* <sup>b</sup> *Gen. 1. 27. and 2. 7.* <sup>c</sup> *Psal. 51. 10. Isa. 65. 17.* \* Creatio atque conditio nunquam nisi in magnis operibus nominantur: verbi causa, mundus creatus est, urbs condita est, domus verò, quamvis magna sit, ædificata potius dicitur, quàm condita vel creata. In magnis enim operibus atque facturis verbum creationis assumitur. *S. Hieron. ad Eph. c. 4.* <sup>d</sup> *Numb. 16. 30.* <sup>e</sup> *Isa. 45. 7.*

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

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

2 Macc. 7. 28.

1 John 3. 1.

Jer. 32. 23.  
נִרְאָה

Heb. 11. 3.

\* For I take μη εν φανοιμενων in this place to

be equivalent unto *אין עשׂוּתא* in the Maccabees, and that of the same sense with *עשׂוּתא דאין עשׂוּתא*, as the Syriack Translation, *בְּרֵאשִׁית בְּרֵאשִׁית בְּרֵאשִׁית* ex iis quæ non conspiciuntur. Which manner of speech may be observed even in the best Greek Authors: as in Aristotle, *μεταβάλλοι ἐν τῷ μεταβάλλον τετραχῶν*; ἢ γὰρ ἐξ ὑποκειμένου εἰς ὑποκειμένου, ἢ ἐκ ἐξ ὑποκειμένου εἰς ὑποκειμένου, ἢ μὴ ἐξ ὑποκειμένου εἰς ὑποκειμένου, ἢ ἐξ ὑποκειμένου εἰς μὴ ὑποκειμένου. Where *ἐκ ἐξ ὑποκειμένου* is the same with *ἐξ ὑποκειμένου*, and *μη ἐξ ὑποκειμένου* with *ἐκ μὴ ὑποκειμένου*.

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

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

\* Nemo enim non eget eo de cuius utitur; nemo non subicitur ei cuius eget ut possit uti. Sic & nemo de alieno uten

do, non minor est eo de cuius utitur; & nemo qui prætulit de suo uti, non in hoc superior est eo cui prætulit uti. Tertul. 2. c. 8. || Grande revera beneficium contulit, ut haberet hodie per quem Deus cognosceretur & omnipotens vocaretur: nisi quod jam non omnipotens, si non & hoc potens, ex nihilo omnia proferre. Ibidem. Quomodo ab homine divina illa vis differet, si, ut homo, sic etiam Deus ope indigeat aliena? Indiget autem si nihil in seipso potest, nisi ab altero sibi materia ministraretur. Lazar. l. 2. c. 9.

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

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

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

\* As Hierocles, *Καὶ τί καταλεῶ σοι τῶτες, ὅτα γε ἔφη Πλάτων κῶν τινες ἐκ ἑρῶν ἢ πείσῃ διανοεῖτο θεῶ δάσκαλον ἐνοεῖν; ἔ γάρ ἰκανὸν αὐτῶν εἶναι εἰδήσαν αὐτοῖσι κῶς ὑποπῆσαι δυνάσκειαι κῶσιμον εἰκεία δυνάσκειαι ἢ σοφία ἐξοσιδῶ ἐνεργεῖν τῶ ἀλλ' ἀργεῖν ἡτὰ ὕλην σιωεργεία, κῶ τῆ μὴ παρ' αὐτῶ ὑποπῆσαι εἴσει καταρξῶσιν, μόνως δημιουργῶν δῆραδῶ. De Provid. Ὡ Fato. || Πᾶν τὸ γινόμενον ἀνάγκη γίνεσθαι ἢ ἐξ ὄντων ἢ ἐκ μὴ ὄντων. τῶτων ὃ τὸ μὴ ὄντων γίνεσθαι ἀδυνάτον. πεί γῶ ταύτης ὁμογενῶμονῶσι ἢ δέξῃς ἀπαντες οἱ πεί εἴπῶς. Physic. l. 4. c. 1. \* Ut igitur Faber cum quid edificaturus est, non ipse facit materiam, sed eam utitur quae sic parata, hectorque item cerâ: sic isti providentiæ divinæ materiam præstare oportuit, non quam ipse faceret, sed quam haberet paratam. Cicero de Nat. Deorum. Ἀπεικασέον τὸ μὴ θεῶν ἢ τεχνίτην, ἢ ὃ ἀνδεικνῶτα τὸ κῶσιμον. Methodius πεί ἢ ἰουηῶν. || So Hierocles calls him κοσμοποιὸν κῶ ἀειπέτερον θεῶν, in Aw. Carm. \* Ὅτι ὃ οἱ εἴσῃ, κῶ ὅσα ἀλλῶ ἀτῶς ἐντῶ ἐξ ὑποκειμένων τινῶς γίνεται, ὅπιτοκῶντι ἡῶσιτ' ἀν φανῶν. ἀῶ γὰρ ὅτι τῶ ὃ ὑπέκεινται, ἐξ ὃ γίνεται τὸ γινόμενον, ὃ τῶ αὐτῶ κῶ τῶ ζῶα ἐκ σῶματῶ. Arist. Phys. l. 1. c. 7.*

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

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

de i. 11. 20.



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

\* These words of Aristotle are very observable, and which is disputed against Spalpius and the Pythagoreans, who thought the rudiments of things first made, out of which they grew unto perfection :  
 "Οσοι ἢ ὑπολαμβάνουσιν, ὁσπερ οἱ Πυθαγόρειοι καὶ Στωϊκοὶ τῶν

τὸ ἀεῖσιν καὶ κάλλιστον μὴ ἐν ἀρχῇ ἔειπεν, διὰ τὸ ἐκ τοῦ οὐκ ἔχει καὶ τῶν ζώων τὰ ἀρχαῖα αἴτια μὴ ἔχει. τὸ ἢ καλὸν καὶ τὸ τέλειον ἐν τοῖς ἐκ τέτων, ἐκ ἐρῶς οἰοῦμαι. τὸ γὰρ σπέρμα ἐξ ἑτέραν ὄντι προτέρων τελείων . καὶ τὸ πρότερον ἢ σπέρμα ὄντι ἀλλὰ τὸ τέλειον. ὅτι πρότερον ἀνθρώπου ἀνθρώπου τις ἔδει τὸ σπέρμα ἔδει τὸ σπέρμα.  
 By which words Aristotle hath sufficiently destroyed his own Argument, which we produced before out of the first of the Physicks, and is excellently wged in that Philosophical Piece attributed unto Justin Martyr : Εἰ πρότερον ὄντι τὸ σπέρμα, καὶ ὕστερον τὸ ἐκ σπέρματος γινώσκον, καὶ ἡνωτὰ ἀμφοτέρων, τῆ μὴ ἡνώσει τὸ κενὸν ἐκ σπέρματος γινώσκον ὑποκείναι τὸ σπέρμα . τῆ ἢ ἡνώσει τὸ σπέρμα τῶ ὑποκείνῃ τὸ σπέρμα ἢ διακείν. ἐκ ἀρχῆς αἰὲ τὰ ζῶα καὶ τὰ αὐτὰ ἐκ σπέρματος .  
 Aristot. Diogn. Eusef. Plut. Sympof. l. 2. Probl. 3. Ὅθεν εἰς αἰὲς λέγει τὸ σπέρμα ἔδει ἢ ἀνθρώπου, ὅδε τὰ αὐτὰ ἔδει ἢ ἀεὶ κείναι . ἢ ἢ ἀλλοιοῦσθαι τὸ ὄντι ἔδει, καὶ τὸ σπέρμα τὸ ἀνθρώπου λέγουσιν.

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

<sup>a</sup> Gen. 1. 1.  
<sup>b</sup> Verse 2.  
<sup>c</sup> Verse 9.  
 \* Hic visibilis mundus ex materia qua à Deo facta fuerat, factus est & ornatus.  
<sup>d</sup> Gen. 1. 11.  
<sup>e</sup> Verse 20.  
<sup>f</sup> Gen. 2. 19.  
<sup>g</sup> Gen. 2. 7.  
<sup>h</sup> Gen. 3. 19.

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

as moved ; secondly, as free under that motion ; thirdly, as determining under that freedom, and so performing of that action. In the first we may see his goodness, in the second his will, in the third his power.

I do not here introduce any external impulsive cause, as moving God unto the Creation of the world ; for I have presupposed all things distinct from him to have been produced out of nothing by him, and consequently to be posterior not only to the motion but the actuation of his will. Being then nothing can be antecedent to the Creature beside God himself, neither can any thing be a cause of any of his actions but what is in him ; we must not look for any thing extrinsecal unto him, but wholly acquiesce in his infinite Goodness, as the only moving and impelling cause, <sup>a</sup> *There is none good but one, that is God*, faith our Saviour ; none originally, essentially, infinitely, independently good, but he. Whatsoever goodness is found in any creature is but by way of emanation from that fountain, whose very Being is diffusive, whose nature consists in the communication of it self. In the end of the sixth day <sup>b</sup> *God saw every thing that he had made, and behold it was very good* : which shews the end of creating all things thus good was the communication of that by which they were, and appeared, so.

The ancient heathens have acknowledged this \* truth, but with such disadvantage, that from thence they gathered an undoubted error. For from the goodness of God, which they did not unfitly conceive necessary, infinite, and eternal, || they collected that whatsoever dependeth of it must be as necessary and eternal, even as light must be as ancient as the Sun, and a shadow as an opacous body in that light. If then there be no instant imaginable before which God was not infinitely good, then can there likewise be none conceivable before which the world was not made. And thus they thought the goodness of the Creator must stand or fall with the eternity of the Creature.

<sup>a</sup> Mat. 19. 17.  
"Αλλο γάρ τὸ ὀπίστητον ἀγαθόν, ἄλλο τὸ καθ' ἑξῆς ἀγαθόν, ἄλλο τὸ πρῶτος ἀγαθόν Proclus in *Timæum*.

Τὸ δ' αὐτοαγαθὸν πρῶτος ἀγαθόν. *Ibid.*  
<sup>b</sup> Gen. 1. 31.

<sup>c</sup> As Plato, Λέγοντο δ' αὐτῶν αἰτίαν ἦσαν καὶ τὸ πᾶν τότε ὁ ζωισαί ζωέσσης, ἀγαθὸν δ' ἐστὶ σελὶ ἕλκους ἐπίσσει ἐγγίνετασθόν ὄν. τέτα δ' ἐκτός

ἄν, πάντα ὅτι μάλιστα ἐβελήθη ἡρώδης παραπλήσια αὐτῷ. ταύτῳ δ' ἡρώδης κόσμῳ μάλισ' ἂν τις ἀρχῶν κινεῖται τῶν παρ' ἀνδρῶν φρονίμων σοφειῶν, ὁρθότατα σοφείῃσιν ἂν. in *Timæo*. Αἰτία γὰρ τῆς πάντων ποιήσεως ἐδεμία ἄλλη πρέσσει δὲ λόγῳ, πλὴν τῆς καὶ ἑστῆς ἀγαθότητος. Hierocles in *An. Casm*. Αἱ γὰρ παρὰ τῆς ἀγαθότητος λεγόμενα αἰτία τῆς δημιουργίας τῶν τε παρῶν, ἀνθρωπίνως μᾶλλον φερεῖσθαι ἢ τῶν θεῶν κρέσσον. *Ibid.* || Ἀνάγκη δὲ τῶν θεῶν ἀγαθότητος ὄντος τῶν κόσμου, αἰετῆς τῆς ἀγαθότητος, καὶ τὸν κόσμον ὑπάρχειν ὡς περὶ ἡλίου ἢ καὶ περὶ ζωοφύλαξαι φῶς, σῶμα δ' ἢ σκιά. *Salustius, de Diis & mundo c. 7.* Εἰ γὰρ ἀμεινον μὴ ποιεῖν, πῶς εἰς τὸ ποιεῖν μεταβέβηκε ; εἰ δ' ἢ τὸ ποιεῖν, τί μὴ ἔξ αἰδῆς ἔφραττειν ; Hierocles de *Fato & Provid.* Neither doth he mean any less, when in his sense he thus describes the First Cause of all things ; Ἐς ἂν (so I read it, not ἐς, ἂν, as the Printed Copies, or ἕως ἂν, as Curterius) ἢ τὸ πρῶτον αὐτῶν αἰτίον ἀμετάβλητον πάντι καὶ ἀτελέῳ, καὶ τῆς ἑστῆς τῆς ἐσθλότητος ἢ αὐτῶν κελίνοσθον, καὶ τῆς ἀγαθότητος ἐκ ὀπίστητον ἔχον, ἀλλ' ἑστωκόσθον καθ' αὐτῶν, καὶ δὲ αὐτῶν τὰ πάντα πρὸς τὸ ἔξ παραχρῆμα. so I read it, not πάντων πρὸς τὸ ἔξ, as the printed. Hierocles in *An. Casm*. Σωφίσηται ἀετῆ ἢ ἀγαθότητι τῶν πατρῶν ἢ τῆς προνοίας ἐκλέγεται. ταύτῃ δ' ἢ τῶν δημιουργῶν διακρίσει ποιήσεως. ταύτῃ δ' ἢ τῶν πάντων καὶ τῆς ἀπειροῦς χρόνον αἰδῆσθαι. καὶ ὁ αὐτὸς λόγῳ ταύτῳ τε ἀναεῖ, καὶ τῆς ἀγαθότητος τῆς πεποικιότητος. Proclus in *Timæum*. Now although this be the constant Argumentation of the later Platonists, yet they found no such deduction or consequence in their Master Plato ; and I something incline to think, though it may seem very strange, that they received it from the Christians, I mean out of the School of Ammonius at Alexandria ; whom though Porphyrius would make an Apostate, for the credit of his heathen gods, yet S. Jerome hath sufficiently assured us that he lived and died in the Christian Faith. The reason of my conjecture is no more than this : Proclus acknowledgeth that Plutarch and others, though with Plato they maintained the goodness of God to be the cause of the world, yet withal they denied the eternity of it : and when he quotes other Expositors for his own opinion, he produceth none but Porphyrius and Iamblichus, the eldest of which was the Scholar of Plotinus the disciple of Ammonius. And that he was of the opinion, I collect from him who was his Scholar both in Philosophy and Divinity, that is, Origen, whose judgment, if it were not elsewhere apparent, is sufficiently known by the Fragment of Methodius σελὶ ἡγνῶν, preserved in Photius. Ὅτι ὁ Δειγῶν, ὃν κένταυρον καλεῖ, ἔλεγε ζωοφύλαξαι τῶν μόνων σοφῶν καὶ ἀπερσείει θεῶν τὸ πᾶν. Being then Porphyrius and Iamblichus cited by Proclus, being Hierocles, Proclus and Salustius were all either ἐκ τῆς ἑσθλῆς ἡρώδης, as they called it, that is, descended successively from the School of Ammonius (the great Conciliator of Plato and Aristotle, and Reformer of the ancient Philosophy) or at least contemporary to them that were so ; it is most probable they might receive it from his mouth, especially considering that even Origen a Christian confirmed the same.

For the clearing of which ancient mistake, we must observe, that as God is essentially and infinitely good without any mixture of deficiency, so is he in respect of all external actions or emanations absolutely free without the least necessity. Those bodies which do act without understanding or preconception of what they do, as the Sun and Fire give light and heat, work always to the utmost of their power, nor are they able at any time to suspend their

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

*Psal. 94. 9, 10.*

*Eph. 1. 11.*

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

*2 Rev. 4. 11.*  
 \* So Clemens Alexandrianus speaks of God, *Ὑπὸ τῷ βῆματι δὲ δημιουργῶν, καὶ τῷ μέγιστον ἐθαύσασαι αὐτῶν ἕπεται τὸ θεοῦ ἰδέσθαι.*  
*Proterop.*  
 ἢ Γενηθῆτω σῶς, καὶ τὸ πρῶτον σαγμα ἔργον ἰδῶ. S. Basil.  
 Ὅταν ὁ ζωνῶν θεὸς ἢ ἴδῃ καὶ πρῶτον μαλὲ γούρη, ἢ ἐν τῷ θεληματι ὁπλοῦν ἢ γένηται ἐν εἶδει περὶ τὰ μαθητῶν.  
*Id.* in Hexaem. τινὸς ἀσχηρῆς ἰδέσθαι ὁ θεὸς ἰδέσθαι μόνον δημιουργῶν, ὁ μὲν τῷ βολήσει ζωοποιεῖσθαι καὶ ἰδέσθαι; ἰδέσθαι. l. 2. adu. Eusebium.  
 that

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

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

וַיְהיֶה אֵר  
וַיְהיֶה אֵר

|| *As Dionysius Longinus*, *de* *Divis.* *Sec.* 7. *Ταύτη ἡ ὁρὴ Ἰουδαίων δεσμοθέτης, ἐχότουχων ἀντιεπιένθι τῶν θεῶν δωμάτων χτὶ τῶν ἀξίαν ἐγγείωσιν κατέφηνεν, εὐθείαν ἐν τῇ εἰσοδοῦν γέφυρας τὸ νόμον, εἶπεν ὁ θεός, φησὶ· τί ἡμεῖς ὁ φῶς, & ἐγένετο ἡ ἡμέρα, & ἐγένετο.* where observe, Longinus made use of the Translation of *Aquila*.

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

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

\* *ἵδντα ὅσα ἠθέλησεν ἐποίησεν ἐν τῷ ἔρανό, & ἐν τῇ γῆ* · ὁ θεὸς ὅτι ἐχὶ πρὸς τῶν δημιουργῶν ἦν ἐν τῇ γῆ μόνον, ἀλλὰ & πρὸς τῶν κτίστων ἦν ἄνω δωόμενος ἤρχεσθαι ἢ θέλωσιν αὐτὸ μόνον. *S. Chrysost.* 1. *περὶ τῶ ἀκατάληπτου*. \* *Heb.* 11. 3. \* *Prov.* 8. 22, 23. \* *John* 17. 5. || *As even Lucretius* confesseth, and that out of the Principles of *Epicurus*.

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

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

\* *Plato* tells us of an account which an *Aegyptian* Priest gave to *Solon*, in which the *Athenians* were 9000 years old,

and those of *Sais* 8000. *Περὶ ἔσαν μὲν ἢ παρ' ὑμῖν ἔτεσι χιλίοις δεκά τριῶν τε καὶ ἑξακοντα τὸ ἀπὸ πρὸς πρὸς ἡμέρας ἡμέρας πρὸς ἡμέρας ἡμέρας τῶν ὅς ἔσαν τῆς δὲ ἐνθάδε διακοσμοῦσιν παρ' ἡμῖν ἐν τοῖς ἔτεσι γεγενημένων ἀλλὰ κίχλιων ἐπὶ ἀειθμοῦ γέγονε πρῶτα. In *Timæo*. *Pomponius Mela* makes a larger account out of *Herodotus*: *Ipsi vetustissimi (ut prædicant) hominum trecentos & triginta reges ante Amasim, & supra tredecim millium annorum ætates certis Annalibus; where, as the Aegyptians much stretch the truth, so doth Mela stretch the relation of Herodotus, who makes it not 13000, but 11340 years*. *Diodorus Siculus* tells us of 23000 years from the reign of the first King of *Agypt* to the Expedition of *Alexander*; and *Diogenes Laertius* out of other Authors more than doubles that account. *Αἰγύπτιοι μὲν γὰρ Νεφέλι χυθῶν πᾶσι δὲ ἤρασαν, ὃν ἀρχαὶ φιλοσοφίας, ἢς τῶν πρὸς ἡμέρας ἡμέρας καὶ πρὸς ἡμέρας. ὅτι ὅ τῶν οἱ Ἀλέξανδρον ἢ Μακεδὼνα ἐπὶ ἡ μνησάδας τῶν πρῶτος, καὶ ὀκτακίχλια ὀκτακίχλια ἔτη ἐξήκοντα τεῖα 48863. || Ἀσσυριοὶ ὅ, φησὶν Ἰάμβλιχθ, ἐχέπτα καὶ ἑκοσι μνησάδας ἐπὶ μόνος ἐτήρησαν, ὡς φησὶν Ἰππάρχθ, ἀλλὰ καὶ ὅλας ἀποκαταστάσεις καὶ περὶ οὗσιν ἔπτα κοσμοκρατῶρων μνήμη παρέδωσαν. Proclus in *Timæum*. \* *Ἐν οἷς ἠλία μὲν ἐκλήφθη ἡμέρας τετακοσίας ἐξ ὀκτακίχλια τρεῖς, σελήνης ὅ ὀκτακοσίας τετακοσία δύο. Diog. Laert.***

But

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

\* This falsery appeareth by an Epistle which Alexander wrote to his mother Olympias, mentioned by Athenagoras, Minutius Felix, S. Cyprian, and S. Augustine. Persarum autem & Macedonum imperium usque ad ipsum Alexandrum, cui loquebatur, plus quam octo millium annorum

ille constituit ; cum apud Græcos Macedonum usque ad mortem Alexandri quadringenti octoginta quinque reperiantur anni, Persarum verò, donec ipsius Alexandri victoria finirentur, ducenti & triginta tres computantur. S. August. de Civ. Dei, l. 12. c. 10. || As Diodorus Siculus takes notice of the *Ægyptians* , and Abydenus of the *Chaldeans*, who ten first Kings reigned 120 Sari. Ὡς τὸν πάντας τῆ βασιλείας δέκα. ἂν ὁ χρόνος τῆς βασιλείας ὡμαίε σάρας ἑκατὸν ἑκοσι. Now this word *σάρας* was proper to the *Babylonian* or *Chaldean* account. Helysch. Σάρας, ἀειθμὸς τῆς πνευθ. Βαβυλωνίους, but what this number was he tells us not. In the Fragment of Abydenus preserved by Eusebius, Σάρας δ' ἔστιν ἑξακίσια καὶ τετρακίσια ἔτη, every Σάρας is 3600 years, and consequently the 120 *σάρας* belonging to the reign of the ten Kings 432000 years. Neither was this the account only of Abydenus , but also of Berofus ; neither was the interpretation only of Eusebius, but also of Alexander Polyhistor, who likewise expresseth τὸν χρόνον τῆς βασιλείας αὐτῶν σάρας ἑκατὸν ἑκοσι, ἦτοι ἑξή μιν αἰώνες τεσσαράκοντα τρεῖς καὶ δύο χιλιάδας. This seemed so highly incredible, that two ancient Monks, Anianus and Panodorus, interpreted those *Chaldean* years to be but days, so that every *σάρας* should consist of 3600 days, that is, 9 years, 10 months and a half, and the whole 120 *σάρας* for the ten Kings 1183 years, 6 months, and odd days. This is all which Jol. Scaliger or Jacobus Goar of late could find concerning this *Chaldean* Computation : and the first of these complains that none but Helychius makes mention of this account. I shall therefore supply them not only with another Author, but also with a diverse and distinct interpretation. Σάρας μέτερον καὶ ἀειθμὸς πνευθ Χαλδαίους. οἱ γὰρ ἐκ' αἰώνων ποιεῖσιν ἑνιαυτῶν βραχέ', οἱ γινόμενοι ἐν ἑνιαυτοῖ καὶ μὴδες ἑξ. that is, according to the Translation of Porus, Sari apud Chaldaeos est mensura & numerus : nam 120 Sari faciunt annos 2222, qui sunt anni 18 & sex menses. Well might he fix his N. L. or, non liquet, to these words ; for as they are in the printed books there is no sense to be made of them ; but by the help of the MS. in the Vatican Library we shall both supply the defect in Suidas, and find a third valuation of the *σάρας*. Thus then that MS. represents the words : Οἱ γὰρ ἐκ' αἰώνων ποιεῖσιν ἑνιαυτῶν βραχέ' καὶ πλεὺ Χαλδαίων ἄφρον, εἴτε ὁ σάρας ποιεῖ μὴδες σελλωσιακῶν σκε', οἱ γινόμενοι ἐν ἑνιαυτοῖ καὶ μὴδες ἑξ. And so the sense is clear. Σάρας, according to the *Chaldean* account, comprehends 222 months, which come to 18 years and six months ; therefore 120 *σάρας* make 2220 years ; and therefore for βραχέ', I read, leaving out the last β, βρα', that is, 2220. \* Εἰ τὴ καὶ ὁ οησιν Εὐδῶς ἀληθές, ὅτι Αἰγύπτιοι τὸν μὴδα ἑνιαυτῶν ἐκάλεον, ἐκ ἂν ἡ τῶ πολλῶν τέτων ἑνιαυτῶν ἀτακτικῶν ἔχου τὰ σαμασῶν. Proclus in Timæum 31. 50.

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

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

\* Ἐν τοῖνυμ τῷ πῶ χεῖρω τέρσοκίς ἔλεγον ἕξ ἡθέων ἢ ἥλιον ἀνατέλλαι ἐν θάτε νῶ καταδύεται, ἐν θάτεν δὲς ἐπαντέλλαι· καὶ ἐν θέρ νῶ ἀντίλλει, ἐν θάττα δὲς καταδύεται. Herod. Enterp. Mandatumque literis servant, dum Ægyptii sunt, quater cursus suos vertite sidera, ac Solem bis jam occidiſſe ubi nunc oritur.

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

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

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

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

Διὲς ἰ. 1. c. 9. Whereas Aristotle more ſoberly, Ἐν ἀπαντί τῷ παρεληλυθότι χρόνῳ καὶ πλῆθι παρὰ δεδωδύλω ἀλλήλοις μνήμων ἔδεν φαίνεσθαι μετὰ βέλανκας, ἄτε καὶ ὄλον ἢ ἕχατον ἑρόνιον, ἅτε καὶ μόνον αὐτῶ ἴδι οἰεῖσθαι ἔδεν. De Cælo, l. 1. V. Simpl. || As the Chaldees did affirm that they had taken Obſervations of the celeftial motions for 470000 years; and withal they alſo affirmed that for the ſame ſpace of time they had calculated the Nativity of all the children which were born. Which laſt is certainly falſe. Nam quod aiunt quadringenta & ſeptuaginta millia annorum in periclitandis experiundiſq; pueris quicumq; nati eſſent Babylonios poſuiſſe: fallunt, Si enim eſſet factum, non eſſet deſitum. Neminem autem habemus auctorem qui aut fieri dicat, aut factum ſciat. Cicero, l. 2. de Divinat. And if the laſt be falſe, we have no reaſon to believe the firſt is true; but rather to deny their Aſtronomical Obſervations by their vain ambition in Aſtological predictions. And indeed thoſe Obſervations of the Chaldees being curiouſly ſearched into by Calliſthenes, appointed by Aristotle for that purpoſe, were found really to go no farther than 1903 years before Alexander, as Porphyrius hath declared, who writes no friend to the account of Moſis. Διὰ τὸ μῦθον τῶν παρὰ Καλλιſθένος ἐν βασιλευσίν πνευματικῶν ἀντιπῶν ἐπὶ τῶν Ἑλλάδα, τῶν Ἀεισοτέλης τῶν ὀπιοκίμων ὡπὶ ἄς τινος διηγῆται ὁ Πορφύριος χιλίων ἑξήκοντα καὶ ἐννεακοσίων τοῖων μέχει ἴδι χρόνον Ἀλεξάνδρου τῶν Μακεδόνων σωζομένης. Simplific. ad 2. Aristot. de Cælo, p. 123.

\* This argument is therefore to me the ſtronger, becauſe made by him who cannot be thought a favourer of our Religion, becauſe he was a countenancer of none, Epicurus, whoſe mind is thus delivered by Lucretius, l. 5.

Præterea, ſi nulla fuit genitalis origo Terrarum & Cœli, ſemperque æterna fuere; Cur ſupra bellum Thebanum & funera Trojæ Non alias alii quoque res cecinere Poetæ? Quo tot facta virum rocies cecidere? neque uſquam Æternis famæ monumentis inſita florent?

|| Pliny gives a large account of theſe, l. 7. c. 56. and Lucretius makes uſe of this argument, l. 5.

Quare etiam quædam nunc artes expoliuntur, Nunc etiam augeſcunt, nunc addita navigiis ſunt Multa, modo organici melicos peperere ſonoros: Denique natura hæc rerum ratioque reperta eſt Nuper, & hanc primus comprimis ipſe repertus Nunc ego ſum in patrias qui poſſim vertere voces.

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

\* I mean, not on y ſuch as wrote the building of particular Cities, as Apollonius Rhodius Καὶ νῆσιν, Xenophanes Κολοσῶν καὶ κίον, Crito Συρακοσῶν κίον, and Philochorus Σαλαμῖν καὶ κίον. but thoſe more general, as Aristotle Κτίσεις καὶ πολιτείας, Polemo Κτίσεις πόλεων ἐν Φωκίῳ, Chæron Πόλεων κίσεις, Callimachus Κτίσεις νήσων καὶ πόλεων, Helianicus Κτίσεις ἡνῶν καὶ πόλεων, and the indefinite Κτίσεις written by Vergilius, Dionyſius, Hippyſ, Clitophon, Triſimachus, and others.

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

\* Sylvarum, Hercynia die- rum sexaginta iter occupans, ut major alius, ita & notior. *Mela*, l. 3. c. 3. || Hercynie syl- væ roborum vastitas intacta avis & conge- nita mundo, prope immor- tali forte mira- cula excedit. *Plin.* l. 16. c. 2.

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

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

\* Thus *Ocellus*, who maintain- ed the world was never made, answers the Argument brought from the Greek Histories which began with *Trachis*, as the first sub- ject, not author of History, (as *Nicargola* in his Annotations mistakes *Ocellus*) Διὸ καὶ τοῖς λέγουσι τὸ ἔκκλιμα ἵστανται ἀργυρῶν χρῆσιν ἰνάχῃ ἐπὶ τῆς Ἀργεῖας, προσπαρήσον ἑταίρας, ἕχ ἄς ἀπὸ τινος ἀ- χυῖς προΐτης, ἀλλὰ τῆς γενε- αῖας μεταβολῆς καὶ αὐ- τῆς. So that we will have *Trachis*

chus to be the first not absolutely, but since the last great alteration made in Greece: and then he concludes that Greece hath often been, and will often be, barbarous, and lose the memory of all their actions. Πολλὰ γὰρ καὶ γέγονε καὶ εἶσαι βάρβαροι ἢ Ἑλλὰς, ἐχ ἑσὶ ἀνθρώπων μόνον μνησὶν μεταστῆσθαι, ἀλλὰ καὶ ἐσὶ αὐτῆς τῆς εὐπείας ἐμειονῆσθαι ἢ ἐδὲ μείον ἑσὶ αὐτῆς μνησὶν, ἀλλὰ γὰρ νεώτερας αἰεὶ καὶ περὶ ἡμῶν ἀργυρῶν λαμβανόμεναι. *Ocellus de Universo*, c. 3. Thus *Plato*, who asserted the creation of the world, but either from eternity, or such antiquity as does not much differ from it, brings in *Solon* inquiring the age of the Greek Histories, as of *Phoroneus* and *Niobe*, *Deucalion* and *Pyrhus*; and an *Ægyptian* Priest answering, that all the Greeks were boys, and not an old man amongst them, that is, they had no ancient monuments, or history of any antiquity, but rested contented with the knowledge of the time since the last great mutation of their own Country. Πολλὰ γὰρ καὶ πολλὰ θοραὶ γέγονεν ἀνθρώπων καὶ ἑσὶσαι, πνεῦμα καὶ ὕδατι μέμνησαι, μνησὶν ἢ ἄλλοις ἑτεροι βραχυτέροι. in *Timæo*. *Origen* of *Celsus*, Τὸ πολλὰ ἐν πα- τὲρσι αἰῶνι περιπέσεις γεγονέναι, πολλὰς δὲ ἐπιπέσεις, καὶ νεώτερον ἔσθαι τὸν ἐπὶ Δεὺκαλίῳ καὶ κακλυσμῶν ἔναγχῃ γρηγορήσῃ, σαφῶς τοῖς ἀκρίτοις ἀπὸ τῶν δωμαίων παρῆσθαι τὸ καὶ αὐτὸν τὸ κόσμον ἀργυρῶν, l. 1. And *Lucretius* in the *Epi- curean*, who thought the world but few thousand years old, as we believe, and that it should at last be consumed, as we also are persuaded, thinks this answer of theirs so far from being a refutation of the former, that he admits it as a confirmation of the latter part of his opinion. *De rerum natura*, l. 5.

Quod si forte fuisset antehac eadem omnia credis,  
Sed periisse hominum torrenti secla vapore,  
Aut cecidisse urbis magno vexamine mundi,  
Aut ex imbribus assiduis exiisse rapaces  
Per terras, amnes atque oppida cooperuisse:  
Tanto quippe magis victus fatcare necesse est,  
Exitium quoque terrarum cœlique futurum.

|| Ἐσῶν ἢ τῶ Κέλσῳ τῆ σελ. ἢ ἐκπαρασῶν καὶ ἕξουσιώτων μῦθῳ διδάσκαλοι οἱ καὶ αὐτὸν σοφῶτατοι ἀνθρώπων. *Orig.* *adv. Celsum*, l. 1. \* So that *Ægyptian* Priest in *Plato's Timæus* tells *Solon*, that the *Fable* of *Phoroneus* did signify a real Conflagration of the world; but so as all they which lived in mountains or dry parts of the earth were searched and consumed. *lat. of*

those which lived near the seas or rivers in the valleys, some were preserved: ἡμῖν δὲ, saith he, ὁ Νεῖλος ὡς τε τὰλλα σωτήρ, καὶ τότε ἐκ ταύτης τῆς ἀπολείας σώζειν λυόμεθα. Thus the Egyptians pretend Nilus saved them from the flames of Phaethon. Nor were they only safe from Conflagrations, but from Inundations also. For when in Greece or other parts a Deluge happened, then all their Cities were swept away into the Sea: Κατὰ τὴν Πλώδε ἢ χόρην, says the Priest, ἔτε τότε, ἔτε ἄλλοτε ἀναθεν ἐπὶ ταῖς ἀσχεραῖς ὕδωρ ἐπὶ ἤρῃ· τὸ δὲ ἐναρτίον κάτωθεν ἐπανίεναι πέουκιν· ἔθεν καὶ δὲ ἄς εἰτίας πανθαδε Ἐσζόμενα λίξεσαι παλαύταλα. So Egypt receiving not their waters from above by clouds, but from below by springs filling the river Nile, was out of danger in a Deluge, and thereby preserved the most ancient monuments and records. But, alas, this is a poor shift to them which believe that in the great and universal Flood all the fountains of the great deep were broken up, and the windows of heaven were opened, G n. 7. 11.

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

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

\* So Cicero indeed speaks, innumerabilia secula, in his Book of Divination: and Socrates in Plato's Theaetetus brings this argu-

ment against the pride of great and noble Families, that they which mention a succession of their Ancestors which have been rich and powerful, do it merely ὡς ἀπυθόσιαι, ἢ δωμαυθῶν εἰς τὸ πᾶν ἀεὶ βλέπεν, ἢ δὲ λογιζέσθαι, ὅτι πάντων καὶ περιόνων μυριάδες ἐκάστω γενόνασιν ἀναείθημτοι, ἐν αἷς πλείστοι καὶ πτωχοὶ, καὶ βασιλεῖς καὶ δούλοι, βαρβάραι τε καὶ Ἑλλήνες πολλαῖς μυρίαι γενόνασιν ὄρωεν· as if every person were equally honourable, having innumerable ancestors, rich and poor, servants and kings, learned and barbarous. || *Origen* did not only collect the eternity of the world from the coexistence of all God's Attributes, as because he is παρσηρότατος and ἀμικροτός, therefore he was always so, (for how could he be δμικροτός ἀνδρ δμικροτημάτων, ἢ παρσηροκροτίας ἀνδρ ἢ κροταυθῶν;) but also from the 90 Psalm, From everlasting to everlasting thou art God. For a thousand years in thy sight are but as yesterday; and that at the beginning of Ecclesiasticus, Who can number the sand of the sea, and the drops of the rain, and the days of eternity? But *Methodius, Bishop and Martyr*, hath well concluded that dissertation: Ταῦτά ρησι ὁ Δειγθῶνς ἀπεδείξων, καὶ ὅρα οἶα πιμζει.

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



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

\* By the *Greeks* called *ἡμερᾶς*, which are successions of generations from father to son: as in *S. Mat. 1. 17.* Indeed sometimes they take it for other spaces of time: as *Artemidorus* observes, for seven years. Καὶ ἐπί τῆς ἡμέρας καὶ ἑπτὰ ἐτῶν.

οἱ οὐρανὸς καὶ ἡ γῆ, καὶ τὰ ὕδατα, καὶ τὰ ζῷα, καὶ τὰ ἄνθρωποι, καὶ τὰ ἄλλα κτίσματα, ἃ ἐποίησεν ὁ θεὸς τῆς πρώτης ἡμέρας, καὶ τὰ ἄλλα κτίσματα, ἃ ἐποίησεν ὁ θεὸς τῆς δευτέρας ἡμέρας, καὶ τὰ ἄλλα κτίσματα, ἃ ἐποίησεν ὁ θεὸς τῆς τρίτης ἡμέρας, καὶ τὰ ἄλλα κτίσματα, ἃ ἐποίησεν ὁ θεὸς τῆς τέταρτης ἡμέρας, καὶ τὰ ἄλλα κτίσματα, ἃ ἐποίησεν ὁ θεὸς τῆς πέμπτης ἡμέρας, καὶ τὰ ἄλλα κτίσματα, ἃ ἐποίησεν ὁ θεὸς τῆς ἕκτης ἡμέρας, καὶ τὰ ἄλλα κτίσματα, ἃ ἐποίησεν ὁ θεὸς τῆς ἕβδομης ἡμέρας.

Ὁ θεὸς ἡμερᾶς δύο καὶ ἡμερᾶς μισθῶν ἀνθρώπων ἑξήκοντα, εἰ οἱ πρῶτον ἀμὰ τέτταρ ἡμέρας ἐξήκοντα.

And I conceive that gloss in *Helychius*. Ἐπὶ διαστήματι ἡμερῶν καὶ μὴ κατ' αὐτὸ βεβαιώσαν, to be far more properly applicable to that place. But, in the sense of which now we speak, it is taken for the third part ordinarily of an hundred years: as *Herodotus*, mentioning the *Aegyptian* feigned genealogies; καὶ τὰ τετρακίσια καὶ ἀδράων ἡμερῶν δωδεκάτου μύρια ἔτη, 300 generations equallize 10000 years, ἡμερᾶς δὲ τρεῖς ἀνδρῶν ἑκάστην ἔτηα ὄντι. And after him *Clemens Alex. Strom. l. 2.* Εἰς τὰ ἑκάστην ἔτη τρεῖς καταλήγονται ἡμερᾶς.

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

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

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

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

Gen. 1. 31.

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

\* Inde Manicheus, ut Deum à conditione malorum liberet, alterum mali inducit autorem. S. Hier. in Naz. l. 1. c. 3.

|| For we must not look upon Manes as the first Author of the Heresie,

though they which followed him were called from him Manichæans. Nor must we be satisfied with the relation of Socrates, who about the beginning of that heresie *μικροῦν ἔπαυσατο τῆς Κωνσταντίνου χρόνον*, a little before Constantine ; being Epiphanius asserts the first Author of it, *εὐλαβεῖς τὴν πορείαν ὅτι τὰ Ἱεροσόλυμα πρὸ τοῦ χρόνου τῆς Ἀποστόλων*, to have gone to Jerusalem even about the Apostles times. Manes then, formerly called Cubricus, (not Orbicus, as S. Aug.) who disseminated this Heresie in the days of Aurelianus or Probus the Emperour, about the year 277, had a Predecessour, though not a Master, called first Terebinthus, after Biddas. For this Biddas left his books and estate to a Widow, who, saith Epiphanius, *ἔμεινε πολλῶ τοῦ χρόνου ἔτις*, continued with his estate and books a long time, and at last bought Cubricus for her servant. This Biddas had a former Master called Scythianus, the first Author of this Heresie. Beside these, between Scythianus and Cubricus there was yet another teacher of the doctrine, called Zaranus. *Ἦν δὲ πρὸ τῆς τῆς (Μάνης) καὶ ἕτερος τῆς καλῆς διδασκαλίας ταύτης, Ζαράνης ὀνόματι, ὁμῶς ἄνθρωπος ἁγίου λόγου.* If then we insert this Zaranus into the Manichean Pedegree, and consider the time of the Widow between Biddas and Cubricus, and the age of Cubricus, who was then but seven years old, as Socrates testifies, when she resolved to buy him, and discover the Heresie to him ; there will be no reason to doubt of the relation of Epiphanius, that Scythianus began about the Apostolical times. Nor need we any of the abatements in the Animadversions of Petavius, much less that redarguation of Epiphanius, who cites Origen as an assertor of the Christian Faith against this Heresie ; For though he certainly died before Manes spread his doctrine, yet it was written in several books before him, not only in the time of Biddas, to whom Socrates and Saidas attribute them, but of Scythianus, whom S. Cyril and Epiphanius make the author of them. Neither can it be objected that they were not Manicheans before the appearance of Manes ; for I conceive the name of Manes (thought by the Greeks to be a name taken up by Cubricus, and proper to him) not to be any proper or peculiar name at all, but the general title of Heretick in the Syriack tongue. For I am loth to think that Theodorit or the Author in Saidas were so far mistaken, when they call Scythianus Manes, as to conceive Cubricus and he were the same person : when we may with much better reason conclude that both Scythianus and Cubricus had the same title. For I conceive Manes at first rather a title than a name, from the Hebrew מן or מנא signifying a Heretick. And although some of the Rabbins derive their מן from Manes, yet others make it more ancient than he was, referring it to Tzadok and Bajethos, called ראשי הריני the first or chief Hereticks, who lived 100 years before Christ. Wherefore it is far more rational to assert, that he which began the Heresie of the Manichees was called מן as an Heretick in the Oriental tongues, and from thence Μάνης by the Greeks, (to comply with *μανία* or Madness in their language) than that Μάνης was first the name of a man counted an Heretick by the Christians, and then made the general name for all Hereticks, and particularly for the Christians by the Jews. Which being granted, both Scythianus and Cubricus might well at first have the name of Manes, that is, Heretick. However, the antiquity of that Heresie will appear in the Marcionites, who differed not in this particular from the Manichees. *Duos Ponticus Deos assert tanquam duas Symplegadas naufragii sui : quem negare non potuit, id est, creatorem, id est, nostrum ; & quem probare non potuit, id est, suum. Passus infelix hujus praesumptionis insinuum de simplici capitulo Dominice pronuntiationis, in homines non in Deos disponentis exempla illa bona & mala arboris, quod neque bona malos neque mala bonos proferat fructus. Tertul. l. 1. c. 2.* This Marcion lived in the days of Antoninus Pius, and as Eusebius testifieth, Justin Martyr wrote against him. *Hist. l. 4. c. 11.* Irenæus relates how he spake with Polycarpus Bishop of Smyrna, who was taught by the Apostles, and conversed with divers which saw our Saviour, *l. 3. c. 3.* Neither was Marcion the first which taught it at Rome, for he received it from Cerdon. *Habuit & Cerdonem quendam informatorem scandalii hujus, quo facilius duos Deos cæci existimaverunt. This Cerdon succeeded Heracleon, and so at last this Heresie may be reduced to the Gnosticks, who derived it from the old Gentile Philosophers, and might well be embraced by Manes in Persia, because it was the doctrine of the Persian Magi, as Aristotle testifieth. Αερισόλης ἐν πρώτῳ πρὸ φιλοσοφίας καὶ πρεσβυτέρους (πρὸ Μάνης) ἔδ' ἦν Αἰγυπτίαν, καὶ δύο καὶ αὐτὸς ἔδ' ἀρχαῖς ἀγαθῶν δαίμονα καὶ κακῶν δαίμονα. Laert. in proemio.* And this derivation is well observed by Timothy Presbyter of Constantinople, speaking thus of Manes : *Παρεῖ δὲ Μαρκίωνος καὶ τῆς πρὸ ἐκείνου εὐχρηστοῦ καὶ δουρικῶν καὶ τῆς καὶ Περσίδε μάγων ἀφορμῆς λαβὼν δογματίζει δύο ἀρχαῖς*

Isa. 45. 7, 5.

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

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

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

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

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

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

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

Isa. 42. 5, 6.

Luke 10. 21.

1 Cor. 8. 6.

\* Stabat fides semper in Creatore & Christo ejus. Tertul. adv. Marcion. l. 1. Non alia agnoscenda erit traditio Apostolorum, quam quæ hodie apud ipsorum Ecclesias editur. Nullam autem Apostolice census Ecclesiam inventas quæ non in Creatore Christianizet.

<sup>a</sup> Rom. 1. 20.

<sup>b</sup> Jer. 10. 12.

and 51. 15.

<sup>c</sup> Psal. 104. 24.

<sup>d</sup> Psal. 115. 4.

<sup>e</sup> Psal. 104. 31.

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

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

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

Thirdly, this Doctrine is properly efficacious and productive of most chearful and universal Obedience. It made the Prophet call for the Commandments of God, and earnestly desire to know what he should obey. *Thy hands have* Psal. 119. 73. *made me and fashioned me : give me understanding, that I may learn thy commandments.* By virtue of our first production, God hath undeniably absolute dominion over us, and consequently there must be due unto him the most exact and compleat obedience from us. Which reason will appear more convincing, if we consider, of all the creatures which have been derived from the same fountain of God's goodness, none ever disobeyed his voice but the Devil and Man. *Mine hand, saith he, hath laid the foundation of the earth, and my right* Isa. 42. 13. *hand hath spann'd the heavens ; when I call unto them they stand up together.* The most loyal and obedient servants which stand continually before the most illustrious Prince are not so ready to receive and execute the commands of their Sovereign Lord, as all the Hosts of Heaven and earth to attend upon the will of their Creator. *Lift up your eyes on high, and behold who hath* Isa. 40. 26. *created these things, that bringeth out their hosts by number : he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth, but every one maketh his appearance, ready prest to observe the designs of their Commander in chief.* Thus the Lord commanded, and *they fought* Judg. 5. 20. *from heaven, the stars in their courses fought against Sifera.* He commanded the 1 King. 17. 4, 5. *Ravens to feed Elias, and they brought him bread and flesh in the morning, and bread and flesh in the evening ; and so one Prophet lived merely upon the obedience of the Fowls of the air.* He spake to the devouring Whale, and Josiah. 2. 10. *it vomited out Jonah upon the dry land ; and so another Prophet was delivered from the jaws of death by the obedience of the Fishes of the Sea.* Do we not read of *fire and hail, snow and vapour, stormy wind fulfilling his word ?* Psal. 148. 8. Shall there be a greater coldness in man than in the snow ? more vanity in us than in a vapour ? more inconstancy than in the wind ? If the universal obedience of the creature to the will of the Creator cannot move us to the same affection and desire to serve and please him, they will all conspire to testify against us and condemn us, when God shall call unto them, saying, *Hear, O heavens, and give ear, O earth, for the Lord hath spoken : I have nourished and* Isa. 1. 2. *brought up children, and they have rebelled against me.*

Lastly, the Creation of the World is of most necessary meditation for the Consolation of the servants of God in all the variety of their conditions. *Hap-* Psal. 145. 5, 6. *py is he whose hope is in the Lord his God, which made heaven and earth, the sea and all that therein is.* This happiness consisteth partly in a full assurance of his power to secure us, his ability to satisfy us. *The earth is the Lord's, and* Psal. 24. 1, 2. *the fulness thereof, the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.* By virtue of the first production he hath a perpetual right unto and power to dispose of all things : and he which can order and dispose of all must necessarily be esteemed able to secure and satisfy any Creature. *Hast thou not known, hast thou not heard that the* 114. 40. 28.

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

Psal. 121. 2, 3.

Job 10. 3.

Isa 54. 16, 17.

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

## ARTICLE II.

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

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

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

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

But

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

<sup>a</sup> Luk. 2. 21.  
<sup>b</sup> Matt. 1. 15.  
<sup>c</sup> Si tamen nomen est Christus, & non appellatio potius; *Christus* enim significatur. *Uacius* aurem non magis nomen est quam *vellitus*, quam *calceatus*, acci-

dens nomini res. *Tertul. adv. Prax. c. 28.* Quorum nominum alterum est proprium, quod ab Angelo impositum est; alterum accides, quod ab unctione convenit. *Ibid.* Christus commune dignitatis est nomen, *Jesus* proprium vocabulum Salvatoris. *S. Hieron. in Matt. 15. 20.* *Jesus* inter homines nominatur; nam *Christus* non proprium nomen est, sed nuncupatio potestatis & regni. *Lactan. de Falsa Sap. l. 4. c. 7.* Dum dicitur *Christus*, commune nomen dignitatis est; dum *Jesus Christus*, proprium vocabulum Salvatoris est. *Isidor. Orig. l. 7. c. 2.* Ἰησοῦς καλεῖται φερανύμωσ. *S. Cyril. Catech. 10.*

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

<sup>a</sup> Gal. 4. 11.  
<sup>b</sup> Act. 13. 6.  
Habuit & Judaea quosdam *Jesus*, quorum vocabus gloriatur vocabulis. Illa enim nec lucent, nec paucunt, nec menduntur. *Bernard. in Cant. Sermon. 15.*  
<sup>c</sup> Act. 7. 45.  
<sup>d</sup> Heb. 4. 8.  
<sup>e</sup> *First* יהושע, as generally in the Books of Moses, in *Josbua*, *Judges*, *Sammuel*, the *Kings*, yet even in *Haggai* and *Zachariah*: then contracted into *ישוע*, as in the 1 *Chron. 24. 11.* 2 *Chron. 21. 15.* and constantly in *Egypt* and *Sibemiah*. Next the last letter *y* was but lightly pronounced, as appears

Wherefore it will be necessary, for the proper interpretation of *Jesus*, to look back upon the first that bare that name, who was the son of *Nun*, of the tribe of *Ephraim*, the successor of *Moses*, and so named by him, as it is written, <sup>d</sup> *And Moses called Oshea the son of Nun Jehosbua*. His first name then imposed at his Circumcision was *Oshea*, or *Hoseah*; the same with the name of the <sup>e</sup> *son of Azaziah, ruler of Ephraim*, of the <sup>f</sup> *son of Elah, king of Israel*, of the <sup>g</sup> *son of Beer, the Prophet*: and the interpretation of this first name || *Hoseah* is

then contracted into *ישוע*, as in the 1 *Chron. 24. 11.* 2 *Chron. 21. 15.* and constantly in *Egypt* and *Sibemiah*. Next the last letter *y* was but lightly pronounced, as appears

by the Greek Translation 1 *Chron. 7. 27.* where יהושע is rendered in the Roman and Alexandrian Copy Ἰησοῦς, in the Aldus and Complutenian Editions Ἰωσὴδ, and by *Eusebius*, who expresseth it truer than those Copies, Ἰωσῆδ. At last *y* was totally left out both in the pronunciation and the writing, and the whole name of *Josbua* contracted to *יש*. <sup>d</sup> *Numb. 13. 16.* <sup>e</sup> 1 *Chron. 27. 20.* <sup>f</sup> 2 *Kings 17. 1.* <sup>g</sup> *Hos. 1. 1.* || *Osie* in lingua nostra Salvatorem sonat, quod nomen habuit etiam *Josue* filius *Nun*, antequam ei à Deo vocabulum mutaretur. *S. Hier. in Osee, c. 1. v. 1.* & *L. adv. Jozimirum.* I read in fact of *osie* interpretations among the Greeks, no good expositors of the Hebrew names: as in an ancient MS. of the LXX. Translation of the *Prophets*, now in the Library of Cardinal Barberini, at the beginning of *Hoseah*. Ὠσηῆ, ἡσὲτῶσθ. and again, Ὠσηῆ, ἡσὲτῶσθ, ἢ ἡσὲτῶσθ. (Of which the first and last are far from the Original: and the middle agreeable with the root, not with the conjugation, as being deducted from *יש* not in Niphal, but in Hiphil) And in another MS. of the *Prophets* in the King's Library at *S. James's*, Ὠσηῆ, ἡσὲτῶσθ, ἢ ἡσὲτῶσθ: and again, Ὠσηῆ, ἡσὲτῶσθ, ἢ ἡσὲτῶσθ. which is the interpretation inserted into *Wycliffe's* in woom for Ὠσηῆ we read Ὠσηῆ: and so I suppose *Salmasius* intended it, though the Holland Edition hath made an emendation Ὠσηῆ.

Saviour,

\* As the Samaritan Pentateuch makes it the same name, which he was first nam'd, and which he had afterwards; as by Moses but lately called Obea, Obea. || So Justin Martyr speaks of Hoseah as μετανομασθέντος τῷ Ἰησοῦ ὄνοματι. And comparing it with that alteration of Jacob's name; τὸ ἐπώνυμον Ἰακώβ τῷ Ἰσραὴλ ἐπικληθέντι ἐξέβη, καὶ τὸ αἰσῶν ὄνομα Ἰησοῦς ἐπεκλήθη. where, to pass by his mistake in supposing him first named Israel, and after called Jacob, he makes the alteration of Hoseah to Josuah equal to that of Jacob to Israel. The reason whereof was the Greek version of the name, who for Hoseah translated it Αὐσις. Ἐπωνομασία Μωσῆος τὸν Αὐσιῶν υἱὸν Ναυῆ Ἰησοῦν, Num. 13. 15. Dum Moysi successor destinaretur Aisus filius Nave, transfertur e ritē de pristino nomine, & incipit vocari Jesus. Tertul. adv. Jul. & adv. Marcion. l. 3. §. 15. Igitur Moyses his administratis Aufem quendam nomine proponens populo, qui eos revocaret ad patriam terram. Clem. l. 1. Recognit. Qui cum primum Aisus vocaretur, Moyses iussit eum Jesum vocari. Laëtan. de Vera Sap. c. 17. Οὐ πρότερον γὰρ (Μωϋσῆος) τὸν αὐτῶ διδασχον τῶ τῷ Ἰησοῦ κειχρημένον προσσηρεία, ὄνοματι ἢ ἐτέρω τῷ Αὐσιῶ, ἕως οἱ ἠθουήσαντες ἀπὸ τῆς ἡμετέρας, καλέμενον, Ἰησοῦν αὐτὸς αναγορεύει. Euseb. Eccl. Hist. l. 1. c. 2. Thus was the Hoseah something disguised by Aisus, and was farther estranged yet by those which frequently called him Nawosus, or Esob. Demonst. Ev. l. 5. c. 17. thrice. \* This Justin Martyr charges upon the Jews as neglected by them, and affirms the reason why they received not Jesus for the Christ, was their not observing the alteration of Hoseah into Josiah or Jesus. Αὐσιῶν καλέμενον Ἰησοῦν Μωσῆος ἐκάλεσε, τὸ το σὺ ἐ ζητήεις. διὸ ἡ αἰτία ἐποίησεν, ἐκ σωρεῖς, ἐξ ἐξοικτιστεῖς. τὰ γὰρ ἐν λέγει ὁ θεός, καὶ ἀγαργνωσκῶν ἔ σωμιν. and whereas they speak much of the change made in the names of Abram and Sarai, which were but of a letter, they took no notice of this total alteration of the name: so he, Διὸ τί αἰ ἐ ἀλεω πρότερον προσετέθη τῷ Ἀβραάμ ὄνοματι θεολογῆς, καὶ διὰ τί ἐν ῥῶ τῷ Σάρραι ὄνοματι ὁμοίως κομπορογῆς. διὰ τί ἢ τὸ σὰ ῥθην ὄνομα τῷ Αὐσιῶ τῷ υἱὸν Ναυῆ ὅλον μετανόμασε τῷ Ἰησοῦ, ἐ ζητήεις. where, to pass by the vulgar mistake of the Greeks, who generally deliver the addition of a in the name of Abraham, and s in the name of Sarah, when the first was an addition of ἰ, the second a change of ἰ into ἡ, he would make that of Hoseah into Jesus a far more considerable alteration than that of Abraham or of Sarah.

Saviour. Now we must not imagine this to be \* no mutation, neither must we look upon it as a || total alteration, but observe it as a change not trivial or \* inconsiderable. And being *Hoseah* was a name afterwards used by some, and *Jehoshuah*, as distinct, by others, it will necessarily follow, there was some difference between these two names; and it will be fit to inquire what was the addition, and in what the force of the alteration doth consist.

|| So Justin Martyr speaks of Hoseah as μετανομασθέντος τῷ Ἰησοῦ ὄνοματι. And comparing it with that alteration of Jacob's name; τὸ ἐπώνυμον Ἰακώβ τῷ Ἰσραὴλ ἐπικληθέντι ἐξέβη, καὶ τὸ αἰσῶν ὄνομα Ἰησοῦς ἐπεκλήθη. where, to pass by his mistake in supposing him first named Israel, and after called Jacob, he makes the alteration of Hoseah to Josuah equal to that of Jacob to Israel. The reason whereof was the Greek version of the name, who for Hoseah translated it Αὐσις. Ἐπωνομασία Μωσῆος τὸν Αὐσιῶν υἱὸν Ναυῆ Ἰησοῦν, Num. 13. 15. Dum Moysi successor destinaretur Aisus filius Nave, transfertur e ritē de pristino nomine, & incipit vocari Jesus. Tertul. adv. Jul. & adv. Marcion. l. 3. §. 15. Igitur Moyses his administratis Aufem quendam nomine proponens populo, qui eos revocaret ad patriam terram. Clem. l. 1. Recognit. Qui cum primum Aisus vocaretur, Moyses iussit eum Jesum vocari. Laëtan. de Vera Sap. c. 17. Οὐ πρότερον γὰρ (Μωϋσῆος) τὸν αὐτῶ διδασχον τῶ τῷ Ἰησοῦ κειχρημένον προσσηρεία, ὄνοματι ἢ ἐτέρω τῷ Αὐσιῶ, ἕως οἱ ἠθουήσαντες ἀπὸ τῆς ἡμετέρας, καλέμενον, Ἰησοῦν αὐτὸς αναγορεύει. Euseb. Eccl. Hist. l. 1. c. 2. Thus was the Hoseah something disguised by Aisus, and was farther estranged yet by those which frequently called him Nawosus, or Esob. Demonst. Ev. l. 5. c. 17. thrice. \* This Justin Martyr charges upon the Jews as neglected by them, and affirms the reason why they received not Jesus for the Christ, was their not observing the alteration of Hoseah into Josiah or Jesus. Αὐσιῶν καλέμενον Ἰησοῦν Μωσῆος ἐκάλεσε, τὸ το σὺ ἐ ζητήεις. διὸ ἡ αἰτία ἐποίησεν, ἐκ σωρεῖς, ἐξ ἐξοικτιστεῖς. τὰ γὰρ ἐν λέγει ὁ θεός, καὶ ἀγαργνωσκῶν ἔ σωμιν. and whereas they speak much of the change made in the names of Abram and Sarai, which were but of a letter, they took no notice of this total alteration of the name: so he, Διὸ τί αἰ ἐ ἀλεω πρότερον προσετέθη τῷ Ἀβραάμ ὄνοματι θεολογῆς, καὶ διὰ τί ἐν ῥῶ τῷ Σάρραι ὄνοματι ὁμοίως κομπορογῆς. διὰ τί ἢ τὸ σὰ ῥθην ὄνομα τῷ Αὐσιῶ τῷ υἱὸν Ναυῆ ὅλον μετανόμασε τῷ Ἰησοῦ, ἐ ζητήεις. where, to pass by the vulgar mistake of the Greeks, who generally deliver the addition of a in the name of Abraham, and s in the name of Sarah, when the first was an addition of ἰ, the second a change of ἰ into ἡ, he would make that of Hoseah into Jesus a far more considerable alteration than that of Abraham or of Sarah.

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

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ויהויהוה I was brought low, and he helped me. And although there be another ἰ in the future than in the name, yet being it is also found sometimes with the letter Chiric, and so without the letter ἰ, or without any Chiric at all, as frequently with the addition of ויחיה, there is no reason but ויחיה, the name of the son of Nun, may be of the same force, as consisting of the same letters, with the third person of the Future in Hiphil. Again, being ἰ added to the Future, as formative thereof, stands in the place of ו, (for the avoiding of confusion with ו connective) which is nothing else than the abbreviation of ויהויהוה, we may well assign at least this Emphasis to the mutation which Moses made; that whereas before there was nothing but Salvation barely in his name, now there is no less than he shall save, in which the ויהויהוה or ויחיה is a peculiar designation of the person, and the shall or Take a certainty of the futurity. Thus will the design of Moses appear to be nothing else but a predication or confirmation of that which was not before, but by way of desire or omination; and this only by changing the Imperative into the Future, ויחיה serves, the expectation of the people, into ויחיהוה servabit, the ratification of Moses. \* So did the Ancients understand it: to the Greeks Jesus is σωτηριον Θεῷ to the Latines, Salvator Dei. So Euseb. Demonst. Ev. l. 4. ad finem. Ἐπεὶ ἢ σωτηριον Θεῷ εἰς τὸν Ἐλεησον σου τὸν δὸ Ἰησοῦ μεταληθέν ὄνομα σημαίνει. Ἰησοῦ τῷ γὰρ παρ' Ἐβραίοις σημαίνει, ἡδὲ ἢ Ναυῆ παρὰ τοῖς αὐτοῖς Ἰωσὴδ

And all the assembly shall know that the Lord saveth (or will save) not with sword and spear: and Psal. 116. 6. ויהויהוה I was brought low, and he helped me. And although there be another ἰ in the future than in the name, yet being it is also found sometimes with the letter Chiric, and so without the letter ἰ, or without any Chiric at all, as frequently with the addition of ויחיה, there is no reason but ויחיה, the name of the son of Nun, may be of the same force, as consisting of the same letters, with the third person of the Future in Hiphil. Again, being ἰ added to the Future, as formative thereof, stands in the place of ו, (for the avoiding of confusion with ו connective) which is nothing else than the abbreviation of ויהויהוה, we may well assign at least this Emphasis to the mutation which Moses made; that whereas before there was nothing but Salvation barely in his name, now there is no less than he shall save, in which the ויהויהוה or ויחיה is a peculiar designation of the person, and the shall or Take a certainty of the futurity. Thus will the design of Moses appear to be nothing else but a predication or confirmation of that which was not before, but by way of desire or omination; and this only by changing the Imperative into the Future, ויחיה serves, the expectation of the people, into ויחיהוה servabit, the ratification of Moses. \* So did the Ancients understand it: to the Greeks Jesus is σωτηριον Θεῷ to the Latines, Salvator Dei. So Euseb. Demonst. Ev. l. 4. ad finem. Ἐπεὶ ἢ σωτηριον Θεῷ εἰς τὸν Ἐλεησον σου τὸν δὸ Ἰησοῦ μεταληθέν ὄνομα σημαίνει. Ἰησοῦ τῷ γὰρ παρ' Ἐβραίοις σημαίνει, ἡδὲ ἢ Ναυῆ παρὰ τοῖς αὐτοῖς Ἰωσὴδ



Ἰησοῦ ὀνομάζεται· Ἰησοῦ δὲ ὄντι Ἰαὼ σωτρεία, τὸτ' ἔστι, Θεῷ σωτήριον. *Were nothing can be more certain than that Ἰαὼ is taken for the name of God and Ἰαὼ σωτρεία together, the Salvation of God. And yet Theophylact has strangely mistaken it, Mat. 1. 1. Τὸ Ἰησοῦ ὄνομα ἔχει Ἑλληνικὸν ὄντι, ἀλλ' Ἐβραϊκόν, ἐρμηνεύεται δὲ σωτῆρις, ἰαὼ δὲ ἢ σωτρεία τὰρ Ἑβραϊκῶς λέγεται· which words seem plainly to signifie that Jesus is interpreted Saviour, because ἰαὼ in the Hebrew tongue significth Salvation. I confess the words may be strained to the same sense with those of Eusebius, but not without some force, and contrary to what he seem th to intend. Especially considering those which followed him in the same mistake, as Moschopolus τὸ ἰαὼ δὲ, Ἰησοῦ δὲ τὸ ἰαὼ ἰνέστω, ὃ δὲ καὶ τὰρ Ἑβραϊκῶς ἢ σωτρεία. Whereas ἰαὼ in Eusebius is certainly no other than ἰαὼ ἰησοῦ, and ἰωσοῦε contracte of ἰαὼ ἰησοῦ, the salvation of God. Nor is this only the opinion of Eusebius, but of S. Hierome, a man much better acquainted with the Hebrew language; who in the first Chapter of Hoseah, shewing that Josuah had first the same name with that of the Prophet, saith, Non enim (ut malè in Græcis codicibus legitur & Latinis) Iosephus dicitur est, quod nihil omnino intelligitur; sed Iosephus, id est, Salvator: & additum est ejus nomini Dominus, ut Salvator Domini diceretur. What then was it but ἰαὼ the Dominus added to his name? For as in the name of Elias S. Hierome acknowledg the addition of the name of God, Interpretatur autem Elias Salvator Domini; in the same manner did he conceive it in the name of Josuah, only with this difference, that in the one it begins, in the other concludes the name.*

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

\* *Jesus* Hebrao sermone Salvator dicitur. Etymologiam ejus Evangelista signavit, dicens, *Josuah* nomen eius *Jesum*, qui ipse saluum faciet populum suum. S. Hier. *||* Ἄυτὸς, ipse.

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

<sup>a</sup> Mat. 1. 22, 23. \* Βλεπεις ἰσαειθμος Ευαγγελιστῆς ἐπισημασεν μεθρημηνουμένων γὰρ τὸ μεθ' ἡμῶν ὃ Θεὸς, ὃ ὄντι σωτρεία τὸ λαῶν, τὸ ὑπὸ δέλων δεσπότην ἐμφολοχαρῆν. Andreas Cretensis in Civitate.

<sup>b</sup> Luke 2. 11. <sup>c</sup> Acts 13. 23.

\* Jupiter the chief of them was not usually worhipped under this title. Euripides makes Amphitrya sitting by his Altar, which Hercules had built, Βωμεν καθίζου τόνδε Σωτήρη.

Διός. And Aristophanes in Trochus swearing, Νή τόν Δία τόν Σωτήρη. as if it were the familiar Oath among the Athenians, as well

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

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

it might be, he building his Temple in their Piræum, as Strabo testifieth, l. 9. (where Demosthenes by virtue of a Decree was to build him an Altar. Plut. in Vita Demosth.) and his Porch in the City, which was called indeed vulgarly τῷ Ἐλευθερίου Διός σῶζ, yet was it also named τῷ Σωτήρι. as Hypocration and Hyschius have observed. \*Οτι ἡ ἐπιγράφη αὐτῷ Σωτήρι, ὀνομαζέται ἡ καὶ Ἐλευθερίου, Σαοῦ καὶ Μενανδρῶ. so the first. Τῶν Μίδων ἐκτυρόντες ἰδρύσαντο τὸ Ἐλευθερίου Διός, ἥτιον ἡ ἐνιοὶ καὶ Σωτήρι εἶπασιν. so the latter. As in their oaths, so in their feasts they mentioned him always at the third cup. Τὸν μὲ πρῶτον Διός Ὀλυμπίου καὶ δεῦν Ὀλυμπίου ἑλευθρον, ἡ ἡ δεῦτερον ἡρώων, ἡ ἡ τρίτον Σωτήρη, sub. Διός. which is omitted in Hesychius, as appears out of Athenæus, l. 2. c. 15. And especially that of Alexis the Comedian: Ἄλλ' ἔρχεσθαι αὐτῷ Διός γε τῷδε Σωτήρι. δεῦν Ὀνομοῖς ἀδύτων χρησιμώτατ' πολὺ Ὀ Ζεὺς ὁ Σωτήρι. Pausanias in Corinthiacis, Messenicis, Laconicis & Arcadicis, mentions several Statues and Temples anciently dedicated to Jupiter, ὅτι κλητοὶ Σωτήρι. Of which title Cornutus in his book De natura Deorum gives this account. Κατὰ τὴν ἑλληνικὴν ἐπιγραφὴν ἀνθρώπων, Ὀλυμπίον τε νεῶν—and Theocritus in the Idyllion on them, Ἀθηναίων σωτήρις ἐπὶ ζυρῷ ἡδὴ ἐόντων. Hence Lucian in Alexandro useth it as their constant title, ἀλεξίκακος Ἠρόκλης, καὶ Ζεὺς σωτήρις, καὶ Διότρετος Σωτήρις. Neither have we mention of the title only, but of the original and occasion of it. For when Callar and Pollux thrust the sons of Theseus out of Athens, and made Menestheus King, he gave them first this name, ἀπὸ ταῦτα πρῶτον ὁ Μενεστεύς ἀνακλιέται καὶ Σωτήρις ὀνόμασε. Asian. Far. Hist. l. 4. c. 5. Beside these, we read in the ancient Inscriptions, Ἀσκληπιῷ Θεῷ Σωτήρι and again, Ἀσκληπιῷ καὶ Ὑγείᾳ Σωτήρι. For as they had their Female Goddesses, so did they attribute this title to their Goddesses, and that both in the Masculine and the feminine Gender. As to Venus, Ἀρτέμιδι Θεῷ ἀναγάρθω καὶ Σωτήρι. to Diana, Ἀρτέμιδι Σωτήρι, as the same collection of Inscriptions hath it. Thus Pausanias, Ἠγέθη τὸ τέλειον ἐπὶ ταῦτα Σωτήρις. and Sophocles, Τύχη γε τῷ Σωτήρι. Thus the Epigram extant in Suidas, Φοσεῖρη τὸ Σωτήρι, ἐπὶ Παλλὰδι Θεῷ ἰσθι κλέρον, Ἀρτεμι.—Οὐδὲν ἦεν κλέρον Σωτήρι καὶ ἀλεξίκακον προσσηρέρον. Theocrit. Syrn. 8. 505. of Hercules. The Bœotians, an ancient people in Peloponnesus, Ἀρτεμιν ὀνομάζουσιν Σωτήριον. Paul. in Laconicis. Her Temple and Statue in the City Træzen was built and named by Theseus at his safe return from Crete. The Aegæans preserved by her from the Persians, ἐπὶ τῷδε Σωτήριος ἀγαλλία ἐποιήσαντο Ἀρτέμιδι. and upon the same occasion another of the same bigness set up at Page. Id. but this title especially was given to Minerva. Σώτηρις ἡ Ἀθηνᾶ παρὰ τοῖς Ἑλλησιν, Hesych. Ἐστὶ δὲ Ἀθηνᾶ Σώτηρις λεγομένη, ἡ καὶ Ζεὺς. Schol. Aristoph. in Ranis. Aristotle in his Will obliged Nicanor to a dedication Διὶ Σωτήρι καὶ Ἀθηνᾶ Σωτήρι. Laert. in Vit. Arist. And in general they invocated God under the notion of Σωτήρι, as Plato in Timæo, Θεὸν ἡ καὶ πρῶτον ἀρχὴν τῶν λεγομένων Σωτήριος ἢ ἀτότου καὶ ἀήθους διηγύσεως παρὰ τὸ ἦν οὐκ ὄντων ἄρχοντα διασώζειν ἡμᾶς ἐπιμαρτυροῦν, πάλιν ἀρχοῦντα λέγειν. || This was the constant title of the first Ptolemy, the son of Lagos, given to him by the Rhodiens. Ὀνόμαζα μὲ δὴ καὶ τὰ αὐτὰ Πτολεμῶσι Γερῶν, ἀλλῆ ἡ ὀπλησις ἀλλο. καὶ γὰρ Φιλομύτορος κλέρον, καὶ Φιλάδελφον ἔτερον, ἡ τὸ Ἄργυρος Σωτήριος, παρὰ δὲ τῶν Ῥοδίων Ῥοδίων τὸ ὄνομα. Paus. Atticis. Whose name first given him by the Rhodiens was no way expressed in his usage of the Syrians, as is observed by Josephus, ὅς καὶ τὸ Σελειν ἄτασαν ἐπὶ Πτολεμῶσι τῷ Ἀργυρος Σωτήριος τότε χρηματίζοντο τὰ ἐναντία παθῆν αὐτῷ τῷ ὀπλησιν. This was so familiar, that Tertullian steth the title instead of the name. Post eum (sc. Alexandrum) regnavit illic in Alexandria Soter annis 35. Thus Antigonus was first call'd by the Græcians their Εὐεργέτης, or Benefactor, then Σωτήρι, or Saviour: ἡ μόνον ἐκείνη παρ' αὐτῶν ἡ καλεῖν Εὐεργέτης. ἀπὸ δὲ καὶ μετὰ τὴν Σωτήριος. Polyb. l. 5. Thus we read of Demetrius, who restored the Athenians to their liberty; ἀνεκλίπυσον, καὶ βοῶντες ἐκέλευον διασωθῆναι τὸν Δημήτριον, Σωτήριος καὶ Εὐεργέτης ἀναγερόντες. Plut. in vita. And not only so, but named Demetrius and Antigonus among their Dii Soteres; and instead of their annual Archon, whose name they used in their distinction of years, they created a Priest of these Dii Soteres, as the same Author testifieth: μόνου ἡ Σωτήριος ἀνεργεῖσαν θεός, καὶ τὸ ἐπώνυμον καὶ πάτερον ἀρχοῦντα καταπαύσαντες, ἱερέα Σωτήριος ἐχειροτόνησαν καθ' ἕκαστον ἐνιαυτῶν. Appian relates of Demetrius, that he received this title from the Babylonians. Τίμαρχον ἐπανιστάμενον ἀνελεῖν, καὶ τὰ μὲν πονηρῶς τὸ βασιλεύον ἐπὶ ἡρώων, ἐπὸ δὲ καὶ Σωτήριος ἀρξάντων τῶν βασιλευσάντων ὀνομάσθαι. De bell. Syriac. Lucian's mistake in his Salutation tells us of Ἄρτιον τὸ ὁ Σωτήρι. and Appian gives us the routing of the Gauls as the cause of that title: ὅς καὶ Σωτήριος ἐπεκλήθη Γαλάταις ἐκ τῆς ἰσχύσεως ἡ τὸ Ἀσιν ἐμπαλόντας ἔξελεσθαι. ibid. And in process of time this title grew so customary and familiar, that the Sicilians bestowed it upon their oppressor. Itaque illum non solum Patronum istius insulae, sed etiam Sotera inscriptum vidi Sarcophagi, says Cicero, Florin. 2. Judg. 3. 9. and 3. 15. \* Heb. וַיְשׁוּב וַיִּרְאוּ לְבָנֵי מוֹשִׁיעַ יְהוָה יִקְרְבוּ So the Saviour clearly, καὶ ἡγεῖς κλέρον Σωτήριος τῷ Ἰσραὴλ, καὶ ἔσωσεν αὐτούς, ἡ Γαθουίλη ἡδὴ Κινεζ. Qui fuscitavit eis Salvatorem, & liberavit eos, Othomiel. Again, καὶ ἡγεῖς κλέρον αὐτοῖς Σωτήριος τὸ Ἀώδ, ἡδὴ Γνεζ. Qui fuscitavit eis Salvatorem vocabulo Aioth, filium Gera. Vit. Transl. Upon which place S. Augullin notes, Animadvertendum est autem quod Salvatorem dicebat etiam hominem, per quem Deus salvos faciat. Quæst. l. 7. c. 18.

Now what the full import and ultimate sense of the Title of *Saviour* might be, seemed not easie to the Ancients: and the best of the *Latines* thought the *Greek* word so pregnant and comprehensive, that the *Latine* tongue had no single word able to express it.

*Socino*, in the place before cited, having said in law Verres inscribed Sotera, goes on, Hoc quantum est? ita magnum, ut Latino uno verbo exprimi non possit. But though in Cicero's time there was no *Latine* word used in that sense; yet not long after it was familiar. For as in the *Greek* inscriptions we read often Dedications Δι' Σωτῆρος: so in the *Latine* we find often Jovi Servatori, or Conseruatori, sometimes Jovi Salvatori, or Salutari: all which are nothing else but the *Latine* expressions of the *Greek* inscriptions. And without question Σωτῆρ might have been rendered Sospitator, and even Sospes, as it was used in the days of Ennius. Sospes, saluus: Ennius tamen sospitem pro servatore posuit. Festus. Neither indeed could the *Sicilians* mean any more of Verres by the word Sotera, than Tully speaks of himself, when he styled himself Servatorem reipub. At least Tacitus did conceive that Conseruator is as much as Soter, when speaking of Milichus, who detested the conspiracies to Nero, he saith, Milichus præmis ditatus Conseruatoris sibi nomen, Græco ejus rei vocabulo, assumpsit. Annal. l. 15. He took to himself the name of Conseruator, in a *Greek* word which signifies so much: and without question that must be Σωτῆρ. However, the first *Christians* of the *Latine* Church were sometimes in doubt what word to use as the constant interpretation of Σωτῆρ, so frequent and essential to *Christianity*. Tertullian useth Saluificator, or, as some books read it, Saluificator: Ergo jam non unus Deus, nec unus Saluificator, si duo salutis artifices, & utriusque alter altero indigens. De Carne Christi, c. 14. and shews it was so translated in the *Philippians* 3. 20. Et quidem de terra in cœlum, ubi nostrum munus imperatum Philippenses quoque ab Apostolo discunt; unde & Saluificatorem nostrum expectamus Jesum Christum. De Reur. Carnis, c. 47. S. Hilary thought Salutaris a sufficient interpretation. Est autem Salutaris ipso illo nomine quo Jesus nuncupatur. Jesus enim secundum Hebraicam linguam Salutaris est. in Psal. 118. S. Augustine is indifferent between that and Saluator: Deus saluos faciendi Dominus est Jesus, quod interpretatur Saluator, sive Salutaris: and so Lactane. At last they generally used the word Saluator. First Tertullian, Christus in illo significabatur, taurus ob utramque dispositionem; aliis ferus, ut judex, aliis mantuerus, ut Saluator. adv. Marcion. l. 2. a. 18. which word of his was rather followed by his imitator S. Cyprian, after whom Arnobius used it, after him his disciple Lactantius: and from thence it continued the constant language of the Church, till the late Innovators thrust it out of the *Latine* Translation.

But whatsoever notion the Heathen had of their Gods or Men which they styled *Saviours*, we know this name belongeth unto *Christ* in a more sublime and peculiar manner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. A 75 4. 12.

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

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Secondly,

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

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

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

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

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

John 17 2.  
Phil. 3 20, 21.  
Heb. 9 28.  
1 Cor. 5. 5.  
Acts 5. 31.  
Matt. 1. 21.  
Luke 1. 69.  
Luke 2. 20.  
Heb. 5. 9.  
Heb. 2. 10.  
Acts 5 35.  
Nehem. 9. 27.  
Eccles. 46. 1.  
Acts 7. 35.  
Helych. Prou-  
sis, σωτήρ, λυ-  
τρούτης, and a-  
gain, Σωτήρ ὁ  
Ζῆς ὁ ἐλευθερί-  
ειθ, ἢ λυτρω-  
τής.  
|| Quantum attri-  
net ad prophe-  
ticum appara-  
tum, nec geri  
nec dici aliquid  
posuit insigni-  
us, quandoqui-  
dem r. s perdu-  
cti est usq; no-  
minis expressio-  
nem. S. Aug.  
contra Faullum,  
16. 19.  
\* Ὁν τρίτον  
ἐκένθη εἰσι-  
γαγεν εἰς τὴν  
ρίαν γῆν τὴν  
λαδν, ἢ χι Μα-  
σῆς; ἢ εἰς ἐ-  
κένθη ἐν κλή-  
ρω δίνουλω  
αυτῶ τοῖς ἐι-  
σελθεῖσι μετ'  
αυτῶ. ἔτα ἢ  
ἰησοῦς ὁ Χρι-  
στὸς; ἢ διασπο-  
ρεν τὴν λαὸν ἐ-  
πιστρέψαι, ἢ  
διαμερεῖν τὴν  
αγαθὴν γῆν ὁ-  
κῶσιν. Justin.  
Dial. c. 77. Typh.

\* As Luke 16. 29, 31. and 24. 27. Joh. 5. 45. 46. Acts 6. 11. collated with the 13. verse. Acts 15. 21. and 21. 21. 2 Cor. 3. 15. Μωσῆ, νομίον ἢ νόμον, Ἰησοῦν ἢ διαγνομον ἐκείνου σωτηρίας ὡς ἄπο τείνου χριτοῦ ἢ ἰσορίας, Μωσῆ τετελευτηκότο, Ἰησοῦς ἢ λαθί εἰς ἢ ἐπηγελοῦσιν εἰρηάζο γλυῖ ἔτο κτ τῶ νόμου τέλοθ ὁ ἡμέτεροθ ὀπιφαίεῖς Ἰησοῦς ἀνέωξε τῶ ἐυσεῖ λαθ τῶ βασιλείαν ἡ δσανῶν. Theodorit. in Jos. Proom. Cūm

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

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

\* Exod. 24. 13. Jos. 1. 1. Rom. 15. 8. John 1. 17. \* Τῷ τον ἡ ἔρερον αὐτῶ ὁ τῆ Ναυῆ Ἰησοῦς χριτοῦ τολμά σφραγίσθηθ ὅδ ἀρχεν τῶ λαθ ἠρξατο ἀπο τῶ ἰοιδάνυ ὀθεν κ) ὁ Χριστός βασιλειῶς ἠρξατο εὐαγγελίζεσθ. S. Cyril. Catech. 10. || S. Cyril addeth that he di-

Thus if we look upon Josuah as the <sup>a</sup> minister of Moses, he is even in that a type of Christ, the <sup>b</sup> minister of the circumcision for the truth of God. If we look on him as the successour of Moses, in that he representeth Jesus, inasmuch as <sup>c</sup> the Law was given by Moses, but grace and truth came by Jesus Christ. If we look on him as now Judge and Ruler of Israel, there is scarce an action which is not clearly predictive of our Saviour. \* He begins his office at the banks of Jordan, where Christ is baptized, and enters upon the publick exercise of his propheticall office. He chuseth there twelve men out of the people, to carry twelve stones over with them ; as our Jesus thence began to chuse his || twelve Apostles, those foundation-stones in the Church of God, whose <sup>d</sup> names are in the twelve foundations of the wall of the holy City, the new Jerusalem. It hath been \* observed, that the saving Rahab the Harlot alive foretold what Jesus once should speak to the Jews, <sup>e</sup> Verily I say unto you, that

vided the land by twelve men ; Δώδεκα ἡ διαρῶντας τῶ κληρονομίαν καθίστησι ὁ τῆ Ναυῆ ἡδὲ κ) δώδεκα τῶ Ἀποστόλων κήρυμα τῆς ἀληθείας εἰς πᾶσαν τῶ οἰκουμένην διασέλλει ὁ Ἰησοῦς. Ibid. d Rev. 21. 14. \* By the same S. Cyril, Πιστεύσαν Ῥαὰβ τῶ πόρνην ἔσωσεν ὁ τυπικός ὁ ἡ ἀληθῆς ἠρηθη ἰδὲ οἱ τελοῦναι κ) αἱ πόρνηαι πρῶτα ἔσονται ἡμᾶς εἰς τῶ βασιλείαν τοῦ Θεοῦ. \* Matthe. 21. 31.

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

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

\* Stetit Sol, quia in Jesu & typum futuri agnoscebat & nomen. Neque enim in sua virtute Jesu Nave, sed in Christi mysterio caelestibus luminibus imperabat. Designabatur enim Dei filium in hoc seculum esse venturum, qui mundani luminis concidentis, & jam vergentis in tenebras, virtute divina differret occasum, lucem redderet, inveteret claritate.

tem. S. Ambros. Apolog. David. post. c. 4. Ille imperavit Soli ut staret; & stetit, & istius typo ille magnus erat. Ille imperabat, sed Dominus efficiebat. S. Hieron. in Psal. 76. <sup>b</sup> John 1. 9. || Τί λέγει πάλιν Μωϋσῆς πρὸς τὸν Ἰησοῦν πρὸς τὸ Ναυῆ ἕως, ἐπιθῆς αὐτῷ τὸ τοῦ ὀνόμα ὄντι τερψίτη; ἵνα μόνον ἀκούσῃ πάς λαός, ὅτι πάντα ὁ πατήρ φανεροῖ πρὸς τὸ ἕως Ἰησοῦ ἕως Ναυῆ· καὶ ἐπιθῆς τὸ τοῦ ὀνόμα ὄντι ἕως κατὰ σκοπον τῆς γῆς. λάβε βιβλίον ἐκ τῶν χειρῶν σου, καὶ γέγραπεν ὁ λέγει Κύριος. ὅτι ἐκρίναν ἐκλόψει πάντα τὸν οἶκον τῆς Ἀμαλίου ὁ ἕως τῶ θεῶ ἐπ' ἐσχάτων τῶν ἡμερῶν. Οἱ δὲ (Ἰσραὴλ) πάλιν Ἰησοῦς ἕως ὁ ἕως ἀνθρώπων, ἀλλ' ὁ ἕως τῶ θεῶ, τύπων δὲ ὄντα Ἐπιθῆς φανεροῖς. Βασιλ. Επιστ. c. 9. <sup>c</sup> Luke 1. 69, 71.

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

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

<sup>1</sup> John 3. 23,  
<sup>24</sup>  
<sup>1</sup> Tim. 2. 5.  
<sup>Isa.</sup> 53. 6.  
<sup>Col.</sup> 1. 20.

Luke 2. 10, 11,  
<sup>Isa.</sup> 9. 2, 5, 3.  
<sup>Isa.</sup> 35. 4, 10.  
with

with recompence, when he shall come and save us; then the ransomed of the Lord shall return, and come to Sion with songs, and everlasting joy upon their heads.

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

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

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



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

And in JESUS CHRIST.

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

\* Ἰουδαῖοι γὰρ κατὰ Νίχολαι τὸ ἔθ' αὐτῶν Ἰησοῦν, τὸ ἔθ' Χριστὸν ἔθ' τὸν ἐκείν. S. Cyril. Catec. 10. <sup>a</sup> John 9. 22.

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

For the first, we find in the Scriptures two several names, *Messias* and *Christ*, but both of the same signification; as appeareth by the speech of the woman of *Samaria*, *I know that Messias cometh, which is called Christ*; and more plainly by what *Andrew* spake unto his brother *Simon*, *We have found the Messias, which is, being interpreted, the Christ*. *Messias* in the Hebrew tongue, *Christ* in the || *Greek*. \* *Messias*, the language of *Andrew* and the woman of *Samaria*, who spake in *Syriack*; *Christ*, the interpretation of *S. John*, who wrote his Gospel in the *Greek*, as the most general language in those days: and the signification of them both is, *the Anointed*. *S. Paul* and the rest of the Apostles, writing in that language, used the *Greek* name, which the *Latines* did retain, calling him constantly *Christus*; and we in *English* have retained the same, as universally naming him *Christ*.

John 4. 25.

John 1. 41.

|| Συγγονε, Μεσσιαν Κορον ἀστυ, ὃς θεός ἀνὴρ Χριστός Ἰουδαίου ἀκρίτου Ἑβραίου παντὸς Νοῦνου.

\* From the word *anxit*, in the

Hebrew מָשִׁיחַ and מְשִׁיחַ unctus, in the Syriac מְשִׁיחָא: in the Greek, by changing *W* into *cs*, by omitting *ח* a guttural not fit for their pronunciation, and by adding *s* as their ordinary termination, מְשִׁיחָא is turned into *Messias*. That this was the Greek *Χριστός*; and the Latine *Christus*, is evident; and yet the Latines living at a distance, strangers to the customs of the Jews, and the doctrines of the Christians, mistook this name, and called him *Chrestus* from the Greek *Χρηστός*. So Sautonius in the life of *Cl. Elias*, c. 25. Judæos impulfore Chresto assidue tumultuantes Roma expulsi. Which was not only his mistake, but generally the Romans at first, as they named him *Chrestus*, so they called us *Chrestiani*. Tertul. adv. Gentes. Sed & cum perpetran Chrestianu: pronuncia-

cur à vobis, (nam nec nominis certa est notitia penes vos) de suavitate vel benignitate compositum est. *Lactant. l. 4. c. 17.* Sed exponenda hujus nominis ratio est propter ignorantium errorem, qui cum immutata literâ Chrestum solent dicere. *Upon* which mistake Justin Martyr justifies the Christians of his time. Ἐπεὶ δὸν γε ἐκ τοῦ καθηρημένου ἡμῶν ὀνόματι, χριστοῦ τῶν Ἰουδαίων. And again, χριστοῦ (or rather Χριστοῦ) ὃ ἐστὶν καθηρημένον, τὸ δὲ χριστὸν μισθὸς ἢ δίκαιον. *Apol. 2.* It was then the ignorance of the Jewish affairs which caused the Romans to name our Saviour Chrestus, and the true title is certainly Christus. *Χεῖρος μὲν, καὶ τὸ καθηρὸν, saith Justin.* Τὸ δὲ χεῖρ ὀνομαζόμενον τοῖς ἑβραίοις ἐπιθῆναι, says Euseb. *Dem. Evang. l. 4. c. 15.* Quoniam Graeci veteres χεῖρος dicebant ungi, quod nunc αἰθέρος, ob hanc rationem nos eum Chrestum nuncupamus, id est, unctum, qui Hebraicè *Messias* dicitur. *Lact. l. 4. c. 7.* So the Latines generally Christus à Chrismate: and without question χεῖρ is from χεῖρσαι. Yet I conceive the first signification of this word among the Greeks hath not been hitherto sufficiently discovered. The first of the Ancients in whom I meet with the word χεῖρος is *Aeschylus* in the *Tragædian*, and in him I find it had another sense than now we take it in; for in his language that is not χεῖρ which is anointed, but that with which it is anointed; for that it signifieth not the subject of unction, but the ointment as is figured in the subject. The place is this in his *Prometheus Vincens*.

Οὐκ ἔδ' ἀλέξηναι ἔδιν, ἔδιν βράσιμον,  
 Οὐ χεῖρ, ἔδιν πῖτον, ἀλλὰ φαρμάκων  
 Χεῖρ κατασκέλλοντο

Prometheus shows himself to be the inventor of the art of Physick, that before him therefore there was no medicine, neither to be taken internally by eating or by drinking, nor externally by way of unction, as the Scholiast very well expounds it. Οὐκ ἔδιν βράσιμον φαρμάκων ἔδιν διὰ βράσιον προσεβραμένον, (which is ἔδιν βράσιον in *Aeschylus*) ἔτι δὲ ἐπι χεῖρας ἔβαθεν, (which is ἐπι χεῖρ) ἔδιν διὰ πόσιον, (τὸ ποτὸν δὲ διὰ τὸ πῖτον.) So *Eustathius*, *Τρῶες φαρμάκων ἰδία παρ' Ὀμήρω, ἐπι πῖτον, ὡς νῦν ἐπι Μενολάου, ὡς ἢ φάρμακα εἶδος πῖτον ὁ Μαχάων· καὶ χεῖρα δὲ ἴδιν χεῖρ, καὶ πῖτον καὶ τὸ Αἰχύλον, τρέψεται ἢ πόσιον.* Ad II. d. as therefore from πῖτον πῖτον, so from χεῖρ χεῖρ χεῖρ. And as πῖτον is not that which receiveth drink, but that drink which is received, not quod potat, but quod potabile est; so χεῖρ is not that which receiveth oyl, but that which is received by unction. So the Scholiast upon *Aristophanes*, *Τὸν φαρμάκων τὰ ἔδιν ἐπι καταπλάσσει, τὰ δὲ χεῖρα, τὰ δὲ πόσιον,* and the Scholiast of *Theocritus*, Ἰστέον ὅτι καὶ φαρμάκων τὰ ἔδιν ἐπι χεῖρα, ἤγουν ἀπὸ χεῖρ ἔδιν εἰς φαρμάκων τὰ δὲ ποτὰ, ἤγουν, ἀπὸ πῖτον, τὰ δὲ ἐπι πῖτον, ἤγουν, ἀπὸ ἐπι πῖτον. *Idyl. 11.* So that χεῖρ, in his judgment is the same with ἐπι χεῖρ in *Theocritus*.

Οὐδὲ ποτὸν ἔρωτα περιέχει φαρμάκων ἄλλο,  
 Νεκία, ἔτ' ἐπι χεῖρ, ἐμὴν δὲ καὶ, ἔτ' ἐπι πῖτον,  
 Ἡ ταὶ Πείριδαι

In the same sense with *Aeschylus* did *Euripides* use χεῖρ φαρμάκων in *Hippolyto*, *Πόσιον δὲ χεῖρ ἢ ποτὸν τὸ φάρμακον;* And not only those ancient Poets, but even the later Orators; as *Dion Chrysostomus*: *Ποτὸν δὲ χεῖρ καὶ φαρμάκων (Σωματὸν καὶ νοσοῦν) ψυχὴ διασθερμον, καὶ δὲ, ἐκ τῶν φαρμάκων χεῖρ ἢ ποτὸν.* *Orat. 78.* And the *LXX.* have used it in this sense; as when the Hebrew phrase of *חַיִּים וְשֵׁן* oleum unctionis, they translate it τὸ ἐπι κεφαλῆς ὅτι τὸ κεφαλῆς τὸ ἐλαίον τὸ χεῖρ, *Levit. 21. 10.* and again *vers. 12.* *חַיִּים וְשֵׁן* ὅτι τὸ ἄγιον ἔλαιον τὸ χεῖρ ἢ πῖτον. *Oleum unctionis* then is ἔλαιον χεῖρ, which in *Exodus 29. 7.* and *31. 13.* and *40. 9.* the same Translators, correspondent to the Hebrew phrase, call ἔλαιον χεῖρ, and more frequently ἔλαιον χεῖρ. The place of *Sophocles* is something doubtful, *Ὅθεν μὲλοι στανδύρ, τὰ πικρῶς παρὰ χεῖρ (συγκραθῆς ὅτι προσέσει θνητός· for though the Scholiast take it in the ordinary sense, παρὰ χεῖρ) λήπει τὸ πῖτον, ἤγουν τὸ χεῖρ πῖτον (συγκραθῆς καὶ ἀρωμαθῆς τῆ πικρῶς τὸ θνητός· yet both τὰ πικρῶς before it, and συγκραθῆς after, seem to incline to the former sense, p. 354. and in the next page ἀρῆ χεῖρ is clearly attributed to the ointment. Τὸ φάρμακον τῶν ἀπυρον, ἀρῆ χεῖρ τὸ ἀρῆ χεῖρ ἀρῆ χεῖρ ὁ μυχὸς (αἰθρὴν ἐμὴν, Ἐως ἀν ἀρῆ χεῖρ ἀρωμαθῆς πῖτον, from whence *Deianira* says presently ἐχέτω μάλῶν. But though it appear from hence that the first use of the word χεῖρ among the Greeks was to signify the act or matter used in unction, not the subject or person anointed; yet in the vulgar acception of the *LXX.* it was most constantly received for the person anointed, of the same validity with χεῖρ or κεχρισμένος, (*Suidas* χεῖρ, ὁ κεχρισμένος ἐν ἐλαίῳ) as also with ἡλειμένος. For though *Lactantius* in the place just-cited seem to think that word an improper version of the Hebrew *חַיִּים* unde in quibusdam Graecis scripturis, quae male de Hebraicis interpretatae sunt, ἡλειμένον, id est, unguento curatus, scriptum invenitur, ἔπ' ἔδιν αἰθέρος. yet the *LXX.* have so translated it, *Num. 3. 3. οἱ ἱερεῖς οἱ ἡλειμένοι.* And although *Athenaeus* hath observed, τὸ μύρον τὰ μὲν ἐπι χεῖρ, τὰ δὲ ἀλοιμῆα· yet in the vulgar use of the words there is no difference, as he himself speaks a little after, *Τὸ δὲ χεῖρ τὸ τοῦ αἰθέρος μύρον ἐπι χεῖρ.* And *Plutarch*, *Sympos. l. 3. c. 4.* *Πύθος παρὰ τῶν ἑστι (συναπακομιένων γυναικῶν ἢ μύρον ἀηλιμένον ἢ ἔλαιον) ἀνατίμπαναι ἢ αὐτὸ τὸ χεῖρ ἐν τῷ (συγκραθῆς) ὄδι.* So *Hilich*, Ἄλλοι, ἐλαίω χεῖρ. *Κεχρισμένα, ἡλειμένα.* Ἄλλοι, χεῖρ. *Hom. Χεῖρ, αἰθέρος ὄδι.* And *Suidas*, ἡλειμένον, ἐχέτω μύρον. Hence *Eustathius*, Ἰστέον καὶ ὅτι ἰσθναμένον καὶ ἔδιν τὸ χεῖρ, καὶ τὸ αἰθέρος· τὸ μὲν χεῖρ τὸ χεῖρ ἢ χεῖρ ἐπι χεῖρ, τὸ δὲ αἰθέρος, παρὰ τὸ αἰθέρος. ὄδι. ζ'. So *Eusebius*, *Τετὸν τὰ χεῖρ αὐτὸν χεῖρ ἐλαίω, ὃ τὸ ἔδιν ὄδι Σωματῶν, ἀλλὰ τὸ ἐπι χεῖρ τὸ ἀρῆ χεῖρ ἡλειμένον παρὰ τῶν. Hist. Eccl. l. 1. c. 3.* *Χεῖρ* then in the vulgar sense of the *LXX.* is a person anointed, and in that sense is our Saviour called *Christ*.*

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

Gen. 28. 18.

That

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

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

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

*John* 4. 25.

*Luke* 3. 15.

*John* 7. 27.

*Psalm* 31.

*Psalm* 40, 41.

*John* 1. 19.

*Psalm* 22.

*Psalm* 21.

\* So Nonnus hath expressed, what in the Evangelist is to be understood; Μωυσεως δ' ερεσεν ομιλουσας εβραϊ μωυσε, τις ου πεισους; μη Χριστος; εστι; || *Auctor* Sepher Ikkarim, l. 4. c. ult. Μαμων. Tract. de Regibus, c. 11. <sup>a</sup> *Gen.* 21. 12. <sup>b</sup> *Gal.* 3. 16.

*Acts* 3. 22.

*Dan.* 9. 25.

*Psalm* 8. 8.

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

\* *Ceſſus* the Epicurean acknowledgeth that both the *Jews* and *Chriſtians* did confeſs that the Prophets did foretel a Saviour of the world. Οἰεται μηδὲν ἑμὲν εἶναι ἐν τῇ Ἰουδαίων καὶ Χριστιανῶν πρὸς ἀλλήλους ζήτησιν πιστευόντων ἕ ἀμφοτέρων ἕτα δὲ θεῶν Πνδύμαλθ πρεσβυτέρου ἰδθῆναι τὴν ὁπδημιόσων Σωσίτην τῶν γένου Ἰσραὴλ ἀνδρώπων. Orig. adv. Cellum. l. 3. And this Saviour, ſaith Origen, was to be called, καὶ τὰ Ἰουδαίων πάτρια, Χριστός.

Now this being granted, as it cannot be denied, our next conſideration is of the Time in which this promiſe was to be fulfilled: which we ſhall demonſtrate out of the Scriptures to be paſt, and conſequently that the promiſed *Messias* is already come. The prediction of *Jacob* on his death-bed is clear and pregnant, <sup>a</sup> *The ſcepter ſhall not depart from Judah, nor a law-giver from*

<sup>a</sup> Gen. 49. 10. \* For inſtead of כִּי עַד כִּי יָבֵא שִׁילֹה עַד דְּוִית׃ מְשִׁיחַ and Jonathan and the Jeruſalem Targum, עַד כִּי יָבֵא שִׁילֹה עַד דְּוִית׃ מְשִׁיחַ

between his feet, until *Shiloh* come; and to him ſhall the gathering of the people be. But the Scepter is departed from *Judah*, neither is there one Law-giver left between his feet. Therefore *Shiloh*, that is, the *Messias*, is already come. That the *Jewiſh* government hath totally failed, is not without the greateſt folly to be denied: and therefore that *Shiloh* is already come, except we ſhould deny the truth of Divine predictions, muſt be granted. There remains then nothing to be proved, but that by *Shiloh* is to be underſtood the *Messias*: which

Beſide, the Catholics did generally ſo interpret it, becauſe יָבֵא שִׁילֹה according to their computation, make the ſame number with the letters of מְשִׁיחַ: and in the Talmud, cod. Sanhedrim, Rabbi Johanan asking what was the name of the *Messias*, they of the School of R. Schila answer, שִׁילֹה his name is *Shiloh*, according to that which is written, until *Shiloh* come.

is ſufficiently manifeſt both from the conſent of the ancient *Jews*, and from the deſcription immediately added to the name. For \* all the old Paraphraſts call him expreſly the *Messias*, and the words which follow, *to him ſhall the gathering of the people be*, ſpeak no leſs; as giving an explication of his Perſon, Office, or Condition, who was but darkly deſcribed in the name of *Shiloh*. For this is the ſame character by which he was ſignified unto *Abraham*; *In thy ſeed ſhall all the nations of the earth be bleſſed*: by which he is decyphered in *Iſaiah*; <sup>b</sup> *In that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious*: and in *Micah*, <sup>c</sup> *The mountain of the Houſe of the Lord ſhall be eſtabliſhed on the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it.*

And thus the bleſſing of *Judah* is plainly intelligible: <sup>d</sup> *Judah, thou art he whom thy brethren ſhall praife; thy hand ſhall be in the neck of thine enemies, thy father's children ſhall bow down before thee.* Thou ſhalt obtain the primogeniture of thy brother *Reuben*, and by virtue thereof ſhalt rule over the reſt of the Tribes: the government ſhall be upon thy ſhoulders, and all thy brethren ſhall be ſubject unto thee. And that you may underſtand this bleſſing is not to expire until it make way for a greater, know that this government ſhall not fail, until there come a ſon out of your loins who ſhall be far greater than your ſelf: for whereas your dominion reacheth only over your brethren, and ſo is confined unto the Tribes of *Israel*; his kingdom ſhall be univerſal, and all nations of the earth ſhall ſerve him. Being then this *Shiloh* is ſo deſcribed in the text, and acknowledged by the ancient *Jews* to be the *Messias*; being God had promiſed by *Jacob* the government of *Israel* ſhould not fail until *Shiloh* came; being that government is viſibly and undeniably already failed: it followeth inevitably, that the *Messias* is already come.

<sup>b</sup> Iſa. 11. 10. <sup>c</sup> Mic. 4. 1. <sup>d</sup> Gen. 49. 8.

\* Mat. 3. 1. הַמְּשִׁיחַ הוּא מְלֹךְ הַמְּשִׁיחַ Kimchi on the place.

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

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

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

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

Secondly, all other Prophecies belonging to the *Messias* were fulfilled in *Jesus*, whether we look upon the Family, the Place, or the manner of his Birth; neither were they ever fulfilled in any person beside him: he then is, and no other can be, the *Messias*. That he was to come out of the Tribe of *Judah* and Family of *David*, is every where manifest. \* The *Jews*, which mention *Messias* as a Son of *Joseph* or of *Ephraim*, do not deny, but rather dignifie, the Son of *David* or of *Judah*, whom they confess to be the greater *Christ*. There shall come forth a<sup>a</sup> rod out of the stem of *Jesse*, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, saith the Prophet *Isaiab*. And again, || In that day there shall be a root of *Jesse*, which shall stand for an ensign of the people: to it shall the *Gentiles* seek, and his rest shall be glorious.

\* The *Jews* have invented a double *Messias*: to one they attribute all those places which mention his low estate and sufferings; to the other such as speak of his power and glory. The one they style

משיח בן יוסף, the other משיח בן דוד

The son of *Joseph* they name also the son of *Ephraim*, and the son of *David* the son of *Judah*: as the *Targum Cant.*

4. 5. Thy two breasts are like two young roes, תרי"ן בריקון

משיח בר דוד ומשיח בר אפרים

Two are thy redeemers, *Messias* the son of *David*, and *Messias* the son of *Ephraim*.

<sup>a</sup> *Isa.* 11. 1, 10. || Which the

Now who was it but *Jesus* of whom the Elders spake, Behold the Lion of the tribe of *Judah*, the root of *David*? who but he said, <sup>b</sup> I am the root and offspring of *David*, and the bright and morning star? The *Jews* did all acknowledge it, as appears by the question of our Saviour, <sup>c</sup> How say the Scribes that *Christ* is the son of *David*? <sup>d</sup> What think ye of *Christ*? whose son is he? They say unto him, The son of *David*: and that of the people, amazed at the seeing of the blind, and speaking of the dumb, <sup>e</sup> Is not this the son of *David*? The blind cried out unto him, *Jesus*, thou son of *David*, have mercy on us; and the multitude cried, <sup>f</sup> Hosanna to the son of *David*. The Genealogy of *Jesus* shews his Family: the first words of the Gospel are, <sup>g</sup> The book of the generation of *Jesus Christ*, the son of *David*. The Prophecy therefore was certainly fulfilled in respect of his lineage; <sup>h</sup> for it is evident that our Lord sprang out of *Judah*.

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

וּפּוֹד מַלְכָא מִבְּנוֹהֵי דִישֵׁי וּמְשִׁיחָא מִבְּנוֹי יִתְרָבִי A king shall come of the sons of *Jesse*, and the *Messias* out of his sons sons. So *Rabbi Solomon* and *Kimchi*. <sup>b</sup> *Rev.* 5. 5. and 22. 16. <sup>c</sup> *Mar.* 12. 35. <sup>d</sup> *Matt.* 22. 42. <sup>e</sup> *Matt.* 12. 23. <sup>f</sup> *Matt.* 21. 9. <sup>g</sup> *Matt.* 1. 1. <sup>h</sup> *Heb.* 7. 14. <sup>i</sup> *Matt.* 2. 4, 5. <sup>k</sup> *John* 7. 41, 42. \* which expressly translateth it thus, מִן־קִדְמֵי יָפֹק מְשִׁיחָא לְמִהוּי עֵבִיר שׁוֹלְטָן עַל יִשְׂרָאֵל Out of thee shall come before me the *Messias*, that he may exercise domination in *Israel*. So *R. Solomon*, מִמֶּךָ לִי יֵצֵא מְשִׁיחַ בֶּן דָּוִד. So *Kimchi* and *Abarbinel* הִיא מֶלֶךְ הַמְּשִׁיחַ. <sup>l</sup> *Matt.* 2. 5, 6.

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

But if we add unto the Family and Place, the manner of his Birth, also foretold, the argument must necessarily appear conclusive. The Prophet *Isaiab* spake thus unto the house of *David*; The Lord himself shall give you a sign: Behold, a Virgin shall conceive and bear a son, and shall call his name *Immanuel*. What nativity could be more congruous to the greatness of a *Messias* than that of a Virgin, which is most miraculous? what name can be thought fitter for him than that of *Immanuel*, God with us, whose Land *Judæa* is said to be? The *Immanuel* then thus born of a Virgin was without question the true *Messias*. And we know *Jesus* was thus born of the blessed Virgin *Mary*, that it might be fulfilled which was thus spoken of the Lord by the Prophet. Wherefore being all the prophecies concerning the Family, Place and manner of the Birth of the *Messias* were fulfilled in *Jesus*, and not so much as pretended to be accomplished in any other; it is again from hence apparent that this *Jesus* is the *Christ*. Luke 2. 11.

Thirdly, he which taught what the *Messias* was to teach, did what the *Messias* was to do, suffered what the *Messias* was to suffer, and by suffering obtained all which a *Messias* could obtain, must be acknowledged of necessity to be the true *Messias*. But all this is manifestly true of *Jesus*. Therefore we must confess he is the *Christ*. For first, it cannot be denied but the *Messias* was promised as a Prophet and Teacher of the people. So God promised him to *Moses*; I will raise them up a Prophet from among their brethren like unto thee. So *Isaiab*, *Ezekiel* and *Hoseab* have expressed him, as we shall hereafter have farther occasion to shew. And not only so, but as a greater Prophet, and more perfect Doctor, than ever any was which preceded him, more universal than they all. I have put my spirit upon him, saith God: he shall bring forth judgment to the Gentiles, and the Isles shall wait for law. Now it is as evident that *Jesus* of *Nazareth* was the most perfect Prophet, the \* Prince and Lord of all the Prophets, Doctors and Pastors, which either preceded or succeeded him. For he hath revealed unto us the most perfect will of God both in his precepts and his promises. He hath delivered the same after the most perfect manner, with the greatest authority; not like *Moses* and the Prophets, saying, Thus saith the Lord, but <sup>a</sup> I say unto you; nor like the Interpreters of *Moses*, for <sup>b</sup> he taught them as one having authority, and not as the Scribes: with the greatest perspicuity, not, as those before him, under types and shadows, but plainly and clearly; from whence both he and his Doctrine is frequently called *Light*: with the greatest universality, as preaching that Gospel which is to unite all the Nations of the earth into one Church, that there might be one Shepherd and one Flock. Whatsoever then that great Prophet the *Messias* was to teach, that *Jesus* taught; and whatsoever works he was to do, those *Jesus* did. Isa. 7. 14.

When *John* the Baptist had heard the works of *Christ*, he sent two of his Disciples with this message to him, Art thou he that should come or do we look for another? And *Jesus* returned this answer unto him, shewing the ground of that Isa. 42. 1, 4.

\* Αρχιποιμῆν,  
1 Pet. 5. 4.  
ὁ ποιμὴν τῆς  
ἐκκλησίας ὁ  
μέγας,  
Hib. 12. 20.  
ὁ ποιμὴν καὶ ἑ-  
πίσκοπος τῆς  
ἐκκλησίας,  
1 Pet. 2. 25.  
<sup>a</sup> Matt. 5. οὐκ ἔστιν  
<sup>b</sup> Matt. 7. 29.

Matt. 11. 2, 3.

that message, *the works of Christ*, was a sufficient resolution of the question sent; *Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up.* And as *Jesus* alledged the works which he wrought to be a sufficient testimony that he was the *Messias*; so did those *Jews* acknowledge it, who said, *When Christ cometh, will he do more miracles than these which this man doth?* And *Nicodemus*, a Ruler among them, confessed little less: *Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.* Great and many were the miracles which *Moses* and the rest of the Prophets wrought for the ratification of the Law, and the demonstration of God's constant presence with his people; and yet all those wrought by so many several persons, in the space of above three thousand years, are far short of those which this one *Jesus* did perform within the compass of three years. The ambitious diligence of the *Jews* hath reckoned up seventy six miracles for *Moses*, and seventy four for all the rest of the Prophets: and supposing that they were so many, (though indeed they were not) how few are they in respect of those which are written of our Saviour! how inconsiderable, if compared with all which he wrought! when *S. John* testifieth with as great certainty of truth as height of Hyperbole, that *there are many other things which Jesus did, the which if they should be written every one, he supposed that even the world it self could not contain the books that should be written.* Nor did our Saviour excel all others in the number of his miracles only, but in the power of working. Whatsoever miracle *Moses* wrought, he either obtained by his prayers, or else, consulting with God, received it by command from him; so that the power of miracles cannot be conceived as immanent or inhering in him. Whereas this power must of necessity be in *Jesus*, in whom dwelt all the fulness of the Godhead bodily, and to whom the Father had given to have life in himself. This he sufficiently shewed by working with a word, by commanding the winds to be still, the Devils to fly, and the dead to rise: by working without a word or any intervenient sign; as when the woman which had an issue of blood twelve years touched his garment, and straightway the fountain of her blood was dried up by the virtue which flowed out from the greater fountain of his power. And lest this example should be single, we find that the men of *Genesaret*, the people out of all *Judea* and *Jerusalem*, and from the sea-coast of *Tyre* and *Sidon*, even the whole multitude sought to touch him; for there went virtue out of him, and healed them all. Once indeed *Christ* seemed to have prayed, before he raised *Lazarus* from the grave; but even that was done because of the people which stood by: not that he had not power within himself to raise up *Lazarus*, who was afterward to raise himself; but that they might believe the Father had sent him. The immanency and inherency of this power in *Jesus* is evident in this, that he was able to communicate it to whom he pleased, and actually did confer it upon his Disciples: *Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy.* Upon the Apostles: *Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.* Upon the first Believers: *These signs shall follow them that believe; in my name they shall cast out devils. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.* He then which did more actions divine and powerful than *Moses* and all the Prophets ever did, he which performed them in a manner far more divine than that by which they wrought, hath done all which can be expected the *Messias*, foretold by them, should do.

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



own invention make a double *Messias*, one to suffer, and another to reign. It is clear enough by the Prophet *Isaias* what his condition was to be, whom he calls the *Servant of God*: and the later *Jews* cannot deny but their \* fathers constantly understood that place of the *Messias*.

Now the sufferings of *Christ* spoken of by the Prophet may be reduced to two parts: one in respect of contempt, by which he was despised of men; the other in respect of his death, and all those indignities and pains which preceded and led unto it. For the first, the Prophet hath punctually described his condition, saying, *He hath no form or comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men.* He || seems to describe a personage no way amiable, an aspect indeed rather uncomely: and so the most \* ancient Writers have interpreted *Isaias*, and

<sup>a</sup> *Isa. 52. 13.*  
<sup>b</sup> For so, in stead of those words, Behold my servant shall deal prudently, the Targum hath it plainly  
*הנהו יצא עבדי משה*  
Behold, my Son the *Messias* shall prosper.  
And Solomon

*Iarchi* on the place, רבותינו מוקמי ליה במשיח, Our Rabbins understand this of the *Messias*. And the reason which he renders of their interpretation is very observable. For they say, says he, that the *Messias* is stricken, as it is written, He took our infirmities and bare our griefs; which are the words of the 4. verse of the 53. Chapter. From whence we may perceive how the ancient *Jews* did joyn the latter part of the 52. Chapter with the 53. and expound them of the same person. *Belidas*, he cites a certain *Midrash* or *Gloss*, which attributes the same verse to the *Messias*, and that is to be found in *Berishit Rabba* upon *Gen. 28. 10.* where falling upon that place in *Zach. 4. 7.* What art thou, O great mountain, before *Zerubbabel*? he answers, הנהו הנודד והמשיח that great mountain is the *Messias*. Then asking again, Why doth he call the *Messias* a great mountain? he gives this answer, הנהו עבדי ויהי משיח. Because he is greater than the *Fathers*, as it is written, Behold, my servant shall understand, that is, the *Messias*; which are the words of the verse before cited. And the same *Berishit Rabba*, upon *Gen. 24. 67.* saith, *Messias* the King was in the generation of the *tribes*; that he gave himself to suffer for mercies for *Israel*, and to falling and humbling himself for them, as it is written; and so produceth the words of *Isa. 53. 5.* From whence it appears again, that the Author thereof interpreted both the chapters of the same *Messias*. And farther it is observable, that the *Midrash* upon *Ruth 2. 14.* expounds the same verse in the same manner. And *Rabbi Moses Amdem* speaks yet more fully of the content of our *Doctors* of happy memory conclude with one mouth, as they have received from their ancestors, that this is spoken of the *Messias*. From hence it appears that it was originally the general sense of the *Jews*, that all that piece of *Isaias* is a description of the *Messias*, and consequently that the *Apostles* cannot be blamed by them now for applying it to *Christ*; and that the modern *Jews* may well be suspected to frame their contrary expositions out of a wilful opposition to *Christianity*. <sup>b</sup> *Isa. 53. 2, 3.* || The first יפה תואר לא תאר seems to signifie no less, as being from the root יאר, which signifieth to form, figure, fashion, or delineate; from whence the *Noah* attributed to any person signifieth the feature, complexion, shape, or composition of the body: as *Rachel* was יפה תואר, forma pulchra, *Gen. 9. 17.* and so *Joseph*, יפה תואר, *Gen. 36. 6.* In *Abigail* and *Esther*, and in general, *Deut. 21. 11.* with an addition of fair added to יאר whereas *David* is called, without such addition, יפה תואר, but with the full signification, οὐρανὸς ὡς ἀγαθὸς τὸ ἔιδεν. In *Judges 8. 18.* אחד נתאר בני המדך εἰς ἐμοί αμα εἶς βασιλέως, so the *Roman*; but the *Alans* and committat better, ὡς εἶδ' ὁ υἱὸν βασιλέως: according to that *Verse* of *Euripides* cited by *Athenæus* and *Porphyrus*. Περὶ τοῦ εἶδος ἄξιον τυχερῆσθαι. The *Messias* was to be a King, whose external form and personage spake no such dignity. \* As *Jacobus Martini*, p. 232. Οἱ ὡς ἐβλεψαι εἰς τὴν πρῶτην παρεσίαν τοῦ Χριστοῦ, ἐν ᾧ καὶ ἀτιμοῦ, καὶ ἀειδὸς, καὶ θνητοῦ σαρκοῦ κεκρυμμένου εἶναι. Εὐδοκίμου τὸ Ἰησοῦ ὅτι ἰσχυρῶς, καὶ νομιζομένου Ἰησοῦ τοῦ τέκνοντος ὡς ἠδερῆν, καὶ ἀειδὸς, ὡς εὐγεγαυαίου κρυπτοῦσιν, φανερωμένου. *Dial. cum Iudæis.* Επετελεῖν γὰρ οἱ ἐν ὀφθαλμοῖς ἀρχόντες ἐβλεψαν εἶδὸν καὶ ἀτιμον τοῦ εἶδος καὶ ἀειδὸς ὡς ἠδερῆν, καὶ ἀειδὸς ὡς ἠδερῆν, καὶ ἀειδὸς ὡς ἠδερῆν. Τὴν ὡς κρυπτοῦσιν ὅτι ὄφρα ἀρχόντων γινώσκοντες ἀπὸ Ἡσοῦ τὸ τυχερῶς μαρτυρεῖται. Καὶ ἠδερῆν σουτὸν, καὶ ὡς εἶχεν εἶδος, &c. *Ped. 3. c. 1.* Οὐτὸ γὰρ αὐτὸς ἢ κατεὰν τῆς Ἐκκλησίας ἐν σαρκὶ μὴ εἰδὸς διειδόμενος καὶ ἀμωροῦ. *Ström. 3.* And *Celsus*, impiously arguing against the descent of the Holy Ghost upon our *Saviour*, says, it is impossible that any body in which something of the Divinity were should not differ from others. Τῶτο δὲ, the body of *Christ*, εἶδὸν ἀλλὰ διεσκεψεν, ἀλλ' ὡς φασί, μικροῦν, καὶ θνητοῦ, καὶ ἀειδὸς ὡς. This which *Celsus* was his εἰς φασί τοιοῦτο to take from the common report of *Christians* in his age, *Origen* will have him take it out of *Isaias*, and upon that a *heretical* τὸ δὲ στυγεῖς, but the other τῶ, μικροῦν ἀπὸ ἀσχυροῦ, he denies. Ομολογημένως τοῖνυν γεγασμένοι τὰ πρὸς τὸ εἶδεν γινώσκοντες τὸ Ἰησοῦ ὡρα, ὅ μὴ ὡς ἐβλεψαίμεν, καὶ ἀρχόντες, ἀλλ' εἰς σαρκὶς ἐδηλοῦται ὅτι μικροῦν ὡς. ἔχει γ' ἢ λέγεις ἕτοιμα πρὸς τὸ Ἡσοῦ ἀνεγεγαυαίου, &c. and then cites his place, and so returns it as an answer to the argument of *Celsus*, that because he was joined to be as he was, he must be the Son of *God*. Μεγάλη κατὰ σκευὴν εἶπεν τὸ ἀμωροῦ δεκνόμενα ἔδ' Ἰησοῦν υἱὸν ἔδ' εἶδεν, τὸ τὸ πρὸς τοῦ εἶδεν ἐστὶ τῆς ἡρώσεως αὐτοῦ πεπερασμένης καὶ πρὸς τὸ εἶδεν αὐτοῦ. *Orig. contra Celsum. l. 6.* In the same sense and *S. Cyril* taketh the words of the Prophet; who, speaking of that place of the *Psalms*, speciosus forma pater filii hominum, objects it is not to be understood of his Divinity, ἐρωτῶντος γὰρ αὐτὸ καὶ ταπεινότητος τῆς ὡς σαρκὶς οἰκονομίας ὅλον εἶπεν τὸ μυστήριον. γινώσκοντες εἶδεν ὁ Περὶ τῆς Ἡσοῦ αὐτοῦ, οὐ γὰρ εἶχεν εἶδος, ἀλλ' ἀλλ' &c. and again, Ερ εἶδεν πεπερασμένη ὡς ἔδ' ἕτοιμα ἀνεγεγαυαίου. *Tertullian* speaks plainly as to the prophecy, and too freely in his way of expression: Sed carnis terrena non mira conditio ipsa erat que cætera ejus miranda faciebat, cum dicerent, Unde huic doctrina hæc & signa illa? adeo nec humana honestatis corpus fuit, nedum cælestis claritatis. Tacentibus quidem humanam carnem, contumelia vero inhonestam probaverat. An autem eadem aliquid ungue summo perfringere corpus novum, spurcamentibus conterminare faciem nisi merentem? De carne *Christi*, l. 9. And he that we may be sure he points at that place in *Isaias*, he says, that *Christ* was ne aspectu quidem honestus: Annuntiaimus enim, loquitur, de illo sicut puerulus, sicut radix in terra sitienti, & non est species ejus neque gloria. *Adv. Marcionem*, l. 3. c. 17. c. 17. *Judeus*, c. 14. This humility of *Christ*, in taking upon him the nature of man without the ordinary ornaments of man, at which he was regarded, was afterwards denied, as appears by *S. Hierome*, on *Isaias* 56. Inglorius erat inter homines aspectus ejus, non quo forinæ significat fecerit, sed quod in humilitate venerit & paupertate. *And Epiph.* 140. Ablique passionibus crucis universis pulchrior est virgo de virgine, qui non ex voluntate Dei, sed ex Deo natus est. Nisi enim habuisset & in vultu quiddam oculi que fiderem, nunquam eum statim secuti fuissent *Apostoli*, nec qui ad comprehendendum eum venerant corruerunt. So *S. Chrysostome* interprets the words of *Isaias* of his Divinity, or Humility, or his Passion; but those of the *Psalms*, of his nature corporal vizum. Οὐδὲ γὰρ θαυμαστοῦ ὡς θαυμαστὸς ὡς ἔδ' ἀνθρώπου, ἀλλὰ καὶ φανερωμένου ἀπὸ πολλῶν ἕνεκεν χάριτος: καὶ τῶτο δὲ πεπερασμένης ἐδηλοῦσιν. Ὁμοίως καλεῖται πρὸς τὸ εἶδεν ἀνθρώπων. *Homil. 28.* in *Matth.* Afterward is they began to magnify the external beauty of his body, and confined themselves to one kind of picture or portraiture, with a zealous pretence of a likeness not to be

denied, which 800. years since was known by none, every several Country having a several Image. Whence came that argument of the Iconoclaste by way of Quere, which of those Images was the true: Πότερον ἢ παρὰ Ῥωμαίους, ἢ ἡμῶν Ἰνδοὶ γέγραπται, ἢ ἢ παρὰ Ἑλλήσιν, ἢ ἢ παρὰ Αἰγυπτίοις ἔχουσι αὐτῶν εἰκόντας. And will might none of these be like another, when every nation painted our Saviour in the nearest similitude to the people of their own Country. Ἐλλῆνες μὲν αὐτοῖς ὁμοίον ἐπι γῆς φαλῶναι ἢ Χριστὸν νομίζουσι, Ῥωμαῖοι δὲ μάλλον ἑαυτοῖς εἰκότα: Ἰνδοὶ δὲ πάλιν μορῆν τῆ αὐτοῦ, καὶ Αἰθίοπες ἄλλον ὡς ἑαυτοῖς. Photius, Epist. 64. And the difference of opinions in this kind is sufficiently apparent out of those words in Suidas, Ἰστέον δὲ ὅτι γὰρ οἱ ἀλλοῖσι ἔσονται καὶ ἰσθηκῶν, ὡς τὸ ἔλον καὶ ὀλιγότερον οἰκίότερον ἔσται γέγραπται ἐπι τῆς εἰκόντος τῶ Χριστοῦ.

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

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

Lastly,

Phil. 2. 6, 7.

Luke 2. 51.

Matt. 8. 20.

\* Matt. 13. 55.

b Mar. 6. 2.

\* Καὶ τὸ ἐξο-  
ντὸν νομίζο-  
ντες ταῦτα καὶ  
τὰ τεκνονικὰ  
ἔργα ἠρῶντες  
ἐν ἀπερωταῖς  
αὐτῶν, ἀπέλεξεν  
καὶ ζυγῶν.

John. Mart. Di-  
al. cum Tryph.

Mat. 53. 3.

a Zach. 11. 12.

Matt. 26. 15.

Isa. 53. 5.

Zach. 12. 10.

Psal. 22. 15.

John 20. 25.

Psal. 22. 7, 8.

Matt. 27. 39,

43.

Psal. 22. 1.

Matt. 27. 46.

Isa. 53. 12.

Mar. 15. 27.

Psal. 69. 21.

John 19. 28.

Matt. 27. 48.

1. 11. 22. 18.

John 19. 23,

24.

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

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

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

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

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

mus, & vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum. *Id. Apolog. c. 36.* Potuimus & incermes, nec rebelles, sed tantummodo discordes, solius invidia adversus vos dimicasse. Si enim tanta vis hominum in aliquem orbis remoti sinum abruptissemus a vobis, suffudisset utique dominationem vestram: & quiliuincunq; amissio civium, imo etiam & ipsa destitutio punisset: proculdubio expavissetis ad solitudinem vestram, & silentium rerum, & stuporem quandam quasi mortuæ urbis; quæsissetis quibus in ea imperassetis. *Id. ibid.* And *Trineas*, who wrote before *Tertullian*, and is mentioned by him, speaks of the Christians in his time living in the Coast of *Rome*: Quid autem & hi qui in regali aula sunt fideles? nonne ex eis quæ Cæsaris sunt habent utensilia, & his qui non habent unusquisque secundum suam virtutem præstat? *Id. Isa. 60. 3. Isa. 49. 23.*

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

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

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

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

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

If we consider the manner in which they delivered this Doctrine to the world, it will add no advantage to their persons, or advance the probability of success. For in their delivery they used no such rhetorical expressions, or ornaments of eloquence, to allure or entice the world; they affected no such subtilty of wit, or strength of argumentation, as thereby to persuade and convince men; they made use of no force or violence to compel, no corporal menaces to affright mankind unto a compliance. But in a plain simplicity of words they nakedly delivered what they had seen and heard, *preaching, not with enticing words of man's wisdom, but in the demonstration of the Spirit*. It is not then rationally imaginable, that so many Nations should forsake their own Religions, so many Ages professed, and brand them all as damnable, only that they might embrace such precepts as were most unacceptable to their natural inclinations, and that upon such promises as seemed not probable to their reason, nor could have any influence on their sense, and notwithstanding those predictions which did assure them, upon the receiving of that Doctrine, to be exposed to all kind of misery: that they should do this upon the Authority of him who for the same was condemned and crucified, and by the per-

1 Cor. 2. 4.

\* In Christi nomine subauditur qui unxit, & ipse qui unctus est, & ipsa unctio in qua unctus est. *Gen. l. 3. c. 20.*

|| Οἱ βασιλεῖς πάντες ἔχουσιν χεῖρας ἐπιθετέοντες τῷ βασιλεῖ καὶ χεῖρας. *1. 1. Mart. Dial.*

\* *Christus à chrismate dicitur: quia sicut antiqui reges à sacerdotibus oleo sacro profundeabantur, sic Christus Spiritu Sancto infusione repletus est. Author Sermon 131. de Templ.*

<sup>a</sup> 1 Sam. 15. 1.

<sup>b</sup> Ch. 7. 16. 12.

|| Sicut nunc Romanis indumentum purpurae insigne est regie dignitatis assumptum: sic illis unctio sacri unguenti nomen ac potestatem regiam conferbat. *Laſtan. l. 4. c. 7.*

swasion of them who were both illiterate and obscure: that they should be enticed with words without eloquence, convinced without the least subtilty, constrained without any force. I say, it is no way imaginable how this should come to pass, had not the Doctrine of the Gospel, which did thus prevail, been certainly Divine; had not the light of the Word, which thus dispelled the clouds of all former Religions, come from Heaven; had not that *Jesus*, the author and finisher of our faith, been the true *Messias*.

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

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

For the first, as the *Messias* was foretold, so was he typified: nor were the actions prescribed under the Law less predictive than the words of the Prophets. Nay, || whosoever were then anointed, were therefore so, because he was to be anointed. Now it is evident that among the *Jews* they were wont to \* anoint those which were appointed as Kings over them: So *Samuel said unto Saul*, <sup>a</sup> *The Lord sent me to anoint thee to be King over his people, over Israel*. When *Saul* was rejected, and *David* produced before *Samuel*, <sup>b</sup> *the Lord said, Arise, anoint him, for this is he*. And some || may have contented themselves

with

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

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

the High Priest, as Lev. 4. 3. **וַיִּשְׁמַח ה' בְּכֹהֵן, LXX. ὁ ἀρχιερέως ὁ χειρισμῶς.** by way of explication: whereas vs. 5. and the 16. of the same chapter, and 6. 22. they render it by a bare translation, ὁ ἱερέως ὁ χριστός: which by the vulgar Latine is translated, Sacerdos qui jure patri succederet, because no other but the Son which succeeded the Father in the office of the High Priest was afterwards anointed: as the Arabick, & similiter Sacerdos successor de filiis suis. For in the anointing of Aaron and his sons, **נִמְשְׁחוּ כָּל הַבָּאִים אַחֲרָיִם לְהוֹרֵת כְּהֻנָּה וְלוֹהֵי לֵוִי הוֹצִרְנוּ לְמִשְׁחָה אֶחָד כִּי אֹהֵב כְּהֵן גִּדְוָה** *Levi Ben Gerson* 1 Kings 1. || As *Lactan.* Erat Judæis ante præceptum ut sacrum conficerent unguentum, quo perungi possent ii qui vocabantur ad sacerdotium vel ad regnum. l. 4. c. 7. And *S. Aug.* Prioribus Veteris Testamenti temporibus ad duas solas personas pertinuit unctio. *Enarr.* 2. *Psal.* 21. Christus vel Pontificale vel Regium nomen est. Nam prius & Pontificis unguento chrismatis consecrabantur & Reges. *Ruff. in Symb.* <sup>a</sup> 1 King. 10. 15, 16. \* **Τὰ τοῦ χρίσματος μὴ μόνον Ἀρχιερέων παρεθεβῆαι, ἀλλὰ καὶ τοῖς καὶ τὰυτὰ Περσῆταις καὶ Βασιλεύσιν, οἷς καὶ αὐτοῖς τὸ αὐτὸ χρίσμα μόνον ἔχον ἐκ τῶν ἁγίων.** *Euseb. Demonst. Evang.* l. 4. c. 15. & *Hist.* l. 1. c. 4. wherefore *S. Augustinus* recollecting a place in his 83 Questions, in which he had taught, the two fishes in the Gospel duas illas personas significare quibus populus ille regebatur, ut per eas consiliorum inoderamen acciperet, regiam scilicet & sacerdotalem, ad quas etiam sacrosancta illa unctio pertinebat, makes this particular Retraction; Dicendum potius fuit, maxime pertinebat, quoniam unctos aliquando legimus & Prophetas. *Retract.* l. 1. c. 25. || **Οὐ μόνον ἡ ἀρχιερωσύνη τετιμημένη τὸ τῶν χριστῶν κατοκόμεναι παρ' Ἑβραίοις ὄνομα, ἀλλὰ καὶ τῶν βασιλείων ἕως καὶ αὐτῶν ἰδίᾳ θεῶν περσῆται χρίοντες, εἰκονικῶς τινὰς χριστῶν ἀπειράζοντο· ὅτι διὰ καὶ αὐτοὶ τῆς εὐαγγελίας καὶ ἀληθοῦς χριστῶν, τῶν καὶ πάντων βασιλεύοντων εἶνε λόγου, βασιλικῆς καὶ ἀρχικῆς ἐξουσίας τοῦ τύπου δι' εὐαγγελίου ἕσπερον, ἡ δὲ καὶ αὐτῶν ἁγίων περσῆται τινὰς διὰ χρίσματος χριστῶν ἐν τύπῳ γινόμενα παρεκλήσαντο. ὡς τῆς ἀπαντα ἢ ὅτι ἡ ἀληθῆν χριστῶν, ἢ ἐνθεον καὶ ἐξόνιον λόγον, ἀνατορῶν ἔχον· μόνον ἀρχιερέα ἢ ὅλων, καὶ μόνον ἀτασῆς ἢ κηρίστος βασιλεία, καὶ μόνον περσῆται ἀρχιερωσύνη τῶν πατρῶν τυχερόνισα.** *Hist. Eccl.* l. 1. c. 3.

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

Prophet;

Prophet ; a translation from the state of death into eternal life is, not to be effected without absolute authority and irresistible power, therefore a King was also necessary. The *Messias* then, the Redeemer of *Israel*, was certainly anointed for that end, that he might become Prophet, Priest, and King. And if we believe him whom we call *Jesus*, that is, our Saviour and Redeemer, to be *Christ*, we must assert him by his unction sent to perform all these three Offices.

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

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



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

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

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

John 1. 18.

John 17. 8, 14.

1 Pet. 2. 22.

John 3. 2.

1 Tim. 6. 13.

1 Pet. 1. 11.

Eph. 4. 8, 11,

12.

<sup>a</sup> Heb. 7. 14, 27.<sup>b</sup> Exod. 19. 22.<sup>c</sup> Exod. 24. 5.<sup>d</sup> For the Hebrew *אֵלֶּיךָ*, signifying juvenes, by all the Targums is rendered *בְּיָרֵיךָ*, that is, primogeniti: and so the Arabic and Persian Translations.<sup>e</sup> Heb. 8. 3.<sup>f</sup> Heb. 10. 5.<sup>g</sup> Heb. 10. 10.<sup>h</sup> Eph. 5. 2.

Unus ipse erat

qui offerebat,

&amp; quod offere-

bat. S. Aug.

Unum cum illo

manebat cui of-

ferebat, unum

in se fecit pro-

quibus offere-

bat; unus ipse

erat qui offere-

bat, &amp; quod of-

ferebat. Id. de

Trinit.

Rom. 8. 34.

cessum

Heb. 7. 25.

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

\* Παρόκλητον  
 ἕχου ἰσοῦν,  
 ὡς ὡς ἐπὶ ἡ-  
 μῶν περικαλι-  
 νύμων τῶ πα-  
 τρός ἡ πρεσ-  
 βυτερίας δι-  
 αδικῶς ἀπὸ αὐ-  
 τῶ δέλω ὄν-  
 τας ἰσχυροῦν  
 ἡ ἀναξίαν τῶ  
 πνύματῶ  
 ἕτε γδ τῶ πα-  
 τρός τῶτο ὄν-  
 ζυτῆν, ἕτε τῶ  
 ἡδ ἰσχυροῦν, ἡ  
 ὡς πρὶ θεῶ  
 διανοῦνθι δ-  
 κρον. ἀλλ' ὅτι  
 πύτονθιν ὡς  
 ἀνθρωπῶν,  
 πύθην κατῆ-  
 ρῆν ὡς λέγῶ  
 ἡ πύμνυτῆς.  
 τῶτο νοῦντῶ  
 μοι ἡ πύμν-  
 κληπῆς. S. Greg.  
 Niz. Orat. 35.  
 1 Chron. 23.

<sup>a</sup> Gen. 14. 19,  
 20.  
<sup>b</sup> Luke 1. 8, 21,  
 22.  
<sup>c</sup> Luke 24. 50.

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

|| For the Chal-  
 die Paraphrase  
 in the most pla-  
 ces where it  
 mentioneth the  
 Messias, doth it  
 with the addi-  
 tion of King,  
 מלך  
 משיח  
<sup>e</sup> Psal. 2. 6.  
<sup>f</sup> Isai. 9. 6.  
<sup>g</sup> Jer. 7.  
<sup>h</sup> Luke 1. 32,  
 33.

Matt. 21. 4, 5.  
 John 18. 37.  
 Eph. 1. 20, 21.

from

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

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

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

The \**Jews* tell us, that the anointing Oyl was hid in the days of *Josiah*, and the *Messias* God will restore unto his people the oyl of unction which *Moses* made, which was hidden with the Ark; and the Kings and High Priests shall be anointed with it in those days. *Abarbanel Comment. ad 30. Exodi.* Now the loss of that oyl, which they call the hiding of it, may well be thought to foretel the period of the *Mosaical Administration*, being they confess that after that they never had any Priests anointed, because they had no power to make the same oyl. So plainly consisteth the same *Abarbanel*: נגנו שמן המשיחה שנגנו יאשיהו עם נשאר. In the days of that

ביום  
המשיחה  
עתיד  
הקדוש  
כבוד ה'  
להחיות  
לעמו  
איתו שמן  
המשיחה  
שעשה  
משה  
שנגנו עם  
הארון וכו'  
ומשהו  
המלכיות  
והנהיגו  
הגדולים  
בימי הדם

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

<sup>a</sup> Psal. 45. 7.

<sup>b</sup> 1 King 1. 39. 40.

\* Duas personas, eius qui unctus est Dei, & qui unxit, intellige Unde & Aquila Elohim עֲלִיָּהוּ verbum Hebraicum non nominativo casu, sed vocativo, interpretatur, dicens דֵּיִךְ & nos propter intelligentiam Deo posuimus, quod Latina lingua non accipit, ne quis perverfe putet Deum dilecti & amantissimi & regis bis Patrem nominari S. Hieron. Epist. 104. Quod sequitur, Unxit te, Deus, Deus tuus, primum nomen Dei vocativo casu intelligendum est, sequens nominativo; satis miror cur Aquila non, ut

coeperat in primo versiculo, vocativo casu interpretatus sit, sed nominativo, bis nominans Deum qui supradictum unxit Deum. *Id. id.* || So Greg. Naz. expounds the place: "Ον ἔχεισεν ἔλαιον ἀγγελιάσεως παρὰ τοῦ μέλους αὐτοῦ, χρίσας τῷ ἀνθρωπότητι τῷ θεότητι. ἀρε ποιῆσαι τὰ ἀμώτερα ἐν. And again, Χρίσας ἢ διὰ τῷ θεότητι. (not that his Divinity was anointed, or Christ anointed in respect of his Divinity; but that he was anointed in his Humanity by his Divinity) χρίσας δ' αὖτις τῆς ἀνθρωπότητι ἐκ ἐνεργείας, καὶ πῶς ἄλλως χρίσας ἀνάλογον, παρουσία ἢ ὄντι τῷ χρίσῳ, ἢ ἐργῶ ἀνθρώπων ἀκρῶσαι τὸ χρίον, καὶ ποιῆσαι θεὸν τὸ χρίσῳ. Orat. 2. de Filio. Luke 1. 35. \* Χρίσας ἐχειδῶν ὡς βασιλεὺς καὶ ἐρεδῶ τῷ χρίσῳ τῆς σαρκὸς. Germanus Constant. Κεχρίσας ἢ ἐχ' ἐτέρως σαυτὸν ἢ ὄντι, ἢ ὅτι καὶ σαρκὰ ἠχούμενον, διὰ τὸν κατ' ἡμᾶς, καὶ ἐανθρωπότητων. Titus Boetius. Deus est qui ungit, & Deus qui secundum carnem ungitur Dei filius. Denique quos habet unctionis iuxta Christum nisi in carne participes? Vides igitur quia Deus à Deo unctus, sed in assumptione naturæ unctus humanae Dei filius designatur. S. Ambros. de Fide, l. 1. c. 2. Hæc omnia carni conveniunt, cum piissimum & gloriosissimum verbum unicum est pro salute cunctorum. Cassiodorus in Psal. 44. || S. Hieronim, mentioning that place of the Psalm, Quando confortes nominantur, naturam carnis intellige, quia Deus confortes substantiæ suæ non habet. Et quia erat unctio spiritalis & nequaquam humani corporis, (ut fuit in sacerdotibus Judæorum) idcirco præ confortibus, id est, cæteris sanctis, unctus esse memoratur. Cuius unctio illo expleta est tempore quando baptizatus est in Jordane, & Spiritus Sanctus in specie columba descendit super eum, & mansit in illo. Comment. in Esaiam, c. 61. In illa columba quæ super ipsum post baptismum descendit, cum sacramento Baptismatis, & veri sacerdotii jura suscepit, fuso videlicet super eum oleo exultationis, de quo Psalmista canit; Unxit te, inquit, Deus, Deus tuus. Petrus Damianus, Orisul. 6. c. 4. \* 1 Sam. 16. 13. \* Psal. 89. 20.

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ted him. And yet he was again anointed at Hebron; first over the house of Judah, then over all the tribes of Israel. As therefore David at his first Unction received the Spirit of God, and a full right unto the Throne of Israel, which yet he was not to exercise till the death of Saul and acceptation of the Tribes; and therefore when the time was come that he should actually enter upon his Regal Office, he was again anointed: So our Jesus, the Son of David, was first sanctified and anointed with the Holy Ghost at his Conception, and thereby received a right unto, and was prepared for, all those Offices which belonged to the Redeemer of the world; but when he was to enter upon the actual and full performance of all those Functions which belonged to him, then doth the same Spirit which had sanctified him at his Conception visibly descend upon him at his Inauguration. And that most properly upon his Baptism, because, according to the customs of those ancient nations, washing was wont to \*preceed their Unctions: wherefore <sup>a</sup> Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a Dove. As David sent Solomon to be anointed at Gihon: from whence arose that ancient observation of the Rabbins, that || Kings were not to be anointed but by a fountain.

<sup>2</sup> Sam. 2. 4. and 5. 3.

\* As appears by those entertainments so frequently mentioned by Homer in his Odysses: as when Telemachus is en-

tertain'd by Nestor; Τέρπειν ἢ Τηλέμαχον λῶσιν καλῆ Πρωκύστη, Νέστορ δ' ὀπλοδότη θυγάτηρ Νηληϊάδαο. Αὐτὰρ ἔπειτ' αἰὲν ἔχουσιν λίτ' ἐλάω. Od. Γ. And Telemachus and Pylistratus are invited to the Court of Menelaus;

Ἔσ' ὅ' ἀσπίνθους βάντες ἐξέξενος λέσσιβο.

Τὸς δ' ἔπειτ' ἐν δ'μοῦν λῶσιν κ' ἡρίον ἐλάω. Od. Δ.

Thus Ulysses is entertain'd, Od. Θ. thus Pyraus and Telemachus, Od. Ρ. and Venus, returning to Paphos, is so ordered by the Chavites;

Ἐνθα δὲ μιν Χάριος λῶσιν κ' ἡρίον ἐλάω

Ἀμχέστρω, εἶτ' θεὸς ἑπειθέον αἰὼν ἔόντα. Od. Θ.

So Helena speaks of her entertaining Ulysses in a disguise;

Ἄλλ' ὅτε δὲ μιν ἐργὸν ἐλάω κ' ἡρίον ἐλάω.

It is apparent that this was the custom of the ancient Greeks. Of which Eusebius gives this reason: Ἐλάω ἐχρίοντο οἱ λεσσιβῶνες ἢ πλάτουλις τοῦ Ῥωμαϊκοῦ πάβου, ὡς ἀν' αὐτῶν λέξεν ἐργὸν τῶν ὡν ἄρτησα. This custom was so ancient and general, that the Greeks had one word to express the anointing with oyl after washing with water, which they call'd χρίστα, and χυλῶσαι. Etymol. χυλῶσαι, ἢ χρίστα τὸ ἀλείψαι, ἀλλὰ τὸ ἐπι λέγειν ἀλείψαι. Schol. Aristoph. Χύτρα ἢ κυεῖως, τὸ ὑγρὸν ἐπι ἐπιθέσθαι ἐν τῷ σώματι ἀλείψαι. Helych. Χύτρα, τὸ ἐπ' ὑδατὶ ἔλαιον, and χυλῶσαι, τὸ ἀλείψαι μετὰ τῷ λέσσιβῳ. Hence, πηρὶ Ναυσίκαα went unto the pools to wash, her mother gave her a box of oyl, 'Od. Ζ.

Δίκε δὲ χρευσίν ἐν ληκύθη ὑγρὸν ἔλαιον,

Εἴως χυλῶσαισε σαῶ ἀμοιπόλοισι γυναιξίν.

where the old Scholia, χυλῶσαισε, λεσσιβῶν ἀλείψαισε and Eusebius, Εἴως χυλῶσαισε, ἀντὶ τοῦ, ὅπως μετὰ λέξεν χυλῶσαισε ἀλείψαισε which exposition is warranted by the performance after mentioned,

Αἰ ἢ λεσσιβῶσαι κ' ἀλείψαισε λίτ' ἐλάω.

And as this was the ancient custom of the Greeks, so was it also the common custom of the Jews, as appears by the words of Naomi to Ruth, wash thy self therefore, and anoint thee, and put thy rayment upon thee, Ruth. 3. 3. <sup>a</sup> Matt. 3. 16 || They say in the Gemara, that this is a Maxime of the Doctors, מִיַּעַן עַר אֵלֶּיךָ מִלְּכֹנֵי אֲבֹתַי מִשְׁמֵרֵי אִין מוֹשֵׁרֵי אִין תְּנוּרַתֵּי אֲבֹתַי אֲבָרַי בְּנִמְרֵי אֲבָרַי בְּנִמְרֵי אֲבָרַי בְּנִמְרֵי אֲבָרַי. Abarbanel in 30. Exod. The end of which ceremony was to shew the prolonging of his kingdom who was so anointed; and the original is refer'd to the anointing of Solomon 1 King 1. 33. For so it followeth in the Talmud, כְּרִי שְׁתִּימְשַׁךְ מִלְּכֹנֵי שְׁנֵי וְהוּר, כְּרִי שְׁתִּימְשַׁךְ מִלְּכֹנֵי אֲבֹתַי אֲבָרַי. Abarbanel ibid.

Now as we have shewed that Jesus was anointed with the Holy Ghost, lest any should deny any such descension to be a proper or sufficient Unction, we shall farther make it appear, that the Effusion, or Action of the Spirit, eminently containeth whatsoever the Jews have imagined to be performed or signified by those legal Anointings. Two very good reasons they render why God did command the use of such anointing Oyl, as in respect of the action. First that it might signifie the Divine Election of that person, and designation to that Office: from whence it was necessary that it should be performed by a Prophet, who understood the will of God. Secondly, that by it the person anointed might be made fit to receive the Divine influx. For the first, it is evident there could be no such infallible sign of the Divine designation of Jesus to his Offices, as the visible descent of the Spirit, attended with a voice from heaven, in stead of the hand of a Prophet, saying, *This is my beloved Son, in whom I am well pleased.* For the second, this spiritual Unction was so far from giving less than an aptitude to receive the Divine influx, that it was that

Matt. 3. 17.

that divine influx, nay, the Divinity it self, the Godhead dwelling in him bodily.

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

¶ Arg. 9. 9.

¶ Urguentia o-  
pūre servan-  
tur in alaba-  
stris, odores in  
oleo. Plin. Hi. l.  
l. 12. c. 2.  
Existimatur &  
eborivindicādo  
à carie utile  
esse. Certe si-  
mulacrum Sa-  
turni Romæ in-  
tus oleo reple-  
tum est. Id. l. 15. c. 7. And whosoever made that Statue at Rome, seems to have had his Art out of Greece, from that famous  
Ivory Statue made by Phidias. Οὕτως ἔδωκε τὸ καλῶς κηρύττειν Πισκίον ἑδωλον, (ἐξ ἐλέφαντος ἢ τῆστο υἷος) ἔλαιον ἐμ-  
γῆδες τερεσιτάξιν ἀντὶ τοῦ τῶδε, ἔμπεσον τὸ ἀγάλας, ἀδύνατον εἰς δυνάμιν φυλάξων αὐτό. Proclus apud Epi-  
phan. Har. 14. §. 18. <sup>a</sup> Heb. 7. 24, 15.

Beside, they observe, that simple Oyl without any mixture was sufficient for the Candlestick; but that which was designed for Unction must be compounded with principal Spices, which signify a good name, always to be acquired by those in places of greatest dignity by the most laudable and honourable actions. And certainly never was such an admixtion of Spices as in the Unction of our Saviour, by which he was endued with all variety of the Graces of God, by which he was enabled to offer himself a sacrifice for a sweet-smelling savour. For as <sup>b</sup> *he was full of grace and truth*; so of his fulness have we

<sup>b</sup> Job. 1. 14, 15.  
<sup>c</sup> 1 Job. 2. 27.  
<sup>d</sup> 2 Cor. 2. 15.

all received, grace for grace: and as we <sup>c</sup> *have received anointing of him*; so we <sup>d</sup> *are unto God a sweet savour of Christ*.

Again, it was sufficient to anoint the Vessels of the Sanctuary in any part; but it was particularly commanded that the Oyl should be poured upon the Head of the Kings and Priests, as the seat of all the animal Faculties, the fountain of all Dignity. and \* original of all the members of the body. This was more eminently fulfilled in *Jesus*, who by his Unction, or as *Christ*, became the head of the Church; nay, the <sup>e</sup> *head of all principality and power, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God*.

\* According to the Etymology in the Hebrew Language, of which Abarbanel here takes notice; וְכֵן נִקְרָא רֹאשׁ

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

<sup>e</sup> Gal. 2. 10, 19.  
<sup>f</sup> Lev. 8. 12.

Where-

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

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

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

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

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



Description of the coming of the Son of man, it is said, *The King shall say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you:* which title as it secures hope, in respect of his power; as it magnifies our reward by the excellency of our inheritance; so also it teacheth us the indispensable condition of Obedience.

Fourthly, the belief of *Jesus the Christ* is necessary to instruct us what it is to be a Christian, and how far we stand obliged by owning that name. Those who did first embrace the Faith were styled \* *Disciples*, (as when the number of Disciples was multiplied,) or *Believers*, or *Brethren*, or || *men of the Church*, or *Callers upon the name of Christ*, or \* *men of the way*; or by their Enemies, *Nazarens*, and *Galileans*. But in a short time they gained a Name derived from their Saviour, though not from that name of his which signifieth Salvation; for from *Christ* they were called *Christians*. A Title so honourable, and of such concernment, that *S. Luke* hath thought fit to mention the City in which that name first was heard. || *And the Disciples were called Christians first at Antioch*, as the Scriptures assure us; so named by *Euodius* the Bishop of that place, as *Ecclesiastical History* informs us. A name no sooner invented, but embraced by all Believers, as bearing the most proper signification of their Profession, and relation to the Author and Master whom they served. In which the Primitive Christians so much delighted, that before the face of their enemies they would acknowledge \* no other Title but that, though hated, reviled, tormented, martyred for it. Nor is this Name of greater honour to us, than obligation. There are two parts of the Seal of the foundation of God, and one of them is this, <sup>a</sup> *Let every one that nameth the name of Christ depart from iniquity*. It was a common answer of the Ancient Martyrs, || *I am a Christian, and with us no evil is done*. The very name was thought to speak something of \* emendation; and whosoever put it on, became the better man. Except such Reformation accompany our Profession, there is no || advantage in the appellation; nor can we be honoured by that title, while we dishonour him that gives it. If he be therefore called *Christ*, because anointed; as we derive the name of *Christian*, so do we receive our \* *Unction*, from him. For as <sup>b</sup> *the precious ointment upon the head ran down upon the beard, even Aaron's beard, and went down to the skirts of his garments*: so the Spirit, which without measure was poured upon *Christ* our head, is by him diffused through all the members of his || body. For <sup>c</sup> *God hath established and anointed us in Christ*: <sup>d</sup> *We have an unction from the Holy One, and the anointing which we have received from him abideth in us*. Necessary then it cannot chuse but be, that we should know *Jesus* to be *the Christ*: because as he is *Jesus*, that is, our Saviour, by being *Christ*, that is, anointed; so we can have no share in him as *Jesus*, except we become truly *Christians*, and so be in him as *Christ*, \* anointed with that *Unction* from the Holy One.

Acts 6. 1, 7.  
\* For when our Saviour gave that command to his Apostles, πορευθητες εν μαθησασθε παντα τα εθνη, go make all nations disciples, they which delivered the Gospel were μαθησαστες, they which were taught it and received it were at that time μαθησαστες, and after by a name habitual μαθησαι, translated by Tertull. Discipentes, ordinarily Discipuli. Μαθητης ουω εστιν, ως μαθησανουω παρ αυτω το κυριω, πας ο το κυριω περιερχομενος, ετε ακολουθων αυτω, τλεισιν, εκειν ησ λογον αυτου, περιεθεν τε και σεβαστη αυτω ως δεσποτη, και βασιλει, και ελιθω, και διδασκαλο αληθειαι, επ' ελπιση ζωης αιωνιου. Thus then, in the language of the Scriptures

μαθησεν τινα is to make a Disciple; as μαθησαστες ιωαννις, Acts 14. 21. μαθησεν τινα, to be a Disciple; as Joseph of Arimathæa εμαθησεν τον ιησουν, Matth. 27. 57. μαθησθησιν the same; as γεμασθε μαθησθε εις βασιλειαν ησ βασιλου, Matt. 13. 52. Thus μαθησθησιν το κυριω, is often used by S. Basil de Baptismate, whose title is, Οτι δε πρωτον μαθησθησιν το κυριω, και τότε καταξιοθηναι το ειν βασιλισματι, according to our Saviour's method. Hence those which were first converted to the Faith were called μαθησαι, as the Disciples of Christ their Doctor and Master. || Οι απο της εκκλησιας, as when Herod stretched forth his hand καωσαι τινας ησ απο τ εκκλησιας, to mischief some of those which were of the Church. \* As when Saul went down to Damascus with a Commission, επωσ εν τινα ειν τ εδω ονιαι ανδραι τε και γυναικαι, δεκωδωσ ενωγγ εις ιερουσαλημ, Acts 9. 2. we translate it, any of this way, when there was no way mentioned to which the Pronoun this should have relation; nor is η εδω in Greek any more than the way. So when S. Paul went to the Synagogue at Corinth, divers were hardened and believed not, κακολογησεν η εδω ενωπιον του παυλου, Acts 19. 9. here we translate it, spake evil of that way; but Beza has left his Articulus pronominis vice fungitur, which he had from Erasmus, and hath otherwise supplied it, male loquentes de via Dei: and the Old Translation, which in the former had huius via, in this hath simply maledicentes via: and certainly η εδω is nothing but the way. Again, at Ephesus, ενελετο η χη τ καρδιαι εκειτων τα εσχη ησ ενωπιον του εδω, Acts 19. 22. de via, I. Transl. Beza again ob viam Dei, but it is nothing but, the way. Thus Felix put off S. Paul, εκει εσεσεν ειδησ τα περ τ εδω, till he had a more exact knowledge of the way I' Transl. de via hac; Beza. ad sectam istam. Whereas then the phrase is so simply and so frequently the same, it can be nothing else but the word then in use to signify

the Religion which the Christians professed. And so some also of the Ancients seem to have spoken, as appears by the language of the *Melchizedecians*, *Χριστός ἐξέλεγειν, ἵνα ἡμᾶς καλέσῃ ἐν πολλῶν ὁδῶν εἰς μίαν ταύτην τὴν γνώσιν, ἐπειδὴν ἀπέστειλεν ἡμᾶς ἀπὸ εἰδωλῶν, καὶ ἀπέδεδεξεν ἡμῶν τὸ ὄνομα,* and that in the description of the *Gallican Persecution*, *Ἐμείναν ἢ ἕξω οἱ μὲν ἐὶ γυνῶσι πᾶσι, ὅτε τίσεως, μὲν δὲ αἰθροῖν ἐνδύμασι ὄνομα, μὲν δὲ ἐννοῖαν εὐδοῖ Θεῷ χρίσεις, ἀλλὰ καὶ διὰ τὴν ἀνασεύσεως αὐτῶν βλασφημίες ἢ ἔδον.* *Euseb. Hist. l. 5. c. 1.* || *S. Luke* noteth the place, but neither the time when nor person by whom this name was given. *Tertullian* seems to make it as ancient as the reign of *Tiberius*, *Apolog. c. 5.* *Tiberius ergo, cujus tempore nomen Christianum in seculum introiuit.* But I conceive indeed he speaks not of the name, but of the Religion: for so he may well be thought to expound himself, saying soon after, *Census istius disciplinae, ut jam edidimus, à Tiberio est, c. 7.* However, the name of *Christian* is not so ancient as *Tiberius*, nor, as I think, as *Caius*. Some ancient Author in *Suidas* assures us, that it was first named in the reign of *Claudianus*, when *S. Peter* had ordained *Euodius* Bishop of *Antioch*. *Ἰστοῖον ἢ ὅτι ἐπὶ Κλαυδίου βασιλείας Ῥώμης, Πέτρος τῷ Σπυρίδῳ χριστοῦ ὀνόματι ἔδωκεν, ἢ Εὐόδιον, μετῴνομάθησαν οἱ πάσαι λεγόμενοι Ναζωραῖοι καὶ Γαλιλαῖοι, Χριστιανοί.* *Suid. in Νοζιμαῖοι* and in *Χριστιανοί.* And *Johannes Antiochenus* confirms not only the time, but tells us that *Euodius* the Bishop was the Author of the name. *Καὶ ὅτι αὐτῷ (Κλαυδίῳ) Χριστιανοὶ ὀνομάθησαν, τῷ αὐτῷ ὀπισθόθεν Εὐόδιος προσμιλήσασιν ἢ αὐτοῖς καὶ ἐπιθήσασιν ἢ αὐτοῖς τὸ ὄνομα τῷτο, πρώτῳ ἢ Ναζωραῖοι καὶ Γαλιλαῖοι ἐκαλέθησιν οἱ Χριστιανοί.* Thus the name of *Christian* was first brought into use at *Antioch*, by *Euodius* the Bishop of the place, and hath ever since been continued as the most proper appellation which could be given unto our Profession, being derived from the Author and Finisher of our Faith. At nunc Secta orditur in nomine utique sui Autoris. Quid novi si aliqua disciplina de Magistro cognomentum Sectatoribus suis inducit? Nonne Philosophi de Autoribus suis nuncupantur Platonici, Epicurci, Pythagorici? Etiam à locis conventicularum & stationum suarum Stoici, Academici? Neque Medici ab Erasistrato, & Grammatici ab Aristarcho, Coci etiam ab Apicio? Neque tamen quenquam offendit professio nominis cum institutione transmissa ab Institutore. *Tertul. Apolog. c. 3.* \* As we read of *Sanctus*, a *Deacon* at *Vienna*, in a hot persecution of the *French Church*, who, being in the midst of tortures, was troubled with several Questions, which the Gentiles usually then asked, to try if they could extort any confession of any wicked actions practised secretly by the Christians; yet would not give any other Answer to any Question, than that he was a *Christian*. *Τοσαύτη παρεστάσι ἀντιπαροῦσάσασιν αὐτοῖς, ἄσε μήτε τὸ ἴδιον καὶ ἴπεν ὄνομα, μήτε ἔθνος μήτε πόλεως ἔθεν ἡ, μήτε εἰ δὲλθῶ ἢ ἐλευθερῶσιν ἀλλὰ πρὸς πάντα τὰ ἐστρατώμενα ἀπεκρίνασθαι τῷ Ῥωμαϊκῇ φωνῇ, Χριστιανός εἰμι. τῷτο καὶ ἀντὶ ὀνόματι, καὶ ἀντὶ πόλεως, καὶ ἀντὶ γένους, καὶ ἀντὶ παντὸς ἐπαλλήλους ὁμολόγησεν.* *Euseb. Hist. Eccl. l. 5. c. 1.* The same doth *S. Chrysostome* testify of *S. Lucian*: *Ποῖα εἰ παρθεῖσθαι; Χριστιανός εἰμι, ἐπεὶ τί ἔχεις ὀπιθήσασμα; Χριστιανός εἰμι, τίνας περγόνους; ὁ ἢ πρὸς πάντα ἔλεγει, ὅτι Χριστιανός εἰμι.* \* *2 Tim. 2. 19.* || So *Blasidini* in the *French Persecution*: *Ὡς αὐτὸν ἀνάληψις καὶ ἀνάπαυσις καὶ ἀνοληγισία ἢ (Ὀμβανόντων) τὸ λέγειν ὅτι Χριστιανός εἰμι, καὶ παρ' ἡμῶν ἔδον ὀψυλον γίνεσθαι.* *Euseb. Hist. Eccl. l. 5. c. 1.* \* *Alii quos ante hoc nomen varos, viles, improbos noverant, ex ipso denotant quod laudant, cecitate odii in suffragium impingunt. Quæ mulier! quam lasciva! quam festiva! qui juvenis! quam lascivus! quam amafus! facti sunt Christiani: ita nomen emendationis imputatur.* *Tertul.* || Totum in id revolvitur, ut qui Christiani nominis opus non agit, Christianus non esse videatur. Nomen enim sine actu atque officio suo nihil est. *Salvian de Provid. l. 4.* *Ἐάν τις τὸ ὄνομα λαβὼν τὸ χριστιανισμῷ ἐνυβείζῃ ἢ χριστῷ, ἔδον ἔρεσθαι αὐτῷ ἀπὸ τῆς πειρασθείας.* *S. Basil. ad Amphilocho.* \* *Christianus vero, quantum interpretatio est, de unctioe deducitur.* *Tertul. Apolog. c. 3.* \* *Psal. 133. 2.* || *Inde apparet Christi corpus nos esse, qui omnes unguimur, & omnes in illo & Christi & Christus sumus, quia quodammodo totus Christus caput & corpus est.* *S. August. in Psal. 26.* \* *2 Cor. 1. 21.* \* *1 Joh. 2. 20, 27.* \* *Τοιγαρὴν ἡμᾶς τῷτο ἕνεκα καλούμεθα Χριστιανοί, ὅτι χριστούμεθα ἕλαος Θεῷ.* *Theophilus ad Autol. l. 1.*

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

HIS ONLY SON.

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

John 1. 49.  
John 11. 27.  
Matt. 26 63.  
John 6. 69.  
John 20. 31.

\* For when Celsus in the person of a Jew had spoken thus: *ἦν ἄνθρωπος, ὃς ἔλεγε εἶναι υἱὸς τοῦ θεοῦ, ὅτι ἦν υἱὸς τοῦ θεοῦ, ὅτι ἦν υἱὸς τοῦ θεοῦ, ὅτι ἦν υἱὸς τοῦ θεοῦ.*

*τῆς, ἢ ἦν ἀδελφὸν καλασθῆς, Origen says they were most improperly attributed to a Jew, who did look indeed for a Messias, but not for the Son of God, i. e. not under the notion of a Son. Ἰσραὴλ ὁ ἕκ ἄν ὁμολογήσει ὅτι πρῶτος τις ἦν τῶν υἱῶν τοῦ θεοῦ ὁ Ἰησοῦς ὁ λέγων ὅτι, ὅτι ἦν υἱὸς τοῦ θεοῦ, ὅτι ἦν υἱὸς τοῦ θεοῦ, ὅτι ἦν υἱὸς τοῦ θεοῦ, ὅτι ἦν υἱὸς τοῦ θεοῦ. Adv. Cels. l. 1. || That is, I X Θ Τ Σ. Nos pisciculi secundum Ixθῦν nostrum Jesum Christum in aqua nascimur. Tertull. de Bapt. c. 1. which is thus interpreted by Optatus, Cujus piscis nomen secundum appellationem Græcam in uno nomine per singulas literas turbam sanctorum nominum continet, ΙΧΘΥΣ, quod est Latine, Jesus Christus Dei Filius Salvator, lib. 3.*

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

\* The Latins indeed generally use the word Unicum. So Rufinus, Et in unico filio ejus: which is so far from being in his apprehension

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

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

|| For the Original is τὸ ἐν αὐτῇ ἁρμυθέν, and tis the occasion of S. Basil, ἕκ ἑξῆς

ταί, τὸ κρηθὲν, ἀλλὰ, τὸ ἁρμυθέν. Indeed the Vulgar Translation renders it, quod in ea natum est, and in *S. Luke*, quod nate-tur sanctum; and it must be confessed this was the most ancient translation. For so *Tertullian* read it, *Pro virginem dicitis natum,*

tum, non ex virgine, & in vulva, non ex vulva, quia & Angelus in somniis ad Joseph, Nam quod in ea natum est, inquit, de Sp. S. est. De Carne Christi, c. 19. and of that in S. Luke, Hæc & ab Angelo exceperat secundum nostrum Evangelium, Propterea quod in te nascetur vocabitur sanctum, filius Dei. Act. Marcion. l. 4. c. 7. Yet quod in ea natum est cannot be proper, while it is yet in the womb; nor can the child first be said to be born, and then that the mother shall bring it forth. 'Tis true indeed, ἄνδρα signifies not always to beget, but sometimes to bear or bring forth; as ἡ γυνὴ τοῦ Ἐλισάβετ ἄνδρα ἔσχετο, Luk. 1. 13. and v. 57. ἡ ἑσθὴρα ἔσχετο. So τὸ ἐν αὐτῇ ἄνδρα ἔσχετο, Mat. 2. 1. must necessarily be understood of Christ's nativity, for it is most certain that he was not begotten or conceived at Bethlehem. And this without question must be the meaning of Herod's inquisition, τὸ ὅ κεῖσθε ἄνδρα, where the Midwife was to be born. But though ἄνδρα have sometime the signification of bearing or bringing forth; yet τὸ ἐν αὐτῇ ἄνδρα ἔσχετο cannot be so interpreted, because it speaks of something as past, when as yet Christ was not born: and though the conception was already past, and we translate it so, which is conceived; yet S. Basil rejects that interpretation, ἄνδρα is one thing, συλλαμβάνειν another. Seeing then the Nativity was not yet come, and ἄνδρα speaks of something already past, therefore the old Translation is not good, quod in ea natum est. Seeing, though the Conception indeed were past, yet ἄνδρα significeth not to conceive, and so is not properly to be interpreted, that which is conceived; seeing ἄνδρα is most properly to beget, as ἡ ἄνδρα ἔσχετο the generative faculty: therefore I conceive the fittest interpretation of those words, τὸ ἐν αὐτῇ ἄνδρα ἔσχετο, that which is begotten in her. And because the Angel in S. Luke speaks of the same thing, therefore I interpret τὸ ἄνδρα ἔσχετο ἐν αὐτῇ, in the same manner, that which is begotten of thee.

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

John 10. 34,  
35. 36.

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

Acts 13. 33.

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

Luke 20. 36.  
Rom. 1. 4.  
Col. 1. 18.

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

Heb. 1. 3, 4, 5.

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

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

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

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

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

John 6. 62.  
 θεωρητε· as  
 it came to pass,  
 θεωρητων αυτων  
 επισηθη.  
 Acts 1. 9.  
 ετεωρω.

Luke 2. 48.

Mark 1. 13.

Mark 1. 13.

Luke 4. 14.

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

Secondly, we shall prove not only a bare priority of existence, but a pre-existence

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

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

\* So Nonnus here more briefly and plainly than usual; ἄβραμ

πενήντην χρόνον ἔχων, ἐγὼ πέλον. So *Job*. 14. 9. τοσῶτον χρόνον μεθ' ἑωυτοῦ εἶμι, καὶ οὐκ ἐγγινώσκουσέ με; Have I been so long time with you, and yet hast thou not known me? and *Job*. 15. 27. ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστίν, because ye have been (or continued)



tinued) with me from the beginning. Thus Nonnus, 'Εξ ἀρχῆς ἡγαῶτες ἄλων θνήτορες ἔργων. John 6. 24. Ὅτε ἐν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς ἐκ τῶν ἐμῶν, When the people saw that Jesus was not there. Nor only doth S. John use this the present tense for that which is past, but as frequently for that which is to come. For as before, τοσούτον χρόνον μεθ' ὑμῶν εἰμι, so on the contrary, ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι John 7. 33. and ὅπου εἰμι ἐγὼ, ἐκεῖ καὶ ὁ δίδων ὁ ἰσὺς ἔσται, John 12. 25. 14. 3. 17. 24. Wherefore it is very indifferent whether (John 7. 34.) we read, ὅπου εἰμι ἐγὼ, or ὅπου εἰμι. For Nonnus seems to have read εἰμι by his translation, εἰς ἀτραπὸν ἡμῶν ὁ δίδω. and the question, πῶ ἔτι μέλλει πορεύεσθαι; shews they understood it so: for this εἰμι, though of a present form, is of a future signification. Hesych. Εἰμι, πορεύομαι. And so it agreeth with that which follows, John 8. 21. ὅπου ἐγὼ ὑπάγω, ὑμεῖς ἔδωκατε ἐλθεῖν. If we read εἰμι, as the old Translation, ubi ego sum, it will have the force of ἔσομαι; and agree with the other; ἴσα ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ἦτε. Howsoever it is clear, S. John useth the present εἰμι either in relation to what is past, or what is to come, and is therefore to be interpreted as the matter in hand requireth. And certainly the place now under our consideration can admit no other relation but to the time already past, in which Abraham lived. And we find the present tense in the same manner joyned with the Aorist elsewhere: as Psal. 90. 2. πρὸ τοῦ ὄρη ἠσθησάμην, καὶ πλάσθηναι ἢ γυνὴ καὶ ἢ οὐρανὸν, καὶ ἔσο αἰὼν ὅτι αἰὼν ὅτι, ὅτι εἶ. What can be more parallel than, πρὸ τοῦ ὄρη ἠσθησάμην, ἐκ, πρὸ Ἄβραάμ ἠγίασθαι, and οὐ εἶ, το, ἐγὼ εἰμι? In the same manner, though by another word, πρὸ τοῦ ὄρη ἐδέξαμην, πρὸ τοῦ πατρῶν βρωῶν, ἡμῶν με, Prov. 8. 25.

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

|| So the *Aethiopic Version*, Amen dico vobis, priusquam Abraham nasceretur, fui ego; and the *Perisian*, Vere, vere vobis dico, quod nondum Abraham factus erat, cum ego eram.

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

\* This is the *sight of the Socinians*, who make this speech of *Christ* elliptical, and then supply it from the 12. verse. I am the light of the world. Quod vero ea verba, Ego sum, sine ad eum modum supplenda, ac si ipse subiecisset his, Ego sum lux mundi, superius ē principio ejus orationis, v. 12. & hinc quod Christus bis se ipsum iudem, Ego sum, lucem mundi vocaverit, v. 24. & 28. deprehendi potest. *Catech. Ration.* Whereas there is no ground for any such connexion. That discourse of the light of the

world was in the *Treasury*, v. 20. that which followeth was not, at least appeareth not to be so. Therefore the ellipsis of the 24. and 28. verses is not to be supplied by the 12. but the 24. from the 23. ἐγὼ ἐκ τῆς ἀνοθένης εἰμι, and the 28. either from the same, or that which is most general, his Office, ἐγὼ εἰμι ὁ χριστός. Again v. 31. 'tis very probable that a new discourse is again begun, and therefore if there were an ellipsis in the words alleged, it would have no relation to either of the former supplies, or if to either, to the latter; but indeed it hath to neither.

this

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

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

I Pet. 3. 18,  
19, 20.

Ἀπὸ τῶν ἁποστόλων  
ποτε, ὅτι ὁ  
παῖς ἐξελήχθη  
τοῦ ἡγίου Θεοῦ  
μακροθυμία  
ἐν ἡμέραις  
Νῶε.

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

\* Prophetæ ab ipso habentes donum in illum propheta-verunt. Barnabæ Epist.

<sup>a</sup> 2 Pet. 2. 5. I

have thus translated the place of S. Peter, because it may add some advantage to the argument: for if Noah were the eighth preacher of righteousness, and he were sent by the Son of God; no man, I conceive, will deny that the seven before him were sent by the same Son: and so by this we have gained the pre-existence of another 1000 years. However these words, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, may be better interpreted than they are, when we translate them, but saved Noah the eight person, a preacher of righteousness. For first if we look upon the Greek phrase, ὄγδοον Νῶε may be not the eight person, but one of eight, or Noah with seven more; in which it signifieth not the order in which he was in respect of the rest, but only consignifieth the number which were with him. As when we read in the Supplices of Aeschylus, Τὸ γὰρ τεκνίων σέβας, Τεῖτον τῶν ἐν θεοῖσι δίκαι γέγενεταί μεριστόντις, we must not understand it, as if Honor due to parents were the third Commandment at Athens, but one of the three remarkable laws left at Eleusis by Triptolemus. So Porphyrius, Φασὶ δὲ καὶ Τετραπύλεμον Ἀθηναίους νεμερόβησαι, καὶ ἴψ' ἕκμον αὐτῶ τρεῖς ἔτι Ξενοκράτους ὁ αἰγιόχοιο λέγει διακείμεν Ἐλευσίην τρεῖς δὲ Γουεῖς τιμᾶν Θεῶς καὶ τοῖς ἀγαλλεῖν Ζεῦ μὴ σίνεσθαι. De Abstin. l. 4. Which words are thus translated by S. Hierome, who hath made use of most part of that fourth Book of Porphyrius: Xenocrates Philosophus de Triptolemi legibus apud Athenienses tria tantum præcepta in Templo Eleusina residere scribit; Honorandos Parentes, Venerandos Deos, Carnibus non vescendum. Adv. Jovinianum lib. 2. Where we see Honour due to parents the first precept, though by Aeschylus called the third, not in respect of the order, but the number. Thus Diarrachus the Orator, Καὶ τὰς Σεμνὰς Θεὰς Ἐς δεξιὰν τῆ ἱεροποιῶς καθ' ἑαυτὰς δίκαιον αὐτῶς. From whence we must not collect that the person of whom he speaks was the tenth in order of that Office, so that nine were necessarily before or above him, and many more might be after or below him: but from hence it is inferred, that there were ten ἱεροποιοὶ waiting on the Σεμνὰς Θεὰς, and no more, of which number that man was one. After this manner speak the Attick writers, especially Thucydides. And so we may understand S. Peter, that God preserved Noah (a preacher of righteousness) with seven more, of which he disavoweth to be named the first, rather than the last or eighth. But secondly, the Ordinal ὄγδοον may possibly not belong to the name or person of Noah, but to his title or office; and then we must translate, ὄγδοον Νῶε δικαιοσύνης κήρυκα. Noah the eighth preacher of righteousness. For we read at the birth of Eros, that men began to call upon the name of the Lord, Gen. 4. 26. which the ancients understood peculiarly of his person: as the LXX, Ἐτὶ ἠλπίσαν ὀπκαλλεῖν τὸ ὄνομα Κυεῖς τῶ Θεῶ, and the vulgar Latine, ille cepit invocare nomen Domini. The Jews have a tradition, that God sent in the Sea upon mankind in the days of Eros, and destroyed many. From whence it seems Eros was a Preacher, or Prophet, and so the rest that followed him; and then Noah is the eighth.

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

Heb. 1. 2.  
Heb. 11. 3.  
\* It being in both places expressed in the same phrase by the same Author, διὲ καὶ τοῦ αἰῶνος ἀποκρίσεν, Heb. 1. 2. πῆσαι σὸ ὄνομα καὶ τῆς γῆς τοῦ αἰῶνος ἡμῶν ἐστίν. 2 Th. 1. 8, 10, 11, 12.

Comma after Kai in the Greek and Et in the Latine. And whereas it is evident that there are disjunctives in the Latine and Greek Copies after that conjunction, he flies to the ancientest Copies, which all men know were most careful of distinctions, and which that there is no addition of tursum or the like after Et; whereas in the Syriack translation we find expressly that addition ܕܢܢܢ...

Apostle's connexion by attributing the Destruction of the Heavens, out of the last words, to the Son, and denying the Creation of them, out of the first, to the same. For it is most evident that there is but one person spoken to, and that the Destruction and the Creation of the Heavens are both attributed to the same. Whosoever therefore shall grant that the Apostle produced this Scripture to shew that the Son of God shall destroy the Heavens, must withal acknowledge that he created them: whosoever denieth him to be here spoken of as the Creator, must also deny him to be understood as the Destroyer. Wherefore being the words of the Psalmist were undoubtedly spoken of and to our Saviour, (or else the Apostle hath attributed that unto him which never belonged to him, and consequently the spirit of *S. Paul* mistook the spirit of *David*;) being to whomsoever any part of them belongs, the whole is applicable, because they are delivered unto one; being the literal exposition is so clear that no man hath ever pretended to a metaphorical: it remaineth as an undeniable truth, grounded upon the profession of the Psalmist, and the interpretation of an Apostle, that the Son of God created the world. Nor needed we so long to have insisted upon this testimony, because there are so many which testify as much, but only that this is of a peculiar nature and different from the rest. For they which deny this truth of the Creation of the world by the Son of God, notwithstanding all those Scriptures produced to confirm it, have found two ways to avoid or decline the force of them. If they speak so plainly and literally of the work of Creation, that they will not endure any figurative interpretation, then they endeavour to shew that they are not spoken of the Son of God. If they speak so expressly of our Saviour *Christ*, as that by no machination they can be applied to any other person, then their whole design is to make the Creation attributed unto him appear to be merely metaphorical. The place before alledged is of the first kind, which speaketh so clearly of the Creation or real production of the world, that they never denied it: and I have so manifestly shewed it spoken to the Son of God, that it is beyond all possibility of gain-saying.

Thus having asserted the Creation acknowledged real unto *Christ*, we shall the easier persuade that likewise to be such which is pretended to be metaphorical. In the Epistle to the *Colossians* we read of the Son of God, *in whom we have redemption through his blood*; and we are sure those words can be spoken of none other than *Jesus Christ*, He therefore it must be who was thus described by the Apostle; *Who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist.* In which words our Saviour is expressly styled the *first-born of every Creature*, that is, begotten by God, as the \* *Son of his love*, antecedently to all other emanations, before any thing proceeded from him, or was framed and created by him. And that precedency is presently proved by this undeniable Argument, that all other emanations or productions came from him, and whatsoever received its being by Creation was by him created. Which assertion is delivered in the most proper, full, and pregnant expressions imaginable. First, in the vulgar phrase of *Moses*, as most consonant to his description; *for by him were all things created that are in heaven and that are in earth*; signifying thereby, that he speaketh of the same Creation. Secondly, by a division which *Moses* never used, as

Col. 1. 14.

col. 1. 15, 16, 17.

|| The first-born of every creature is taken by Origen for an expression declaring the Divinity of Christ, and used by him as a protest in opposition to his Humanity to exalts th. 12me.

Ἐγέννητο ὁ υἱὸς καὶ ἔσται ἡ ἀρχὴ τῆς κτίσεως τῶν ὁρατῶν καὶ τῶν ἀορατῶν, ὅσα ἐγέννηται διὰ τοῦ υἱοῦ τοῦ ἀγαπητοῦ τοῦ πατρὸς ἃ ἐγέννηται ἐν τῷ αἰῶνι.

\* In relation to the precedent words, τὸ υἱὸς ἀγαπῆτος αὐτοῦ, for that υἱὸς ἀγαπῆτος was the υἱὸς πατρὸς τοῦ Θεοῦ.

descri-

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

Now although this were sufficient to persuade us to interpret this place of the making of the world; yet it will not be unfit to make use of another reason, which will compel us so to understand it. For undoubtedly there are but two kinds of Creation in the language of the Scriptures, the one literal, the other metaphorical; one old, the other new; one by way of formation, the other by way of reformation. *If any man be in Christ, he is a new creature*, saith *S. Paul*; 2 Cor. 5. 17. and again, *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature*. Gal. 6. 15. and 5. 6. In stead of which words he had before, *saith working by love. For we are the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*. Ephes. 2. 10. From whence it is evident that a new creature is such a person as truly believeth in *Christ*, and manifesteth that faith by the exercise of good works; and the new creation is the reforming or bringing man into this new condition, which by nature or his first creation he was not in. And therefore he which is so created is called a new man, in opposition to *the old man, which is corrupt according to the deceitful lusts*: From whence the Apostle chargeth us to be *renewed in the spirit of our mind*, and to *put on that new man, which after God is created in righteousness and true holiness*; and *which is renewed in knowledge, after the image of him that created him*. Eph. 4. 22, 23, 24. The new creation then is described to us as consisting wholly in *renovation*, or a translation from a worse unto a better condition by way of reformation; by which those which have lost the image of God, in which the first man was created, are restored to the image of the same God again, by a real change, though not substantial, wrought within them. Now this being the notion of the new creation in all those places which undoubtedly and confessedly speak of it, it will be necessary to apply it unto such Scriptures as are pretended to require the same interpretation. Thus therefore I proceed. If the second or new creation cannot be meant by the Apostle in the

*νις, ἢ ἀνανέωσις λέξιαι εἰ ἀνακαινώσις. which is the language of the New Testament. This Renovation being thus called κληθῆναι, the Ancients framed a proper word for it, which is, ἀνάκλισις. ἐν τῷ γίνεσθαι παλίου ἢ ἐν ἀποθέσει καὶ τῷ ψυχῶν καὶ τὸ σώμα κακῶν ἀναίρεισις. Just. Qu. & Resp. ad Grecos. This new creation doth so necessarily infer an alteration, that it is called by S. Paul a μεταμορφῶσις; μεταμορφῶσθε τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν. Rom. 12. 2.*

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

|| Ad hoc Dominus sustinuit pati pro anima nostra, cum sit orbis Terra-

rum Dominus, cui dixit die ante constitutionem Seculi, *Faciamus hominem ad imaginem & similitudinem nostram.* Barnabe Epist. c. 4. and again, *Λέγει γὰρ ἡ γραφή περὶ ἡμῶν ὡς λέγει τὸ Ἅγιον, Ποίησωμεν κατ' εἰκόνα, &c. c. 5. Ἐγκαλέσω ἐν Ἰουδαίοις τὸτον μὴ νομίωσι Θεὸν ἰσὸς ἧ' ἑαυτοῦ πολλὰ χεῖ μὴ δὲ βουληθῶν ὡς μὴ ἄλλω ὄντι δυνάμει καὶ Θεὸν, καὶ τὸ ἧ' ὅλων Θεὸν καὶ Πατέρα. τὸτον γὰρ φαυλὸς ἐν τῇ χ' Μωσῆ κοσμοποιεῖα περὶ τὸν Πατέρα εἰρηκέναι τὸ, Γεννηθῆτω εὐσ, καὶ, Γεννηθῆτω σερῆμα, καὶ τὰ λοιπὰ, ὅσα περὶ τὰ ζεν ὁ Θεὸς ἡμῶν καὶ τὸτω εἰρηκέναι τὸ, Ποίησωμεν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέρον. Orig. adv. Celsum, l. 2.*

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

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

|| *Ev ἀρχῆς, the first word of Moses; whence the Syriack Translation, בְּרִשׁוֹן So Solomon, מֵרֵאשִׁית מִקְדָּמֵי אֲרָץ* *ἐν ἀρχῇ πρὸ τῶν κοινῶν, Prov. 8. 23. In principio erat Sermo; in quo principio scilicet Deus fecit cœlum & terram. Tertull. adv. Hermog. c. 20. \* Πρὸς τὸ Θεόν, that is, παρὰ τὸ Θεόν, that is, by God. As Nonnus, Πάτρως ἀμύβειρος, ἀτρέμωνι Σωτήριος ἑδῆσθαι. As Wisdom speaketh, Prov. 8. 30. then I was by him. ואדירה אֵלֶּהּ חֵלֶּם אֵלֶּהּ חֵלֶּם אֵלֶּהּ חֵלֶּם Chaldee. וְהוּא עִרְוִי & eram in latere ejus.*

Moschopolus *πρὸς ἑδῆσθαι, πρὸς τὸ Θεόν, τῆς ἑστῆς, μὲν τὸ Θεόν. As Matt. 13. 56. Αἱ ἀδελφαὶ αὐτῶν ἔχοντες πάντας τοὺς ἡμέρας ἵστον; Mar. 14. 49. καθ' ἡμέραν ἡμεῖς πάντες ἡμέρας. 1 Cor. 16. 6. πρὸς ἡμᾶς ἢ τυχερὸν παρὰ ἡμᾶς. Περὶ τοῦ ἀδελφῆ ἀνακτοῦ Ἰησοῦ Χριστοῦ, ὅς πρὸς αἰῶνων πρὸς Πατρὶ ἡμῶν, καὶ ἐν τέλει ἐφῆδον. Ignat. ad Magnif. <sup>a</sup> Gen. 1. 26. <sup>b</sup> Gen. 3. 22. <sup>c</sup> Gen. 1. 3. <sup>d</sup> Psal. 33. 6. <sup>e</sup> Heb. 11. 3. 2 Pet. 3. 5. || I conceive this Chaldee Paraphrase to represent the sense of the Jews of that Age, as being their publick interpretation of the Scripture. Wherefore what we find common and frequent in it, we cannot but think the vulgar and general opinion of that Nation. Now it is certain that this Paraphrase doth often use מִמְרַת דֵּי the word of God, for יהוה God himself, and that especially with relation to the creation of the world. As Isai. 45. 12. אֲנִי עָשִׂיתִי אֶרֶץ וְאָנֹכִי בְרַאתִי אֶת הָאָרֶץ וְאָנֹכִי בְרַאתִי אֶת הָאָדָם בְּמִסְרֵי אֶפְרַיִם אֲנִי בְרַאתִי אֶת הָאָדָם וְאָנֹכִי בְרַאתִי אֶת הָאָדָם אֲנִי בְרַאתִי אֶת הָאָדָם אֲנִי בְרַאתִי אֶת הָאָדָם I made the earth, and created man upon it, saith the Lord, the Holy One of Israel; which the Chaldee translates אֲנִי בְרַאתִי אֶת הָאָרֶץ וְאָנֹכִי בְרַאתִי אֶת הָאָדָם I by my word made the earth, and created man upon it. In the same manner, Jer. 27. 5. I made the earth, and men and beasts on the face of the earth: the Targum אֲנִי בְרַאתִי אֶת הָאָרֶץ וְאָנֹכִי בְרַאתִי אֶת הָאָדָם וְאָנֹכִי בְרַאתִי אֶת הָאָדָם And Isa. 48. 13. אֲנִי יְסַדְתִּי אֶת הָאָרֶץ My hand also founded the earth: the Chaldee אֲנִי בְרַאתִי אֶת הָאָרֶץ Etiam in verbo meo fundavi terram. And most clearly Gen. 1. 27. we read, Et creavit Deus hominem; the Jerusalem Targum, Verbum Domini creavit hominem. And Gen. 3. 8. Audierunt vocem Domini Dei: the Chaldee Paraphrase וְשָׁמְעוּ קוֹל מִמְרַת דֵּי Et audierunt vocem verbi Domini Dei. Now this which the Chaldee Paraphrase called מִמְרַת דֵּי, the Hellenists named Λόγος as appeareth by Philo the Jew, who wrote before S. John, and reckons, in his Divinity, first Πάτρις καὶ ἄλλος, then δούλος Θεόν. ὅς ὄντι ἐκείνη Λόγος. Quasi. & Solut. 11. whom he calls θεὸς ἄλλος, ὁ ὄντις.*

πρωτόγονον υἱόν, De Agricult. He attributes the Creation of the world to this Λόγῳ, whom he terms ὄργανον Θεοῦ, ἢ ἡ (ὁ κόσμῳ) κατεσκάδαται, De Flammis gladio. Σὺ δὲ Θεὸς ὁ Λόγῳ αὐτῷ ἔστιν, ὃ καθάπερ ὄργανον πρῶτον ἡγοῦσάμενος. Idem. Allegor. l. 2. where we must observe, though Philo makes the Λόγῳ of whom he speaks as instrumental in the Creation of the world; yet he taketh it not for a bare expression of the will of God, but for a God, though in the second degree, and expressly for the Son of God. Nor ought we to look on Philo Judæus in this as a Platonist, but merely as a Jew, who refers his whole Doctrine of this Λόγῳ to the first chapter of Genesis. And the rest of the Jews before him, who had no such knowledge out of Plato's School, used the same notion. For as Isa. 48. 13. the hand of God, is by the Chaldee Paraphrast translated the Word of God: so in the book of Wisdom, ἡ παντοδυναμὸς (ἢ χεὶρ καὶ κλίμακα ἢ κόσμος. Sap. 11. 17. is changed into ὁ παντοδυναμὸς (ἢ Λόγῳ αὐτῷ ἔργων, 18. 15. and Siracides 43. 26. Ἐν λόγῳ αὐτῷ (ὡς γὰρ ἔστιν) πάντα. Nay the Septuagins both changed Soaddai, the undoubted name of the omnipotent God, into Λόγῳ the Word, Ezek. 1. 24. יְהוָה - קוֹלֵךְ quasi vox sublimis Dei, quod Hebraice appellatur יְהוָה. & juxta LXX. φωνὴ τοῦ Λόγου, id est, vox Verbi, ut universa quæ prædicantur in mundo vocem Filii Dei esse dicamus. S. Hieron. And therefore Celsus, writing in the person of a Jew, acknowledged that the Word is the Son of God. Εἰ γὰρ ὁ Λόγῳ ἔστιν υἱὸς τοῦ Θεοῦ, καὶ ἡμεῖς ἐπιπνεύμεθα. Orig. adv. Celsum, l. 2. And although Origen object that in this Celsus makes the Jew speak improperly, because the Jews which he had conversed with, did never acknowledge that the Son of God was the Word; yet Celsus his Jew did speak the language of Philo: but between the time of Celsus and that of Origen, (I guess about threescore years,) the Jews had learnt to deny that notion of Λόγῳ, that they might with more colour reject S. John. If then all the Jews, both they which understood the Chaldee exposition, and those which only used the Greek Translation, had such a notion of the Word of God; if all things by their confession were made by the Word; we have no reason to believe S. John should make use of any other notion than what they before had, and that by means whereof he might be so easily understood.

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

God,



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

*Bishop of Sirmium, but born in Gallogræcia and Scholar to Marcellus Bishop of Ancyra.* Photinus de Gallogræcia, Marcelli discipulus, Sirmii Episcopus ordinatus, Hebionis Hæresin instaurare conatus est. *S. Hieron. Catal. Eccl.* Photinus Sirmienfis Episcopus fuit à Marcello imbutus. Nam & Diaconus sub eo aliquandiu fuit. *Hilar. Fragm.* wherefore when Epiphanius speaketh thus of him, ἔτι δὲ ὄρεμάτο ἐπὶ Σιρμίου, it hath no relation to the original of his Person, but his Heresie; of which *S. Hilary*, Pessifere, natum Jesum Christum ex Maria, Pannonia descendit, *De Trin.* He was a man of singular parts and abilities. φύσεως ἔχων δὲ λόγον, καὶ πείθειν ἰκανός, says *Sozomen. l. 4. c. 6.* Γέροντες ἢ ἕτερος ὁ φωτιστὴς ἀλλ' ἢ πρόπον, καὶ ὠζυμυμῶν ἢ γλωτταν, πολλὰς δὲ δωμάων ἀπαλάν τῆ σὺ λόγον πειθορὰ καὶ ἐτοιμολογία. *Epiphani. Her. 71.* Erat & ingenii viribus valens, & doctrinæ opibus excellens, & eloquio præpotens, quippe qui utroque sermone copiose & graviter disputaret & scriberet. *Vincent. Lirin. c. 15.* He is said by some to follow the Heresie of Ebion. Hebionis Hæresin instaurare conatus est, says *S. Hierome.* and *S. Hilary* ordinarily understands him by the name of Hebion, and sometimes expounds himself, Hebion, qui est Photinus. But there is no similitude in their Doctrines, Hebion being more Jew than Christian, and teaching Christ as much begotten by Joseph, as born of Mary. *Philaster* will have him agree wholly with Paulus Samosatencus in omnibus. *Epiphanius* with an ἐπὶ μέρεσ, and ἐπέκεινα. *Socrates* and *Sozomen*, with him and with Sabellius: whereas he differed much from them both, especially from Sabellius, as being far from a Patripassian. Marcellus Sabellianæ hæresis assertor exsisterat: Photinus vero novam hæresin jam ante proulerat, à Sabellio quidem in unione dissentiens, sed initium Christi ex Maria predicabat. *Severus Hist. Sac.* wherefore it will not be unnecessary to collect out of Antiquity what did properly belong unto Photinus, because I think it not yet done, and we find his Heresie in the propriety of it to begin and spread again. Photinus, mentis cæcitate deceptus, in Christo verum & substantiæ nostræ confesius est hominem, sed eundem Deum de Deo ante omnia secula genitum esse non credit. *Leo de Nativ. Christi Serm. 4.* Ecce Photinus hominem tantum proficitur Dei Filium; dicit illum non fuisse ante beatam Mariam. *Lucifo Clavio.* Si quis in Christo sic veritatem prædicat animæ & carnis, ut veritatem in eo nolit accipere Deitatis, id est, qui sic dicit Christum hominem, ut Deum neget, non est Christianus Catholicus, sed Photinicus Hæreticus. *Fulg. ad Donat. l. 16.* φωτιστὴς λέγον ἀνθρώπου λέγει ἢ γυμνωθεῖτον, ὅτι μὴ λέγων ἔτι τὸ ἴκον, καὶ ἢ ἐκ μήτρας γενεαλόγηται ἀϊθροπον ὑποσέβησθαι ἀθημαθρον ὅτι. *Tom. lat. Hæret.*

\* The Photinians were Heretics, so called from Photinus,

de Nativ. Ephef. Concil. p. 3. c. 10. Anathematizamus Photinum, qui Hebionis Hærefim instaurans, Dominum Jesum Christum tantum ex Maria Virgine confiteatur. *Damasius Profiff. Fidei. Φάσκεν ἕτερον, ἀπ' ἀρχῆς Χριστὸν μὴ εἶναι, ἀπὸ τῆς Μαρίας καὶ οὐκ ἐκ τῶν ὑπαρχόντων, ἐξέσται, φησὶ, τὸ Πνεῦμα τὸ ἄγιον ἐπαῦθεν ἐκ τῶν ἁγίων, καὶ ἐξ ἁπορίας ἐκ τῆς Ἰνδίας.* Epiphanius. Ἐλεγε δὲ ὡς Θεὸς μὴ εἶναι πάντοτε ἴσως ὁ ἰδίῳ λόγῳ τὰ πάντα δημιουργήσας; ἢ ἕτερον ἄλλων γενῶν τὸ καὶ ὑπαρξάντων ἢ ἐκ πρῶτου, ἀλλ' ἐκ Μαρίας γεννηθῆναι καὶ Χριστὸν ἐσχηγῆτο. *Sozomen. l. 4. c. 6.* Photini ergo secta hæc est. Dicit Deum singulum esse & solitarium, & more Judaico confitendum. Trinitatis plenitudinem negat, neque ullam Dei Verbi, aut ullam Spiritus Sancti puram esse personam. Christum vero hominem tantummodo solitarium asserit, cui principium adscribit ex Maria; & hoc omnibus modis dogmatizat, solum nos personam Dei Patris, & solum Christum hominem colere debere. *Vinc. Lirinensis adv. Hæres. c. 17.* In the Disputation framed by Vigilius out of the seventh Book of S. Hilary, as I conceive, Photinus rejecting the opinion of Sabellius (whom Socrates and Sozomen said he followed) as impious, thus declares his own: Unde magis ego dico, Deum Patrem Filium habere Dominum Jesum Christum, ex Maria Virgine initium sursum, qui per sanctæ conversationis excellentissimum atque inimitabile beatitudinis meritum, à Deo Patre in Filium adoptatus & eximio Divinitatis honore donatus. And again; Ego Domino nostro Jesu Christo initium tribuo, purumque hominem fuisse affirmo, & per beatæ vitæ excellentissimum meritum Divinitatis honorem fuisse adeptum. *Vide eandem lib. 2. adv. Eutychem.* Ignorat etiam Photinus magnum pietatis, quod Apostolus memorat, sacramentum, qui Christi ex Virgine factur exordium: Et propterea non credit sine initio substantialiter Deum natum ex Deo Patre, in quo carnis veritatem confiteatur ex Virgine. *Fulg. ad Tarasim. l. 1. Greg. Nazianzen, according to his custom, gives a very brief, but remarkable, expression; Φωτίνῳ δὲ κάτω Χριστὸν καὶ ἀπὸ Μαρίας ἀρχόμενον. Orat. 26.* But the opinion of Photinus cannot be better understood than by the Condemnation of it in the Council of Sirmium; which having set out the confession of their Faith in brief, addeth many and various Anathema's, according to the several Hæreses then apparent, without mentioning their names. Of these the fifth aims clearly at Photinus. Siquis secundum præscientiam vel prædestinationem ex Maria dicit filium esse, & non ante secula ex Patre natum, apud Deum esse & per eum facta esse omnia, Anathema sit. The 12. 14. and 15. also were particulars directed against him, as S. Hilary hath observed: but the last of all is most material. Siquis Christum Deum, Filium Dei ante secula subsistentem, & ministrantem Patri ad omnium perfectionem, non dicat, sed ex quo de Maria natus est, ex eo & Christum & Filium nominatum esse, & initium accepisse ut sit Deus, dicat, Anathema sit. Upon which the observation of S. Hilary is this: Concludi damnatio ejus Hæresis propter quam convenum erat, (that is, the Photinian) expositione totius fidei cui adversabatur, oportuit, quæ initium Dei Filij ex partu Virginis mentiebatur. *S. Hilary. de Synod. contra Arianos.* Thus was Photinus Bishop of Sirmium condemned by a Council held in the same City. They all agreed suddenly in the condemnation of him. Arians, Semi-Arians, and Catholics; καθῆκον εὐθεῖα, saies Socrates, καὶ τὸ τοῦ μάρκος καλῶς καὶ θεαλῶς ἠρῶμενον τάνησ ἐπῆνεσαν καὶ τότε καὶ μὴ ταῦτα. l. 2. c. 29. And because his History is very obscure and intricate, take this brief Catalogue of his condemnations. We read that he was condemned at the Council of Nice, and at the same time by a Council at Rome under Sylvester: but this is delivered only in a forged Epilogue Concilii Romani. He was then first condemned with Marcellus his master, as Sulpitius Severus relates, probably by the Synod at Constantinople; for in that Marcellus was deprived. *Sozom. l. 2. 33. Socrat. l. 1. 26.* Secondly, his Hæresis is renounced in the second Synod at Antioch. *Athanas. de Syn. Socrat. l. 1. 19.* Thirdly, he was condemned in the Council of Sardes. *Epiphanius. and Sulpitius Severus.* Fourthly, by a Council at Milan. *S. Hilary. Fragm.* Fifthly, in a Synod at Sirmium he was deposed by the Western Bishops; but by reason of the great opinion and affection of the people he could not be removed. *S. Hilary. Fragm.* Sixthly, he was again condemned and deposed at Sirmium by the Eastern Bishops, and being convicted by Basil Bishop of Ancyra, was banished from thence. *S. Hilary. Epiph. Socr. Sozom. Vigilius.* Indeed he was so generally condemned not only then, but afterwards under Valentinian, as S. Hieronimè testifies, and the Synodic Epistle of the Aquileian Council, that his opinion was soon worn out of the world. Ἡδὴ γὰρ καὶ διασεσθῆσθαι εἰς ἐλπίαν χεῖρον ἢ τὰς τῶν ἡμετέρων παλαιῶν ἀρεῶν, saies Epiphanius, who lived not long after him. So suddenly was this opinion rejected by all Christians, applauded by none but Julian the Hæretick, who railed at S. John for making Christ God, and commended Photinus for denying it; as appears by an Epistle written by Julian unto him, as it is (though in a mean translation) delivered by Eusebius. Tu quidem, O Photine, verifimilis videris, & proximus salvere, bene faciens nequaquam in utero inducere, quem credidisti Deum. *Facun. ad Justinian. l. 4.*

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

Heb. 3. 4.

Prov. 8. 23.

|| And these upon so poor a ground as the two sorts of an Article, because in the first place it is καὶ τῶν ἁγίων, in the second, Θεὸς μὴ ὁ ἄλλος, not ὁ Θεὸς: from hence to conclude, ὁ Θεὸς is one God, that is, κατ' ἐξοχὴν, the supreme God, Θεὸς another, not the supreme, but one made God by him. In fact they are beholden to Epiphanius for this observation, whose words are these: Ἐάν τις τῶν Θεῶν εἴπωμι Θεὸν, ἀπὸ τῆς ἀρεῶν, καὶ τυχεῖν ἢ ἡσυχίαν Θεὸν ἢ ἐργῶν, ἢ Θεὸν ἢ ὄντα (or rather ἀκ' ὄντα) ἐάν τις εἴπωμι ὁ Θεὸς, δὴλον ὡς ἀπὸ τῆς ἀρεῶν καὶ ὄντα. *Quædam ἄλλα ἀπὸ τῆς ἐπιτομῆς ἐπιτομῆς.* Sama it. *libel.* But whosoever shall apply this rule to the sacred Scriptures will find it most justitious. In the beginning

ἰσπίουσαν ὁ Θεὸς ἢ ἕτερον κ' τὴν γλῶσσαν, undoubtedly belongs to the true and supreme God : but it does not thence follow, that πνεῦμα θεῶ ἐτερέου ἰσπίου τῆ ὕδατος, should be understood of the Spirit of another or inferior God. Certainly S. John, when he speaks of the Baptist, ἐξήλωτο ἀνθρώπου ἀπεσταλμένου παρὰ θεῶ, meant, he had his commission from heaven ; and when it is spoken of Christ, ἔδωκεν αὐτοῖς ὕδατος τέκνα θεῶ ἡρώδης, and again, ἐκ θεῶ ἐγενήθησαν, it must be understood of the true God the Father. In the like manner, θεὸν ἰδὼς ἕώρακε πῶποτε, if it were taken τυχόντως of any ever called God, nay, even of Christ Jesus as man, it were certainly false. How can then any deny the word to be the supreme God, because he is called simply Θεός, when S. John in the few next places, in which he speaketh of the supreme God, mentioneth him without an Article ? This Criticism of theirs was first the observation of Asterius the Arian, Οὐκ ἦπεν ὁ μακάριος Παῦλος Χριστὸν κηρύσσειν ἢ τῷ θεῷ διώμεν, ἢ τῷ θεῷ Κορίαν, ἀλλὰ διὰ τὸ περὶ δίκης, διώμεν θεῶ, κ' θεῷ Κορίαν . ἀλλὰ μὲν ἔδ' ἢ ἰδὼν αὐτῶ τῷ θεῷ διώμεν ἢ ἔμψυον αὐτῶ κ' Σωτηρῆσαν ἀγωνίως, κηρύσσειν. These are the words of Asterius recorded by Athanasius Orat. 2. contra Arianos. In which place, notwithstanding, none can deny but Θεός is twice taken without an Article for the true and supreme God. Thus Didymus of Alexandria De Sp. S. would distinguish between the Person and the gift of the Holy Ghost, by the addition or defect of the Article. Apostoli quando intelligi volunt Personam Spiritus Sancti addunt Articulum, τὸ πνεῦμα, sine quo Spiritus Sancti dona notantur. And Athanasius objects against his adversaries denying the Holy Ghost to be God, that they produced places out of the Prophets to prove him a Creature, where πνεῦμα had not so much as an Article prefixed, which might give some colour to interpret it of the Holy Spirit. Οὐδὲ γὰρ εἴ ἂν τὸ ἀρθεὶν ἔχη τὸ παρὰ τῷ περὶ λεγόμενον τῷ πνεύμα. ἵνα κ' ἐν πέρας ἔχητε. Epist. ad Serapionem. whereas we find in the same place of S. John, the same Spirit in the same sense mentioned with and without an Article. Ἐάν μὴ τις γεννηθῆ ἕξ ὕδατος κ' πνεύματος, John 3. 5. and, τὸ γεννηθῆν ἐκ τῷ πνεύματι ; v. 6. So 1 John 4. 1. Μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα . and again, Ἐν τῷ τῷ πιστεύετε τὸ πνεῦμα τῷ θεῷ . πᾶν πνεῦμα, &c. And beside, according to that distinction, τὸ πνεῦμα certainly stands for the gift of the Spirit, 1 Thess. 5. 19. τὸ πνεῦμα μὴ σβέννυτε. In the like manner, it is so far from truth that the Scriptures of serve so much the Articles, as to use ὁ Θεός always for the true and supreme God, and Θεός for the false or inferior ; that where the true is professedly opposed to the false, even there he is styled simply Θεός. As, Ἀλλὰ τότε μὲν ἐκ κηρύττες θεὸν, ἐδιδάσκοντο τοῖς μὴ φύσιν ἑστῶ Θεοῖς. Νῦν δὲ γινώσκεις θεὸν, μᾶλλον ἢ γνωθῆναι ὑπὸ θεῶ. Gal. 4. 8, 9. And where the supreme is distinguished from him whom they make the inferior God, he is called likewise Θεός without an Article : as, δὴλ' ἵησὺ Χριστὸς, ἀρρητιστῶν οἰς διαγγέλιον θεῶ, and, τῷ θεῷ ἐκείνῳ ὁ θεῶ ἐν διώμεν, Rom. 1. 1, 4. Ἀπόστολος ἵησὺ Χριστὸς διὰ δειλίματι θεῶ, 1 Cor. 1. 1. 2 Cor. 1. 1. Eph. 1. 1. Col. 1. 1. And if this distinction were good, our Saviour's argument to the Pharisees were not so : Εἰ δὲ ἐγὼ ἐν πνεύματι θεῶ ἐκβάλλω τὰ δαίμονια, ἄρα ἐθεσεν ἐν ὑμῶν ἡ βασιλεία τῷ θεῷ, Matt. 12. 28. For it doth not follow, that if by the power of an inferior or false God he cast out Devils, that therefore the Kingdom of the true and supreme God is come upon them.

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

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

Phil. 2. 6, 7.  
 || In effigie Dei constitutus: Turtull.  
 In figura Dei constitutus. Cyr.

Father and undoubted Mother. When he appeared in publick he lived after the manner of a Prophet, and a Doctor sent from God, accompanied with a Family, as 'twere, of his Apostles, whose Master he professed himself, subject to the commands of no man in that Office, and obedient only unto God. The form then of a servant which he took upon him must consist in something distinct from his sufferings, or submission unto men; as the condition in which he was when he so submitted and so suffered. In that he was made flesh, sent in the likeness of sinful flesh, subject unto all infirmities and miseries of this life attending on the sons of men fallen by the sin of Adams: in that he was made of a woman, made under the law, and so obliged to perform the same; which Law did so handle the children of God, as that they differed nothing from servants: in that he was born, bred, and lived in a mean, low and abject condition; as a root out of a dry ground, he had no form nor comeliness, and when they saw him, there was no beauty that they should desire him; but was despised and rejected of men, a man of sorrows, and acquainted with grief: In that he was thus made man, he took upon him the form of a servant. Which is not mine, but the Apostle's explication; as adding it not by way of conjunction, in which there might be some diversity, but by way of apposition, which signifieth a clear identity. And therefore it is necessary to observe, that our translation of that verse is not only not exact, but very disadvantageous to that truth which is contained in it. For we read it thus; He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Where we have two copulative conjunctions, neither of which is in the \* original text, and three distinct propositions, without any dependence of one upon the other; whereas all the words together are but an expression of Christ's exinanition, with an explication shewing in what it consisteth: which will clearly appear by this literal translation, But emptied himself, taking the form of a servant, being made in the likeness of men. Where if any man doubt how Christ emptied himself, the text will satisfie him, by taking the form of a servant; if any still question how he took the form of a servant, he hath the Apostle's resolution, by being made in the likeness of men. Indeed after the expression of this exinanition, he goes on with a conjunction, to add another act of Christ's humiliation; <sup>a</sup> And being found in fashion as a man, being already by his exinanition in the form of a servant, or the likeness of men, he humbled himself, and became (or rather, || becoming) obedient unto death, even the death of the cross. As therefore his humiliation consisted in his obedience unto death, so his exinanition consisted in the assumption of the form of a servant, and that in the nature of man. All which is very fitly expressed by a strange interpretation on the Epistle to the Hebrews. For whereas these words are clearly in the Psalmist, <sup>b</sup> Sacrifice and offering thou didst not desire, mine ears hast thou opened: the Apostle appropriateth the sentence to Christ; When he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. Now being the <sup>c</sup> boaring of the ear under the Law was a note of perpetual servitude, being this was expressed in the words of the Psalmist, and changed by the Apostle into the preparing of a body; it followeth, that when Christ's body first was framed, even then did he assume the form of a servant.

Rom. 8. 3.

Gal. 4. 4.

Isa. 53. 2, 3.

\* Ἄλλ' ἐαυτὸν ἐκένωσεν, μορφῶν δὲ λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, which is also exactly observed by the Vulgar Latin, Sed semetipsum exinanivit, formam servi accipiens, in similitudine hominum factus, where ἑαυτὸν is added by opposition to λαβὼν, and have both equal relation to ἐκένωσεν, or, which is all one, ἐκένωσεν λαβὼν, ἕλαβε ἑαυτὸν. <sup>a</sup> Phil. 2. 8. Ἔταπεινώσεν ἑαυτὸν, γενόμενος ὡς ἄνθρωπος. For in both these verses there is but one conjunction, joining together two acts of our Saviour, his first exinanition, or ἐκένωσεν, and his farther humiliation, or ἑταπείνωσεν: the rest are all participles added for explication to the Verbs. <sup>b</sup> Psal. 40. 6. <sup>c</sup> Exod. 21. 6. Dent. 15. 17.

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

Again, it is as evident from the same Scripture, that *Christ* was as much in the form of God as the form of a servant, and did as really subsist in the Divine nature as in the nature of man. For he was so *in the form of God*, as thereby to be \* equal with God. But no other form beside the essential, which is the Divine nature it self, could infer an equality with God. <sup>a</sup> *To whom will ye liken me, and make me equal? saith the Holy one.* There can be but one infinite, eternal and independent Being; and there can be no comparison between that and whatsoever is finite, temporal, and depending. He therefore who did truly think himself equal with God, as being in the form of God, must be conceived to subsist in that one infinite, eternal and independent nature of God. Again, the phrase, *in the form of God*, not elsewhere mentioned, is used by the Apostle with a respect unto that other, of the *form of a servant*, exegetically continued *in the likeness of man*; and the respect of one unto the other is so necessary, that if the form of God be not as real and essential as the form of a servant, or the likeness of man, there is no force in the Apostle's words, nor will his argument be fit to work any great degree of humiliation upon the consideration of *Christ's* exinanition. But by the *form* is certainly understood the true condition of a servant, and by the *likeness* infallibly meant the real nature of man: nor doth the *fashion* in which he was found destroy, but rather assert, the truth of his Humanity. And therefore, as sure as *Christ* was really and essentially man, of the same nature with us, in whose similitude he was made; so certainly was he also really and essentially God, of the same nature and being with him, in whose form he did subsist. Seeing then we have clearly evinc'd from the express words of *S. Paul*, that *Christ* was in the form of a servant as soon as he was made man, that he was

\* Τὸ Ἐἶν Ἰσοῦ  
Θεῷ. Variari  
Deo, Tertull.  
Esse se aqua-  
lem Deo, Cypri.  
Esse aequalis  
Deo, Leporius.  
Thus all express  
the notion of E-  
quality, not of  
Similitude: nor  
can we under-  
stand any less by  
τὸ Ἐἶν Ἰσοῦ, than  
Ἐἶν ἰσοῦ. Ἰ-  
σον and Ἰσοῦ, bei-  
ng indifferently  
used by the  
Greeks, as Pinda-  
rus Olymp.  
Ode 2.  
Ἰσον ἢ γυ-  
νάσων αἰετῶ,  
Ἰσοῦ ἢ ἐν ἀμέ-  
ραις ἀλλοῦ ἔ-  
χοντες, ἀ το-  
ύς ἐσσιν  
Ἐσσοῦ νέμεσιν  
ταῖς βίωτον.

So whom the Greeks call ἰσθεον. Homer Ἰσοῦ Θεῷ, Odyss. O.

Τὸν νῦν Ἰσοῦ Θεῷ ἰθαυήσιν εἰσελάσσει.

where Ἰσοῦ has not the nature of an Adverb, as belonging to εἰσελάσσει, but of a Noun referred to the antecedent Τὸν, or including an Adverb added to a Noun, ἢ νῦν ἰσοῦ θεῷ. The collector of Grotius from this verse is very strange; Ἐἶν Ἰσοῦ Θεῷ, est spectari tanquam Deum. As if he should have said εἰσελάσσει sig. ἰσθ. spectant, therefore Ἐἶν signifies spectari. Thus he was forced to put off this, because the strength of our interpretation, uniting an equaliter, lies in the Verb substantive τὸ Ἐἶν. As Dionysius of Alexandria very anciently, κινώσας ἰαυλὸν, καὶ τὰς φωνὰς αἰετῶς θαλάττης, θαλάττης ἢ σαυρῶ, Ἰσοῦ Θεῷ ἰσάδεχαι. Epist. ad Paulum Samosat. For we acknowledge that Ἰσοῦ by it self signifies no more than Instar, and so inferreth nothing but a similitude: as we find it frequently in the book of Job. Where it sometimes answereth to the inseparable particule ב; as בְּלַיְלָהּ, quasi in nocte, Ἰσοῦ νῦν, 5. 14. בְּכַנְבְּרָהּ, hanc

ficut cafeum, ἴσα πυρῶ, 10. 10. בַּקָּבִי, quasi putredo, Sym. ἀμοίως σπυρδνι, LXX. ἴσα ἀσκῶ, 13. 28. מִי מַי, ficut aquam, ἴσα ποτῶ, 15. 16. רָצֵב, tanquam lignum, ἴσα ξύλω, 24. 20. רַמְנָב, ficut lutum, ἴσα πηλῶ, 27. 16. רִצְמָב, ficut vestimento, ἴσα ἀπλοῖθ, 29. 14. קָבִי, quasi bōs, ἴσα βυσί, 40. 15. where we see the Vulgar Latine useth for the Hebrew ב, quasi, ficut, tanquam, the LXX. ἴσα. Sometime it answereth to no word in the Original, but supplieth a similitude understood, not expressed, in the Hebrew: as רָצֵב, tanquam pullum, ἴσα ὄνω, 11. 12. (כָּבִי, & lapis, ἴσα λίθω, 28. 2. רַמְנָב, luto, ἴσα πηλῶ, 30. 19. Once it vendreth an Hebrew word rather according to the intention, than the signification; רַמְנָב לְשֵׁמ, comparabitur cineri, ad verbum, proverbial cineris, ἴσα σποδῶ, 13. 12. So that in all these places it is used adverbially for instar, and in none hath the addition of תּוֹ עִי to it. As for that answer of Socinus, that Christ cannot be God, because he is said to be equal with God, Tantum abest ut ab eo quod Christus sit æqualis Deo sequatur ipsum esse æternum & summum Deum, ut potius ex hoc ipso necessario consequatur non esse æternum & summum Deum. Nemo enim sibi ipsi æqualis esse potest. Soc. ad 8. c. vii. e. as if there could be no predication of equality where we find a substantial identity: it is most certainly false, because the most exact speakers use such language as this is. There can be no expressions more exact and pertinent than those which are used by Geometricians, neither can there be any better judges of equality than they are; but they most frequently use that expression in this notion, proving an equality and inferring it from it. As in the fifth Proposition of the first Element of Euclid, two lines are said to contain an angle equal to the angle contained by two other lines, because they contained the same angle, or γωνίαν κοινὴν and the basis of one triangle is supposed equal to the basis of another triangle, because the same line was basis to both, or βάσις κοινή. In the same manner certainly may the Son be said to be equal to the Father in essence or power, because they both have the same essence and power, that is, ἕσταν κὶ δυνάμει κοινὴν. Ocellus de Universo, ἀλλ' αὐτὸ καὶ τὸ αὐτῶς διατελεῖ κὶ ἴσον κὶ ὁμοίον αὐτῷ εἶναι. p. 11. Isa. 40. 25. and 46. 5.

in the form of God before he was in the form of a servant, that the form of God in which he subsisted doth as truly signifie the Divine, as the likeness of man the humane nature; it necessarily followeth, that Christ had a real existence before he was begotten of the Virgin, and that the being which he had was the Divine essence, by which he was truly, really, and properly God.

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

Isa. 41. 4.  
48. 12.  
44. 5.  
Rev. 1. 11.  
Isa. 48. 12.  
Rev. 1. 17.  
13. 18.  
2. 8.  
Rev. 22. 13.

\* With the Article, so much elsewhere stood upon, τὸ α καὶ τὸ ω, ὁ πρῶτος, καὶ ὁ ἔσχατος. The Alpha and the Omega, the first and the last. For we must not take τὸ α as the Grammarians do, by which they signifie only the letter written in that figure, and called by that name. As appeareth by Eratosthenes, who was called Βῆτα, not τὰ βίμβητα, as Suidas corruptly. Hesychius Illustris, from whom Suidas had that passage; Ἐρατοσθένους διὰ τὸ δαδιδρῶσθαι τανυτὶ εἶδει πωδέας τῶς ἀκείας ἐγγίζων, Βῆτα ἐκλήθη. And Martianns Heraclota in Periplo, καὶ μετ' ἐκείνων Ἐρατοσθένους, ὃν Βῆτα ἐκάλεισαν οἱ τῶ Μυσέας πρῶταίτες. Rev. 1. 8.

before described by *him which is, and which was, and which is to come*, to whom the six-wing'd Beasts continually cry, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come*; as the familiar explication of that name which God revealed to *Moses*. If they belong unto the supreme God, the Father of our Lord *Jesus Christ*; then did he so describe himself unto *S. John*, and express his supreme Deity, that by those words, *I am Alpha and Omega, the beginning and the ending*, he might be known to be the one Almighty and eternal God: and consequently, whosoever should assume that title, must attribute as much unto himself. Wherefore being *Christ* hath so immediately, and with so great solemnity and frequency, taken the same style upon him by which the Father did express his Godhead; it followeth, that he hath declared himself to be the supreme, almighty, and eternal God. And being thus the Alpha and the first, he was before any time assignable, and consequently before he was conceived of the Virgin; and the being which then he had was the Divine essence, by which he was truly and properly the Almighty and Eternal God.

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

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

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

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

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

Now though there can be no kind of certainty in any such observations of the Articles, because the *Greeks* promiscuously often use them or omit them, without any reason of their usurpation or omission, whereof examples



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

S. Paul, unfolding the mystery of Godliness, hath delivered six Propositions together, and the subject of all and each of them is God. *Without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.* And this God which is the subject of all these Propositions must be understood of *Christ*, because of him each one is true, and all are so of none but him. He was the Word which was God, and was made flesh, and consequently *God manifested in the flesh*. Upon him the Spirit descended at his Baptism, and after his Ascension was poured upon his Apostles, ratifying his Commission, and confirming the Doctrine which they received from him: wherefore he was *God justified in the Spirit*. His Nativity the Angels celebrated, in the discharge of his Office they ministred unto him, at his Resurrection and Ascension they were present, always ready to confess and adore him: he was therefore *God seen of Angels*. The Apostles preached unto all Nations, and he whom they preached was <sup>a</sup> *Jesus Christ*. The Father <sup>b</sup> separated S. Paul from his mother's womb, and called him by his grace, to reveal his Son unto him, that he might preach him among the heathen: therefore he was *God preached unto the Gentiles*. John the Baptist spake <sup>c</sup> unto the people, that they should believe on him which should come after him, that is, on *Christ Jesus*. <sup>d</sup> We have believed in *Jesus Christ*, saith S. Paul, who so taught the Gaolour trembling at his feet, <sup>e</sup> *Believe in the Lord Jesus Christ, and thou shalt be saved*: he therefore was *God believed on in the world*. When he had been forty days on earth after his Resurrection, he was taken visibly up into Heaven, and sat down at the right hand of the Father: wherefore he was *God received up into glory*. And thus all these six Propositions, according to the plain and familiar language of the Scriptures, are infallibly true of *Christ*, and so of God, as he is taken by S. John, when he speaks those words, *the Word was God*. But all these cannot be understood of any other, which either is, or is called, God. For though we grant the Divine perfections and attributes to be the same with the Divine essence, yet are they never in the Scriptures called God; nor can any of them with the least shew of probability be pretended as the subject of these propositions, or afford any tolerable interpretation. When they tell us that *God*, that is, the \* Will of God, was manifested in the flesh, that is, was revealed by frail and mortal men, and received up in glory, that is, \* was received gloriously on earth, they teach us a language which the || Scriptures know not, and the Holy Ghost never used. And as no

1 Tim. 3. 16.  
<sup>a</sup> Acts 8. 5, 35.  
<sup>b</sup> 9. 20. 11. 20.  
<sup>c</sup> 17. 3. 18. 19.  
<sup>d</sup> 13.  
<sup>e</sup> Rom. 16. 25.  
<sup>f</sup> 2 Cor. 1. 19.  
<sup>g</sup> 11. 4.  
<sup>h</sup> Phil. 1. 18.  
<sup>i</sup> Gal. 1. 15, 16.  
<sup>j</sup> Acts 19. 4.  
<sup>k</sup> Gal. 2. 16.  
<sup>l</sup> Acts 16. 31.

refecta est, &c. Catech. Racov. ad Quaest. 59. \* Insignem in modum & summa cum gloria recepta fuit. 16. || For Θεός is not δέλημα Θεός, much less is ανεληθη received or embraced. Elias speaketh not of his reception, but his ascension, when he saith το Ελισθα, Τι ποιησω σοι πριν η αναληθηωαι σοι ου; 2 Kings 2. 9. and, Εαν ιδης με αναλαμβανουμνον σοι ου, κ; εσαι σοι εως. when he actually ascended, as the original — ψ), it is no otherwise translated by the Septuagint, than ανεληθη Ηλιθ ε σωσισμω ως εις τ' εγγον. which language was preserved by the Hellenizing Jews: Ο αναληθηεις εν λαλαπι πυρε, Sirac. 48. 9. and again, ανεληθη ως εις τ' εγγον, 1 Mac. 2. 58. Neither did they use it of Elias only, but of Enoch also. Ουδε εις εβληθη ο ε ο Ενωχ, κ; ο αυτος ανεληθη σοι τ' γης. The same language is continued in the New Testament of our Saviour's Ascension, ανεληθη εις τ' εγγον, Mar. 16. 19. ο αναληθεις απ' υμης εις τ' εγγον, Acts 1. 11. and singly, ανεληθη, Acts 1. 2. and ανεληθη απ' ημης, Acts 1. 22. As therefore αναληθις το Μωσαιος, in the language of the Jews, was not the reception of

\* Deus, i.e. voluntas ipsius de servandis hominibus, per homines infirmos & mortales perfecte pate-

Moses by the Israelites, but the assumption of his body; so ἀνάληψις τοῦ Χριστοῦ is the Ascension of Christ, Luke 9. 51. Wherefore this being the constant notion of the word, it must so be here likewise understood, ἀνελήθη ἐν δεξιᾷ as the Vulgar Latine, (whose authority is pretended against us,) assumption est in gloria; rendering it here by the same word by which he always translated ἀνελήθη.

Attribute, so no person but the Son can be here understood under the name of God: not the Holy Ghost, for he is distinguished from him, as being justified by the Spirit; not the Father, who was not manifested in the flesh, nor received up in glory. It remaineth therefore that, whereas the Son is the only Person to whom all these clearly and undoubtedly belong, which are here joyntly attributed unto God, as sure as the name of God is expressed universally in the \* Copies of the Original language, so thus absolutely and subjectively taken must it be understood of Christ.

\* For being the Epistle was written in the Greek language,

it is enough if all those Copies do agree. Nor need we be troubled with the observation of Grotius on the place: Suspectam nobis hanc lectionem faciunt Interpretes veteres, Latinus, Syrus, Arabs & Ambrosius, qui omnes legerunt ὁ ἐφανέρωθη. I confess the Vulgar Latine reads it otherwise than the Greek, Quod manifestatum est in carne; and it cannot be denied but the Syriac, however translated by Tremellius, agreeth with the Latine; and both seem to have read ὁ, instead of Θεός. But the joint consent of the Greek Copies and Interpreters are above the authority of those two Translators; and the Arabick set forth in the Biblia Polyglotta agreeth expressly with them. But that which Grotius hath farther observed is of far greater consideration: Addit Hincmarus opusculo 55. illud Θεός hic positum à Nestorianis. For if at first the Greeks read ὁ ἐφανέρωθη, and that ὁ were altered into Θεός by the Nestorians; then ought we to correct the Greek Copy by the Latine, and confess there is not only no force, but not so much as any ground or colour for our Argument. But first, it is no way probable that the Nestorians should find it in the Original ὁ, and make it Θεός, because that by so doing they had overthrowen their own Assertion, which was, that God was not incarnate, nor born of the Virgin Mary; that God did not ascend unto Heaven, but Christ by the Holy Ghost remaining upon him, καὶ ἦ ἀνάληψιν αὐτοῦ χαρισάμενον. Concil. Ephes. part. 1. cap. 17. Secondly, it is certain that they did not make this alteration, because the Catholick Greeks read it Θεός before they were such Hereticks, so called. Nestoriani à Nestorio Episcopo, Patriarcha Constantinopolitano. Aug. Heref. Nestorius, from whom that Herese began, was Patriarch of Constantinople after Sisinnius, Sisinnius after Atticus, Atticus after Nestorius, who succeeded Joannes, vulgarly called Chrysostomus. But S. Chrysostome read not ὁ, but Θεός, as appears by his Commentaries upon the place; Θεός ἐφανέρωθη ἐν Καρκί, τυτίσι, ὁ ἡμμερῶς. And S. Cyril, who by all means opposed Nestorius upon the first appearance of his Herese, wrote two large Epistles to the Queens Pulcheria and Eudocia, in both which he maketh great use of this Text. In the first, after the repetition of the words as they are now in the Greek Copies, he proceedeth thus; Τίς ὁ ἐν Καρκί φανερωθεὶς ἢ ἡμίλον, ὅτι πάντη τε καὶ πάντως, ὁ ἐκ θεῶ πατρὸς λόγῳ. ἦτοι γὰρ ἔσα μέγα τὸ ἴσωςθείας μυστήριον, Θεός ἐφανέρωθη ἐν Καρκί. Wherefore in S. Paul he read Θεός God, and took that God to be the word. In the second, repeating the same text verbatim, he manageth it thus against Nestorius; Εἰ θεός ἦν ὁ λόγῳ ἐνανθρωπήσας λέγῳ, καὶ ἔδωκε μάθετε τὸ εἶ Θεός, ἀλλ' ἐν οἷς λέγεται θεὸς ἡμμερῶς, μέγα δὲ τότε καὶ ὁμολογημῶς μέγα ἔστι τὸ ἴσωςθείας μυστήριον. εἰ ἦ ἀνθρώπῳ νοήται κοινῶς ὁ Χριστός, πῶς ἐν Καρκί πεφανέρωσαι; καὶ τοι πῶς ἔχ' ἅπανιν ἐταρῆς, ὅτι πῶς ἀνθρώπῳ ἐν Καρκί τε δεῖ, καὶ ἐν ἄν ἑτέρως ὁρωτό τισι; And in the explanation of his second Anathematism he maketh use of no other Text but this to prove the Hypostatical Union, giving it this gloss or exposition: Τί δεῖ τὸ, ἐφανέρωθη ἐν Καρκί; τυτίσι, γέγονε Καρκί ὁ ἐκ θεῶ πατρὸς λόγῳ, &c. The same he urgeth in his Scholion de Unigeniti Incarnatione. So also Theodoret contemporary with S. Cyril: Θεός γὰρ ἦν καὶ θεῶ υἱός, καὶ ἀόρατον ἔχον ἦ φύσιν, δὴ ἅπανιν ἐνανθρωπήσας ἐχώρητο, σαφὲς ἦ ἡμᾶς δύο φύσας ἐδίδαξεν, ἐν Καρκί γὰρ τὴν θεῶν ἐφ' ἑφ' ἑφανέρωθῶν φύσιν. Thirdly, Hincmarus does not say that the Nestorians put Θεός into the Greek text, but that he which put it in was cast out of his Bishoprick for a Nestorian. His words are these: Quidam nimirum ipsas Scripturas verbis inlicitis imposturaverunt; sicut Macedonius Constantinopolitanus Episcopus, qui ab Anastasio Imperatore ideo à Civitate expulsi legitur, quoniam falsavit Evangelia, & illum Apostoli locum ubi dicit, quod apparuit in carne, justificatum est in Spiritu, per cognationem Græcarum literarum O in Θ hoc modo mutando falsavit. Ubi enim habuit Qui, hoc est O monosyllabum Græcum, litera mutata O in Θ veritū, & fecit ΘΣ, id est ut esset, Deus apparuit per carnem. Quapropter tanquam Nestorianus fuit expulsi. Hincm. Opusc. 55. c. 18. Now whereas Hincmarus says expulsi legitur, we read not in Eusebius, or the Excerpta of Theodorus, or in Joannes Malala, that Macedonius was cast out of his Bishoprick for any such falsation. It is therefore probable that he had it from Liberatus, a Deacon of the Church of Carthage, who wrote a Breviary, collected partly out of the Ecclesiastical Histories and Acts of the Councils, partly out of the relations of such men as he thought fit to believe, extant in the fourth Tome of the Councils. In which, chap. 19. we have the same relation, only with this difference, that O is not turned into Θ, but into Ω; and so OΣ becomes not ΘΣ, but ΩΣ. So that first the Greek Copies are not said to have read it ὁ, but δε, and so not to have relation to the mystery, but to the person of Christ; and therefore this maketh nothing for the Vulgar Latine. Secondly, whereas Hincmarus says there was but one letter changed, no such mutation can of OΣ make ΘΕΟΣ, it may ΩΣ, as we read in Liberatus; and then this is nothing to the Greek Text. Thirdly, Macedonius was no Nestorian, but Anastasius an Eutychian, and he ejected him not as he did other Catholick Bishops under the pretence of Nestorianism, but for other reasons: Howsoever Macedonius could not falsify all the Greek Copies, when as well those which were before his time as those which were written since all acknowledge Θεός. And if he had been ejected for substituting Θεός, without question Anastasius would have taken care for the restoring δε, which we find not in any Copy. It remaineth therefore that the Nestorians did not falsify the Text by reading Θεός ἐφανέρωθη, but that the ancient Greek Fathers read it so; and consequently, being the Greek is the Original, this Lesson must be acknowledged Authentical.

Acts 20. 28.

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

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

\* Τὸ ἑκκλη-  
σίαν τῶ Θεοῦ.  
For though the  
Church be pro-  
perly the Church  
of Christ, Matt.  
16. 18. Col. 1.  
24. and in the  
plural we read  
once αἱ ἐκκλη-  
σίαι τῶ Χριστοῦ,  
Rom 15. 16. as  
we do of the  
Churches of  
God, 1 Cor 11.  
16. 2 Thess. 1. 4.  
and 1 Thess. 2.  
14. yet ἡ ἐκ-  
κλησία τῶ Θεοῦ  
is frequently us-  
ed; as 1 Cor.  
1. 2. and 10. 32.  
and 15. 9. and  
11. 22. 2 Cor.  
1. 1. 1 Tim. 3.  
5. 15. but ἡ ἐκ-  
κλησία τῶ Χρι-  
στοῦ not once na-  
med. And there-  
fore we have no  
reason to alter it  
in this Text, or  
to phansie it first  
written Χριστοῦ,  
and then made Θεοῦ,  
when it is so  
often written  
Θεοῦ, not Χριστοῦ.  
Some MSS. as  
the Alexandri-  
an, Cantabrigi-  
an, and New  
Coll. MSS. read  
it τῶ Χριστοῦ, and  
the Interpreter of  
Irenaeus regere  
Ecclesiam Do-  
mini, l. 3. c. 14.  
Others represent  
Χριστοῦ ἡ Θεοῦ,  
followed by the  
Arabick Inter-  
preter; which  
makes not at all  
against our ar-  
gument; but, be-  
cause in this par-  
ticular unusual,

not like to be true. The Syriack translating it Christi, (ܢܘܨܘܘܪ not Domino, as it is in the Latine Translation) gives rather an exposition than a version. <sup>a</sup> 1 Pet. 1. 18, 19. <sup>b</sup> Heb. 10. 10. || Ἰδιον αἷμα is opposed to αἷμα ἀλλοτρίον. And therefore it is observable that the Author of the Razonian Catechism, in his Answer to this place of Scripture, doth never make the least mention of ἰδιον or proprium, but only affirms that the blood of Christ may be called the blood of God the Father; & toidem verbis did Socinus answer to Wickius before, but in his whole answer concealed the force of ἰδιον, whereas the strength of our Argument lies in those words, διὰ τῶ ἰδίου αἵματος, or, as the Alexandrian MSS. and one mentioned by Beza, διὰ τῶ αἵματος τῶ ἰδίου. <sup>c</sup> Heb. 9. 12. <sup>d</sup> Persē 25, 26. <sup>e</sup> Rom. 3. 25. <sup>f</sup> Οὐ περιέθετο ὁ Θεὸς ἰνασθεύον διὰ τὴ πίστεως ἐν τῷ αὐτοῦ αἵματι, οἱς ἕσθη-  
ξεν τὸ δικαιωσῶν αὐτῶ. <sup>g</sup> Eph. 1. 6, 7.

Act 3. 26. buted to the Father. *Christ* hath blessed us ; and the Apostle saith, the Fa-  
 Eph. 1. 9. ther hath blessed us : which is true, because *he sent his Son to bless us*. *Christ*  
 Col. 1. 13. hath made known unto us the will of his Father ; and the Apostle saith,  
 the Father *hath made known unto us the mystery of his will* ; because he sent  
 Gal. 1. 4. his Son to reveal it. *Christ* hath delivered us ; and the Father is said to  
 Col. 1. 13, 14. deliver us from the power of darkness : not that we are twice delivered , but  
 Heb. 9. 16. because the Father delivereth us by his Son. And thus these general acts are  
 familiarly attributed to them both ; but still a difference must be observed  
 and acknowledged in the means or manner of the performance of these acts.  
 For though 'tis true that the Father and the Son revealed to us the will of  
 God ; yet it is not true that the Father revealed it by himself to us ; but  
 that the Son did so, it is. They doth deliver us from sin and death : but the  
 Son gave himself for our sins, that he might deliver us ; the Father is not, can-  
 not be, said to have given himself, but his Son : and therefore the Apostle  
 giveth thanks unto the Father , who hath delivered us from the power of dark-  
 ness, and hath translated us into the kingdom of his dear Son, in whom we have  
 redemption through his blood. Now this blood is not only the blood of the  
 new Covenant, and consequently of the Mediator : but the nature of this  
 Covenant is such, that it is also a Testament, and therefore the blood must  
 be the blood of the Testator ; for where a Testament is, there must also of ne-  
 cessity be the death of the Testator. But the Testator which died is not, can-  
 not be, the Father, but the Son ; and consequently, the blood is the blood  
 of the Son, not of the Father. It remaineth therefore that God, who pur-  
 chased the Church with his own blood, is not the Father of our Lord *Jesus*  
*Christ*, or any other which is called God, but only *Jesus Christ* the Son of  
 God, and God. And thus have I proved the first of the three Assertions,  
 that the name of God absolutely taken and placed subjectively, is sometimes to  
 be understood of *Christ*.

The second, That the name of God invested by way of excellency with an  
 Article is attributed in the Scriptures unto *Christ*, may be thus made good. He  
 which is called *Emmanuel* is named God by way of Excellency ; for that name,  
 saith S. *Matthew*, being interpreted, is *God with us*, and in that interpretation  
 the Greek || Article is prefixed. But *Christ* is called *Emmanuel* ; <sup>a</sup> that it might  
 be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin  
 shall be with child, and shall bring forth a son, and they shall call his name *Emma-  
 nuel*. Therefore he is that *God with us*, which is expressed by way of excel-  
 lency, and distinguished from all other who are any way honoured with that  
 name. For it is a vain imagination to think that *Christ* is called *Emmanuel*, but  
 that he is not what he is called : as *Moses* built an Altar, and called the name  
 of it *Jehovah Nissi*, and *Gideon* another called *Jehovah Shalom* ; and yet nei-  
 ther Altar was *Jehovah* : as *Jerusalem* was called the Lord our righteousness, and  
 yet that City was not the Lord. Because these two notions, which are con-  
 joined in the name *Emmanuel*, are severally true of *Christ*. First, he is *Em-  
 mannu*, that is, *with us*, for he hath dwelt among us : and when he parted from  
 the earth, he said to his Disciples, *I am with you alway, even to the end of the*  
*world*. Secondly, he is *El*, and that name was given him, as the same Pro-  
 phet testifieth, *For unto us a child is born, unto us a Son is given ; and his name*  
*shall be called Wonderful, Counsellour, the mighty God*. He then who is both  
 properly called *El*, that is, *God*, and is also really *Emmanu*, that is, *with us*, he  
 must infallibly be that *Emmanuel* who is *God with us*. Indeed if the name  
*Emmanuel* were to be interpreted by way of a proposition, *God is with us*, as  
 the Lord our righteousness, and the Lord is there, must be understood where  
 they are the names of *Jerusalem* ; then should it have been the name not of  
*Christ*,

Act 3. 26.

Eph. 1. 9.

Col. 1. 13.

Gal. 1. 4.

Col. 1. 13, 14.

Heb. 9. 16.

Matt. 1. 23.

|| Καὶ καλήσας  
 τὸ ὄνομα αὐτῆς  
 Ἐμμανουήλ, ὃ  
 ἔστι, μεθ' ἡμῶν.  
 Μεθ' ἡμῶν ὁ  
 Θεός.

a Verf. 22, 23.

Exod. 17. 15.

Judges 6. 24.

Jer. 33. 16.

John 1. 14.

Matt. 28. 20.

Ἐγὼ ἔσομαι μετὰ ὑμῶν ἕως τῆς συντελευτῆς τοῦ αἰῶνος.

Ila. 9. 6.

וְנִשְׂאָה לָנוּ בְּעֵלְמָוֶת וְנִשְׂאָה לָנוּ בְּעֵלְמָוֶת וְנִשְׂאָה לָנוּ בְּעֵלְמָוֶת

Ezek 48. 35.

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

Again, He to whom *S. Thomas* said, *My Lord and my God*, or rather, *The Lord of me and the God of me*, he is that God before whose name the *Greek Article* is prefixed, which they require, by way of excellency. But *S. Thomas* spake these words \* to Christ. For *Jesus* spake unto *Thomas*, and *Thomas* answered and said unto him, *My Lord and my God*. And in these || words he made confession of his Faith; for our Saviour replied, *Thomas, because thou hast seen me, thou hast believed*. And let him be the Lord of me, and the God of me, who was the Lord and the God of an Apostle.

\* Indeed it hath been answered, that these words are not to be referred to Christ, but to God the Father. So Theodorus Mopsuestenus in his Commentary on S. John; Thomas quidem, cum sic credidisset, Dominus meus & Deus meus dicit, non ipsum Dominum & Deum dicens, (non enim resurrectionis scientia docebar & Deum esse eum qui resurrexit) sed quasi pro miraculoso facto Deum collaudat. Syn. V. Collat. 4. As if Thomas had intended only to have praised God for raising Christ. But first, it is plain that Thomas answered Christ; secondly, that he spake unto him, that is, to Christ, and consequently that the words which he spake belong to Christ; thirdly, that the words are a Confession of his Faith in Christ, as our Saviour doth acknowledge. And whereas Francisus Davidis did object, that in a Latine Testament he found, not & dixit ei, but & dixit without ei, it is sufficiently discountenanced by Socinus in his Epistle, affirming that all the Greek and Latine Copies had it, except that one which he had found: and therefore the omission must be imputed to the negligence of the Printer. || Ο Κύριός μου & ὁ Θεός μου. Either in these words there is an Ellipsis of εἶπεν, Thou art my Lord, thou art my God; or an Antiptosis, the Nominative case used for the Vocative, as Ἐλωι, Ἐλωι, ὁ Θεός μου, ὁ Θεός μου, Mark 15. 34. Ἀββᾶ ὁ πατήρ, Mark 14. 36. and Χεῖρε ὁ βασιλέως Ἰσραὴλ, John 19. 3.

If it be an Ellipsis of εἶπεν, so frequent in the Scriptures, and of the Person sufficiently understood in the preceding Pronoun; there is it is evident that ὁ Θεός is attributed unto Christ, for then *S. Thomas* said unto him, Thou art ὁ Θεός μου. If it be an Antiptosis, though the construction require not a Verb, yet the signification virtually requireth as much, which is equivalent: for he acknowledged him as much God while he callth him so, as if he did affirm him to be so. Neither can it be objected that the Article ὁ serveth only in the place of εἶπεν, as signifying that the Nominative is to be taken for the Vocative case; because the Nominative may as well stand vocatively without an Article, as Ἰωσήφ, υἱὸς Δαβὶδ, Matt. 1. 20. and Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβὶδ, Matt. 20. 30, 31. and therefore when the Vocative is invested with an Article, it is as considerable as in a Nominative. And being these words were an expression of the Apostle's Faith, as Christ understood and approved them, they must contain in them, virtually at least, a Proposition; because no act of our Faith can be expressed, where the Object is not at least a virtual Proposition. And in that Proposition, ὁ Θεός must be the Predicate, and Christ, to whom these words are spoken, must also be the subject. It cannot therefore be avoided, but that *S. Thomas* did attribute the name of God to our Saviour with an Article. Indeed to me there is no doubt but *S. Thomas* in these words did make us true and real a confession of his Faith concerning the Person of Christ, as *S. Peter* did, when he answered, when he said, Thou art Christ, the Son of the living God, Matt. 16. 16. and consequently, that ὁ Κύριος and ὁ Θεός do as properly belong unto him, as *S. Peter's* ὁ Χριστός and ὁ υἱός. As therefore Christ said to his Disciples, Vos vocatis me ὁ δίδωσκαι, & ὁ Κύριος, & bene dicitis, sum etenim, John 13. 12. so he might have replied to *Thomas*, You call me ὁ Κύριος and ὁ Θεός, and you say well, for I am so. As for the Objection of *Socinus*, that though Θεός be here spoken of Christ, and that with an Article ὁ, yet that Article is of no force because of the following Pronoun μου it is most groundless: for the Article ὁ cannot have relation to the following Pronoun μου, ἐπεὶ πᾶς ὁ ἀπαρχὴ τοῦ ἀνθρωπίνου ἔσθραν ἐν ἡλικίᾳ πῶσιν ἐυθείας ἀρθεῖν παρεδέχεται: as that great Critick Apollonius Alexandrinus observes, l. 1. de Syntaxi c. 30. And if for μου it were ὁ ἐμός, yet even that Article would belong to Θεός, for in these words, ὁ Θεός ὁ ἐμός, neither Article belongs to ἐμός, but both to Θεός, for, as the same Critick observes in the same case, τὰ δύο ἀρθρα εἰς μίαν ἢ ἐυθείαν ἀναφέρεται· ἐκ ἀεὶ ἐν πᾶσι, ὁ πατήρ ὁ ἐμός, καθινάγκασαι τὸ ἕτερον τῶν ἀρθρων εἶναι ἢ ἀντανυσίαν φέρει. So that if ὁ Θεός be the supreme God, then ὁ Θεός μου must be my supreme God: as when David speaks to God, ὁ Θεός, ὁ Θεός μου, πρὸς σὲ ὀρθεύω, Psal. 62. 1. the latter is of as great importance as the former. So again Psal. 42. 5. Ἐξομολογήσομαι ἐν κινήσει ὁ Θεός, ὁ Θεός μου and 49. 3. ὁ Θεός ἐμοῦ νῆξιν, ὁ Θεός ἡμῶν and 70. 12. ὁ Θεός μὴ μακρωτέρως ἀπ' ἐμοῦ, ὁ Θεός μου. I dare not therefore say to any person that he is ὁ Θεός μου, except I do believe that he is ὁ Θεός. Wherefore I conclude that the words of *S. Thomas*, ὁ κύριός μου & ὁ Θεός μου, are as fully and highly significative as those of David, Πρόχως τῆ φωνῆ ὁ θεός μου, ὁ βασιλέως μου & ὁ Θεός μου, Psal. 5. 2. or those, Ὁ Θεός μου & ὁ κύριός μου, εἰς τὸ δύναι μου, Psal. 25. 23. or those, τὰ θυσιάζειά σου, κύριε Ἰσραὴλ δυνάμεων, ὁ βασιλέως μου & ὁ Θεός μου, Psal. 84. 3. or those of *S. John* in the Revelation, as they lie in the Alexandrian and Complutensian Copies, Ἀγγελε, ὁ κύριος & ὁ Θεός ἡμῶν ὁ ἀγιος, λαβὼν, &c. or that lastly in the most ancient Hymn, Κύριε ὁ Θεός, ὁ ἀμνός τοῦ Θεοῦ—ἐλέησον ἡμᾶς.

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

John 5. 20.

ἢ Οὐτός ἐστιν ὁ ἀληθινὸς Θεὸς, ἢ ἡ ζωὴ αἰώνιον. Hic igitur non solum de vero Deo, sed de illo uno vero Deo, ut articulus in Græco additus indicat. *Catech. Rucov.*  
<sup>a</sup> Acts 10. 36.  
 \* Οὐτὸς for ὅς. as Acts 8. 26. ὁπὸ ἱερουσαλήμ εἰς Γάζαν αὐτὴν οὐκ ἐρημῶν, quæ est deserta.  
<sup>b</sup> Acts 7. 18, 19.

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

\* Δοξάζω ἱεροσὺν Χριστὸν τὸν Θεόν. Ignat. Epist. ad Smyrn.

Ἐν θαλάμῳ τῶ Πατρὸς, ἢ Ἰησοῦ Χριστοῦ τῶ Θεοῦ ἡμεῶν. Id. Ep. ad Eph. Ὁ γὰρ Θεὸς ἡμεῶν Ἰησοῦς ὁ Χριστὸς ἐκμορορήθη ὑπὸ Μαρίας. Ib. Ὁ γὰρ Θεὸς ἡμεῶν Ἰησοῦς Χριστὸς ἐν Πατρὶ ἀν μᾶλλον φαίνεται. Ep. ad Rom. Τῷ Θεῷ λόγος τὰ λογικὰ πλάσματα ἡμεῖς. Cl. Alex. adv. Gentes. And it was well observed by the Author of the Μεταξὺ Λαβύρινθου, written about the beginning of the third Century, that not only the ancienter Fathers before him, as Justine, Miltiades, Tatianus, Clemens, Irenæus, Melito, &c. did speak of Christ as God, but that the Hymns also penned by Christians from the beginning did express Christ's Divinity. Χαλμοῖ δ' ἔσσι καὶ ὁδοὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πτωχῶν γενομένων τὸ λόγον τῶ Θεοῦ τὸ Χριστὸν ὑμνεῖσι θεολογῶντες. And the Epistle of Pliny to Trajan testifies the same, Quod essent soliti stato die ante lucem convenire, carmenq; Christo quasi Deo dicere.

But, thirdly, were there no such particular place in which the Article were expressed, yet shall we find such Adjuncts fixed to the name of God when attributed unto Christ as will prove equivalent to an Article, or whatsoever may express the supreme Majesty. As when S. Paul doth magnifie the Jews, out of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. First, it is evident that Christ is called || God even he who came of the Jews, though not as he came of them, that is, according to the flesh, which is here \* distinguished from his Godhead. Secondly, he is so called God, as not to be any of the many Gods, but the one supreme or most high God ; || for he is God over all. Thirdly, he hath also added the title of blessed ; which of it self

Rom. 9. 5.

|| Though some would leave God out of the Text, upon this pretence, because S. Cyprian, in lib. 2. adv. Judæos, citing this place, leaves it out. But that must needs be by the negligence of some of the Scribes, as is evident. First, because Manutius and Morellius found the word Deus in their Copies, and both the MSS. which Pamelius used acknowledge it. Secondly, because S. Cyprian produceth the Text to prove quod Deus Christus ; and reckoneth it among the rest in which he is called expressly God. Thirdly, because Tertullian, whose disciple S. Cyprian professed himself, and both so read it and so use it. Solum autem Christum potero Deum dicere, sicut idem Apostolus, Ex quibus Christus, qui est (inquit) Deus super omnia benedictus in ævum omne. Adv. Praxeam. And again in the same Book ; Hunc & Paulus conspexit, nec tamen Patrem vidit. Nonne, inquit, vidi Jesum? Christum autem & ipsum Deum cognominavit : Quorum Patres, & ex quibus Christus secundum carnem, qui est per (vel super) omnia Deus benedictus in ævum. Novatianus de Trinitate usith the same argument. And another ancient Author very expressly ; Rogo te, Deum credis esse Filium, an non? Sine dubio, responsurus es, Deum ; quia etsi negare volueris, sanctis Scripturis convinceris, dicente Apostolo, Ex quibus Christus secundum carnem, qui est super omnia Deus benedictus in secula. So also S. Aug. Non solum Pater Deus est, sicut etiam omnes Hæretici concedunt, sed etiam Filius ; quod, velint nolint, coguntur fateri, dicente Apostolo, Qui est super omnia Deus benedictus in secula. De Trin. l. 2. c. 13. & contra Paschum

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Faustum l. 16. c. 15. As for the Objection, that S. Chrysostome doth not signifie in his Commentaries that he read Θεός in the Text: I answer that neither does he signifie that he read ὁ ὄντι πάντων, for in his exposition he passeth over wholly ὁ ὄντι πάντων Θεός: but it doth not follow that he read not ὁ ὄντι πάντων in the Text. But when he repeats the words of the Apostle, he agrees wholly with the Greek Text, ὁ ὄντι πάντων Θεός ἐυλογητός: and Theodoret, who lived not long after him, doth not only acknowledge the words, but give a full Exposition of them: Ἡρκει μὲ ἢ τὸ χριστὸν σὰρκα περιθεῖσθαι πνεύματος ἁγίου καὶ Θεότητος. ἀλλ' ὅτι σὺν τῷ περιμίει ἑρρηκῶς, τὸ ἡνωθῆναι ἐκ σάρκα. Δαβὶδ χριστὸν σὰρκα, ἐπήγαγε, τὸ δευτέρῳ ὡς Θεὸς ἐν δυνάμει. Ἔως οὐταύθα ἔτι τὸν τὸν χριστὸν σὰρκα, περιθεῖσθαι τὸν ὄντι πάντων Θεός ἐυλογητός ἐστι τὸν αἰῶνα. As for the omission of Deus in S. Hilary on the Psalms, it must of necessity be attributed to the negligence of the Scribe, not to the reading of the Father. For how he read it he hath clearly expressed in his books De Trinitate: Non ignorat Paulus Christum Deum, dicens, Quorum sunt Patres, & ex quibus Christus, qui est super omnia Deus. Non hic creatura in Deum deputatur, sed creaturarum Deus est, qui super omnia Deus est. The pretence therefore of Erasmus from the Fathers is vain; and as vain is that of Grotius from the Syriac Translation, which hath in it the name of God expressly, as well as all the Copies of the Original, and all the rest of the Translations, כִּי לֹא אֵין אֱלֹהִים אֲחֵרִים. \* Τὸ χριστὸν σὰρκα opposed unto τὸν χριστὸν πνεύμα: as Rom. 1. 3. where χριστὸν σὰρκα is used without an Article, because χριστὸν πνεύμα, to which it is opposed, followeth, and so the opposition is of it self apparent. But here being χριστὸν πνεύμα is not to be expressed in the following words, the Article τὸν signifying of it self a distinction or exception, sheweth that it is to be understood. || Ὁ ὄντι πάντων. Not in omnibus, as Erasmus, nor super omnes, as Beza, with reference to the Fathers, which should have been ὄντι πάντων αὐτῶν: but, as the Vulgar Translation, and the ancient Fathers before that, super omnia, ὄντι for ἐπάνω, as Job 3. 31. ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ὄντι, which signifieth no less than אֱלֹהִים, the ordinary name of God, ὁ ὕψιστος, the most high; as it is taken for the supreme God by it self, Acts 7. 48. and is described, Psal. 97. 9. \* Ὅτι σὺ εἶ, Κύριε, ὁ ὕψιστος ὄντι πάσαν τὴν γῆν, Ἐφ' ὅρα ἕως ἰσθμῶν ἕως πάντας τοὺς θείους.

elsewhere signifieth the \* supreme God, and was always used by the Jews to express that one God of Israel. Wherefore it cannot be conceived S. Paul should write unto the Christians, most of which then were converted Jews or Profelytes, and give unto our Saviour not only the name of God, but also add that title which they always gave unto the one God of Israel, and to none but him; except he did intend they should believe him to be the same God whom they always in that manner and under that notion had adored. As therefore the Apostle speaketh of *the God and Father of our Lord Jesus Christ, which is blessed for evermore, of the Creator, who is blessed for ever, Amen*; and thereby doth signifie the supreme Deity, which was so glorified by the Israelites; and doth also testifie that we worship the same God under the Gospel which they did under the Law: so doth he speak of Christ in as sublime a style, *who is over all, God blessed for ever, Amen*; and thereby doth testifie the equality, or rather identity, of his Deity. If we consider the scope of the Apostle, which is to magnifie the Israelites by the enumeration of such privileges as belonged peculiarly to that chosen Nation, (the most eminent of which was contained in the Genealogy of our Saviour) we shall find their glory did not consist in this, that Christ at first was born of them a man, and afterwards made a God; for what great honour could accrue to them by the nativity of a man, whose Godhead is referred not to his birth, but to his death? whereas this is truly honourable, and the peculiar glory of that Nation, that the most High God blessed for ever should take on him the seed of Abraham, and come out of the Israelites as concerning the flesh. Thus every way it doth appear, the Apostle spake of Christ as of the one eternal God.

\* As Mark 14. 61. Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ ἐυλογητός; Art thou the Christ, the Son of the Blessed? where the vulgar attribute is taken for God himself, which is usually added to the name of God; as 2 Cor. 11. 31. Ὁ Θεός, ὁ ὄντι ἐυλογητός ἐστι τὸν αἰῶνα; or to any description of him; as ἐλάτρευσον τὴν κτίσιν παρὰ τὴν κτίσιν αὐτῶν, ὅς ἐστιν ἐυλογητός ἐστι τὸν αἰῶνα; Αὐτῶν. And these expressions of S. Paul are consonant to the ancient custom of the Jews, who, when the Priest in the Sanctuary rehearsed the Name of God, were

went to answer, Blessed be his name for ever. Inasmuch as the Blessed one did in their language signifie asmuch as the Holy one, and both, or either of them, the God of Israel. Hence are so frequent in the Rabbin's, הוֹשֵׁנָה הַקְּדוֹשׁ הַקְּדוֹשׁ הַקְּדוֹשׁ the holy blessed one, and הוֹשֵׁנָה הַקְּדוֹשׁ, the Blessed one, that they are written by abbreviation, הַקְּדוֹשׁ or הַקְּב"ה; and the infinite blessed one, בְּרִיךְ אַתָּה יְיָ אֱלֹהֵינוּ בְּרִיךְ אַתָּה יְיָ אֱלֹהֵינוּ, Blessed be God for ever, Amen, and Amen, אָמֵן אָמֵן אָמֵן. 2 Cor. 11. 31. Rom. 1. 52.

He then who was the Word which in the beginning was with God, and was God; he whose glory *Isaias* saw as the glory of the God of Israel; he who is styled Alpha and Omega without any restriction or limitation; he who was truly subsisting in the form of God, and equal with him, before he was in the nature of man; he who being man is frequently called God, and that in all those ways by which the supreme Deity is expressed; He had a being before Christ was conceived by the *Virgin Mary*, and the being which he had was the one eternal and indivisible Divine essence, by which he always was truly

truly, really and properly God. But all these are certainly true of him in whom we believe, *Jesus Christ*, as hath been proved by clear testimonies of the Sacred Scriptures. Therefore the being which Christ had before he was conceived of the Virgin was not any created, but the Divine essence; nor was he any Creature, but the true eternal God: which was our second Assertion, particularly opposed to the \* *Arian* Heresie.

\* This Heresie was so called from two who

bare the same name, and fell at the same time into the same Opinion; one of them being a Presbyter, and Rector of a Church in Alexandria, the other a Deacon: as Alexander Bishop of Alexandria, in his Epistle extant in Theodoret; Εἰσὶ δὲ οἱ ἀναθεματιζόμενοι ἀρειῶται, ἐπὶ πρεσβυτέρων μὲν, Ἄρειος ἐπὶ διακόνων δὲ, Ἀχιλλᾶ, Εὐζαΐου, Ἄρειος ἑτέρου, &c. In the Epistle of the Arians to Alexander he is reckoned amongst the Presbyters; Ἄρειος, Ἀεθαλῆς, Ἀχιλλᾶς, Καρτόνης, Σαρματᾶς, Ἄρειος, πρεσβύτεροι. Of these two Phœbadius contra Arian. Patrem & Filium esse non unam personam, ut Sabellius, aut duas substantias, ut dicitur. c. 25. The Heresie is so well known, that it needs no explication: and indeed it cannot be better described than in the Anathematism of the Nicene Council. Τὸς δὲ λέγοντας ὡς ποτε ὄτε ἐκ ὡς, καὶ πρὶν γεννηθῆναι ἐκ ὡς, καὶ ὅτι ὡς ἐκ ὄντων ἐγένετο, ἢ ὡς ἑτέρας ὑποστάτους ἢ ὡς ἰσῶς φάσκοντας εἶναι ἢ κτιστῶν, ἢ ἀλλοιωτῶν, ἢ τρεπλῶν τῶν ὑπὸν τοῦ Θεοῦ, τούτους ἀναθεματίζει ἡ Καθολικὴ καὶ Ἀποστολικὴ Ἐκκλησία. Thus translated by S. Hilary; Eos autem qui dicunt, erat quando non erat, & antequam naceretur non erat, & quod de non exstantibus factus est, vel ex alia substantia aut essentia, dicentes esse convertibilem & demutabilem Deum, hos anathematizat Catholica Ecclesia.

\* Ἐνα γὰρ οἱ δαυμὸν ἀρρηγνύον, καὶ μίαν ἴσιν πάντων ἀρχῶν, καὶ πατέρα τοῦ Θεοῦ καὶ ἡμῶν Ἰησοῦ Χριστοῦ. S. Basil. ep. 78.

Ἐν ἀρρηγνύον, ὁ Πατήρ. Alex. Ep. apud Theodoretum.

<sup>a</sup> John 16. 15.

Πάντα ὅσα ἔχει ὁ πατήρ, τὰ ἡμεῖς ὄντων, ὡς ἐμπλησιν τὰ πατέρα. Ἐδὲν ἐν ἑαυτῷ, ὅτι κοινὰ, ἐπεὶ καὶ αὐτὸ τὸ εἶναι κοινὸν καὶ διότι τῶν, ἐπὶ τῶν πνεύματι πατέρα. S. Greg. Naz. Orat. 2. de Filio.

<sup>b</sup> John 5. 26.

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

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

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

\* Th-



\* *The Father is greater than I*: The Son equal in respect of his nature, the Father greater in reference to the Communication of the Godhead. *Ἰκμον* him, saith Christ, for *I am from him*. And because he is from the Father, || therefore he is called by those of the *Nicene Council*, in their Creed, *God of God, light of light, very God of very God*. The Father is God, but not of God, light, but not of light; *Christ* is God, but of God, light, but of light. There is no difference or inequality in the nature or essence, because the same in both; but the Father of our Lord *Jesus Christ* hath that essence of himself, from none, *Christ* hath the same not of himself, but from him.

\* ἄλλον ὄντα τὸ μᾶλλον μὲν ἐστὶ τῆς οὐσίας, τὸ ὅσον τῆς οὐσίας. S. Greg. Naz. Orat. 2. de Filio.  
 ἃ Joel 7. 25.  
 || So S. Augustin. hath observed: Ab ipso, inquit, sum, quia Filius de Patre; & quicquid est filius, de illo est cujus est filius. Ideo Dominum Jesum dicimus Deum de Deo; Patrem non dicimus Deum de Deo, sed tantum Deum. Et dicimus Dominum Jesum lumen de lumine; Patrem non dicimus lumen de lumine, sed tantum lumen. Ad hoc ergo pertinet quod dixit, Ab ipso sum. From hence then did the Nicene Council gather those words of their Creed, Θεὸν ἐκ Θεοῦ, καὶ ὁμοῦσόν αὐτῷ, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ. but not immediately, for they were partly in some of the Oriental Creeds before; as appeareth by that Confession which Eusebius presented to the Council, as containing what he had believed and taught ever since his Baptism, in which he had these words, καὶ εἰς ἐναὶ κύριον Ἰησοῦν Χριστὸν, τὸ θεοῦ λόγον, θεὸν ἐκ θεοῦ, ὁὐκ ἐκ ποσῶς, ζωὴν ἐκ ζωῆς. And as Eusebius calls him Life of life, so others Power of power, and Wisdom of wisdom. Ideo Christus virtus & sapientia Dei, quia de Patre virtute & sapientia etiam ipse virtus & sapientia est, sicut lumen de Patre lumine, & sons vitæ apud Deum Patrem utique fontem vitæ. S. Aug. de Trin. l. 7. c. 3. And not only so, but essence of essence. Pater & Filius simul una sapientia, quia una essentia; & singillatim sapientia de sapientia, sicut essentia de essentia.

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And being the Divine nature, as it is absolutely immaterial and incorporeal, is also indivisible, *Christ* cannot have any part of it only communicated unto him, but the whole, by which he must be acknowledged \* *coessential*, of the same substance with the Father; as the Council of *Nice* determined, and the ancient Fathers before them taught. Hence appeareth the truth of those words of our Saviour, which raised a second motion in the *Jews* to stone him; *I and the Father are one*: where the plurality of the Verb, and the neutrality of the Noun, with the distinction of their persons speak a perfect identity of their essence. And though *Christ* say, *the Father is in me, and I in him*; yet withal he saith, *I came out from the Father*: by the former shewing the Divinity of his essence, by the latter the origination of himself. We must not look upon the Divine nature as || *steril*, but rather acknowledge and admire the fecundity and communicability of it self, upon which the \* *creation* of the world dependeth; God making all things by his Word, to whom he first communicated that Omnipotency which is the cause of all things. And this may suffice for the illustration of our third Assertion, that the Father hath communicated the Divine essence to the Word, who is that *Jesus* who is the *Christ*.

\* ὁμοῦσόν, which is coessential or consubstantial, is not to be taken of a part of the Divine essence, as if the Son were apart of the essence of the Father, and so of the same nature with him, which was the opinion of the Manichees Οὐκ ὡς Οὐαλετινῶν περιολῶ τὸ ἕννημα τῷ Πατρὶ εἶδον, μάστιον ἢ ὡς Μανιχαῖος μέσθ ὁμοῦσόν.

ον τῷ Πατρὶ τὸ ἕννημα εἰπηγήσατο. as *Arrius* in his Epistle to *Alexander*; by the interpretation of *S. Hilary*, *Nec*, ut *Valentinus*, prolationem naturæ Patris commentatus est; nec, sicut *Manichæus*, partem unius substantiæ Patris naturæ exposuit. de Trin. l. 5. Quod *Hilarius* ita Latine reddidit, tanquam ὁμοῦσόν id significaret quod partem substantiæ habet ex toto receptam, says *Dionysius Petavius*, without any reason: for *S. Hilary* clearly translates ὁμοῦσόν barely unius substantiæ, and it was in the Original μέσθ ὁμοῦσόν, which he expressed by partem unius substantiæ. Under this notion first the *Arrians* pretended to refuse the name ὁμοῦσόν, as *Arrius* in the same Epistle signifieth, lest thereby they should admit a real composition and division in the Deity. Εἰ τὸ ἐκ γαστρός, καὶ τὸ ἐκ Πατρὸς Ἰησοῦν, ὡς μέσθ τῷ ὁμοῦσόν καὶ ὡς περιολῶ ἐπὶ τινῶν νοεῖται, (ὡς δὲ) ἔσα ὁ Πατὴρ, καὶ διαρετὸς, καὶ τρεπτός. And *S. Hilary* testifies thus much not only of *Arrius* and *Eunomius*, but also of *Origen* before them: Habetur *Dialogus* apud Græcos *Origenis*, & *Candidi Valentiniani* *Hereseos* defensoris. Quos duos *Andabatas* digladiantes spectasse me fateor. Dicit *Candidus*, *Filius* de *Patris* esse substantia, errans in eo quod περιολῶ affecti: E regione *Origenes*, juxta *Arrium* & *Eunomium*, repugnant eum vel prolatum esse vel natum, ne *Deus Pater* dividatur in partes. *Apol. 2. in Ruffin.* And therefore *Eusebius* Bishop of *Cæsarea* refused not to subscribe to the *Nicene Creed*, being so interpreted as that objection might be taken away. Τὸ ἐκ τῆς οὐσίας, ὡμολόγησόν περὶ αὐτοῦ ἀπαλατῶν ἐν τῷ, ἐκ μὲ τῷ Πατρὶ ἐν, ἢ μὲ μέσθ ὡσαύτερον τῷ Πατρὶ. Upon this Confession he subscribed to that clause, begotten of the substance of the Father, which was not in his own Creed. And again, Οὐτὸ ὅ καὶ τὸ ὁμοῦσόν ἐν τῷ πατρὶ ἢ ἕδον, ἐξασταζόμεν ἢ ἐκ τῷ ὡσαύτερον ἐκ τῷ αὐαῶτων τρέπον, ἐκ τοῖς ὀνητοῖς ζώοις περὶ πλοῖσις, ἔτερον καὶ διαρετὸν ἢ οὐσίας, ἔτερον διαρετῶν, &c. Upon this acknowledgment he was persuaded to subscribe to the other clause also, (added to that Creed which he himself gave in to the Council,) being of one substance with the Father: which clause was inserted by the Council at the instance of *Constantine* the Emperor. Now as the *Manichees* made use of the word ὁμοῦσόν to express their Errors concerning the nature of God and the person of *Christ*; so the ancient Fathers before the *Nicene Council* had used the same in a true Catholic sense, to express the unity in essence of the Father and the Son: as appeareth by the confession of the same *Eusebius*; Ἐστὶ καὶ τῷ παλαιῶν λόγος τισὶν, καὶ ὀπαρῶν ἐκ δὲ οὐκ ἐκ ποσῶς ἐγγνωμῶν, ὅτι τὸ πατρὶς καὶ ὡς θεολογίας τῷ τῷ ὁμοῦσόν ὡσαύτερον ὀνομασθῆναι. therefore the other *Eusebius* of *Nicomedia*, understanding the ancient Catholic sense, confessed that if they believed *Christ* to be the true begotten, and not created, Son of God, they must acknowledge him ὁμοῦσόν, which the *Arrians* endeavored to make so odious; and therefore

the Council in opposition to them determined it, Quid est aliud cur Homoufion Patri nolint Filium dici, nisi quia nolunt verum Dei Filium? sicut Author ipsorum Eusebius Nicomedienfis Epistola sua prodidit, dicens, Si verum, inquit, Dei Filium & increatum dicimus, Homoufion cum Patre incipimus confiteri. Hæc cum lecta esset Epistola in Concilio Niceno, hoc verbum in Tractatu fidei posuerunt Patres, quod id viderunt adversariis esse formidini, ut tanquam evaginato ab ipsis gladio ipsorum nefandæ caput hæresis amputarent. S. Ambrós. l. 2. de Fide, c. 7. De voce Ὁμοούσιον vide Dionys. Petav. de Trinit. l. 4. c. 6. \* John 10. 30. \* Ἀδυσίωλον γὰρ τὸν θεὸν ἰσχυρῶς ἐκαστικῶς ἐκαστικῶς ἐκαστικῶς. Damasc. l. 1. c. 8. || Εἰς τὴν καθεστώσαν ἑστὴν αὐτὴ ἢ θεὸς εἶσι, ἀλλ' ἐσμὸς, καὶ αὐτὸς, ὁσὺς μὴ φασίζον, καὶ πηγή ἐξ ἐξῆς: πῶς δημευρικῶς ἐνεργήσαν αὐτὸν ἔχον λέγοντες ἐκ αἰσχροσύνης; S. Athen. Orat. 2.

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

\* Οτι εἰς θεός

ἔστι, ποιηθῆς ἄσ' ἔλκον, μήτε Ἰουδαίος, μήτε Ἰουδαίος. And Joannes Siculus and Georgius Cedreus relate how Mahomet gave command, Ἐνα μόνον περὶ σωτῆρ ἑστίν, καὶ ἡ Χριστὸν τιμῶν ὡς λόγον τοῦ θεοῦ μὲ, καὶ ἰδὸν δὲ. And we read of his ridiculous History, that Christ, after his ascension into Heaven, was accused by God for calling himself his Son; and that he denied it, as being so named only by men without any authority from him. \* Οτι ἀνελεθόντα ἡ Χριστὸν εἰς τὸν ἕρπον ἠρωτήσεν ὁ θεός, λέγων, Ὡ Ἰησοῦ, σὺ εἶ περὶ τὸν λόγον τοῦ θεοῦ. \* Οτι ἦν ἔστι τοῦ θεοῦ καὶ θεός. καὶ ἀπεκρίθη Ἰησοῦς, Ὅτι ἐκ ἔργου ἐγώ, καὶ ἀρχαίωμαι ἔδ' ἀλάς σκ' ἀλλ' οἱ ἀνθρώποι λέγουσιν ὅτι εἶπον ἡ λόγον τοῦ θεοῦ. || Alfizabadus in his Kamuz: Dictum Dei omnipotentis ad Iesum, (cui propitiis sit & pacem concedat Deus) Tu es Nabiyā, Propheta meus, ego walladtoca, fovi te; at dixerunt Christiani, Tu es Bonayā, filius meus, ego walladtoca, te genui. Longe est supra hæc Deus. And to the same purpose Ebnol Athir: In Evangelio dixit Iesū, Ego walladtoca, i. e. educavi te; at Christiani, dempra litera Lamaltera, ipsum ei filium statuerunt. Qui longe elatus est super ea quæ dicuntur. Whereas then the Apostles attributed these words of the Psalm to Christ, the Mahometans, who could not deny but they were spoken of the Messiah, were forced to corrupt the Text: and for that they pretend the eminency and excellency of the Godhead, as if it were beneath the Majesty of God to beget a Son, or be a Father. And indeed whosoever would bring in another Prophet greater than Christ, as he was than Moses, must do so. \* I say, the later Jews so attribute those words to David, as if they belonged not to the Messiah; but the ancient Jews understood them of the Christ: as appeareth not only out of those places in the Evangelists where the Christ and the Son of God are synonymous; but also by the testimony of the later Jews themselves, who have confessed no less. So Rabbi David Kimchi in the end of his Commentaries on the second Psalm, וַיִּרְאוּ רִבּוֹתַי וְרִבּוֹתַי עַל מַלְאָכָיו וְרִבּוֹתַי עַל מַלְאָכָיו וְרִבּוֹתַי עַל מַלְאָכָיו. Some interpret this Psalm of Gog and Magog, and the anointed is Messiah the King; and so our Doctors of happy memory have expounded it. And Rabbi Solomon Jarchi not only confesseth that the ancient Rabbins did interpret it of the Messiah, but sheweth the reason why the later Jews understood it rather of David, that thereby they might the better answer the Argument of the Christians deduced from thence: רבּוֹתַי רָאוּ אֶת הַעֲנִין עַל מַלְאָכָיו וְרִבּוֹתַי עַל מַלְאָכָיו וְרִבּוֹתַי עַל מַלְאָכָיו. Our Doctors have expounded it of the Messiah: but as to the literal sense, and for the answering Hereticks, (that is, in their language, Christians) it is rather to be interpreted of David in his own person. <sup>a</sup> Heb. 1. 5.

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

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

Gen. 1. 28. and 5. 3.

\* Κοινωνῶν ὑπερ-  
 χεῖρας αὐ-  
 τοῦ πατρὸς ὁ-  
 μολόγημα, ὡς  
 ἀπαύδος τῆς  
 οὐσίας τοῦ  
 πατρὸς ἐστὶν  
 ἡ οὐσία τοῦ  
 υἱοῦ. Phot.  
 Epist. 1. This is  
 in the language  
 of Aristotle, τὸ  
 ποιεῖσαι ἕτερον  
 ὡς αὐτὸ ζῶον,  
 μὴ ζῶον, φύλον  
 τῆς φύσεως. And  
 S. Basil. l. 2.  
 contra Eunomi-  
 um; πατρὸς μὴ  
 γὰρ ὅτιν ὁ ἐτέ-  
 ρω τὸ ἐπὶ χεῖ-  
 ρῶν ὁμοίαν ἑαυτοῦ  
 εὐσιν ἢ ἀρχῆν  
 quia ejusdem  
 S. Aug. contra

παρὰ τὸν. || Etiam si filius hominis, homo, in quibusdam similis, in quibusdam sic dissimilis patri; tamen substantiæ est, negari verus filius non potest, & quia verus est filius, negari ejusdem substantiæ non potest. *Maximin. c. 13.* 2 Cor. 4. 4. Heb. 1. 3.

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

\* Πάντα ὅσα ἐν  
 ἡμῶν τέλει γίν-  
 ονται, τὸ ὅτι αἰ-  
 τέλιον αὐτῶν  
 αἰδίον γινά-  
 σκονται.

Euseb. de Præp. Evang. ex Plotino. Ἀνθρώπων μὲν ὡρίσθη τὸ ἐν χρόνῳ γινῆναι, διὰ τὸ ἀτελὲς τὸ φύσιον· θεῶν ὅμως αἰδίον τὸ γίνεσθαι, διὰ τὸ ἀτελὲς τὸ φύσιον. S. Athan. Orat. 2. This was it which so much troubled the Arians, when they heard the Catholics constantly asserting, αἰετὸς εἶδος, αἰετὸς ὡς ἀπαπατήρ, ἀμα ὡς.

In humane generations the Son is of the same nature with the Father, and yet is not the same man; because though he hath an essence of the same kind, yet he hath not the same essence: the power of generation depending on the first prolifical benediction, *Increase and multiply*, it must be made by way of multiplication; and thus every Son becomes another man. But the Divine essence, being by reason of its simplicity not subject to division, and in respect of its infinity uncapable of multiplication, is so communicated as not to be multiplied; infomuch that he which proceedeth by that communication hath not only the same nature, but is also the same God. The Father God, and the Word God; *Abraham* man, and *Isaac* man: but *Abraham* one man, *Isaac* another man; not so the Father one God, and the Word another, but the Father and the Word both the same God. Being then the propriety of generation is founded in the essential similitude of the son unto the father, by reason of the same which he receiveth from him; being the full perfect nature of God is communicated unto the Word, and that more intimately and with a greater unity or identity than can be found in humane generations: it followeth that this Communication of the Divine nature is the proper generation by which *Christ* is, and is called, the true and proper Son of God. This was the foundation of *S. Peter's Confession*, *thou art the Son of the living God*; this the ground of our Saviour's || distinction, *I go unto my Father, and to your Father*. Hence did *S. John* raise a verity, more than only a negation of falsity, when he said, *we are in the true Son*: for we which are in him are true, not false, sons, we are not as *the true Son*. Hence did *S. Paul* draw an argument of the infinite love of God toward man, in that he *spared not his own proper son*. Thus have we sufficiently shewed, that the eternal communication of the Divine essence by the Father to the Word was a proper generation by which *Christ Jesus* always was the true and proper Son of God: which was our fourth Assertion.

|| Multum distat inter dominationem & conditionem, inter generationem & adoptionem, inter substantiam & gratiam. Ideoque hic non permixte nec passim dicitur, *Ascendo ad Patrem nostrum aut Deum nostrum*; sed *ad Patrem meum & Patrem vestrum, ad Deum meum & ad Deum vestrum*. Aliter enim illi Deus Pater est, aliter nobis. Illum siquidem natura coaeruat, misericordia humiliat: nos vero natura prosterneat, misericordia erigit. *Capitulus Carthag. Epist.*

The fifth and last Assertion followeth, That the Divine essence was so peculiarly communicated to the Word, that there was never any other naturally begotten by the Father; and in that respect *Christ* is the *Only-begotten* Son of God. For the clearing of which truth, it will first be necessary to enquire into the true notion of the *Only-begotten*; and then shew how it belongs particularly to *Christ*, by reason of the Divine nature communicated by way of Generation to him alone. First therefore, we must avoid the vain interpretation of the ancient \* Hereticks, who would have the restraining term *only* to belong, not to the Son, but to the Father; as if the *Only-begotten* were no more than *begotten* of the Father *only*. Which is both contrary to the language of the Scriptures, and the common custom of men, who use it not for him who is begotten of one, but for him who alone is begotten of any.

Secondly, we must by no means admit the exposition of the || later Here-

\* This was the fallacy which Eunomius endeavoured to put upon the Church, as appears by those words of his delivered and answered

by *S. Basil*; *Διὰ τὸ το γδ, φύσι, μονογενής, ἐπειδὴ παρὰ μόνον τῆ το ἀρχοντίου διουσίμ ἡ γεννηθείς ἡ κλειθεὶς τελεσίτα] & γένονεν ἑαυτοῦ.* as if *μονογενής* were only *παρὰ μόνον*, and *unigenitus* were nothing else but *genitus ab uno*. This *S. Basil* refuted copiously: First from the language of the Scriptures and the usage of mankind; *διὰ τὸ πανουργίαν ἢ οὐκ εἶναι τὸ ὄνομα τὸ μονογενής ἐκασθενεῖν, παρὰ τε τῆ ἀνθρώπων συνήθειαν, ἡ παρὰ τὴν εὐσεβίαν ἢ γυναικῶν παρὰ τὸν λαμβάνον αὐτὸ τὴν διάνοιαν* *Μονογενής γδ εἶναι τὸ παρὰ μόνον ἡσυχαστῆς, ἀλλ' ὁ μόνον ἡσυχαστῆς, ἐν τῇ κοινή ἡσυχασίᾳ προσεγγερότατος.* Secondly by a retort peculiar to that Heretic, which held the Son of God might be called *ἡσυχαστῆς* as well as *γεννηθείς*, created as well as begotten, and could not yet might be as properly named *μονοκτίστης* & as *μονογενής*. *Εἰ μὴ παρὰ τὸ μόνον γέννησθαι, ἀλλὰ διὰ τὸ παρὰ μόνον μονογενής εἶναι, ταυτὶ δέδεικται κατὰ τὸ ἐκείνου τὴν γεννηθείς, τί εἶναι ἡ Μονοκτίστην αὐτὸν ὀνομαζέσθαι;* Thirdly, by a particular instance shewing the absurdity of such an interpretation, for that thereby no man could properly be called *μονογενής* because not begotten of one, but two parts. *Μονογενής ἢ, ὡς ἔοικεν, ἀνθρώπων ἑδούς κατὰ γὰρ ὑμέτερον λόγον, διὰ τὸ ἐκ Σωδουκαίου πέσον ὑπάραχεν τὴν γέννησιν; ἐδὲ ἡ Σάρρα μήτηρ μονογενής ἢ πατρὸς, ὅτι εἶναι μόνον αὐτὸν, ἀλλὰ μὴ τὸ Ἀβραάμ, ἑτερογενήσ' ο. || Τὸς Σοῦτιετος*

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

ricks, who take the *Only-begotten* to be nothing else but the most beloved of all the sons; because *Isaac* was called the *only Son* of *Abraham*, when we know that he had *Ishmael* beside, and *Solomon* said to be the *only-begotten* before his *Mother*, when *David* had other Children even by the *Mother* of *Solomon*. For the *only-begotten* and the *most beloved* are not the same; the one having the nature of a cause in respect of the other, and the same cannot be cause and effect to it self. For though it be true, that the only son is the beloved son; yet with this order, that he is therefore beloved because the only, not therefore the only because beloved. Although therefore *Christ* be the *Only-begotten* and the beloved Son of God, yet we must not look upon these two Attributes as synonymous, or equally significant of the same thing, but as one depending on the other, Unigeniture being the foundation of his singular love. Beside, *Isaac* was called the only Son of *Abraham* for some other reason than because he was singularly beloved of *Abraham*; for he was the only Son of the free woman, the only Son of the promise made to *Abraham*, which was first this, *Sarah shall have a Son*, and then, *In Isaac shall thy seed be called*. So that *Isaac* may well be called the only Son of *Abraham* in reference to the promise, as the Apostle speaks expressly; *By faith Abraham when he was tried offered up Isaac, and he that had received the promises offered up his only begotten Son*. Avoiding therefore these two expositions, as far short of the true notion of the *only-begotten*, we must look upon it in the most proper, full and significant sense, as signifying a Son so begotten as none other is, was, or can be: so as the term restrictive *only* shall have relation not only to the \* Father generating, but also to the Son begotten, and to the manner of the generation.

'Tis true, the Father spake from Heaven, saying, *Thou art my beloved Son, in whom I am well pleased*: and thereby we are to understand, that whosoever of us are beloved by the Father are so beloved in and through the Son. In the same manner *Christ* is the *Only-begotten* Son of God; and as many of us as God hath bestowed his love upon, that we should be called the sons of God, are all brought into that near relation by our fellowship with him, who is by a far more near relation the natural and eternal Son.

Gen. 18. 14.  
and 21. 12.  
Heb. 11. 17.

\* Eusebius would have it only πατρὸς μόνου, in relation to the Father only. S. Basil shews that no way proper, and shews that μονογενῆς is not he which πατρὸς μόνου, but μόνου, γαμίνου, S. Cyril

adds these two πατρὸς μόνου and μόνου together, in relation to the Father and the Son: Μονογενῆς ἔστι ὁ υἱὸς ὁ ἐκ θεοῦ πατρὸς ἀνόμοιαι λέγει, ὅτι μόνου ἐκ μόνου γαμίνου τὸ πατρὸς. Epist. 1. ad Regin. As Rufinus doth in Unicus: Ideo subiungit Unicum hunc esse Filium Dei, Unus enim de uno nascitur. Expos. Symb. S. Greg. Naz. adds to these two a third, in respect of the manner: Μονογενῆς ἔστι, ἕχ ὅτι μόνου ἐκ μόνου καὶ μόνου, ἀλλ' ὅτι καὶ μονογενῆς ἕχ ὡς τὸ σὺνθετα. So he somewhat obscurely and corruptly, but plainly enough in Damascene, who aims often to deliver himself in the words of Nazianzen: λέγειται μονογενῆς, ὅτι μόνου ἐκ μόνου τὸ πατρὸς μόνου ἐγεννήθη: ἕδὲ γὰρ ὁμοίεται ἑτέρα γεννητοῖς τῇ τῷ θεῷ τῷ θεῷ γεννητοῖς, ἕδὲ γὰρ ἕχον ἀλλ' ἕχον τῷ θεῷ.

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

And here we meet with two difficulties: One shewing that there were other sons of God said to be begotten of him, to whom either the Divine essence was communicated; and then the Communication of that to the Word made him not the *Only-begotten*; or it was not communicated, and then there is no such Communication necessary to found such a Filiation: The other, alledging that the same Divine essence may be communicated to another beside the Word, and not only that it may, but that it is so, to the Person of the Holy Ghost; whence either the Holy Ghost must be the Son of God, and then the Word is not the *Only-begotten*; or if he be not the Son, then is not the Communication of the Divine essence a sufficient foundation of the relation of Sonship. These two Objections being answered, nothing will remain farther to demonstrate this last Assertion.

For the first, we acknowledge that others are frequently called the sons of God, and that we call the same God *our Father* which *Christ* called his; that both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call us brethren: we confess that those whom S. Paul \* hath begotten through the Gospel may well be termed the *begotten of God whose seed remaineth in them*: but withal we affirm that this our Regeneration is of a nature wholly different from the Generation of the Son. We are first || generated, and have our natural being; after that regenerated, and so receive a spiritual renovation, and by virtue thereof an inheritance incorruptible: whereas the Generation of *Christ* admits no Regeneration, he becoming at once thereby God and Son and Heir of all. The state of sonship which we come into is but of Adoption, shewing the generation by which we are begotten to be but metaphorical: whereas *Christ* is so truly begotten, so properly the natural Son of God, that his \* generation clearly excludeth the name of Adoption; and not only so, but when he becometh the son of man, even in his Humanity refuseth the name of an adopted son. For <sup>a</sup> when the fulness of time was come God sent forth his Son made of a woman, made under the law, To redeem them that were under the law, (not that he, but) that we might receive the adoption of sons. He then whose generation is totally different from ours whom he calleth brethren; he whom in the sacred Scriptures the Spirit nameth the true Son, the Father sometimes his own, sometimes his beloved, but || never his adopted Son; he who by those proper and peculiar appellations is \* distinguished from us, who can claim no higher filiation than that which we receive by the privilege of adoption; he is truly the *Only-begotten Son* of God, notwithstanding the same God hath begotten us by his Word: and the reason why he is so is, because the Divine essence was communicated unto him in his natural and eternal Generation, whereas only the grace of God is conveyed unto us in our Adoption. Indeed, if we were begotten of the essence of God, as *Christ* was, or he were only by the grace of God || adopted, as we are, then could he by no propriety of speech be called the *Only Son*, by reason of so many brethren: but being we cannot aspire unto the first, nor he descend unto the latter, it remaineth we acknowledge him, notwithstanding the first difficulty, by virtue of his natural and peculiar generation to be the *Only-begotten Son*.

Hib. 2. 11.

\* 1 Cor. 4. 15.  
 'Εν ᾧ Χεῖρ ἡ  
 Ἰησοῦ δια τῆ  
 εὐαγγελίου ἡ  
 ὑμᾶς ἐγέννησα.

I John 2. 1  
 Πᾶς ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ ἀληθῆ ἔστι ποιῶν, ὅτι ἄριστον αὐτῷ ἐν αὐτῷ μένει.

And more expressly I John 5.

1. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ὁ υἱὸς τοῦ Θεοῦ ἐστίν, ὁ ἀγαπᾷ τὸν πατέρα ὁ ἀγαπᾷ καὶ τὸν υἱόν, ὁ ἀγαπᾷ τὸν πατέρα ὁ ἀγαπᾷ τὸν υἱόν, ὁ ἀγαπᾷ τὸν υἱόν ὁ ἀγαπᾷ τὸν πατέρα.

Quis credit Jesum esse Christum illum, ex Deo genitus est; & quis diligit eum qui genuit, diligit etiam eum qui ex eo genitus est.  
 || Nos genuit Deus, ut filii ejus simus, quos fecerat ut homines essemus. Unicum autem genuit, non solum ut filius esset, quod Pater non est, sed etiam ut Deus esset, quod & Pater est.

S. Aug. de Cons. Evangel. l. 2. c. 3. In the book of Cellus there was a Jew introduced speaking thus to Christ; Εἰ τοσοῦτος λέγεις, ὅτι πᾶς ἄνθρωπος καὶ θεὸς ἐγέννηται, τί ἄν τὸ ἄλλο διαφέρει; who is thus answered by Origen; Ἦδὲ ἂν ἐρεῖς, ὅτι πᾶς μὲν, ὡς ὁ Παῦλος ἀνόμαστον, μετέτι δὲ τὸ εἶναι τοῦ σαρωγυῖου. ἀλλὰ δι' αὐτὸ τὸ καλὸν αἰετοῦ, ὡς ὁ θεὸς ἐστὶν ἡ πολλῶν καὶ μακρῶν διαφέρει πάντως τὸ δια τῶν ἀρετῶν ἡγεμονίᾳ ὡς τὸ θεὸς, ὅτι ὡς ἀρετὴ πηγὴ τις καὶ ἀρχὴ τῶν τοῦτων τυγχάνει. Orig. adv. Cellsum l. 1. \* First, it is most certain that the Word of God, as the Word, is not the adopted, but the natural, Son of God. Non est Dei Filius Deus factus, nec Deus adoptivus, nec Deus nuncupativus, sed Deus verus. S. Hilary de Trin. l. 5. Hic etiam Filius Dei natura est Filius, non adoptione. Concil. Toler. 11. Ἦδὲ τὸ θεὸς ἐστὶν φύσει, καὶ ὁ θεὸς γεννηθεὶς ἐκ πατρὸς. S. Cyril. Hierosol. Catech. 11. and again, Οὐκ ἐκ τῶν μὴ ὄντων εἰς τὸ εἶναι ἢ ὅτι ὄντων παρήγαγεν, εἰδὲ ἢ μὴ ὄντων εἰς ὑπόστασιν ἤγαγεν· ἀλλ' ἀΐθη ὡν ὁ πατὴρ αἰδίως ἐγέννησεν καὶ ἀνεκέρεστος

ἀνεκφραστῶς ἴδιον ἕνα μόνον, ἀδελφὸν ἐκ ἑχούσα. This hath been so generally confessed, that Felix and Elipandus, who were condemned for maintaining Christ as man to be the adopted Son of God, did acknowledge it; as appeareth by the beginning of their Book, *Confitemur & credimus Deum, Dei Filium, ante omnia tempora sine initio ex Patre genitum, coeternum & consubstantialiorem, non adoptione sed genere.* Secondly, it is also certain, that the Man Christ Jesus taken personally in the nature, not the adopted, Son of God: because the Man Christ Jesus is no other person than the Word, who is the eternal and natural Son, and by subsisting in the humane nature could not leave off to be the natural Son. The denial of this by Felix and Elipandus was condemned as Heretical in the Council of Francoford; and their opinion was thus expressed, partly in the words of S. Augustine, partly in their own additions: *Confitemur & credimus eum factum ex muliere, factum sub Lege; non genere esse filium Dei, sed adoptione, non natura, sed gratia, Teis they maintained by forged testimonies of some Fathers, and by the Liturgy of the Church of Toledo, composed by Hildephonus, as the Roman by Gregory, in the Mass de Cena Domini, Qui per adoptivi hominis passionem, dum suo non indultit corpori; and in the Mass de Ascensione domini, Hodie Salvaror noster, per adoptionem carnis, sedem repetivit Deitatis.* To this the Synod opposeth their determination in *Sacrotyllabo; Quod ex te nascetur sanctum vocabitur filius Dei, non adoptivus sed verus, non alienus sed proprius. Aní again; Porro adoptivus dici non potest qui alienus est ab eo à quo dicitur adoptatus; & gratis ei adoptio tribuitur, quoniam non ex debito, sed ex indulgentia tantummodo, adoptio praestatur: sicut nos aliquando cum essemus peccando filii iræ, alieni eramus à Deo, per proprium & verum Filium, qui non eguit adoptione, adoptio nobis filiorum donata est.* And of this they give us the true ground in the *Synodic Epistle, Unitas personæ quæ est in Dei filio & filio Virginis adoptionis tollit injuriam.* Gal. 4. 4. 5. || Legi & relegi Scripturas, Jesum Filium Dei nunquam adoptione inveni. *Ambrosius after Com. in Ep. ad Rom. Dices mihi. Cur times adoptivum Christum Dominum nominare? Dico tibi, Quia nec Apostoli eum sic nominarunt, nec sancta Dei & Catholica Ecclesia consuetudinem habuit sic eum appellare. Synod. Epist. Concil. Francoford. From whence they charge all those to whom they write that Synodic Epistle, that they should be satisfied with such expressions as they found in the Scriptures: Intelligite, fratres, quæ legitis, et nolite nova & incognita nomina fingere, sed quæ in S. Scriptura inveniuntur tenere, &c. \* S. Aug. hath observed that S. Paul made use of ὁσθεσία, that he might distinguish the filiation of Christ from ours. At vero etiam nos, quibus dedit Deus potestatem filios ejus fieri, de natura atque substantia sua non nos genuit, ut unicum Filium, sed unique dilectione adoptavit. Quo verbo Apostolus sæpe uti non ob aliud intelligitur, nisi ad discernendum Unigenitum. De concil. Evang. l. 2. c. 3. And S. Ambrose takes notice, that the name of true deserveth that of adopted: Adoptivum filium non dicimus filium esse natura, sed eum dicimus natura esse filium qui verus est filius. De Incarn. Sacr. c. 8. || Si vericus, quomodo adoptivus, dum multi sunt adoptivi filii? Unicus itaque de multis non potest dici. Concil. Francof. Quod si etiam Unigenitus Filius factus dicitur ex gratia, non vere genitus ex natura, proculdubio nomen & veritatem Unigeniti perdidit, postquam fratres habere jam cœpit: privatur enim hujus veritate nominis, si in Unigenito non est de Patre veritas naturalis. Fulgentius ad Thrasim. l. 3. c. 3. Si divina illa Filii sempiternaque nativitas non de natura Dei Patris, sed ex gratia, creditur substituisse, non debet Unigenitus vocari, sed tantummodo genitus. Quoniam sicut ei nomen geniti largitas adoptionis paternæ contribuit, sic eum ab Unigeniti nomine nobis quoque tributa communio paternæ adoptionis exclusit. Unigenitas enim non vocatur, quamvis genitus possit vocari, cum genitis. Ib. r. 4.*

But though neither men nor Angels be begotten of the substance of God, or by virtue of any such natural generation be called sons; yet one person we know, to whom the Divine essence is as truly and really communicated by the Father as to the Son, which is the third Person in the blessed Trinity, the Holy Ghost. Why then should the Word by that Communication of the Divine essence become the Son, and not the Holy Ghost by the same? or if, by receiving the same nature, he also be the Son of God, how is the Word the *only Son*? To this I answer, That the Holy Ghost receiveth the same essence from the Father which the Word receiveth, and thereby becometh the same God with the Father and the Word: but though the essence be the same which is communicated, yet there is a difference in the communication; the Word being God by Generation, the Holy Ghost by Procession: and though

\* Non omne id quod procedit, nascitur, sicut omne id quod nascitur procedit. S. Aug. contra Max. l. 3. c. 14. who gives the same solution to the same argument. Quæris à me, si de substantia Patris est Filius, de substantia

Patris est etiam Spiritus Sanctus, cur unus Filius sit, & alius non sit Filius. Ego respondeo, siue capias, siue non capias, De Patre est Filius, de Patre est Spiritus S. sed ille genitus est, iste procedens. Πολλὰ τότα πιθανώτερον τὸ εἶναι, ἐξ ἑκείνου γὰρ τὸ ἀγεννητὸν οὐκ ἔστι λόγον, ἢ τὸ ἄγιον Πνεῦμα; ἢ ἴσ', ὡς λόγον, ἐν τῷ νῦν γεννώμενον τὸ β, ὡς Πνεῦμα, ἐκπορεύμενον. Συμπέσει τὸ τῷ λόγῳ τὸ Πνεῦμα, ἢ ἑξηγητῶντων, ἀλλὰ ἕωςδε, ἢ τὰ ἑαυτῶν, ἢ ἐκπορεύμενον. *Prodomi. Sermon. 2. p. 504.* || Nunquam sicut non Pater, à quo Filius natus, à quo Spiritus Sanctus non natus, quia non est Filius. *Gennad. De Esclis. Dog.* Deus Pater innascibilis non ex aliquo, Deus Filius unigenitus ex aliquo, hoc est, ex Patre, Spiritus S. innascibilis ex aliquo, hoc est, ex Patre. *Isa. lib. Fidei.* Quod neque natum neque factum est, Spiritus S est, qui à Patre & Filio procedit. *S. Ambr. in Synb.*

Ghost

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

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

\* Ως μὲν ἐν υἱῷ, οὐσιακῶς κέκ-  
τηται τὸ πα-  
τρὸς ὡς ὁ μο-  
νογενῆς, ἁλλὰ  
ἔχει ἐν ἑαυτῷ  
συλλαβῶν, ἵε-  
νός καὶ αὐτοῦ  
ζωῆς πρὸς ἑ-  
αυτῶν. S. Basil  
Hom. de Fide.

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

† Heb. 10. 4.

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

<sup>b</sup> I Cor. 6. 20.  
and 7. 23.  
<sup>c</sup> I Pet. 1. 19.  
<sup>d</sup> Acts 20. 28.  
<sup>e</sup> Heb. 9. 14.

Secondly, The belief of the eternal Generation of the Son, by which he



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

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

Job. 5. 22, 23.

Rev. 5. 13.

Deut. 6. 13, 4.

|| The emphasis appears in this, that it is not barely וְתַעֲבֹדוּ וְאֵתוֹ תַעֲבֹדוּ & ipsi servies, with such a peculiar restriction on as is expressed by the Chaldee Paraph.

וְקָרַבְתִּי וְקָרַבְתִּי

& in conspectu ejus servies, by the Lxx. ὡς αὐτῷ μόνῳ λατρεύσεις; and the Christian approved by our Saviour, Matt. 4. 10.

\* Moses Maim: Pref. in Seder Zeraim.

<sup>a</sup> Matt. 4. 10.

<sup>b</sup> Heb. 1. 6.

<sup>c</sup> Psal. 97. 5.

Εἰ ἡ μονογενης ὦν, ὡς ὁ ἐπ' ὅντιν, ἑσμίαν ἀεὶ ἔχει πρὸς τὰ κτίσα κοινοῦντων. Theod. Heret. Fab. l. 5. c. 2.

<sup>d</sup> John 3. 16.

<sup>e</sup> Rom. 5. 8. and 8. 32.

<sup>f</sup> 1 John 4. 9, 10.

signed

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

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

## OUR LORD.

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

|| For though in the first Rules of Faith mentioned by Irenæus and Tertullian we find not Dominum nostrum, yet in all the Creeds

afterwards we find those words; probably inserted because denied by the Valentiniens, of whom Irenæus,  $\Delta\iota\alpha\ \tau\acute{\alpha}\tau\omicron\ \tau\omicron\nu\nu\ \Sigma\omega\tilde{\iota}\nu\epsilon\tilde{\iota}\varsigma\ \lambda\acute{\epsilon}\gamma\omicron\sigma\iota\nu,\ \epsilon\tilde{\iota}\delta\epsilon\ \gamma\delta\ \text{Κύριον}\ \delta\omicron\omicron\mu\acute{\alpha}\sigma\theta\eta\nu\ \alpha\tilde{\upsilon}\tau\omicron\nu\ \theta\acute{\epsilon}\lambda\omicron\upsilon\sigma\iota.$  l. i. c. i.

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

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

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

|| Mark 16. 19;  
20. Luke 12.  
42. and 24. 34.  
John 4. 1. and  
6. 23. and 11.  
2. and 20. 2.  
18, 20, 25. and  
21. 7. Act. 9. 1,  
6, 10, 11, 15,  
17, 27, 31, 42.  
and 11. 16, 24.  
and 13. 47, &c.  
Kύριε  
\* Matt. 28. 6.  
\* For whose sake  
shall consider the  
signification of  
Kύριε in the  
Scriptures, I  
think he will  
scarce find any  
footsteps of the  
same in the an-

cient Greeks. In our Sacred writ it is the frequent name of God, whereas I imagine it is not to be found so used by any of the old Greek Authors. Julius Pollux, whose business is to observe what words and phrases may be properly made use of in that Language, tells us the Gods may be called Θεοί or Δεῖμονες, but mentions not Κύριε, as neither proper, nor any name of God with them at all. Nor did they anciently use it in their Oeconomicks; where their constant terms were not Κύριε, but Δεσπότης, and Δεσπότης. and they had then another kind of notion of it, as appears by the complaint of the servant in Aristophanes, Τὸ Κύριε τὸ ἐν ἐστὶ τῶν κύριον Κελεύειν ὁ Δάμων, ἀλλὰ τὸν ἑωνυμῶν. In which words, if they were interpreted by the Scripture usage, κύριε would signify the Master, and ἑωνυμῶν the person bought, that is, the Servant; whereas the place requires an interpretation wholly contrary: for ἑωνυμῶν is not here ἡγορασμένον, but ἀγορασθείς, or ἀντιπύλον, as the Scholiast, Suidas and Moschopolus have observed, that is, not the Servant, but the master who bought him. And though those Grammarians bring no other place to prove this active signification beside this of Aristophanes, by which means it might be still questionable whether they had rightly interpreted him without any authority; yet Phrynichus will sufficiently secure us of this sense. Ἐτυχον ἑωνυμῶν οὐκ ἔστιν ἡ ἀγορὴν ἐλάβη ἢ ἐν ἔχρησται ἢ ἐπὶ τῷ πείρασθαι. μένει τὸ ἑωνυμῶν δόκιμον. Ἐωνυμῶν then here is he which buyeth, that is, the master; and consequently κύριε not the Master, but the Servant bought, whom he supposeth originally to have power over his own body. Indeed it was not only distinguished, but in a manner opposed to Δεσπότης: as appears by that observation of Ammonius thus delivered by Eustathius in Odys. 3. Κύριε γυναικὸς καὶ ψῶν ἀντιπύλον, Δεσπότης δὲ ἀρρογωνιτῶν. \* As Ἰννα is generally translated κύριε, when it signifieth Lord or Master in respect of a Servant or inferior. So Sarah called her husband, Gen. 18. 12. 1 Pet. 3. 6. so Eleazer his Master Abraham, Gen. 24. frequently. Thus Rachel saluted her Father Laban, Gen. 31. 35. and Jacob his brother Esau, Gen. 33. 8. Potiphar is the κύριε of Joseph whom he bought, Gen. 39. 2, &c. and Joseph in power is so saluted by his brethren, Gen. 42. 10. and acknowledged by his servant, 44. 5. The general name in the Law of Moses for servant and Master is πῦς and κύριε, Exod. 21. 2, 4. It is indeed so plain that the ancient Jews used this word to signify no more than humane power, that we find ἄνθρωπος the name of man so translated, as 1 Sam. 17. 32. ἄνθρωπος ἄνθρωπος καὶ δὲ Κύριε μου ἐπ' αὐτόν. || For κύριε is used with relation and in opposition to πῦς, Acts 16. 16. in the sense which the later, not the ancient, Greeks used it: Παιδίσκη, τῶτο ἐστὶ Δεσποτῆτος οἱ νῦν πῦς ἔστιν. οἱ δὲ ἀρχαῖοι δὲ τὸ νεανίε, as Phrynichus observes, as it is opposed to οἰκέτης, Luke 16. 13. (according to that of Etymol. Κύριε τῶ πῦς τὸ ἐστὶν, ἔχει δὲ πῦς τὸν οἰκέτην) to Δεσπότης, Matt. 10. 24. and 18. 25, &c. And in the Apollitical rules pertaining to Christian Oeconomicks, the Master and Servant are Δεσπότης and κύριε. As also by way of addition κύριε τῷ Δεσποτῆτι, Matt. 9. 38. κύριε τῷ ἀπελεθῶντι, Matt. 20. 8. κύριε τὸ οἶκος, Mark 12. 25. Inasmuch as κύριε is sometimes used by way of address or salutation of one man to another, (as it is now generally among the later Greeks, and as Dominus was anciently among the Latines, Quomodo obvio, si nomen non occurrat, Dominos salutatus. Sen.) not only of Servants to Masters, as Matt. 12. 27. or Sons to Parents, as Matt. 21. 30. or inferiours to men in authority, as Matt. 27. 63. but of Strangers; as when the Greeks spake to Philip, and desired him, saying, Κύριε, θέλωμεν ἴδωμεν Ἰησοῦν Ἰσραήλ, John 12. 21. and Mary Magdalen speaking unto Christ, and taking him for a gardener, Κύριε, εἰ σὺ ἐβάπτισας αὐτόν, John 20. 15. And it cannot be denied but this title was sometimes given to our Saviour himself in no higher or other sense than this: As when the Samaritan woman saw him alone at the well, and knew no more of him than that he appeared to be one of the Jews, ἴδωμεν, Κύριε, ἀνταμινα ἢ ἐξ ἐστὶν, καὶ τὸ σέθεν ἐστὶ βαθῶ, John 4. 11. And the infirm man at the pool of Bethesda, when he wist not who it was, led into him, Κύριε ἀρθροπον ἐξ ἔχω, John 5. 7. The blind man, to whom he had restored his sight, with the same salutation, ἄνθρωπος ἄνθρωπος τῆς ἰσχυρίας, and, τίς ἐστὶν, Κύριε; and, τίς ἐστὶν, Κύριε, John 9. 36, 38. 1 Cor. 8. 5. 1 Tim. 5. and E. 1. 4. 5. 1 Cor. 3. 22. 1 Cor. 2. 8. and 15. 47. Rev. 19. 15.

Nor is it difficult to find that Name amongst the books of the Law in the most high and full signification ; for it is most frequently used as the name of the supreme God , sometimes for *El* or *Elohim*, sometimes for *Shaddai* or the *Rock*, often for *Adonai*, and most universally for *Jehovah*, the undoubted proper name of God , and that to which the *Greek* Translators, long before our Saviour's birth, had most appropriated the name of *Lord*, not only by way of explication, but distinction and particular expression. As when we read, *Thou, whose name alone is Jehovah, art the most high in all the earth* ; and when God so expresseth himself, *I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God almighty ; but by my name Jehovah was I not known unto them*. In both these places, for the name *Jehovah*, the *Greek* Translation, which the Apostles followed, hath no other name but *Lord* ; and therefore undoubtedly by that word which we translate *the* || *Lord* did they understand the proper name of God , *Jehovah*. And had they placed it there as the exposition of any other name of God , they had made an interpretation contrary to the manifest intention of the Spirit : for it cannot be denied but God was known to *Abraham* by the true importance of the title *Adonai*, as much as by the name of *Shaddai* ; as much by his Dominion and Sovereignty, as by his Power and All-sufficiency : but by any experimental and personal sense of

*Psal. 83. 18. Exod. 6. 3. It is known it is the vulgar opinion, that Kuei is properly interpreted unto Adonai, and the reason why it was also used for יהוה is no other than, because the Jews were wont to read Adonai in the place of Jehovah. Of which Observation they*

*make great use who deny the Divinity of Christ. Quia enim Adonai pro Jehovah in lectione Hebræorum verborum substitui confecerit, ideo illius etiam interpretatio huic accommodatur, says Crullius de Deo & Attrib. c. 14. But first, it is not probable that the LXX. should think Kuei to be the proper interpretation of יהוה, and give it to Jehovah only in the place of Adonai ; for if they had, it would have followed, that where Adonai and Jehovah had met together in one sentence, they would not have put another word for Adonai, to which Kuei was proper, and place Kuei for Jehovah, to whom of it self (according to their observation) it did not belong. Whereas we read not only יהוה אדני translated θεος ος Kuei, Gen. 15. 2, 8. and יהוה יהוה אדני ος δεσποτης Kuei Σαβαωθ, Isa. 1. 24. but also יהוה אדני Kuei ος δεσποτης, Nehem. 10. 29. Secondly, the reason of this assertion is most uncertain. For though it be confessed that the Samaritans did read אדני where they found יהוה, and Josephus before them expresseth the sense of the Jews of his age, that the τετραγεγραμμενον was not to be pronounced, and before him Philo speaks as much ; yet it followeth not from thence, that the Jews were so superstitious above 300 years before ; which must be proved, before we can be assured that the LXX. read Adonai for Jehovah, and for that reason translated it Kuei. Thirdly, as we know no reason why the Jews should so confound the names of God ; so were it now very irrational in some places to read יהוה אדני. As when God saith, I appeared unto Abraham, unto Isaac, and unto Jacob, בנאך שדי ושמי יהוה לה נודעתי להם, though the Vulgar Translation render it, in Deo omnipotente, & nomen meum Adonai non indicavi eis, and thereby make an apparent sense no way congruous to the intended importance of the Holy Ghost ; (for it cannot be imagined either that God should not be known to Abraham by the name Adonai, or that it were any thing to the present intentment, which was to encourage Moses and the Israelites by the interpretation of the name Jehovah) yet we have no reason to believe that the LXX. made any such heterogeneous translation, which were read ος το ονομα ους Kuei ος εν εθνεσιν ους αιδουσις. Thus again, where God speaks unto Moses, ος τως ερεος τοις υιοις Ισραηλ, Kuei ος, ο δεος ος πατεραν υμων, αδεσιν ας μεσ τεσ υμων, πατο ου οσιν ονομα ελωνου, Exod. 3. 15. who soever thinks Kuei stands for Adonai doth injury to the Translators ; and whosoever readeth Adonai for Jehovah puts a force upon the Text. As also when the Prophet David saith, That men may know that thou, whose name alone is Jehovah, art the most high over all the earth, I consult the ancient Fathers did together with the Jews read Adonai for Jehovah in the Hebrew Text, as appeareth by those words of Epiphanius de Ponderibus, Αδωναι, ητοιμα, καελθι, ισμαηλ, ισραηλ, αδωναι : which very corruptly represent part of the first verse of the 141. Psalm, יהוה קונו לי האוינהו שיה לי האוינהו קונו, but plainly enough render יהוה אדנאי. Notwithstanding it is very observable, that they were wont to distinguish Kuei, in the Greek translations, where it stood for Jehovah, from Kuei where it stood for Adonai ; and that was done by adding in the margin the Tetragrammaton it self, יהוה, which by the ignorance of the Greek Scribes, who understood not the Hebrew Characters, was converted into four Greek letters, and so made a word of no signification ΠΠΠΠ. This is still extant in the Copy of the Text of Isaiah printed by Curterius with the Commentary of Procopius ; and S. Hierome gives an account of it in the Greek Copies of his age, Nonum τετραγεγραμμενον, quod ανεγνωριστο, id est, ineffabile, putaverunt, quod his literis scribitur, jod η he η vau η he η : quod quidam non intelligentes, propter elementorum similitudinem, cum in Græcis libris repererint, Pipi legere consueverunt. Ep. 126. Neither did the Greeks only place this ΠΠΠΠ in the margin of their Translations, but when they described the Hebrew Text in Greek Characters, they used the same ΠΠΠΠ for יהוה, and consequently did not read Adonai for Jehovah. An example of this is to be found in that excellent Copy of the Prophets according to the LXX. collated with the rest of the Translators, in the Library of the most eminent Cardinal Baronius ; where at the 13. verse of the second Chap. of Malacty these words are written after the Translation of Aquila, Symmachus, and Theodotion, out of the Hebrew Text, after the manner of Origin's Hexapla, of which there is an excellent example in that MS. Ος ζοθ, ουθ, δεος, γεσωθ, δεμα, εθμα(ου, (ι. βου) ος τως, βεγγ, βαγανα, μινυ, αδ, οερωθ, ελ, αμυαυα, ελααφ, εραων, μεσιν γεμ. Which are a very proper expression of these following Hebrew words, according to the punctuation and reading of that age, וואה שניה תעשו כסות דמעיה את מובח יהוה בני ואנקרה מאין עוד פנוה א יהוה המנהה ולקחת רצון טיבכה. By which 'tis evident that Origin in his Hexapla, from whence undoubtedly that ancient Scythian took his various Translations, did not read אדנאי in that place, but kept the Hebrew Characters, which they who understood them not formed into those Greek letters ππππ. And certainly the preserving of the name Jehovah in the Greek Translations was very ancient ; for it was described in some of them with the ancient Characters, as S. Hierome testifieth, Et nomen Domini Tetragrammaton in quibusdam Græcis voluminibus uique hodie antiquis expressum literis invenimus. Ep. 106. Being then we cannot be assured that the LXX. read אדני for יהוה ; being they have used Kuei for Jehovah, which they have made use of the general word δεος for Adonai ; being in some places Adonai cannot be read for Jehovah, without manifest violence offered to the Text : it followeth, that it is no way probable that Kuei should therefore be used for Jehovah, because it was taken for the proper signification of Adonai.*



Being then this title *Lord* thus signifieth the proper name of God *Jehovah*; being the same is certainly attributed unto *Christ* in a notion far surpassing all other Lords, which are rather to be looked upon as Servants unto him: it will be worth our inquiry next, whether as it is the Translation of the name *Jehovah* it belong to *Christ*; or whether, though he be Lord of all other Lords, as subjected under his authority, yet he be so inferiour unto him whose name alone is *Jehovah*, as that in that propriety and eminency in which it belongs unto the supreme God it may not be attributed unto *Christ*.

This doubt will easily be satisfied, if we can shew the name *Jehovah* it self to be given unto our Saviour; it being against all reason to acknowledge the original name, and to deny the interpretation in the sense and full importance of that original. Wherefore if *Christ* be the *Jehovah*, as so called by the Spirit of God; then is he so the *Lord*, in the same propriety and eminency in which *Jehovah* is. Now whatsoever did belong to the *Messias*, that may and must be attributed unto *Jesus*, as being the true and only *Christ*. But the *Jews* themselves acknowledge that *Jehovah* shall be known clearly in the days of the *Messias*, and not only so, but that it is the \* name which properly belongeth to him. And if they cannot but confess so much who only read the Prophecies, as the Eunuch did, without an interpreter; how can we be ignorant of so plain and necessary a truth, whose eyes have seen the full completion, and read the infallible interpretation of them? If they could see

\* As Midrash  
Tillim on 21.  
Psal. Echa Ra-  
bati Lam. 1. 6.

† 1. 8. 13, 14.

‡ Rom. 9. 33.

§ Hos. 1. 7. where  
it is farther ob-  
servable, that  
the Chaldee Pa-  
raphrase hath  
בְּיְהוָה  
for יהוה  
by the word of  
Jehovah, for  
Jehovah.

¶ Acts 4. 12.

‡ Zach. 10. 12.

¶ Dent. 6. 4.

|| Two Adversaries we have to the exposition of this place, the Jew, and the Socinian; only with this difference, that we find the less opposition from the Jew, from whom indeed we have so ample a concession as will destroy the other's contradiction. First Socinus answers, the name belongeth not to

*Jehovah the Lord of hosts* to be the name of the *Messias*, who was to them for a stone of stumbling and rock of offence; how can we possibly be ignorant of it, who are taught by S. Paul, that in *Christ* this prophecy was fulfilled, <sup>a</sup> *As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence, and whosoever believeth on him shall not be ashamed?* It was no other than *Jehovah* who spake those words, <sup>b</sup> *I will have mercy upon the house of Judah, and will save them by the Lord (Jehovah) their God, and will not save them by bow nor sword.* Where not only he who is described as the original and principal cause, that is, the Father who gave his Son; but also he who is the immediate efficient of our Salvation, and that in opposition to all other means or instrumental causes, is called *Jehovah*; who can be no other than our *Jesus*, because <sup>c</sup> *there is no other name under heaven given unto men whereby we must be saved.* As in another place he speaketh, <sup>d</sup> *I will strengthen them in the Lord (Jehovah) and they shall walk up and down in his name, saith the Lord (Jehovah);* where he which strengtheneth is one, and he by whom he strengtheneth is another, clearly distinguished from him by the personal Pronoun, and yet each of them is *Jehovah*, and <sup>e</sup> *Jehovah our God is one Jehovah.* Whatsoever || objections may be framed against us, we know *Christ* is the <sup>f</sup> *righteous branch raised unto David, the King that shall reign and prosper, in whose days Judah shall be saved, and Israel shall dwell safely;* we are assured that *this is his name whereby he shall be called, The Lord our Righteousness: the Lord,* that is *Jehovah*, the expression of his Supremacy; and the addition of *Our righteousness* can be no diminution to his Majesty. If those words in the Prophet, <sup>g</sup> *Sing and rejoice, O daughter of Sion; for lo, I come, and I dwell in the midst of thee, saith the Lord (Jehovah.)* did not sufficiently of themselves denote our Saviour who dwelt amongst us, as they certainly do; yet the words which follow would evince as much, *And in my nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee: for what other Lord can we conceive dwelling in the midst of us, and sent unto us by the Lord of hosts, but *Christ*?*

Christ, but unto Israel; and that it so appears by a parallel place in the same Prophet, Jer. 33. 15, 16. Socin. refut. Jac. Wickl. cap. 6. Catech. Racov. de Perf. Christi, cap. 1. Crellius de Deo & Attribut. lib. 1. cap. 11. To this we first oppose the constant interpre-

interpretation of the Jews, who attribute the name Jehovah to the Messiah from this one particular Text. As in the *Sepher Ickavim*, l. 2. c. 8. יְהוָה שֵׁם הַמְּשִׁיחַ יִי צְדָקְנוּ, The Scripture calleth the name of the Messiah Jehovah our righteousnes. And in *Midrach Tilmim* on *Psal. 21.* יהוה שְׁנֵי יְהוָה וּמָהוּ שְׁמוּ יְהוָה שְׁנֵי יְהוָה, God calleth the Messiah by his own name, and his name is Jehovah; as it is said (*Exod. 15. 3.*) The Lord is a man of war, Jehovah is his name. And it is written of the Messiah, (*Jer. 23. 6.*) And this is the name which they shall call him, Jehovah our righteousnes. Thus *Echa Rahati*, Lam. 1. 6. מה שבו של משיח אל? אבנא יהוה שמו שני? וזה שמו אשר יקראו יהוה צדקנו. *Jehovah is his name; as it is said (Jer. 23. 6.)* And this is the name which they shall call him, Jehovah our righteousnes. The same he reports of *Rabbi Levi*. The Rabbins then, though enemies to the truth which we reduce from thence, constrained by the literal importance of the Text, did acknowledge that the name Jehovah did belong to the Messiah. And as for the collection of the contrary from the parallel place pretended, there is not so great a similitude as to enforce the same interpretation. For whereas in the 22. 6. of *Jeremiah* it is expressly said, יהוה שְׁמוּ, this is the name, in the 33. it is only יהוה, without any mention of a name; and surely that place cannot prove Jehovah to be the name of Israel, which speaks not one word of the name of Jerusalem: for where we read in *Cicellius*, hoc scilicet nomen est, all hoc is not Scripture, but the gloss of *Cicellius*, and hoc it self cannot be warranted for the interpretation of יהוה, nor quo for אשר; the simplest interpretation of those words יהוה אשר יקרא ליה being, ille qui vocabit eam, he which calleth Jerusalem is the Lord our righteousnes, that is, Christ. And thus the first answer of *Socinus* is invalid: which he easily foreseeing, hath joynd with the Jewish Rabbins in the second answer, admitting that Jehovah our righteousnes is the name of the Messiah, but withal denying that the Christ is that Jehovah. To which purpose they assert those words, Jehovah our righteousnes, to be delivered by way of proposition, not of apposition: and this they endeavour to prove by such places of Scripture as seem to infer as much. As *Moses* built an Altar, and called the name of it Jehovah Nissi, *Exod. 17. 15.* Gideon built an Altar unto the Lord, and called it Jehovah Shalom, *Judg. 6. 24.* And the name of the City in the last words of *Ezekiel* is Jehovah Shammah. In all which places it is most certain that the Jehovah is not predicated of that of whose name it is a part; but is the Subject of a Proposition, given by way of nomination, whose Verb substantive or copula is understood. But from thence to conclude, that the Lord our righteousnes can be no otherwise understood of Christ than as a Proposition, and that we by calling him so, according to the Prophet's prediction, can understand no more thereby than that God the Father of Christ doth justify us, is most irrational. For first, it is therefore necessary to interpret those names by way of a proposition of themselves, because Jehovah cannot be the Predicate of that which is named; it being most apparent that an Altar or a City built cannot be God: and whatsoever is not Jehovah without addition, cannot be Jehovah with addition. But there is no incongruity in attributing of that name to Christ, to whom we have already proved it actually given: and our Adversaries, who teach that the name Jehovah is sometimes given to the Angels representing God, must acknowledge that it may be given unto Christ, whom they confess to be above all Angels, and far more fully and exactly to represent the Father. Secondly, that which is the addition in those names cannot be truly predicated of that thing which bears the name. *Moses* could not say that Altar was his Exaltation, nor *Gideon* that it was his Peace. And if it could not so be predicated by it self, it could neither be by apposition, and consequently, even in this respect it was necessary to make the name a Proposition. But our Righteousnes may undoubtedly be predicated of him who is here called by the name of the Lord our righteousnes; for the Apostle hath expressly taught us that he is made righteousnes unto us, *1 Cor. 1. 30.* And if it may be in it self, there can be no repugnancy in its predication by way of apposition. Thirdly, that addition of our righteousnes doth not only truly belong to Christ, but in some manner properly and peculiarly, so as in that notion it can belong to no other person called Jehovah but to that Christ alone. For he alone is the end of the Law for righteousnes to every one that believeth, *Rom. 10. 4.* and when he is said to be made unto us righteousnes, *1 Cor. 1. 30.* he is thereby distinguished from God the Father. Being then Christ is thus peculiarly called our Righteousnes under the Gospel, being the place of the Prophet forementioned speaketh of this as a name to be used under the Gospel, being no other person called Jehovah is ever expressly called our righteousnes in the Gospel; it followeth not only that Christ may be so called, but that the prophecy cannot otherwise be fulfilled, than by acknowledging that Christ is the Lord our righteousnes: and consequently that is his name, not by way of proposition, but of apposition and appropriation; so that being both Jehovah and our righteousnes, he is as truly Jehovah as our righteousnes. *Jer. 23. 5, 6.* *Zach. 2. 10, 11.*

And as the original Jehovah was spoken of Christ by the holy Prophets; so the title of Lord, as the usual interpretation of that name, was attributed unto him by the Apostles. In that signal prediction of the first Age of the Gospel God promised by *Joel*, that whosoever shall call on the name of the Lord (Jehovah) shall be delivered: and *S. Paul* hath assured us that Christ is that Lord, by proving from thence, that whosoever believeth on him shall not be ashamed, and inferring from that, if we confess with our mouth the Lord Jesus, we shall be saved. For if it be a certain truth, that whosoever confesseth the Lord Jesus shall be saved; and the certainty of this truth depend upon that foundation, that whosoever believeth on him shall not be ashamed; and the certainty of that in relation to Christ depend upon that other promise, Whosoever shall call on the name of the Lord shall be saved: then must the Lord in the thirteenth verse of the tenth Chapter to the Romans be the same with the Lord Jesus in the ninth verse; or else *S. Paul's* Argument must be invalid and fallacious, as containing that in the Conclusion which was not comprehended in the Premises. But the Lord in the ninth verse is no other than Jehovah, as appeareth by the Prophet *Joel* from whom that Scripture is taken. Therefore our Saviour in the New Testament is called Lord, as that name or title is the interpretation of Jehovah.

If we consider the Office of *John* the Baptist peculiar unto him, we know it was he of whom it is written in the Prophet *Malachi*, I will send my messenger, *Mat. 11. 10.*  
and

and he shall prepare the way before me : we are sure he which spake those words was (*Jehovah*) the Lord of hosts ; and we are as sure that *Christ* is that Lord before whose face *John* the Baptist prepared the way. The voice of him that crieth in the wilderness, saith *Isaiab*, Prepare ye the way of the Lord (*Jehovah* : ) and this is he that was spoken of by the Prophet *Isaiab*, saith *S. Matthew* : this is he of whom his father *Zachariah* did divinely preface, Thou child shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways. Where *Christ* is certainly the Lord, and the Lord \* undeniably *Jehovah*.

*Malach. 3. 1.*

*Matt. 3. 3.*

*Luke 1. 76.*

\* I say therefore undeniably, because it is not only the undoub-

ted translation of the name, יהוה in the Prophet, (which of it self were sufficient ; ) but also is delivered in that manner which is (though unreasonably) required to signify the proper name of God, *τὸ εὐλογεῖσθαι καὶ τὸ προσκύβεσθαι* Kueis, not *τὸ Kueis* that is, without, not with, an Article. For now our Saviour's Deity must be tried by a new kind of School-Divinity, and the most fundamental Doctrine, maintained as such ever since the Apostles times by the whole Catholick Church, must be examined, censured and condemned, by δ, η, τῶ. Socinus first makes use of this observation against *Wicetus* ; and after him *Crullius* hath laid it as a grave and serious foundation, and spread it out into its several corners, to uphold the fabrick of his superstructions. First, *Vox Jehovah magis quam cætera Dei nomina propriorum naturam sequitur*, ideo etiam *Græca Kueis* ¶, cum pro illa ponitur, propriorum indolem, qua licet, amulatur. Secondly, *Propriis nominibus articulus libentius subtrahitur*, licet eum etiam sæpe concinnitatis potius quam necessitatis causâ admittant. Idem fit in voce *Kueis* ¶ cum pro *Jehovah* ponitur. Thirdly, *Hæc est causâ cur in novo Testamento, maxime apud Lucam & Paulum, vox Kueis* ¶, cum Deum summum designat, articulo libentius careat ; at cum de *Christo* subjective usurpatur, raro articulus omittitur. What strange uncertainties are these to build the denial of so important an Article as *Christ's Divinity* upon ? He does not say absolutely *Jehovah* is the proper name of God, but only that it doth more follow the nature of proper names than the other names of God. And indeed it is certain that sometimes it hath the nature of an appellative, as *Deut. 6. 4. יהוה אחד יהוה אחד יהוה אחד יהוה אחד*, the Lord our God is one Lord, and yet if it be not always and absolutely a proper name, though all the rest were granted to be true, the Argument must be of no validity. Again, he cannot say an Article is never affixed to a proper name, but only that *libentius subtrahitur*, it is rather omitted than affixed : which yet is far from a certain or a true rule, especially in the language of the New Testament. For no man can deny *Jesus* to be the proper name of *Christi*, given him according to the Law at his Circumcision, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, *Luke 2. 21* : and yet whosoever shall read the Gospel of *S. Matthew*, will find it ten times δ Ἰησοῦς, with an Article, for once Ἰησοῦς, without it. And in the Acts of the Apostles, written in a more Attick style, *S. Paul* is often styled δ Παῦλος ¶ than simply Παῦλος ¶. So *Bilaam*, *Gallio*, &c. Some persons we find in the New Testament, whom, if we should stay till we found them without an Article, we should never call by their names at all ; as *Apelles*, *Balak*, &c. Thirdly, δ *Kueis* ¶ is so often used for that God who is the Father with an Article, and *Kueis* ¶ for the Son without an Article, (For the Father, *Mat. 1. 22. 15. 5. 33. 22. 44. Mark 12. 35. Luke 1. 6. 9. 15. 25. 46. 2. 15. 22. 23. 10. 2. Acts 2. 25. 34. 3. 19. 17. 27. Rom. 15. 11. 1 Cor. 10. 26. 16. 7. 2 Cor. 5. 11 Eph. 5. 17. 19. Col. 3. 16, 20, 23. 2 Thess. 3. 3. 2 Tim. 1. 16. Heb. 8. 2. 11. 12. 14. Jam 4. 10, 15. 1 Pet. 2. 3. For the Son, *Mat. 3. 3. 22. 43. 45. Mark 1. 3. Luke 1. 76. 2. 11. 3. 4. 20. 44. John 1. 23. Acts 2. 35. 10. 36. 11. 16, 21. 15. 11. Rom. 1. 7. 10. 9, 12. 14. 6, 8, 14. 15. 2, 8, 11, 12, 13, 22. 1 Cor. 1. 3. 4. 17. 7. 22, 23, 39. 9. 1, 2. 10. 21. 11. 11. 12. 3. 14. 27. 15. 58. 16. 10, 19. 2 Cor. 1. 2. 2. 12. 4. 5. 10. 17. 11. 17. 12. 1. Gal. 1. 3. 5. 10. Eph. 1. 2. 2. 21. 4. 1, 5, 17. 5. 8. 6. 4, 10, 21, 23. Phil. 1. 2, 14. 2. 11, 19, 24, 29. 3. 1, 20. 4. 1, 2, 10. Col. 1. 3. 3. 17, 18, 24. 4. 7, 17. 1 Thess. 1. 1. 3. 8. 4. 1, 15, 17. 5. 2, 12. 2 Thess. 1. 1, 2. 2. 13. 3. 4. 1 Tim. 1. 1. 2 Tim. 2. 24. Tit. 1. 4. Philem. 3, 16, 20. Jam. 1. 1. 2 Pet. 3. 8. 10. 2 John 3. Jude 14. Rev. 14. 13. 19. 16. I say, they are thus so often used) that though they equal not the number of their contrary exceptions, yet they come so near, as to yield no ground for any such observation, as if the Holy Ghost intended any such Article-distinction. Nay, it is most evident that the sacred Pen-men intended no such distinction, because in the same place speaking of the same person, they usually observe the indifferency of adding or omitting the Article. As *Jam. 5. 11. Τὸ ἐσομοιωθῆναι ἰσὺς ἡπίστανε, καὶ τὸ τέλει* Kueis ἔδετε, ὅτι πολυπλαγχνός ἐστιν ὁ *Kueis* ¶ καὶ οἰσίστημα : 2 Tim. 1. 18. Δὸν αὐτὸ ὁ *Kueis* ¶ ἄρξεν ἕλει ¶ παρὰ *Kueis* ἐν ἐκείνῃ τῇ ἡμέρᾳ. 1 Cor. 7. 17. Ἐκαστος ὡς κέκληκεν ὁ *Kueis* ¶, ἔτω περὶ τῆς ἐπιταγῆς. 22. Ὁ *ᾧ* ἐν *Kueis* κληθῆς δὲ-λ-¶, ἀπελευθερῶτ-¶ *Kueis* ἐστίν. See *Rom. 14. 6, 7, 8.* Wherefore being *Jehovah* is not affirmed absolutely to be a proper name ; being, if it were, yet it appears that it is not the custom of the New Testament to use every proper name of any person without an Article than with one ; being ὁ *Kueis* ¶ is so often taken for him whom they acknowledge God, and *Kueis* ¶ for him whom they cannot deny to be the *Christ* : it followeth that *Christ*, acknowledged to be the Lord, cannot by any virtue of an Article be denied to be the true *Jehovah*. We must not then think to decide this Controversie by the Articles, of which the sacred Pen-men were not curious, and the Transcribers have been very careless : nor is there so great uncertainty of the ancient MSS. in any thing as in the words and Articles of *Kueis* ¶ and Θεός. In the vulgar Edition, Rev. 1. 8. hath λέγει ὁ *Kueis* ¶ only, the Complutensis λέγει ὁ *Kueis* ¶ ὁ Θεός, Plantine λέγει ὁ *Kueis* ¶ ὁ Θεός ; against the Sorinian Rule, who will have an accession by ὁ το Θεός, and a diminution by ὁ from *Kueis* ¶. As Rev. 4. 11. Ἄξι-¶ ἔ, κύρις, λαβῆν ¶ δόξαν in other MSS. Ἄξι-¶ ἔ, ὁ *Kueis* ¶ καὶ ὁ Θεός ἡμῶν ὁ ἀρί-¶, λαβῆν ¶ δόξαν. 1 Cor. 11. 27. τὸ ποθῆενον τῶ *Kueis* ἀναξίως. others with an addition, τὸ ποθῆενον τῶ *Kueis* ἀναξίως τῶ *Kueis*. 1 Cor. 14. 27 the Vulg. Edit. ὅτι τῶ *Kueis* ἐστὶν ἐσφοβᾶι. the Complut. ὅτι *Kueis*. So where we usually read *Χεῖρες*, divers ancient MSS. have *Kueis* ¶. Lastly, it is observable that even in these words of the Creed, which we now expand, *Kueis* ¶ is spoken expressly of *Christ* without an Article ; for so we read it, Καὶ ἔστι Ἰησοῦς Χεῖς, ἢ ὄν αὐτῶ ἢ μονογενῆ, *Kueis* ¶ ἡμῶν.**

*Mat. 110. 1.*

|| *Chald. P.ara-*  
*phras.*

*Malach. 3. 1.*

Nor is this the only Notation of the Name or Title *Lord* taken in a sense divine, above the expression of all mere humane power and dominion ; for as it is often used as the interpretation of the name *Jehovah*, so is it also for that of *Adon* or *Adonai*. The Lord said unto my Lord, saith *David*, that is, in the Original, *Jehovah* unto *Adon* ; and that *Adon* is the || Word, that *Lord* is *Christ*. We know the Temple at *Jerusalem* was the Temple of the most High God, and the Lord of that Temple in the emphasis of an Hebrew Article was *Christ*, as appeareth by that Prophet ; The Lord whom ye seek shall suddenly come to his Temple, even the messenger of the Covenant, whom ye delight in.



Now this Notation, as it is the interpretation of *Adon*, signifieth immediately and properly *dominion* implying a right of possession, and power of disposing. Which doth not only agree with that other notion of *Jehovah*, but presupposes it, as following and flowing from it. For he who alone hath a being or existence of himself, and thereby is the fountain of all things beside himself, must be acknowledged to have full power and dominion over all: because every thing must necessarily belong to him from whom it hath received what it is. Wherefore being *Christ* is the *Lord*, as that title is taken for *Jehovah*, the name of God, expressing the necessary existence and independence of his single being, and consequently the dependency of all others upon him; it followeth that he be acknowledged also the *Lord*, as that name expresseth *Adon*, signifying power authoritative and proper dominion. Thus having explained the Notation of the word *Lord*, which we propounded as the first part of our exposition; we come next to the second, which is, to declare the nature of this Dominion, and to shew how and in what respect *Christ* is the *Lord*.

Now for the full and exact understanding of the Dominion seated or invested in *Christ* as the *Lord*, it will be necessary to distinguish it according to that diversity which the Scriptures represent unto us. As therefore we have observed two Natures united in his Person, so must we also consider two kinds of Dominion belonging respectively to those natures; one inherent in his Divinity, the other bestowed upon his Humanity; one as he is the Lord the maker of all things, the other as he is made Lord of all things.

For the First, we are assured that the *Word was God*, that by the same Word *John 1. 1, 3.* *all things were made, and without him was not any thing made that was made*; we must acknowledge, that whosoever is the Creator of all things must have a direct Dominion over all, as belonging to the possession of the Creator who made all things. Therefore the *Word*, that is, *Christ* as God, hath the supreme and universal Dominion of the world. Which was well expressed by that famous confession of no longer doubting, but believing *Thomas, my Lord* *John 20. 28.* *and my God.*

For the Second, it is also certain that there was some kind of Lordship given or bestowed on *Christ*, whose very *Unction* proves no less than an imparted Dominion; as *S. Peter* tells us that he was *made both Lord and Christ.* *Acts 2. 36.* What *David* spake of man, the Apostle hath applied peculiarly unto him, *Thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet.* *Heb. 2. 7, 8.*

Now a Dominion thus imparted, given, derived or bestowed, cannot be that which belongeth unto God as God, founded in the Divine nature, because whatsoever is such is absolute and independent. Wherefore this Lordship thus imparted or acquired appertaineth to the humane nature, and belongeth to our Saviour as the Son of man. The right of Judicature is part of this Power; and *Christ* himself hath told us, that the Father *hath given him authority to execute judgment, because he is the Son of man:* and by virtue of this delegated authority, the *Son of man shall come in the glory of his Father with his Angels, and reward every man according to his works.* *John 5. 27.* Part of the same Dominion is the power of forgiving sins; as pardoning, no less than punishing, is a branch of the supreme Magistracy: and *Christ* did therefore say to the sick of the palsy, *thy sins be forgiven thee, that we might know that the Son of man had power on earth to forgive sins.* *Matt. 9. 2, 6.* Another branch of that Power is the alteration of the Law, there being the same authority required to abrogate or alter, which is to make a law: and *Christ* asserted himself to be *greater than the Temple,* *Matt. 12. 6, 8.* shewing that *the Son of man was Lord even of the Sabbath-day.*

This

This Dominion thus given unto *Christ* in his humane nature was a direct, and plenary power over all things, but was not actually given him at once, but part while he lived on earth, part after his death and resurrection. For though it be true that *Jesus knew*, before his death, that the Father had given all things into his hands; yet it is observable that in the same place it is written that he likewise knew that he was come from God, and went to God: and part of that power he received when he came from God with part he was invested when he went to God; the first to enable him, the second, not only so, but also to reward him. For to this end *Christ* both died, rose, and revived, that he might be Lord both of the dead and living. After his resurrection he said to the Disciples, All power is given unto me in heaven and in earth. He drunk of the brook in the way, therefore he hath lift up his head. Because he humbled himself, and became obedient unto death, even the death of the cross: Therefore God hath also highly exalted him, and given him a name which is above every name; That at the name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that *Jesus Christ* is Lord, to the glory of God the Father. Thus for and after his death he was instated in a full power and dominion over all things, even as the Son of man, but exalted by the Father, who raised him from the dead, and set him at his right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be head over all things to the Church.

Now as all the power given unto *Christ* as man had not the same beginning in respect of the use or possession, so neither, when begun, shall it all have the same duration. For part of it being merely Oeconomical, aiming at a certain end, shall then cease and determinate, when that end for which 'twas given shall be accomplished: part, being either due upon the union of the humane nature with the Divine, or upon covenant, as a reward for the Sufferings endured in that nature, must be coeval with that union and that nature which so suffered, and consequently must be eternal.

Of the first part of this Dominion did *David* speak, when by the spirit of Prophecy he called his Son his Lord; The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool: where the continuation of *Christ's* Dominion over his enemies is promised to be prolonged until their final and total subjection. For he must reign till he hath put all things under his feet. And as we are sure of the continuation of that Kingdom till that time, so are we assured of the resignation at that time. For when he shall have put down all rule, and all authority and power, then shall he deliver up the Kingdom to God, even the Father. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Thus he which was appointed to rule in the midst of his enemies during their rebellion, shall resign up his Commission after their subjection.

But we must not look upon *Christ* only in the nature of a General, who hath received a Commission, or of an Ambassadour, with perfect Instructions; but of the only Son of God, impowered and employed to destroy the enemies of his Father's Kingdom: and though thus impowered and commissioned, though resigning that authority which hath already had its perfect work, yet still the only Son, and the heir of all things in his Father's house, never to relinquish his dominion over those whom he hath purchased with his own blood; never to be deprived of that reward which was assigned him for his Sufferings: for if the prize which we expect in the race of our imperfect obedience

dience be an immarcessible crown, if the weight of glory which we look for from him be eternal; then cannot his perfect and absolute Obedience be crowned with a fading power, or he cease ruling over us, who hath always reigned in us. We shall for ever reign with him, and he will make us priests and kings; but so that he continue still for ever High Priest, and King of Kings.

The certainty of this eternal Dominion of *Christ* as Man we may well ground upon the promise made to *David*, because by reason of that promise *Christ* himself is called *David*. For so God speaketh concerning his people; *I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them; and he shall be their shepherd. And I the Lord will be their God, and my servant David a Prince among them. I the Lord have spoken it.* Ezek. 34. 23, 24. Now the promise was thus made expressly to *David*, *Thy house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever.* 2 Sam. 7. 16. and although that term *for ever* in the Hebrew language may signify oft-times no more than a certain duration so long as the nature of the thing is durable, or at the utmost but to the end of all things; and so the Oeconomical Dominion or Kingdom of *Christ* may be thought sufficiently to fulfil that promise, because it shall certainly continue so long as the nature of that Oeconomy requireth, till all things be performed for which *Christ* was sent, and that continuation will infallibly extend unto the end of all things: yet sometimes also the same term *for ever* signifieth that absolute eternity of future duration which shall have no end at all: and that it is so far to be extended particularly in that promise made to *David*, and to be fulfilled in his Son, is as certain as the Promise. For the Angel *Gabriel* did give that clear exposition to the blessed Virgin, when in this manner he foretold the glory of him who was then to be conceived in her womb; *The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.* Luk. 1. 32, 33. Nor is this clearer in *Gabriel's* explication of the promise, than in *Daniel's* prevision of the performance; who saw in the night-visions, and beheld, *one like the Son of man came with the clouds of heaven; And came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* Dan. 7. 13, 14.

Thus *Christ* is Lord both by a natural and independent Dominion: as God, the Creator, and consequently the owner, of the works of his hands; and by a derived, imparted and dependent right, as man, sent, anointed, raised and exalted, and so made Lord and *Christ*: which authority so given and bestowed upon him is partly Oeconomical, and therefore to be resigned into the hands of the Father, when all those ends for which it was imparted are accomplished; partly so proper to the union, or due unto the passion, of the humane nature, that it must be coeval with it, that is, of eternal duration.

The third part of our Explication is, the due consideration of the Object of *Christ's* Dominion, enquiring whose Lord he is, and how *ours*. To which purpose first observe the latitude, extent, or rather universality, of his Power, under which all things are comprehended, as subjected to it. For *he is Lord of all*, saith *S. Peter*, of all things, and of all persons; and he must be so, who made all things as God, and to whom all power is given as man. To him then all things are subjected whose subjection implieth not a contradiction. For *he hath put all things under his feet: but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.* 1 Cor. 15. 27. God only then excepted, whose original Dominion is repugnant to the least sub-

Heb. 1. 6.  
Psal. 2. 8.

jection, all things are subject unto *Christ*, whether they be things in Heaven, or things on Earth. In Heaven he is far above all principalities and powers, and all the Angels of God worship him; on earth all nations are his inheritance, and the uttermost parts of the earth are his possession. Thus *Christ* is certainly our Lord, because he is the Lord of all; and when all things were subjected to him, we were not excepted.

But in the midst of this Universality of *Christ's* Regal Authority, it will be farther necessary to find some propriety of Dominion, by which he may be said to be peculiarly our Lord. 'Tis true, he made us, and not we our selves, we are the work of his hands; but the lowest of his Creatures can speak as much. We are still preserved by his power, and as he made us, so doth he maintain us; but at the same time he feedeth the ravens and cloatheth the lilies of the field. Wherefore beside his original right of Creation, and his continued right of Preservation, we shall find a more peculiar right of Redemption, belonging properly to the sons of men. And in this Redemption, though a single word, we shall find a || double title to a most just Dominion, one of Conquest, another of Purchase.

|| For the right understanding of this double title involved in

the word Redemption, it will be necessary to take notice of the ways by which Humane Dominion is acquired, and Servitude introduced. Servi aut nascuntur, aut fiunt, saith the Civilian, Inst. l. 1. tit. 3. but in Theology we say more, Servi & nascuntur, & fiunt. Man is born the servant of God his Maker, man is made the servant of his Redeemer. Two ways in general they observed, by which they came to serve who were not born Slaves. Fiunt aut jure gentium, id est, captivitate; aut jure civili cum liber homo major viginti annis ad pretium participandum sese venditari passus est. Two ways then also there were by which Dominion over those servants was acquired, by Conquest or by Purchase, and both these were always accounted just. Dionysius Halicarnassaus, an excellent Historian, a curious observer of the Roman Customs, and an exact judge of their actions, being a Grecian, justifieth the right which the Masters in Rome claimed over their servants upon these two grounds. 'Ετύγχανον δὴ τοῖς Ῥωμαίοις αἱ εἰς δεξιοπόρτων κτήσεις καὶ τοῦ δικαιοτάτου γυμνασίου τεύχος. ἢ γὰρ ὠνησάμενοι παρὰ τῶ δημοσίου τοῦ ὑπὸ δόξῃ παλαμίου ἐκ τῆς λαφύρας, ἢ τῶ στρατηγῆ συγχωρήσαντι αἶμα ταῖς ἄλλαις ὠφελείαις καὶ δερμαλώτους τοῖς λαβῶσιν ἔχειν, ἢ πεισάμενοι παρ' ἑτέρων, καὶ τοῦ αὐτοῦ τεύχος κρείων χροῦσθων ἐπέκλιτο τοῦ δόλου. Hist. l. 4. where it is also farther to be observed, that the same persons were made slaves by Conquest, and possessed by purchase; by conquest to the City of Rome, by purchase to the Roman Citizen. The General first took and saved them, and so made them his, that is, reduced them to the will and power of the State from which he received his Commission, and in whose name and for whose interest he fought: This State exposed their interest to sale, and so what-ever right had been gained by the conquering sword was devolved on the Roman Citizen for a certain sum of money paid to the State to defray the charges of that war. Thus every Lord or Master of a slave so taken had full power over him, and possession of him, by right of purchase, unto which he was first made liable by Conquest. And though not exactly in that manner, yet by that double right, is *Christ* become our Lord, and we his servants.

Rom. 6. 16.  
Heb. 2. 14.  
Col. 2. 15.

We were first servants of the enemy of God; for him we obeyed, and his servants we are whom we obey: when *Christ* through death destroyed him that had the power of death, that is, the Devil, and delivered us; He spoiled principalities and powers, and made a shew of them openly, triumphing over them. But, contrary to the custom of triumphing Conquerours, he did not sell, but buy us; because while he saved us, he died for us, and that death was the price by which he purchased us; even so this dying Victor gave us life: upon the Cross, as his triumphant chariot, he shed that precious blood which bought us, and thereby became our Lord by right of Redemption, both as to Conquest and to Purchase.

Acts 3. 15.  
1 Cor. 2. 8.  
2 Theff. 2. 14.

Beside, he hath not only bought us, but provideth for us; what-ever we have, we receive from him as the Master of the family; we hold of him all temporal and eternal blessings, which we enjoy in this, or hope for in another life. He is the Prince of life, and by him we live; he is the Lord of glory, and we are called by his Gospel to the obtaining of the glory of our Lord. Wherefore he hath us under his dominion, and becomes our Lord by right of Promotion.

Rom. 6. 6, 13.  
19

Lastly, men were not anciently sold always by others, but sometimes by themselves; and whosoever of us truly believe in *Christ*, have given up our names unto him. In our Baptismal vow we bind our selves unto his service, that henceforth we will not serve sin; but yield our selves unto God, as those that are alive from the dead, and our members

as instruments of righteousness unto God: that, as we have yielded our members servants to uncleanness and to iniquity; even so we should yield our members servants to righteousness, unto holiness. And thus the same Dominion is acknowledged by Compact, and confirmed by Covenant; and so Christ becomes our Lord by right of Obligation.

The necessity of believing and professing our faith in this part of the Article appeareth, first, in the discovery of our condition; for by this we know that we are not our own, neither our persons, nor our actions. Know ye not, saith S. Paul, that ye are not your own? for ye are bought with a price. And ancient Servitude, to which the Scriptures relate, put the servants wholly in the \* possession of their Master; so that their persons were as properly his as the rest of his goods. And if we be so in respect of Christ, then may we not live to our selves, but to him; for in this the difference of || service and freedom doth properly consist: we cannot do our \* own wills, but the will of him whose we are. Christ took upon him the form of a servant: and to give us a proper and perfect example of that condition, he telleth us, <sup>a</sup> I came down from heaven, not to do mine own will, but the will of him that sent me. First therefore we must conclude with the Apostle, reflecting upon Christ's Dominion and our Obligation, that <sup>b</sup> none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

1 Cor. 6. 19, 20.

\* Δελο κληματι εμψυχον κη εσπερ οργανον περ οργανων πας ο υπηρετης εγγιστο. Pol. l. 1. c. 4. Το, τεργσ σωμα εστιν οργανον σμψυχον, κη εσ δεσποτης ο δελος ασαρ μβελον κη οργανον ασαρ εσμε, ον τοδ οργανον ασαρ

δελο εμψυχο. Idem Eth. l. 8. c. 9. And again more expressly, Τις μ αν η φυσικα δελο, κη τις η δουλαμικ, εκτετων δελον. Ο γδ μη αυτε ευσση, αλλ' ελλυ, ανθρωπος η, εσφ ευσση δελος εστιν αλλυ δ' εστιν ανθρωπος, ο; αν κλημα η, ανθρωπος αν. So that the definition of a servant according to Aristotle 1, he, who being a man, is notwithstanding the possession of a man. And although all Relatives be predicated of each other in obliquo, as pater est filii pater, & filius patris filius; dominus est servi dominus, & servus domini servus: yet he observes a difference in this, that a servant is not only servus domini, but simply domini, but the master is not simply servi, but dominus servi. Ο μ δεσποτης τα δελυ δεσποτης μονον, εμειν η εκ εστιν ο η δελο ε μονον δεσποτης δελος εστιν, αλλα κη ελος εκμεν. The servant then is so wholly in the possession and for the use of his master, that he is nothing else but a living tool or instrument; insomuch, says he, that if all tools were like those of Dædalus, or the Tripods of Vulcan, which the Posts feigned to move of themselves, Artificers would need no under-workmen, nor Masters servants. || So Arist. Ethic. 4. περς αλλον ζην δουλικον. and in the first of his Rhetoricks on the contrary, ελδθερε το μη περς αλλον ζην. \* Το ζην ως βολεαι τις, ελδθερας εργον εσφ τα δελυ ον- τφ, το ζην μη ως βολεαι. Arist. Pol. 6. 2. Quid est libertas? potestas vivendi ut velis. Cicero Parad. 2 Job. 6. 38. Rom. 14. 7, 8.

Secondly, the same is necessary both to inforce and invite us to obedience; to inforce us, as he is the Lord, to invite us, as Christ the Lord. If we acknowledge our selves to be his servants, we must bring into captivity every thought to the obedience of Christ. He which therefore died, and rose and revived, that he might become the Lord both of the dead and living, maketh not that death and resurrection efficacious to any but such as by their service acknowledge that Dominion which he purchased. He, though he were a Son, yet learned obedience by the things which he suffered; And being made perfect, he is become the Author of eternal salvation unto all them that obey him. Thus the consideration of the power invested in him, and the necessity of the service due unto him, should force us to Obedience; while the consideration of him whom we are thus obliged to serve should allure and invite us. When God gave the Law with fire and thunder, the affrighted Israelites desired to receive it from Moses, and upon that receipt promised obedience. Go thou near, said they to him, and bear all that the Lord our God shall say; and speak thou unto us, and we will hear it and do it. If they interpreted it so great a favour to receive the Law by the hands of Moses; if they made so ready and chearful a promise of exact obedience unto the Law so given; how should we be invited to the same promise, and a better performance, who have received the whole will of God revealed to us by the Son of Man, who are to give an account of our performance to the same Man set down at the right hand of the Father? He first took our nature to become our Brother, that with so near a relation he might be made our Lord. If then the Patriarchs

2 Cor. 10. 5.

Heb. 5. 8, 9.

Deut. 5. 27.

did cheerfully live in the land of *Goshen* subject to the power and command of *Egypt*, because that power was in the hand of *Joseph* their exalted brother; shall not we with all readiness of mind submit our selves to the Divine dominion now given to him who gave himself for us? Shall all the Angels worship him, and all the Arch-angels bow down before him? and shall not we be proud to joyn with them?

Thirdly, the belief of Christ's Dominion is necessary for the regulation of all power, authority and dominion on earth, both in respect of those which rule, and in relation to those that obey. From hence the most absolute Monarchs learn, that the people which they rule are not their own, but the Subjects of a greater Prince, by him committed to their charge. Upon this *S. Paul* doth ground his admonition to Masters, *Give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.* God gave a power to the *Israelites* to make hired servants of their brethren, but not slaves; and gives this reason of the interdiction, *For they are my servants which I brought forth out of the land of Ægypt; they shall not be sold as bondmen.* What tenderness then should be used towards those who are the servants of that Lord who redeemed them from a greater bondage, who bought them with a higher price? From hence those which are subject learn to obey the powers which are of humane ordination, because in them they obey the Lord of all. Subjects bear the same proportion, and stand in the same relation to their Governours, with servants to their Masters: and *S. Paul* hath given them this charge, *Obey in all things your masters according to the flesh; And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.* Neither do we learn from hence only whom, but also how, to obey. For while we look upon one Lord in Heaven, while we consider him as the *Lord of Lords*, we regulate our obedience to them by our service due to him, and so are always ready to obey, but *in the Lord.*

Lastly, this title of our Saviour is of necessary belief for our comfort and encouragement. For being Lord of all, he is able to dispose of all things for the benefit of those which serve him. He who commanded the unconstant winds, and stilled the raging seas, he who multiplied the loaves and fishes, and created wine with the word of his mouth, hath all creatures now under exact obedience; and therefore none can want whom he undertaketh to provide for. *For the same Lord over all is rich unto all that call upon him.* Many are the enemies of those persons who dedicate themselves unto his service; but our enemies are his, and part of his dominion is therefore given him, and to continue in him until all his enemies be made his footstool. Great is the power of the lusts of our flesh which war in our members; but his grace is sufficient for us, and the power of that spirit by which he ruleth in us. Heavy are the afflictions which we are called to undergo for his sake: but if we suffer with him, we shall reign together with him: and blessed be that Dominion which makes us all Kings, that he may be for ever Lord of Lords and King of Kings.

After this Explication, every Christian may perceive what he is to believe in this part of the Article, and express himself how he would be understood, when he maketh this profession of his Faith, *I believe in Christ our Lord.* For thereby we may and ought to intend thus much; I do assent unto this as a certain and infallible truth, taught me by God himself, that *Jesus Christ*, the only Son of God, is the true *Jehovah*, who hath that being which is originally and eternally of it self, and of which all other beings do essentially depend: that, by the right of emanation of all things from him, he hath an absolute,

solute, supreme and universal Dominion over all things, as God: That as the Son of man he is invested with all power in Heaven and earth: partly Oeconomical, for the compleating our Redemption, and the destruction of our enemies, to continue to the end of all things, and then to be resigned to the Father; partly consequent unto the union, or due unto the obedience of his Passion, and so eternal, as belonging to that Kingdom which shall have no end. And though he be thus Lord of all things by right of the first creation and constant perservation of them, yet is he more peculiarly the Lord of us who by Faith are consecrated to his service: for through the work of our Redemption he becomes our Lord both by the right of Conquest and of Purchase; and making us the Sons of God, and providing heavenly mansions for us, he acquires a farther right of Promotion, which, considering the Covenant we all make to serve him, is at last completed in the right of a voluntary obligation. And thus I believe in *Christ our Lord*.

ARTICLE III.

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

These words, as they now stand, clearly distinguish the Conception of *Jesus* from his Nativity, attributing the first to the Holy Ghost, the second to the blessed Virgin: whereas the ancient Creeds made no such distinction, but, without any particular express mention of the Conception, had it only in this manner, \* *who was born by the Holy Ghost of the Virgin Mary; or of the Holy Ghost and the Virgin Mary; understanding by the word born, not only the Nativity, but also the Conception and Generation.* This is very necessary to be observed, because otherwise the addition of a word will prove the diminution of the sense of the Article. For they which speak only of the operation of the Holy Ghost in Christ's Conception, and of the manner of his Birth, leave out most part of that which was anciently understood under that one term of being *born* of the holy Ghost and of the *Virgin Mary*.

That therefore nothing may be omitted which is pertinent to express the full intent and to comprehend the utmost signification of this Article, we shall consider three Persons mentioned, so far as they are concerned in it. The first is He who was conceived and born; the second, He by whose energy or operation he was conceived; the third, She who did conceive and bear him.

ε 38. Natus de Spiritu S. & Maria Virgine. as also the Council of Eranford in Sacrosyllabo. S. Aug. de Fide & Symb. Natus est per Spiritum S. ex Virgine Maria. Nonne de Spiritu S. & Virgine Maria Dei filius unicus natus est? S. Aug. de Predest. Sanct. c. 15. & paulo post, quia natus est de Spiritu S. & Maria Virgine. S. Leo Epist. 10. c. 2. Maximus Taurin. Chrysol. Ethevrius Uxam. Author Symbol. ad Catechum. Qui natus est de Spiritu S. ex Maria Virgine. So also Venantius Fortunatus. From whence Fulgentius de Fide ad Petram Diaconum; Natus de Spiritu S. ex Maria Virgine, in Symbolo acceptum, & corde ad justitiam eredit, & ore ad salutem S. Ecclesia confitetur. Item pradicandum est quomodo Filius Dei incarnatus est de Spiritu S. ex Maria semper-Virgine. Capitul. Caroli 82. And Alcuinus l. 3. de Trinit. c. 1. Dicitur in Symbolo Catholice fidei, quod Christus de Spiritu S. & ex Maria Virgine sit natus. In the ancient MS. transcribed by the learned Archbishop of Armagh, & ἡ ἁγία ἡ μήτηρ ἐν πνεύματι ἁγίῳ καὶ Μαρίας τῆς παρθένου. These, omitted in the Nicene Creed, were put in by the Council of Constantinople, upon the occasion of the Apollinarian Heresy, as was observed by Diogenis Bishop of Cyzicum in the Council of Chalcedon; Οἱ δὲ ἅγιοι πατέρες οἱ μὲν ταῦτα, τὸ ἑσπρωθῆναι, ὃ ἔπρον οἱ ἅγιοι ἐν Νικαίᾳ πατέρες. ἐσπρωθίσαν ἐπίκλησιν, ἐν πνεύματι ἁγίῳ καὶ Μαρίας τῆς παρθένου. In the several expositions among the Sermons de Tempore, jalsly attributed to S. Aug. Qui conceptus est de Spiritu S. natus ex Virgine Maria. So Eusebius Gallicanus Homil. de Symbolo. And from thence it hath so continued, as we now read it; Which was conceived by the Holy Ghost, born of the Virgin Mary.

\* Deum Judæi sic pradicant solum, ut negent filium ejus; negent simul cum eo unum esse qui natus est de Spiritu Sancto ex Maria Virgine. Novatianus. Qui natus est de Spiritu Sancto ex Maria Virgine. Ruffinus in Symbolo S. Aug. Ench. ad Laurent. c. 34, 37.

For the first, the Relative in the front of this carries us clearly back unto the former Article, and tells us that he which was thus conceived and born

was *Jesus Christ*, the only Son of God. And being we have already demonstrated that this only Son is therefore called so, because he was begotten by the Father from all eternity, and so of the same substance with him; it followeth that this Article at the first beginning, or by virtue of its connexion, can import no less than this most certain, but miraculous, truth, that || He which was begotten by the Father before all worlds, was now in the fulness of time *conceived by the Holy Ghost, and born of the Virgin Mary*. Again, being by the Conception and Birth is to be understood whatsoever was done toward the production of the humane nature of our Saviour; therefore the same Relative considered with the words which follow it can speak no less than the Incarnation of that Person. And thus even in the entry of the Article we meet with the Incarnation of the Son of God; that great mystery wrapt up in that short sentence of *S. John, The word was made flesh*.

Indeed the Pronoun hath relation not only unto this but to the following Articles, which have their necessary connexion with and foundation in this Third: for He who was *conceived and born*, and so made man, did in that humane nature suffer, die, and rise again. Now when we say this was the Word, and that Word was God, being whosoever is God cannot cease to be so; it must necessarily follow, that he was made man by joyning the humane nature with the Divine. But then we must take heed lest we conceive, because the Divine nature belongeth to the Father, to which the humane is conjoynd, that therefore the Father should be incarnate, or *conceived and born*. For as certainly as the Son was crucified, and the Son alone; so certainly the same Son was incarnate, and that Son alone. Although the humane nature was conjoynd with the Divinity, which is the nature common to the Father and the Son; yet was that union made only in the person of the Son. Which Doctrine is to be observed against the Heresie of the \* *Patripassians*, which was both very ancient and far diffused, making the Father to be incarnate, and becoming man to be crucified. But this very Creed was \* always thought to be a sufficient confutation of that fond Opinion, in that the Incarnation is not subjoynd to the first, but to the second, Article; we do not say, *I believe in God the Father Almighty, which was conceived, but, in his only Son, our Lord, which was conceived by the Holy Ghost*.

\* The Heresie of the Patripassians seems only to have relation to the Suffering of our Saviour, because the word signifies no more than the Passion of the Father.

But it is founded in an error concerning the Incarnation, it being out of question that he which was made man did suffer. Epiphanius observes, Noctus was the first which taught this Heresie, who lived 130 years before him, more or less, and when he was questioned for it he denied it: *Ὁμολογῶ τὸ μυστήριον πρὸς αὐτὸ ἐξελύσσει τὰς ψυχὰς τῶν πικρῶν*. But certainly this Heresie was ancienter than Noctus; for the Patripassians are named by S. Cyprian, Epist. 73. and Tertullian his Master chargeth it upon Praxeas: Duo negotia Diaboli Praxeas Romæ procuravit, Prophetiam expulit, & Heresim intulit; Paracletum fugavit, & Patrem crucifixit. Adv. Prax. c. 1. And expressing the absurdity of that opinion; Itaque post tempus Pater natus & Pater passus, ipse Deus Dominus Omnipotens Jesus Christus predicatur. c. 2. And De Præc. adv. Heret. Post hos omnes etiam Praxeas quidem Hæresim introduxit, quam Victorinus corroborare curavit. Hic Deum Patrem omnipotentem Jesum Christum esse dicit, hunc crucifixum passumque contendit; mortuum præterea seipsum sibi sedere ad dextram suam, cum profana & sacrilega temeritate proponit. c. 53. After Praxeas Noctus taught the same. Ἐτόλμισος λέγειν ἢ πατέρα πεποθέναι, says Epiphanius: and being questioned for it, he answered, τί γὰρ καὶ πεποιήκα; ἕνα θεὸν διδάξα, ἕνα ὀπίσθαι, καὶ ἕν ἄλλον πάλυ αὐτὸ συνθεῖν ἢ πεποθέναι, σαθρανόντα. He thought the Father and the Son to be the same Person, and therefore if the Son, the Father to be incarnate. Ἦριστότερον ἢ Χριστὸν ἐδίδαξε, ἢ αὐτὸν εἶ πατέρα καὶ υἱὸν καὶ ἄγιον πνεῦμα. Epiph. Anaciph. After the Noctiani followed the Sabelliani. So Philastrius: Sabellius Discipulus ejus, qui similitudinem sui Doctoris iidem securus est, unde & Sabelliani postea sunt appellati, qui & Patripassiani, & Praxeani à Praxeas, & Hermogeniani ab Hermogene, qui fuerunt in Africa, qui & ista sentientes abjecti sunt ab Ecclesia Catholica. So S. Aug. Sabelliani dicti sunt quidem Hæretici, qui vocantur & Patripassiani, qui dicunt ipsum Patrem passum esse. Tract. 36. in Joh. This I confess is denied by Epiphanius, who acknowledges Sabellius to have followed Noctus in many things, but not in the Incarnation or Passion of the Father. Σαβηλλιανοὶ οἱ τὰ ὁμοία ἀνοήτως (ἀνοήτως, id est, Nonstantis, vel ἀνοήτως, id est, Nonstans, as S. Aug. Novato) διέδοξαν πρὸς τὸ εἶναι μόνον λέγουσι γὰρ μὴ πεποθέναι ἢ πατέρα. This S. Augustine wonders very much at in Epiphanius: Sabelliani, inquit, familia Nocto dogmatizantes, præter hoc quod dicunt Patrem non esse passum; quomodo de Sabellianis intelligi potest, cum sic innoverint dicere Patrem passum, ut Patripassiani quam Sabelliani sapius nuncupantur? Aug. Her. 41. Indeed the Latine Fathers generally call the Sabellians Patripassians; and not only so, but Theodoret doth so describe them as professing one Person, ἐν τῷ τῷ πατρὶ, ὡς πατέρα νομοθετήσαντα, ἐν τῷ τῷ κατῷ, ὡς υἱὸν ἐνανθρωπήσαντα. l. 2. c. 9. After the Sabelliani succeeded in the same Heresie the Priscillianists, as appeareth by Pope Leo, who shows they taught but one person of the Father, Son, and Holy Ghost: Quod blasphemæ genus de Sabellii opinione sumperunt, cujus discipuli etiam Patripassiani merito nuncupantur; quia si ipse est Filius qui & Pater, crux Filii patris est passio, & quicquid in forma servi Filius Patri obediendo sustulit, totum in se Pater ipse suscepit. Ep. 93. c. 1. Thus the Patripassian Heresie, beginning from Praxeas and Hermogenes,



was continued by Noetus Sabellius and Priscillianus, and mingled with all their several Heresies, the sum and substance of which is thus well set down by Eusebius: Patripassiani Deum solum esse dicunt quem nos Patrem dicimus; ipsum solum existentem & effectorem omnium, & venisse non solum in mundum, sed & in carnem, & alia omnia quae nos Filium fecisse dicimus. \* It appeareth plainly that Tertullian confuted Praxeas, by reducing him to these words of the Creed. For when he had first declared, Nos unicum quidem Deum credimus (which was the objection of Praxeas) sub hac tamen dispensatione, quam oikoumene dicimus, ut unicus Dei sit & Filius sermo ipsius, qui ex ipso processerit, per quem omnia facta sunt, & sine quo factum est nihil. Then he subjoyneth, Hunc misium à Patre in Virginem, & ex ea natum hominem, & Deum, filium hominis, & filium Dei, & cognominatum Jesum Christum. Hunc passum, hunc mortuum, & sepultum, secundum Scripturas, & resuscitatum à Patre, & in caelos resumptum, sedere ad dextram Patris, venturum judicare vivos & mortuos. And that we may be assured that he used these words out of the Creed, it followeth, Hanc Regulam ab initio Evangelii decurrisse, &c. This is yet farther evident out of Epiphanius, who tells us the Eastern Doctors confuted Noetus in the same manner, by reducing him to the words of the Creed. "Ενα θεόν ὁμοούσιον καὶ αὐτῶν, (just as Tertullian, Nos unicum quidem Deum credimus) ἀλλ' ὡς οὐδὲν ὁμοούσιος θεοῦ ἕξεν: καὶ ἕνα Χριστὸν ἕξοντος, ἀλλ' ὡς οὐδὲν ἕνα Χριστὸν ἕξον θεοῦ, παθόντα ὡς ἕνα θεόν, σποδαιόντα καθὼς ἀπέθανεν, ἀναστάντα, ἀνεληλυθῆνα εἰς τὸ ἕξοντος, ὄντα ἐν θεῷ τῷ πατρὶ, ὡς ἐκ τοῦ ἁγίου πνεύματος καὶ νεκρῶν. And when the Argument of Tertullian against Praxeas and the Greeks against Noetus drawn from the Creed did not sufficiently convince the Patripassians, the Church of Aquileia, to exclude them wholly, added these two words to the first Article, Invisibilem, and Impassibilem. Invisibilem, to shew he was not incarnate; Impassibilem, to shew he was not crucified. So Rufinus in the conclusion of his exposition upon these words, Credo in Deum patrem omnipotentem, addeth, His additur Invisibilem & Impassibilem: and then gives the reason, Sciendum quod duo isti sermores in Ecclesiae Romanae Symbolo non habentur. Constat autem apud nos additos Hæreticos causâ Sabellii, illius profecto quæ à nostris Patripassiana appellatur, id est, quæ Patrem ipsum vel ex Virgine natum dicit, & visibilem factum, vel passum affirmat in carne. Ut ergo excluderetur talis impietas de Patre, videntur hæc addidisse majores, & invisibilem Patrem atque impassibilem dixisse. Constat enim Filium, non Patrem, in carne & ex carne natum, & ex nativitate carnis Filium visibilem & passibilem factum.

First then, we believe that he which was made flesh was the Word, that he which took upon him the nature of man was not the Father, nor the Holy Ghost, nor any other Person but the only-begotten Son. And when we say that Person was conceived and born, we declare he was made really and truly Man, of the same humane nature which is in all other men who by the ordinary way of generation are conceived and born. For the <sup>a</sup> Mediator between God and man is the man Christ Jesus: That since <sup>b</sup> by man came death, by <sup>c</sup> man also should come the resurrection of the dead. As sure then as the first Adam and we who are redeemed are men, so certainly is the second Adam and our Mediator man. He is therefore frequently called the Son of man, and in that nature he was always promised. First <sup>d</sup> to Eve, as her seed, and consequently her son. Then to Abraham, <sup>e</sup> In thy seed shall all the nations of the earth be blessed; and that <sup>f</sup> seed is Christ, and so the son of Abraham. Next to David, as his son to sit upon his throne; and so he is <sup>g</sup> made of the seed of David according to the flesh, <sup>h</sup> the son of David, the son of Abraham, and consequently of the same nature with David and with Abraham. And as he was their son, so are we his brethren, as descending from the same Father Adam; <sup>i</sup> and therefore it behoved him to be made like unto his brethren. For he <sup>j</sup> laid not hold on the Angels, but on the seed of Abraham, and so became not an Angel, but a man.

As then man consisteth of two different parts, Body and Soul, so doth Christ: He assumed a Body, at his Conception, of the blessed Virgin. <sup>k</sup> Forasmuch as the children are partakers of the flesh and blood, he also himself likewise took part of the same. The verity of his body stands upon the truth of his <sup>l</sup> Nativity; and the actions and passions of his life shew the nature of his flesh.

He was first born with a body which was prepared for him, of the same appearance with those of other Infants; he grew up by degrees, and was so far from being sustained without accustomed nutrition of our bodies, that he was observed even by his enemies to come eating and drinking, and when he did not so, he suffered hunger and thirst. Those plowers never doubted of the true nature of his flesh, who plowed upon his back and made long furrows. The Thorns which pricked his sacred Temples, the Nails which penetrated through his Hands and Feet, the Spear which pierced his sacred Side, give sufficient testimony of the natural tenderness and frailty of his flesh. And lest his fasting forty days together, lest his walking on the waters and traversing the seas, lest his sudden standing in the midst of his Disciples when the doors were

<sup>a</sup> 1 Tim. 2. 5.  
<sup>b</sup> 1 Cor. 15. 21.  
<sup>c</sup> Gen. 3. 15.  
<sup>d</sup> Gen. 22. 18.  
<sup>e</sup> Gal. 3. 16.  
<sup>f</sup> Rom. 1. 3.  
<sup>g</sup> Matth. 1. 1.  
<sup>h</sup> Heb. 2. 17.  
<sup>i</sup> 16.  
<sup>j</sup> Heb. 2. 14.  
<sup>k</sup> || Marcion, ut carnem Christi negaret, negavit etiam nativitatem; aut, ut nativitatem negaret, negavit & carnem: scilicet, ne invicem sibi testimonium redderent & responderent nativitas & caro: quia nec nativitas sine carne, nec caro sine nativitate. Tertull. de Carne Christi, c. 1.

were shut, should raise an opinion that his body was not true and proper flesh he confirmed first his own Disciples, *Feel and see, that a spirit hath not flesh and bones, as you see me to have.* As therefore we believe the coming of *Christ*, so must we confes him to have come in the verity of our humane nature, even in true and proper flesh. With this determinate expression was it always necessary to acknowledge him: For every spirit that confesseth *Jesus Christ come in the flesh, is of God; and every spirit that confesseth not Jesus Christ come in the flesh, is not of God.* This spirit appeared early in opposition to the Apostolical doctrine; and *Christ*, who is both God and Man, was as soon denied to be Man as God. || *Simon Magus*, the Arch-heretick, first began, and many after followed him.

|| *Simon Magus* first made himself to be *Christ*; and what he feigned of himself, that was attributed by others unto *Christ*. Dixerat se in monte Sina Legem Mosis in Patris persona dedisse Judæis, tempore Tiberii in Filii persona putative apparuisse. S. Aug. So S. Cyril represents him, ἐκ ἐν σαρκί, ἀλλὰ δοκῆσαι, ὡς Χριστὸν Ἰησοῦν φανέντα. Catech. 6. From this δοκῆσαι of his invention arose the Heresie of the Δοκησαί. For Saturnilus, or Saturninus, followed his disciple Menander with his putative hominem, as Irenæus; and in phantasmate tantum venisse, as Tertullian speaks. After him Valentinus and his followers, Epiphanes, Isidorus and Secundus: then the Marcionians, Heraclonitæ and Ophitæ, Cerdon, Marcion, Lucanus, and generally the Manichees. These were the Δοκησαί or Φαντασασαί, all conspiring in this, that *Christ* was not really what he appeared, nor did truly suffer what he seemed to endure. This early Heresie appeareth by the opposition which S. Ignatius made unto it in his Epistles.

And certainly, if the Son of God would vouchsafe to take the frailty of our flesh, he would not omit the nobler part, our Soul, without which he could not be man. For *Jesus increased in wisdom and stature; one in respect of his body, the other of his Soul.* Wisdom belongeth not to the flesh, nor can the knowledge of God, which is infinite, encrease: he then whose knowledge did improve together with his years must have a subject proper for it, which was no other than a humane Soul. This was the feat of his finite Understanding and directed Will, distinct from the will of his Father, and consequently of his Divine nature; as appeareth by that known submission, *Not my will, but thine, be done.* This was the subject of those Affections and Passions which so manifestly appeared in him: nor spake he any other than a proper language, when before his suffering he said, *My soul is exceeding sorrowful, even unto death.* This was it which on the Cross, before the departure from the body, he recommended to the Father; teaching us in whose hands the Souls of the departed are: For when *Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit: and having said thus, he gave up the ghost.* And as his death was nothing else but the separation of the Soul from his Body; so the life of *Christ* as man did consist in the conjunction and vital union of that Soul with the Body. So that he which was perfect God, was also perfect man, of a reasonable soul and humane flesh subsisting. Which is to be observed and asserted against the \* ancient Hereticks, who taught that *Christ* assumed humane flesh, but that the Word or his Divinity was unto that Body in the place of an informing Soul.

\* Of this kind were several Sects were most remarkable, the Arians, and the Apollinarians. Arius taught that *Christ* had nothing of man but the flesh, and with that the Word was joined. Ἄριστος ἢ πῆρκα μόνον πρὸς θεογονίᾳ ἐμολογῆσθαι. ἀλλ' ἢ τὸ ἕσθαι ἐν ἡμῖν ἀνθρώπου, τὰ ἕστα τῆς ψυχῆς, ἢ λόγον ἐν τῷ σαρκὶ λέγει γενέσθαι. Athan. de Adv. Christi. So Felicianus the Arian, in Vigiliis de Unitate Trin. c. 17. Ita enim à majoribus nostris semper est traditum, quod Christi corpus ad vicem Animæ communis ipsius Filii Dei habitus animaric; nec accessione animalis spiritus indigens fuerit. cui inhabitans fons vitæ potuit conferre quod vixit. Eunomius followed him in this particular: Ἄριστος ἢ καὶ εὐνόμοισι σαμαί αὐτὸν ἔρασαν εἰληφέναι, θεότησα ἢ ψυχῆς ἐνηρηκεῖναι τῷ χρεῖαν. Theod. 1.5 cont. Her. c. 1. Apollinarians distinguished between the Soul and the Mind, the ψυχή and the νῆς, and acknowledged that the word assumed the body and Soul or ψυχὴ of man but not the Mind or spirit, or the νῆς, but the word it self was in the place of that. Apollinarianas Apollinaris instituit, qui de anima Christi ab Ecclesia Catholica dissenserunt. dicentes, sicut Ariani, Deum Christum carneam sine anima suscepisse. In quaestione testimonii Evangelicis victi, mentem, quâ rationalis est anima hominis, non fuisse in anima Christi, sed pro hac ipsum Verbum in ea fuisse, discerunt. This was then the clear difference betwixt the Arian and Apollinarian Heresie: Apollinarianas quidem carnis & animæ naturam sine mente assumptisse Deum credunt, Ariani vero carnis tantummodo. Facundus l. 9. So that two things are to be observed in the Apollinarians, their Philosophy, and their Divinity: their Philosophy, in making man consist of three distinct parts, the Body, the Soul and the Mind; their Divinity, in making the humane nature of *Christ* to consist but of two, the Body and the Soul, and the third to be supplied by the Word. which is excellently expressed by Nemesius de Not. Hom. in respect of his Philosophy: Τινὲς γὰρ, ὧν ὅστι καὶ ἠλαστοῖσι, ἀλλῶν ἢ τῷ ψυχῶν, καὶ ἄλλων ἢ τῶν, θεομασίαντες, ἐν

τειων τον ανθρωπον ζωσαναι βελονται, σωματῳ, η ψυχης, η νε. Οἷς ηκολυθησε η Απολλιναιου ο της Λαοδικειας ηρωδου δεικνοσ: τον γαρ πιζαυου τον δεμελιον της οικειας δοξης, η τε λοιπα περισφοδουμεσ ηη το οικειον δογμα. and by Theodoret in respect of his Divinity: Σαρκαδωσαι η τον δεδν εφησε λογον, σωμα η ψυχω ανηληφοτα η τω λογικω, αλλα η αλογον, ω φυσικω, ηγην ζωτικω, τινες δυναζουσι. τον η τον αλλοτε παρ η ψυχω εδ λεγων, εκ ερησεν ανηληθησαι, αλλ' αρεσαι τω θεω φουσιν εις το πληρωσαι τε νε τω χριστην.

Thus the whole perfect and || complete nature of Man was assumed by the Word, by him who was conceived and born of a woman, and so made a Man. And being the Divine nature which he had before could never cease to be what before it was, nor ever become what before it was not; therefore he who was God before by the Divine Nature which he had, was in this Incarnation made man by that humane nature which he then assumed; and so really and truly was \* both God and man. And thus this third Article, from the conjunction with the second, teacheth us no less than the two natures really distinct in Christ incarnate.

|| Quid à Patre Christus acceptat, nisi quod & inducat? hominem sine dubio, carnis animaq; rexturam. Tertul. de Resur. carnis, c. 34. Hoc toto credente jam mundo, puto quod & Damones confiteantur Filium Dei natum de Maria Virgine, & carnem naturæ humanæ atque animam suscepisse. S. Hier. Apol. 2. ad C. Ruffinum.

For if both natures were not preserved complete and distinct in Christ, it must be either by the conversion and transubstantiation of one into the other, or by commixtion and confusion of both into one. But neither of these ways can consist with the Person of our Saviour, or the Office of our Mediator. For if we should conceive such a mixtion and confusion of substances as to make an union of natures, we should be so far from acknowledging him to be both God and Man, that thereby we should profess him to be neither God nor Man, but a Person of a nature as different from both, as all mixt bodies are distinct from each element which concurs unto their composition. Besides, we know there were in Christ the Affections proper to the nature of man, and all those Infirmities which belong to us, and cannot be conceived to belong to that nature of which the Divine was but a part. Nor could our Humanity be so commixed or confounded with the Divinity of our Saviour, but that the Father had been made Man as much as the Son, because the Divine nature is the same both of the Father and the Son. Nor ought we to have so || low an esteem of that infinite and independent Being, as to think it so commixed with, or immersed in, the creature.

\* Νυν η επετανη ανθρωποισ αυτους εστ ο λογος ο μιν αυμου. Θεος τε η ανθρωπος. Cl. Alex. adv. Genetes.

|| Absit ita credere, ut conflati quodam genere duas naturas in u-

nam arbitremur redactas esse substantiam; huiusmodi enim commixtio partis utriusque corruptio est. Deus enim qui capax est, non capabilis, penetrans, non penetrabilis, implens, non implebilis, qui ubique simul totus, & ubique diffusus est per infusionem potentie suæ, misericorditer naturæ mixtus est humanæ, non humana natura naturæ est mixta Divinæ. Leporius Libel. Emend.

Again, as the confusion, so the conversion, of natures is impossible. For, first, we cannot with the least shew of probability conceive the Divine nature of Christ to be transubstantiated into the humane nature; as those whom they call \* Flandrian Anabaptists in the Low-Countries at this day maintain. There is a plain repugnancy even in the supposition: for the nature of Man must be made, the nature of God cannot be made, and consequently cannot become the nature of Man. The immaterial, indivisible and immortal Godhead cannot be divided into a spiritual and incorruptible Soul, and a carnal and corruptible Body; of which two Humanity consisteth. There is no other Deity of the Father than of the Son; and therefore if this was converted into that Humanity, then was the Father also that Man, and grew in knowledge, suffered, and died. We must not therefore so far stand upon the propriety of speech, when it is written, The || Word was made flesh, as to destroy the propriety both of the Word and of the flesh.

\* Teste Episcopo, Infl. Theol. l. 4. c. 8.

|| In that proposition, ο λογος εσθησεν, there hath been

strange force used by men of contrary judgments, and for contrary ends, as to the word εσθησεν. The Sacriars endavouring to prove, it can have no other sense than simply sicut, the word was flesh. The Flandrian Anabaptists shewing it to the highest sense of factum est, the word was made flesh. It is confessed that the Verb εσθησεν in the use of the Greek language is capable of either interpretation: it is also acknowledged that the most ancient interpreters were divided in their renditions. For the Syriack rendered it

ΝΟΝ ΝΙΣΤΑΝ ΝΟΝ ΕΤ Et verbum caro fuit ; the ancient Latine, Et verbum caro factum est. It cannot be denied but in the Scriptures it hath been used indifferently in either sense. And the same old Vulgar Translation in some places renders it, as the Syriack doth here, Matt. 10. 16. γίνεσθε ὡς ὄφεις, Estote ergo prudentes sicut serpentes ; and 25. Ἀκούτε τὸν πατέρα μαθητῶν ἵνα ᾤκηται αὐτῷ ὁ διδάσκαλος αὐτῶν, Sufficite discipulo ut sit sicut magister ejus. From whence 'tis evident that they placed not the force in the signification of the word γίνεσθε, but in the circumstance of the matter in which 'twas used. Howsoever, neither of these interpretations prove either of these Opinions. For if it be acknowledged that the Word was flesh, and it hath been already proved, and presupposed by S. John in his precedent discourse, that the Word had a former being antecedent to his being flesh ; it followeth, that he which was before the Word, and was not flesh, if after he were flesh, must be made such. And so the Socinian observation falls. Again, if he which was made flesh was the Word, and after he was made such was still the Word, as certainly he was, and is still the same ; then his being made or becoming flesh can no way evacuate that nature in which he did before subsist. And so the Flandrian interpretation is of no validity.

Secondly, we must not, on the contrary, invent a conversion of the humane nature into the Divine, as the *Eutychians* of old did fantasie. For sure the Incarnation could not at first consist in such a conversion, it being unimaginable how that which had no being should be made by being turned into something else. Therefore the Humanity of *Christ* could not at the first be made by being the Divinity of the Word. Nor is the Incarnation so preposterously expressed, as if the flesh were made the Word, but that the Word was made flesh. And if the Manhood were not in the first act of Incarnation converted into the Divine nature, as we see it could not be ; then is there no pretence of any time or manner in or by which it was afterward so transubstantiated. Vain therefore was that old conceit of *Eutyches*, who thought the Union to be made so in the natures, that the Humanity was absorbed and wholly turned into the Divinity, so that by that transubstantiation the humane nature had no longer being. And well did the ancient Fathers, who opposed this Heresie, make use of the Sacramental union between the Bread and Wine and the Body and Blood of *Christ*, and thereby shewed, that the humane nature of *Christ* is no more really converted into the Divinity, and so ceaseth to be the humane nature, than the substance of the Bread and Wine is really converted into the substance of the Body and Blood, and thereby ceaseth to be both Bread and Wine. From whence it is by the way observable, that the Church in those days understood no such doctrine as that of \* Transubstantiation.

|| This was the proper Opinion of Eutyches, as appeareth by his own Confession in the Council of Chalcedon: Ομολογῶ ἐν αὐτῷ εὐσεβῶν γενηθῆναι τὸ ἕν ἕν ἑνὸν περὶ τῆς ἐνώσεως, μὴ ὅτι ἕνωσιν μίαν εὐσεβῶν διμολογῶ. Act. 1. Two distinct natures he confessed at first, but when the Union was

once made he acknowledged but one: But when that Union was made he expressed not, nor could his Followers agree ; some attributing it to the Conception, some to the Resurrection, others to the Ascension. Howsoever, when they were united, his Opinion clearly was, that the humane nature was so absorbed into the Divine, so wholly made the same, that it ceased wholly to be what it was, and so there was but one, that is, the Divine, nature remained. This is sufficiently expressed by S. Leo, who was the strongest opposer of him, and speaketh thus of his Opinion, *Serm. 8. de Nativ.* Hic autem recentioris sacrilegii profanus assertor unionem quidem in Christo duarum confessus est naturarum ; sed ipsa unione id dixit effectum, ut ex duabus una remaneret, nullatenus alterius existente substantiâ. And *Erasmus* in the Dialogue of *Theodore* arguing for that Opinion, being urged to declare whether in that Union one nature was made of them both, or one remaining the other did not so, answered plainly, Ἐγὼ τὴν θεότητα λέγω μεμώρηκέναι, κατὰ ποσὴν αὐτῆς τὴν ἀνθρώπινην. \* There can be no time in which we may observe the Doctrine of the Ancients so clearly, as when they write professedly against an Heresie evidently known, and make use generally of the same Arguments against it. Now what the Heresie of *Eutyches* was is certainly known, and the nature of the Sacrament was generally made use of as an Argument to confute it. *Gelasius* Bishop of Rome hath written an excellent book against *Eutyches*, De duabus naturis in Christo, in which he propoundeth their Opinion thus ; Eutychiani dicunt unam esse naturam, id est, Divinam ; and, solâ existente Deitate, Humanitas illic esse jam destitit. That then which he disputes against is the Transubstantiation of the humane nature into the Divine. The Argument which he makes use of against it is drawn from the Eucharist : Certe Sacramenta quæ sumimus corporis & sanguinis Christi Divina res est, propter quod & per eadem Divinæ efficiuntur confortes naturæ : & ramen esse non desinit substantia vel natura Panis & Vini. Et certe imago & similitudo corporis & sanguinis Christi in ædificatione mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur, hoc nobis ipso Christo Domino sentiendum, quod in ejus imagine profitemur, celebramus, & sumimus, ut sicut in hanc, scilicet, in Divinam, transeant, S Spiritu perficiente, substantiam, permanentes tamen in suâ proprietate naturæ ; sic illud ipsum mysterium principale, cujus nobis efficiendam virtutemque veraciter representant, ex quibus constar proprie permanentibus, unum Christum, quia integrum verumque, permanere demonstrant. In which words 'tis plain he affirms the union of the Humane nature of *Christ* to be the principal mystery, the representation of that mystery to be in the Sacrament of the Eucharist : he concludes from thence, that as in the representation the substance of the Bread and Wine remaineth in the propriety of their own nature, so the humane nature of *Christ* in the greater mystery doth still remain. In the margin of this place in the Bibliotheca Patrum there is printed Caute, as if there could be any danger in observing the sense of the Fathers, when they speak so expressly and considerately. In the same manner we find a Disputation between an Heretick and a Catholick in the second Dialogue of *Theodore* where *Erasmus*, as an Heretick, asks *Orthodoxus* what names be calls the Bread and Wine after Consecration ; who answers, the Body and Blood of *Christ* : From whence *Erasmus* argues, Ὡς περὶ τῶν μὲν τὰ σύμβολα τῆς σαρκὸς καὶ αἵματος αὐτοῦ ἀλλὰ ὡς εἰς πρὸς τὴν ἐσχατικὴν ἀπακλήσεως, μὴ δὲ γὰρ τὴν ἀπακλήσεως μεταβάλλεται καὶ ἕτερον γίνεται ἕτερον τὸ σακχαρικὸν σῶμα μὴ τὸ ἀνάληψιν εἰς τὴν ἰσὶαν μεταβάλλειν τὴν θείαν. As the Symbols of the Body and Blood of *Christ* are one thing before Consecration, and after

after that change their name, and become another; so the Body of Christ after his ascension is changed into the Divine substance. *To this Orthodox answers,* Ἐάλως αἰς ἑαυτὴν ἀρκυσι, You are taken in your own nets. Οὐδὲ γὰρ μὴ τὸν ἀμαρτυροῦν τὰ μυστικὰ σύμβολα τῆς οἰκείας ὑπόστασις εὐστραφί, μήτι γὰρ ὅτι τὸ πρῶτον ἦν ὕλη, καὶ τὸ ἕκτον καὶ ὄψω, τὰ ὅτι καὶ ἄρα, εἶτα καὶ πρῶτον ὡς. The Bread and Wine even after Consecration leave not their own nature, but remain in their former substance, shape, and form. *In the same manner,* καὶ ἐκτὸν τὸ σῶμα τὸ μὴ πρῶτον εἶδεν ἔχει καὶ σχῆμα καὶ ἀπειραγμένον, καὶ ἀπαζαπλῶς εἶπεν, τὸ σῶμα ἦν ὡς ἦν. the Body of Christ hath the same form, figure and shape, and, indeed, the same bodily substance. *And when Eranistes still objects,* that the Bread is called the Body, and not Bread, Orthodox answers that he is mistaken; Οὐ γὰρ σῶμα μόνον ἀλλὰ καὶ ἄρτος ζῶντος ὀνομαζέται, ὅπως αὐτὸς ὁ Κύριος ἔλεγε, σιμωρέθε, καὶ αὐτὸς ὁ σῶμα θεῶν ὀνομαζέσθαι σῶμα. For it is not only called the Body, but also Bread of life, and the Body it self we call the Divine body. *Who sees not then that Theodorēt believed no more that the Bread is converted into the Body, than that the Body is converted into the Divinity of Christ? Who perceives not that he thought the Bread to be as substantially and really Bread after the Consecration, as the Body of Christ is really a Body after his Ascension? The same Argument is used by S. Chrysostome upon the same occasion against the Apollinarians in his Epistle ad Cesarium, not yet published in Greek, and by Ephraïmus in Photii Bibliotheca against the Eutychians. As therefore all the μετὰσχυσίαις of the Sacramental elements maketh them not cease to be of the same nature which before they were; so the humane nature of Christ, joynd to the Divine, loseth not the name of Humanity, but continueth with the Divinity as a substance in it self distinct; and so Christ doth subsist not only ex, but in, duabus naturis, as the Council of Chalcedon determined against Eutyches.*

Being then he which is *Conceived* was the *only Son of God*, and that *only Son* begotten of the substance of the Father, and so always subsisted in the Divine nature; being by the same Conception he was made truly Man, and consequently assumed an humane nature; being these two natures cannot be made one either by commixtion or conversion, and yet there can be but one *Christ* subsisting in them both, because that only Son was he which is conceived and born: it followeth, that the Union which was not made in the nature, was made in the person of the Word; that is, it was not so made, that out of both natures one only should result, but only so, that to one Person no other should be added.

Nor is this Union only a scholastick speculation, but a certain and necessary truth, without which we cannot have one *Christ*, but two *Christs*, one Mediator, but two Mediators; without which we cannot joyn the second Article of our Creed with the third, making them equally belong to the same person; without which we cannot interpret the sacred Scriptures, or understand the History of our Saviour. For certainly he which was before *Abraham* was in the days of *Herod* born of a woman; he which preached in the days of *Noah* began to preach in the reign of *Tiberius*, being at that time about thirty years of age; he was demonstrated the Son of God with power who was the seed of *David* according to the flesh; he who died on the Cross raised him from the dead who died so, being put to death through the flesh, and quickned by the Spirit; he was of the fathers according to the flesh who was God over all blessed for ever. Being these and the like actions cannot come from the same nature, and yet must be attributed to the same Person; as we must acknowledge a diversity of natures united, so must we confess the identity of the Person in whom they are conjoynd, against the ancient Heresie of the Nestorians, condemned in the Council of *Ephesus*.

2 Pet. 3. 18.  
Rom. 9. 5.

|| This Heresie doth most formally contradict these words of

the Creed, because it immediately denies this truth, that the eternal Son of God was conceived and born. And in vain did Nestorius sitle not only to avoid it in the Nicene Creed, but to make use of the words of the Creed even against the Unity of the Person of Christ. S. Cyril had well objected the series, order and consequence of that Confession: Ἐν ἡ ἀρχῇ καὶ μετὰ τὴν συνβολήν, αὐτὸν ἔκ τῆς Θεῆ Πατρὸς καὶ εὐσιν ἕν ἑν ἑνωσθῆναι, ἔκ τῆς Θεῆ ἀληθινῆς Θεοῦ ἀληθινόν, τὸ εἶναι τὸ ἐκ τῆς πατρὸς, ἔκ τῆς τὰ πάντα πρῶτον ὁ Πατήρ, κατελεθῆναι, σαρκωθῆναι τε καὶ ἐνανθρωπήσαι, ταθεῖναι, ἀναστῆναι τῆ τρίτῃ ἡμέρᾳ, καὶ ἀναστῆναι ἐκ νεκρῶν. The strength of this objection lies in this, that Christ, the only-begotten Son, begotten of the Father before all worlds, was incarnate. The answer of Nestorius was in this manner: Περὶ τοῦ εἶναι ἑνὸν ἑνωσθῆναι Ἰησοῦν Χριστόν, ἔκ τῆς Θεῆς καὶ ἐκ τῆς ἀνθρωπότητι, ὡς θεοῦ καὶ ἀνθρώπου, καὶ ἑνωσθῆναι, καὶ ἕν ἑν ἑνωσθῆναι, καὶ ἕν ἑν ἑνωσθῆναι, καὶ ἕν ἑν ἑνωσθῆναι, καὶ ἕν ἑν ἑνωσθῆναι, καὶ ἕν ἑν ἑνωσθῆναι, καὶ ἕν ἑν ἑνωσθῆναι, καὶ ἕν ἑν ἑνωσθῆναι. And the strength, or rather the weakness, thereof is this: that first the Council placed the name of Jesus, Christ, and the only-begotten Son, names common to the Divinity and Humanity of Christ; and then upon them built the doctrine of his incarnation. whereas it is evident that, supposing the Only-begotten a term common to the Humanity and Divinity, yet the Council clearly expounds it of the eternal generation, a thing immediately, begotten of his Father before all worlds; neither is there any word between that exposition and the Incarnation, but such as speak wholly of Christ as God. Therefore that only-begotten Son, who was begotten of his Father before all worlds, descended from Heaven, and was incarnate. Thus S. Cyril in his second Epistle to Nestorius, and Nestorius in his second to him, which mistake of his seems yet more strange to me, when I consider in the same Epistle of Nestorius that fundamental truth asserted, which of it self sufficiently, nay fully, confutes his Heresie: For he acknowledgeth the name of Christ to be ἀπαθὴς καὶ παθητὴς εἶναι ἐν ἑνωσθῆναι πρῶτον πρὸς τὸν πατέρα

*συνοειπαι ομοιας ουκωδ*, and consequently *Christ* himself to be a single Person in a double nature, passible and impassible: which once granted, it evidently followeth, that he which was born from eternity was also born in time, for by those several natiuities he had those several natures; that he which was impassible as God, might and did suffer as Man, because the same Person was of an impassible and a passible nature, impassible as God, passible as Man. Therefore by that which *Nicetus* hath confessed, and notwithstanding that which he hath objected, it is evident out of the *Nicene Creed*, that the Son of God, begotten of his Father before all worlds, was incarnate, and made Man; and as evident out of the *Apostles Creed*, especially expounded by the *Nicene*, that the same only-begotten Son was conceived by the Holy Ghost, and born of the Virgin *Mary*.

## BY THE HOLY GHOST.

**H**AVING thus dispatched the consideration of the first Person concerned in this Article, and the Actions contained in it so far as distinctly from the rest they belong to him, we descend unto the other two concerned in the same; and first to him whose Operation did precede in the Conception, the Holy Ghost. Which second part some may think to require a threefold consideration; first, of the Conception, secondly, of the Person, thirdly, of the Operation. But for the Person or existence of the Holy Ghost, that is here only mentioned obliquely, and therefore to be reserved for another Article where it is propounded directly. And for the Conception it self, that belongeth not so properly to the Holy Ghost, of whom the Act cannot be predicated. For though *Christ* was conceived by the Holy Ghost, yet the Holy Ghost did not conceive him, but said unto the Virgin, *Thou shalt conceive*. There remaineth therefore nothing proper and peculiar to this second part, but that Operation of the Holy Ghost in *Christ's* Conception, whereby the Virgin was enabled to conceive, and by virtue whereof *Christ* is said to be conceived by him.

Luke 1. 31.

Now when we say the Conception of our Saviour was wrought by the operation of the Spirit, it will be necessary to observe, first, what is excluded by that attribution to the Spirit; secondly, what is included in that operation of the Spirit.

Luke 1. 34.

For the first of these, we may take notice in the Salutation of the Angel, when he told the blessed Virgin she should conceive and bring forth a son, she said, *How shall this be, seeing I know not a man?* By which words she excludeth first all men, and then her self: all men, by that assertion, *I know not a man*; her self, by the question, *How shall this be, seeing it is so?* First, our *Melchizedek* had no father on earth, in general; not any man, in particular, not *Joseph*. 'Tis true, *his mother Mary* was espoused to *Joseph*: but 'tis as true, before they came together, she was found with child of the Holy Ghost. We read in *S. Luke*, that the parents brought up the child *Jesus* into the Temple: but these Parents were not the Father and the Mother, but, as it followeth, *Joseph and his Mother* marvelled at those things which were spoken of him. 'Tis true, *Philip* calleth him *Jesus of Nazareth the son of Joseph*; and, which is more, his Mother said unto him, *Behold, thy Father and I have sought thee sorrowing*: but this must be only the reputed Father of *Christ*, he being only, as was supposed, the son of *Joseph*, which was the son of *Eli*. Whence they must needs appear without all excuse who therefore affirm our Saviour to have been the proper son of *Joseph*, because the Genealogy belongs to him; whereas in that very place where the Genealogy begins, *Joseph* is called the supposed Father.

Mat. 1. 18.

Luke 2. 27.

Luke 2. 33.

John 1. 45.

Luke 2. 48.

Luke 3. 23.

How can it then therefore be necessary *Christ* should be the true son of *Joseph*, that he may be known to be the son of *David*, when in the same place where it is proved that *Joseph* came from *David*, it is denied that *Christ* came from *Joseph*? And that not only in *S. Luke*, where *Joseph* begins, but also in *S. Matthew*, where he ends the Genealogy. *Jacob* begat *Joseph*, the husband

<sup>a</sup> *Mat. 1. 15.*  
Indeed in our  
Translation  
whom may be  
late to both, as  
well as one, as it  
to *Joseph* as  
will as *Mary*;

but in the Original it evidently belongs to *Mary*; τὸν ἄνδρα τὸν ἑσθλὸν Μαριάμ, ἧς ἦν ἐξ Ἰσραὴλ Ἰακώβ.

of *Mary*, of whom was born *Jesus*, who is called *Christ*. Howsoever then the Genealogies are described, whether one belong to *Joseph*, the other to *Mary* or both to *Joseph*, it is from other parts of the Scriptures infallibly certain, not only that *Christ* descended lineally from *David* according to the flesh, but also that the same *Christ* was begotten of the Virgin *Mary*, and not by *Joseph*.

Secondly, as the blessed Virgin excluded all mankind, and particularly *Joseph*, to whom she was then espoused, by her assertion; so did she exclude her self by the manner of the question, shewing that of her self she could not cause any such Conception. Although she may be thought the *root of Jesse*, yet could she not germinate of her self; though *Eve* were the mother of all living, yet generation was founded on the Divine benediction which was given to both together: For *God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth.* Gen. 1. 28. Though *Christ* was promised as the *seed of the woman*; yet we must not imagine that it was in the power of woman to conceive him. When the Virgin thinks it impossible she should conceive because she knew not a man, at the same time she confesseth it otherwise as impossible; and the Angel acknowledgeth as much in the satisfaction of his answer, *For with God nothing shall be impossible.* Luca. 1. 37. God then it was who immediately and miraculously enabled the blessed Virgin to conceive our Saviour; and while *Mary*, *Joseph*, and all men are denied, no person which is that God can be excluded from that operation.

But what is included in the Conception by the Holy Ghost, or how his Operation is to be distinguished from the Conception of the Virgin, is not so easily determined. The words by which it is expressed in Scripture are very general: First, as they are delivered by way of promise, prediction, or satisfaction to *Mary*; *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee:* Luca. 1. 35. secondly, as they suppose the Conception already past; *When his Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost;* and give satisfaction unto *Joseph*, *Fear not to take to thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.* Now being the expressions in the Scriptures are so general, that from thence the operation of the Spirit cannot precisely be distinguished from the concurrence of the Virgin; much less shall we be able exactly to conclude it by that late distinction made in this Article, *conceived by the Holy Ghost, born of the Virgin;* because it is certain that the same Virgin also conceived him according to the prophecy, *Thou shalt conceive and bear a son:* and therefore, notwithstanding that distinction, the difficulty still remains, how he was conceived by the Spirit, how by the Virgin. Neither will any difference of \* Propositions be sufficient rightly to distinguish these operations. Wherefore there is no other way to bound or determine the Action of the Holy Ghost, but by that concurrence of the Virgin which must be acknowledged with it. For if she were truly the Mother of *Christ*, (as certainly she was, and we shall hereafter prove) then is there no reason to deny to her in respect of him whatsoever is given to other Mothers in relation to the fruit of their womb; and

\* As conceptus de Spiritu S. natus ex Maria Virgine. S. Aug. indeed hath delivered a distinction between De and Ex, after this manner, speaking to two senses of the ar-

guments, Quoniam ex ipso, & per ipsum, & in ipso, sunt omnia. Ex ipso non hoc significat quod de ipso. Quod enim de ipso est potest dici ex ipso, non autem omne quod ex ipso est recte dicitur de ipso. Ex ipso enim cælum & terra, quia ipse fecit ea; non autem de ipso, quia non de substantia sua. Sicut aliquis homo si gignat filium, & faciat domum, ex ipso filius, ex ipso domus; sed filius de ipso, sicut domus de terra & ligno. De Nat. Boni adv. Manich. c. 27. This distinction, having no foundation in the Latine Tongue, is ill made use of for the Illustration of this Article, because in the Greek language of the Testament there is no such diversity of Propositions: for as we read of *Mary*, ἐξ ἧς ἐγενήθη ὁ Ἰησοῦς, so also of the Holy Ghost, & γενήθη ἐκ πατρὸς ἐξ ἑαυτῶν ἐν πνεύματι ἁγίῳ, and, τὸ ἐξ αὐτῆ ἡγενήθη ἐν πνεύματι ἁγίῳ. It is therefore said as well ἐκ, τὸ πνεύματι ἁγίῳ, as ἐκ Μαριæ. Again, the Vulgar observeth no such difference, as rendering for the one, de qui natus est Jesus, and for the other, in utero habens de Spiritu S. Correspondent, in the Greek Creeds, Κυριωθεντα ἐκ πνευματου ἁγιου θεντα ἐκ Μαριæ, or, as in the Nicene, ἐκ πνευματου ἁγιου. And the Latine not only de Spiritu S. ex Maria Virgine, but also de Spiritu S. & Maria.

Maria Virgine, and de Maria Virgine. *Chrysol. and S. Aug. often de Trinitate. Wherefore in vain have the Schools first accepted of S. Augustine's distinction, and then applied it to Christ's Conception; first taking the Preposition de to signifie no less than a procession from the substance of the cause, and then acknowledge Christ so begotten of the Holy Ghost, because the eternal Son who was so begotten was of the same substance with the Holy Ghost. Thus Thomas Aquinas has delivered the subtilty, Sum. p. 3. q. 32. a. 2. In Spiritu S. duplex habitudo consideratur respectu Christi. Nam ad ipsum filium Dei, qui dicitur esse conceptus, habet habitudinem consubstantialitatis; ad corpus autem ejus habet habitudinem causæ efficientis. Hæc autem præpositio De utramque habitudinem designat, sicut eum dicimus hominem aliquem esse de suo patre. Et ideo convenienter dicere possumus Christum esse conceptum de Spiritu S. hoc modo, quod efficientia Sp. S. referatur ad corpus assumptum, consubstantialitas verò ad personam assumptam. But this distinction of Consubstantiality and effective Causality can make nothing for the propriety of the Phrase; for the Preposition De signifieth the material cause as well as the efficient, it must do so in respect of that which is the effect, if it require that the thing which is made be made of the substance of that de quo est: then must Christ, according unto that which is made, be made of the substance of the Holy Ghost; or, to speak in the words of the Scripture, Quod in ea natum est, de Spiritu Sancto est. Where either that which was conceived in the Virgin must be acknowledged of the substance of the Holy Ghost, or else the Preposition De must not be taken in S. Augustine's sense. Howsoever, being there is but one Preposition, ἐκ, common to both in the Original Greek; being the Vulgar Translation is with De indifferently for either; being where they have distinguished De and Ex, they have attributed Ex, which doth not signifie Consubstantiality, to the Virgin, of whom they confess he did assume the substance of his Body, and De, which signifieth (as they say) Consubstantiality, to the Holy Ghost, of whose substance he received nothing: it followeth, that the difference in the Prepositions can no way declare the different concurrence of the Spirit and the Virgin in Christ's Conception.*

consequently, no more is left to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a Mother. When the Scripture speaketh of Regeneration, or the second birth, it denieth all which belongeth to natural procreation, describing the sons of God as begotten not of bloods, nor of the will of the flesh, nor of the will of man, but of God: And in the Incarnation of our Saviour, we remove all will or lust of the flesh, we deny all will of man concurring; but as the bloods in the language of the Hebrews did signifie that substance of which the flesh was formed in the womb, so we acknowledge in the generation of *Jesus Christ*, that he was made of the substance of his Mother.

John 1. 13.

But as he was so made of the substance of the Virgin, so was he not made of the substance of the Holy Ghost, whose essence cannot at all be made. And because the Holy Ghost did not beget him by any communication of his essence, therefore he is not the Father of him, though he were conceived by him. And if at any time I have said, Christ was begotten by the Holy Ghost of the *Virgin Mary*, if the Ancients speak as if he || generated the Son, it is not so to be understood, as if the Spirit did perform any proper act of generation, such as is the foundation of Paternity.

¶ As Chryzologus Sermon 57. Ubi Spiritus generat, Virgo paritur, totum divinum geritur, nihil humanum Et Ser. 62. Stupenti mundo solus aperit quid est, quod Spiritus generat, Virgo concipit, Virgo parit.

\* Deus ipse in sanguinem Mariæ addidit aliam materiam, ex quibus deinde Christi

Again, as the Holy Ghost did not frame the humane nature of Christ out of his own substance; so must we not believe that he formed any part of his flesh of any other substance than of the Virgin. For certainly he was of the Fathers according to the flesh, and was as to that truly and totally the son of *David* and of *Abraham*. The *Socinians*, who will acknowledge no other way before Christ's Conception by which he could be the Only-begotten Son of God, have been forced to invent a strange conjunction in the nature of *Christ*: one part received from the Virgin, and so consequently from *David* and from *Abraham*, from whom that Virgin did descend; another \* framed by the Spirit, and conjoynd with it: by the one part of which Humanity he was the son of man, as by the other part he was the Son of God.

¶ *flus conceptus & natus est. Smalcus, De Verbo & Naturali Dei Filio, c. 2. Verum manet generationem & hanc dici posse, quatenus in Deum ea cadere potest, si ad sanguinem Mariæ addita sit ex parte Dei materia, ex qua cum sanguine Mariæ juncta natus sit Christus. Ib. c. 2. What this was thus added to the substance of the Virgin, he elsewhere explains: Nos Dei virtutem in Virginis utero aliquam substantiam creatam vel immisisse aut ibi creasse affirmamus, ex qua, juncto eo quod ex ipsius Virginis substantia accessit, verus homo generatus fuit. This he doth not only without any authority affirm, but ground upon it the Sonship of Christ. For so it followeth; Alias enim homo ille Dei Filius à conceptione & natiuitate propriè non fuisset. And again; Necessitas magna fuit ut Christus ab initio vite sue esset Deo Filius, qualis futurus non fuisset, nisi Dei virtute aliud creatum fuisset quod ad constituendum Christi corpus una eum Mariæ sanguine concurreret. Thus while they deny the eternal generation of the Son, they establish a temporal in such manner as is not consonant with that Word which they pretend wholly to follow, and have made a body of Christ partly descending from the Father, partly not: and whereas as man he is like to us in all things, for only excepted; they have invented a body partly like ours, partly not, and so in no part totally like. Indeed some of the Ancients did speak so as to make the Holy Ghost the semen Dei: as Tertullian; Ergo jam Dei filius ex Patris Dei semine, i. e. Spiritu, ut esset hominis filius, caro ei sola erat ex hominis carne sumenda sine viri semine. Vacabat enim viri semen apud habentem Dei semen. De carne Christi, c. 18. And S. Hilary calls it Sementivam incuntes Spiritus efficaciam, l. 2. de Trin. But in this they*



they only understood the Operation of the Spirit, loco feminis. And whosoever spake of any proper semen, they abhorred; as appears by the 191. Sermon de Tempore: Nec, ut quidam sceleratissimi opinantur, Spiritum S. dicimus pro femine fuisse, sed potentia & virtute Creatoris operatum. I know not whether be the greatest folly; to make the holy Ghost the Father, as these men have done, by creating part of his body by way of seminal conjunction; or to make the same Spirit Mother of Christ, as the Nazareans did. In Evangelio Hebræorum quod lectitant Nazarai Salvator inducitur loquens, Modo me arripuit Mater mea, Spiritus Sanctus. There is only this difference, that one is founded upon no authority of Scripture, the other upon the authority of a pretended but no Scripture: the one maketh the Holy Ghost a partial, the other a total, mother.

The belief of this is necessary to prevent all fear or suspicion of spot in this Lamb, of Sin in this Jesus. Whatsoever our original corruption is, howsoever displeasing unto God, we may be from hence assured there was none in him, in whom alone God hath declared himself to be well pleased. *Who can bring a clean thing out of an unclean?* saith Job; a clean and undefiled Redeemer out of an unclean and defiled nature? He whose name is Holiness, whose operation is to sanctifie, the Holy Ghost. Our Jesus was like unto us in all things, as born of a woman; sin only excepted, as conceived by the Holy Ghost. This original and total sanctification of the humane nature was first necessary, to fit it for the personal union with the Word, who, out of his infinite love humbled himself to become flesh, and at the same time, out of his infinite purity, could not defile himself by becoming sinful flesh. Secondly, the same sanctification was as necessary in respect of the end for which he was made man, the redemption of mankind: that as the first Adam was the fountain of our impurity, so the second Adam should also be the pure fountain of our righteousness. <sup>a</sup> God sending his own son in the likeness of sinful flesh, condemned sin in the flesh; which he could not have condemned, had he been sent in sinful flesh. <sup>b</sup> The Father made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him; which we could not have been made in him, but that he <sup>c</sup> did no sin, and knew no sin. For whosoever is sinful wanteth a Redeemer; and he could have redeemed none who stood in need of his own redemption. We are redeemed <sup>d</sup> with the precious blood of Christ: therefore precious, because of a Lamb without blemish and without spot. Our atonement can be made by no other High-priest than by him who is <sup>e</sup> holy, harmless, undefiled, and separate from sinners. We cannot <sup>f</sup> know that he was manifested to take away our sins, except we also know that in him is no sin. Wherefore, being it is so necessary to believe the original holiness of our humane nature in the Person of our Saviour; it is as necessary to acknowledge that way by which we may be fully assured of that sanctity, his conception by the Holy Ghost.

|| Illud unum peccatum, quod tam magnum in loco & habitu tantæ felicitatis admittitur est, ut in uno homine originaliter, atque, ut ita dixerim, radicaliter, totum genus humanum damnaretur, non solvitur ac diluitur nisi per unum Mediatorem Dei & hominum, hominem Christum Jesum, qui solus potuit ita nasci, ut ei opus non esset renasci. S. August.

Enchirid. cap. 48. <sup>a</sup> Rom. 8. 3. <sup>b</sup> 2 Cor. 5. 21. <sup>c</sup> 1 Pet. 2. 22. <sup>d</sup> 1 Pet. 1. 19. <sup>e</sup> Heb. 7. 26. <sup>f</sup> 1 John 3. 5. in quo non est peccatum, ipse venit auferre peccatum. Nam si esset in illo peccatum, auferendum esset illi, non ipse auferret. S. August.

Again, it hath been \* observed, that by this manner of Christ's conception is declared the freedom of the Grace of God. For as the Holy Ghost is God, so is he also called the gift of God: and therefore the humane nature in its first original, || without any precedent merit, was formed by the Spirit, and in its formation sanctified, and in its sanctification united to the Word; so that the Grace was coexistent, and in a manner connatural with it. The Mystery of the Incarnation is frequently attributed in the Scriptures to the love, mercy and goodness of God. <sup>a</sup> Through the tender mercy of our God the day-spring from on high hath visited us: In this <sup>b</sup> the kindness and love of God our Saviour

\* By S. August. Ex hoc, quod de Spiritu S. est secundum hominem natus Christus, quid aliud quam ipsa gratia demonstratur? Encic. 37. || Modus iste quo natus est Christus de Sp.

S. non sicut filius, & de Maria Virgine sicut filius, insinuat nobis gratiam Dei, quâ homo, nullis precedentibus meritis, in ipso exordio naturæ suæ quo esse cœpit, verbo Dei copularetur in tantam Personæ unitatem, ut idem ipse esset filius Dei qui filius hominis, & filius hominis qui filius Dei: ac sic in humane naturæ assumptione fieret quodammodo ipsa gratia naturalis, quæ nullum peccatum posset admittere. Quæ gratia propterea per Spiritum S. fuerat significanda, quia ipse propriè sic est Deus, ut etiam dicatur Dei Donum. Id. c. 40. <sup>a</sup> Luke 1. 78. <sup>b</sup> Tit. 3. 4.

*toward man appeared.* And though these and such other Scriptures speak properly of the love and mercy of God to man alone, offered unto him in the Incarnation of our Saviour, and so directly exclude the merits of other men only; yet because they speak so generally with reference to God's mercy, they may well be thought to exclude all universally. Especially considering the impossibility of \* merit in *Christ's* Humanity, in respect of his Conception; because all desert necessarily precedeth its reward, and *Christ* was not man before he was conceived, nor can that merit which is not.

\* Cum ad naturam Dei non pertinet natura humana, ad personam tamen unigeniti Filii Dei per gratiam pertinet humana natura; & tantam gratiam, ut nulla sit major, nulla prorsus æqualis. Neque enim illam susceptionem hominis ulla merita præcesserunt, sed ab illa susceptione merita ejus cuncta cœperunt. *S. Aug. Tract. 82. in Joan.*

Thirdly, whereas we are commanded to be holy, and that even as he is holy; by this we learn from what foundation this holiness must flow. We bring no such purity into the world, nor are we sanctified in the womb: but as he was sanctified at his Conception, so are we at our Regeneration. He was conceived not by man, but by the Holy Ghost; and we are *not of blood, nor of the will of the flesh, nor of the will of man, but of God.* The same overshadowing power which formed his humane nature, reformeth ours; and the || same Spirit assureth us a remission of our sins, which caused in him an exemption from all sin. He which was born for us upon his Incarnation, is born \* within us upon our Regeneration.

*John 1. 13.*

|| Eâ gratiâ fit ab initio fidei suæ homo quicumq; Christianus, quâ gratiâ homo ille ab initio suo factus est Christus. De ipso Spiritu & hic renatus, de quo est ille natus. Eodem Spiritu fit in nobis remissio peccatorum, quo Spiritu factum est ut nullum haberet ille peccatum. *S. Aug. de Prædest. Sanct. c. 15.* \* Nolite desperare; quod semel natum est ex Maria, quotidie & in nobis nascitur. *Hieron. Comm. in Psal. 84. 17.*

All which considered, we may now render a clear explication of this part of the Article, whereby every person may understand what he is to profess, and express what is the Object of his Faith, when he saith, *I believe in Jesus Christ, which was conceived by the Holy Ghost.* For hereby he ought to intend thus much; I assent unto this as a most necessary and infallible truth, that the only-begotten Son of God, begotten by the Father before all worlds, very God of very God, was conceived and born, and so made man, taking to himself the humane nature, consisting of a Soul and Body, and conjoyning it with the Divine in the unity of his person. I am fully assured that the Word was in this manner made flesh, that he was really and truly conceived in the womb of a woman, but not after the manner of men; not by carnal copulation, not by the common way of humane propagation, but by the singular, powerful, invisible, immediate operation of the Holy Ghost, whereby a Virgin was beyond the law of nature enabled to conceive, and that which was conceived in her was originally and completely sanctified. And in this latitude I profess to believe in *Jesus Christ, which was conceived by the Holy Ghost.*

BORN OF THE VIRGIN MARY.

THE third Person considerable in this third Article is represented under a threefold description, of her Name, Condition, and Action. The first telleth us who it was, it was *Mary*; the second informeth us what she was, a *Virgin*; the third teacheth us what she did, she conceived and bare our Saviour, and brought forth the Son of God: which was *born of the Virgin Mary*.

The Evangelist, relating the Annunciation, taketh particular notice of this name: for, shewing how an Angel was sent unto a *Virgin espoused to a man*, he first observeth that his name was *Joseph*, and then that the *Virgin's name was Mary*. Not for any peculiar excellency in the name it self, or any particular application to the Virgin arising from the origination of it, || as some have conceived; but only to denote that singular person, which was then so well known to all men, being espoused unto *Joseph*, as appeareth by the question of his admiring Contrymen, *Is not this the Carpenter's Son? is not his Mother called Mary?* Otherwise the name was common even at that time to many; to the *b* sister of *Lazarus*, to the *c* mother of *James and Joses*, to the *d* wife of *Cleophas*, to the *e* mother of *John* whose surname was *Mark*, to her which was *f* of *Magdal* in *Galilee*, to *g* her who bestowed much labour on *S. Paul*. Nor is there \* any original distinction between the name of these and of the Mother of our Lord. For as the name of *Jesus* was the same with *Josuah*, so this of *Mary* was the same with \* *Miriam*. The first of which name recorded was the daughter of *Amram*, the sister of *Moses* and *Aaron*, a Prophetess; to whom the bringing of *Israel* out of *Ægypt* is attributed as well as to her brethren. *h* For *I brought thee up out of the land of Ægypt*, saith the Lord, *and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam*. As she was exalted to be one of them who brought the people of God out of the *Ægyptian* bondage; so was this *Mary* exalted to become the Mother of that Saviour, who through the red Sea of his blood hath wrought a plenteous redemption for us, of which that was but a type: and even with the confession of the lowliness of an handmaid she seems to bear that || exaltation in her name.

Luke 1. 27.

|| For some have thought the dignity of the Virgin to be denoted in her name. As Greg. Nyss. (or rather his Interpolator) Hom. in Natal. Christi: 'Επειδὴν ἐτόχθη τὸ παιδίον, ἀνόμασε μὲν αὐτῷ Μαρίαν, ὡς ἂν ἐξ ἐκείνης τῆς πανουμίας τὸ θεότονον διασημασθῆναι ἡ χείλος. Mistaking, as I conceive, the origination of Mary for that of Anna, her Mother, הנה Thus he thought Grace, others Dominion, to be contained in her name. 'H

*Maria* ἑβραϊστικῶς κλεία, ἀλλὰ ἢ ἐλπίς. Κλείων ἢ ἔτεκε τῷ ἑλπίδα ἢ πάντας κόσμους Χεῖρῶν. Author Hom. de Laud. B. Mariae, sub nomine Epiphani. Τὴν δὲ τοιαύτην ἢ χείλος (ὅτι οὗτος ἢ Ἄννα ἑβραϊστικῶς) τῷ κλείαν ὅτι οὗτο ἢ σμαίνη ἢ Μαρία; τὸ ὄνομα. Damasc. Orthod. Fid. l. 4. c. 15. S. Hieron. de Nom. Hebraicis: Sciendum quod Maria sermone Syro Domina nuncupatur. So Chrylogus; Dignitas Virginis annunciat ex nomine: Nam Maria Hebraeo sermone, Latine Domina nuncupatur. Vocat ergo Angelus Dominam, ut Dominatoris genitricem trepidatio deferat servitudis, quam nasci & vocari Dominam ipsa sui germinis fecit & impertavit autoritas. Serm. 142. Sermone Syro Maria Domina nuncupatur, & pulchre, quia Dominum genuit. Isidor. Hispal. Orig. l. 7. c. 10. The same Isidore with others gives another Etymologie: Maria illuminatrix, five stella maris; genuit enim lumen mundi. And Bernard Homil. 2. super Missus est, Loquemur pauca & super hoc nomine, quod interpretatum maris stella dicitur, & matri Virgini valde convenienter aptatur. Ipsa namque aptissime fideri comparatur, quia sicut sine sui corruptione sidus suum emittit radium, sic absq; sui latione Virgo parit filium. So far not amiss. But when from a bad Etymology he makes worse Divinity, calling her the Star of Jacob, and attributing unto her the light of our minds, the life of our graces, and extirpation of our vices, (the work of the Spirit of Christ;) when in the midst of all our temptations, horrors of Conscience, and depths of despair, he adviseth us immediately to a Respice Stellam, Mariam cogita, Mariam invoca; his interpretation can warrant no such Devotion. This Etymology also descendeth from S. Hierome, who in his Interpretation of the names in Exodus, as from Philo, Maria illuminatrix mea, vel, illuminans eos, aut, smyrna maris, vel stella maris. And again on the names in S. Matthew, Mariam pleriq; exillimant interpretari, illuminant me ipsi, vel illuminatrix, vel smyrna maris; sed mihi nequaquam videtur. Melius autem est ut dicamus sonare eam stellam maris, five amarum mare. 'Εβραϊστικῶς ὀνομαζομένη ἢ Μαρία Συμενα θαλάσσης. Homil. de Laudibus B. Mariae. Dictæ sunt & ante Maria multa: nam & Maria soror Aaron dicta fuit, sed illa Maria amaritudo maris vocabatur. S. Ambros. inslit. Virg. c. 5. Indeed that ab amaritudine, without the addition of mare, is the Etymology observed by the Jews; as appears by the Author of the Life of Moses, who relating how Amram took Jochebed to wife, and of her bigat a daughter, addeth, ותקרה שמה מרי כי בעת ההיא החלי המצרי בני חם למרור חיי בני ישראל נקרה שמה מרי ער, she was called Miriam, because at that time the Egyptians, who were the off-spring of Cham, made the lives of the sons of Israel bitter. And in the like manner Seder Olam, שם מרי ער \* Matth. 13. 55. \* John 11. 1. \* Matth. 27. 56. \* John 19. 25. \* Acts 12. 12. \* Luke 8. 2.

Rom. 16. 6. \* This is to be observed, by reason of some learned men, who make the name of the Virgin different from that of others called Mary in the Gospel, upon two grounds, in respect of the Accent, and the termination; the one being *Μαριάμ*, the other *Μαρία*: the first with an Hebrew termination, indeclinable, and the Accent in ultima; the latter with a Greek termination, declinable, and the Accent in penultima. As *ἄμμα ἡ παρθένος Μαριάμ*, Luke 1. 27. in the Nominative; *παρθεῖν ἑστὶν Μαριάμ*, Luke 2. 5. in the Dative; *μὴ φοβῆσθε Μαριάμ*, Matt. 1. 20. in the Accusative; and *μὴ φοβῆσθε Μαριάμ*, Luke 1. 30. in the Vocative case. All which belong to the Virgin, who is never named *Μαρία*, as none of the rest by any of the Evangelists is ever called *Μαριάμ*. But notwithstanding this observation, we find the same Virgin's name declined, as *μυνης δ' ἑστὶν ἡ Μαρία*, Matt. 1. 18. and, *ὡς γὰρ εἶπε ἡ Μαρία τῇ μητρὶ τῷ Ἰησοῦ*, Acts. 1. 14. both which must come from the Greek termination *Μαρία* in recto. And on the contrary, that Mary which S. Paul mentioneth hath the same Hebrew termination with the Virgin, *ἀποστόλη Μαριάμ*, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς, Rom. 16. 6. Beside, the Syriack Translation makes no difference between the name of these and the Virgin; as *ܡܪܝܡ ܕܡܪܝܡ ܡܢ ܡܢܪܝܡ ܡܪܝܡ* Mark 15. 40. So again, *ܡܪܝܡ ܡܢ ܡܪܝܡ ܡܪܝܡ* Matth. 21. 1. And therefore there can be no sufficient foundation for any such distinction. For whereas we first read Exod. 15. 20. *ܡܪܝܡ ܗܢܝܘܬܐ*, the LXX. translate it, *Μαριάμ ἡ τερψιψίς*, and the Vulgar Lat. *Maria propheta*. The Hebrew first was *ܡܪܝܡ* Mirjam; the Syriack altering the pronunciation, not the letters, *ܡܪܝܡ* Marjam, as for *ܡܪܝܡ ܡܢ ܡܪܝܡ*. And because the Greek language admitteth no Jod consonant, they pronounced it *Μαριάμ*. Though sometimes indeed even the Greeks did use the barbarous pronunciation in the barbarous words, as Lucian with the Latines makes *Ἰεδοῖ* of three syllables,

Ἰεδοῖ ἔτερον μωρὸν ἐξάδει λαβῶν.

Again, because no Greek word endeth in *μ*, to make it current in that language, it was necessary to alter the termination, according to their custom; as for Annibal *Ἀννίβας*, Afrubal *Ἀσφρὺβας*, Amilcar *Ἀμίλκας*, and Kz'iv, *Καῖς*. This was to be done sometimes by addition; as *Νόχ Νόχθ*, *Ἀβελ Ἀβελθ*, *Λαμὲχ Λαμὲχθ*, *Ἰαρέθ Ἰαρέθθ*, *Ἐνός Ἐνωθ*, *Σὴθ Σήθθ*, *Ἀδάμ Ἀδαμθ*, *Ἀβραάμ Ἀβραάμθ*, and *Ἀβραάμ*. And so for *Μαριάμ*, *Μαριάμμ*, or *Μαριάμν*. Josephus, *Μαριάμ τῆ παιδὸς ἀβραάμ*, of Miriam the sister of Moses; whom in another place he calls *ἀδελφὴ αὐτῆς Μαριάμν*. Therefore be thought the name of Mariamne to be the same with Miriam. And as the Greeks were wont to add their own terminations to exotick words; so did they at other times leave out the exotick terminations, if thereby their own were left. As for *ܡܪܝܡ ܕܡܪܝܡ* and *Ἀβία* and *Ἄννα* for *ܡܪܝܡ ܕܡܪܝܡ*, *Ἀβία* and *Ἄννα* for *ܡܪܝܡ ܕܡܪܝܡ*, wherefore from the Hebrew Mirjam came, by variety of pronunciation, at first the Syriack Marjam; and from the Syriack Marjam, at first, only by the variation of pronunciation, *Μαριάμ*, then, for the propriety of termination, *Μαρία*. Mic. 6. 4. || For though that Interpretation *Domina* may seem to come conveniently enough from *ܡܪܝܡ*, yet that being rather from the Chaldees, cannot so well agree with Miriam: nor is the *μ* so properly added at the end, as in the beginning, of an Hebrew word, where it is usually in words of simple signification Heemantical. Again, though *ܡܪܝܡ* may signify Smyrna maris, or Illuminatrix, which S. Hierome rejected; and stella (or rather stilla, which is properly *ܡܪܝܡ*) maris, or amarum mare, which he rather embraced: yet these compositions are not so proper, or probable at all, especially in a name dissyllable. Though the Jews themselves deduce it from *ܡܪܝܡ*, to signify the bitterness of the Egyptian bondage, as we read in Midrash *ܡܪܝܡ*, beside the two Authors before quoted, *ܡܪܝܡ ܕܡܪܝܡ ܡܪܝܡ ܕܡܪܝܡ* yet still the addition of the final Mem is not proper; or if that should stand for *ܡܪܝܡ*, there were no good account to be given of the Jod. Whereas if we deduce it from the Radix *ܡܪܝܡ*, with the addition of the Heemantick Mem, the notation is evident, and the signification clear, as of one exalted above others.

Beside this name of the blessed Virgin, little hath been discovered to us *Christ*, who commended the faith of the Centurion, the love of *Mary Magdalene*, the excellencies of *John the Baptist*, hath left not the least *encomium* of his Mother. The Evangelists who have so punctually described the City, Family and Genealogy of *Joseph*, make no express mention of her Relations, only of her Cousin *Elizabeth*, who was of the Tribe of *Levi*, of the daughters of *Aaron*. Although it be of absolute necessity to believe, that he which was born of her descended from the Tribe of *Judah*, and the Family of *David*; yet hath not the Scripture clearly expressed so much of her, nor have we any more than an || obscure tradition of her Parents *Joaquim* and *Anna*.

|| I call this a Tradition, because not in the written word; and obscure, because the first mention we find of it was in the fourth Century. *Ephraim* first informs us, who, speaking of *Joseph*, says he knew thus much: *Γωακίμα ἡ ἡδὴ αὐτῷ τῇ πλασεί, καὶ θύλειαν τῇ εὐσεί, καὶ ἐκ μνηστῆρος Ἄννης, καὶ ἐκ πατρὸς Ἰωακίμου*. Heret. 78. Again, *Εἰ ἀγγέλους τερσικυνητῶν ἐθέλει, πῶς ἂν μάλλον τῷ δπῷ Ἄννης γαβρηνωθῆναι, τῷ δπῷ τῷ Ἰωακίμῳ τῷ Ἄννα δ' ἐδωρηθῆναι*; Heret. 79. where he makes mention of the History of *Mary*, and the tradition concerning her nativity. *Ἡ δ' Μαριάμ ἰσοεία καὶ παροδοτός ἔχουσι, ὅτι ἐββίθη τῷ πατρὶ αὐτῆς Ἰωακίμῳ ἐν τῇ ἐρήμῳ, ὅτι ἡ γυνὴ Ἦσ Ἐκ Ἐκαστῆς, &c.* Damasc. Orth. Fid. l. 4. c. 15. & *Orig. contra Celsum de Panthera*. What this History of *Mary* was, or of what authority those traditions were, we cannot learn out of *Ephraim*. What the Interpolator of *Gregory Nyssen's* Homily produceth, he consisteth taken from Apocryphal writings. And divers of the like relations descended from the prime and greatest Hereticks. The Gnosticks had a book among them which was called *Γέννα Μαριάμ*. Heret. 25. Amongst the Manichees *Seleucus* wrote the History of the Virgin. And the Protevangelium *Jacobi* deceived many in relations of this nature. Among which many bring certainly false, it is not now easie, (if at all possible) to distinguish what part of them or particular is true. *Quod de generatione Mariæ Faustus posuit, quod patrem habuerit ex tribu Levi sacerdotem quendam nomine Joachim, quia Canonicum non est, non me constingit, saith S. Anilin. l. 23. contra Faulum. c. 9.*

\* *Τίς ποτε, ἢ εἰν ποία ἡμεῖς, vers* characters are given to several persons by which they are distinguished *τεβόλυννεκκ*. Wherefore the title added to that name maketh the distinction: for \* as *δὲν τὸ ὄνομα Μαριάμ ἡ ἀβία, καὶ ἐρημῶνθ* ἐκ ἐούσης ἐπιβλέγετα τὸ παρθένον; *Ἐξ αὐτῆς γὰρ ἡ δπθίταν ἰουδαίων καὶ τ' ἀρεθῆς ποσὶν τὰ τεκμηρια. Ἀζωμῆτα μὲν γὰρ ὀνομασθῶν κληθῶσιν οἱ δίκαιοι ἐκάσω πρεσόντας, καὶ ὡς ἡμεροζ. Καὶ τὰ μὲν Ἀβραάμ περὶ ἐβη τὸ, οἰκῶνθ ὅθ, καὶ ἐδιδουθῆσται τῷ δ' Ἰακώβ, τὸ Ἰσραὴλ καλεῖσθαι. καὶ ἐκ ἀλλοιωθῆσται. καὶ τοῖς Ἀποστόλοις, τὸ βοανέργος, τῆσιν, ὑπὲρ βελῆς, καὶ ἐκ ἀποκαλιθῆσται καὶ τῇ ἀβία Μαρία, τὸ παρθένθ, καὶ ἡ γὰρ ἡσται. Eriph. Heret. 78*

from

from all others of the same common nomination, as *Jacob* is called *Israel*, and *Abraham* the Friend of God, or Father of the faithful; so is this *Mary* sufficiently characterized by that inseparable companion of her name, *the Virgin*. For the full explication whereof more cannot be required, than that we shew first that the *Messias* was to be born of a *Virgin*, according to the prediction of the Prophets; secondly, that this *Mary*, of whom *Christ* was born, was really a *Virgin* when she bare him, according to the relations of the Evangelists; thirdly, that being at once the mother of the Son of God and yet a *Virgin*, she continued for ever in the same *Virginity*, according to the Tradition of the Fathers, and the constant doctrine of the Church.

The obdurate *Jew*, that he might more easily avoid the truth of the second, hath most irrationally denied the first; resolved rather not to understand *Moses* and the Prophets, than to acknowledge the interpretation of the Apostles. It will therefore be necessary, from those Oracles which were committed unto them, to shew the promised *Messias* was born after a miraculous manner, to be the Son of a woman, not of a man. The first promise of him seems to speak no less, *The seed of the woman shall bruise the serpent's head*: for as the name of *seed* is not generally or collectively to be taken for the generation of mankind, but determinately and individually for that one seed, which is *Christ*; so the woman is not to be understood with relation unto man, but particularly and determinately to that sex from which alone immediately that seed should come.

According to this first Evangelical promise followed that prediction of the Prophet, *The Lord hath created a new thing on the earth, a woman shall compass a man*. That new creation of a man is therefore *new*, and therefore a *creation*, because wrought in a woman only, without a man, compassing a man. Which interpretation of the Prophet is ancient, || literal and clear; and whatsoe're the *Jews* have invented to elude it, is frivolous and forced. For while they force the phrase of *compassing a man* in the latter part of the prediction to any thing else than a Conception, they do not only wrest the Scripture, but contradict the former part of the promise, making the new creation neither new, as being often done, nor a creation, as being easie to perform.

Jer. 31. 22.

|| For it is not to be denied that the proper signification of סבב is circumdare, or cingere. R. Judah has observed but one interpretation of this Verb.

אחר כולם עני אחר: and Kimchi testifieth, that all words which come from the root סבב signify incompassing, Therefore those words, נקברה הסובב נבר, must literally import no less than that a woman shall compass, or enclose, a man, which, with the addition of a new creation, may well bear the interpretation of a miraculous conception. Especially considering that the ancient Jews did acknowledge this sense, and did apply it determinately to the *Messias*: as appeareth in *Bereshit Rabba Parash 89.* where shewing that God doth heal with that with which he woundeth, he saith, as he punished Israel in a *Virgin*, so would he also heal them with a *Virgin*, according to the Prophet, *The Lord hath created a new thing on the earth. a woman shall compass a man.* By the testimony of R. Huna in the name of R. Idi and R. Jussa the son of Levi, זה מלך המשיח שנ' היום זה מלך המשיח שנ' היום, This day have I begotten thee. And again in *Midrash Tillim*, upon the 2. Psal. R. Huna in the name of R. Idi, speaking of the sufferings of the *Messiah*, saith that when his hour is come, God shall say, וכן הו' אומר אני עלי לבראתו בריח חדשה היום ולרחוץ, I must create him with a new creation. And so (by virtue of that new creation) he saith, This day have I begotten thee. From whence it appeareth that this sense is of it self literally clear, and that the ancient Rabbins did understand it of the *Messias*; whence it followeth that the later interpretations are but to avoid the truth which we profess, that *Jesus* was born of a *Virgin*, and therefore is the *Christ*.

But if this prophecy of *Jeremie* seem obscure, it will be sufficiently cleared by that of *Isarah*; Behold, a *Virgin* shall conceive, and bear a Son, and shall call his name *Emmanuel*. The ancient *Jews* || immediately upon the promulgation of the Gospel, understanding well how near this place did press them,

|| How soon these Objections were made use of by the Jews will appear by J.

fine Martyr, the first writer which made any considerable explication and defence of the *Christian* religion; who, in his Dialogue with Trypho the Jew, shews us what were the Objections of the Rabbins: 'Επει ἡ ὑμεῖς καὶ οἱ διδασκαλοὶ ὑμῶν τοιοῦται λέγετε, μὴδὲ εἰρησῆ ἐν τῇ περὶ ἐπιπέδου ἡ ἡουῖς, ἰσθὲν ἢ παρὲν ἢ ἐν γαστρί ἐστιν, ἀλλ', ἰσθὲν ἢ νεῦν ἐν γαστρί ἀνθρώπου, καὶ τερνίου ἔστιν. And *Tertullian*, whose works are full of the vicinity of *Juline*; Si quando ad deiciendos aliquos ab hac divina prae-dicatione, vel convertere singulos simplices quosque gethlicos, memiri audetis, quasi non virginum, sed materiam, conceptionem Scriptura continet. *Advers. Judaeos* c. 9. & 11. *Marrionem* lib. 3. cap. 13.

|| And as they  
soon began, so  
did they go on  
with this Obje-  
ction: Hodie,  
toto jam cre-  
dente mundo,  
argumentantur  
Judai, Esaiâ  
docente de  
Maria & virgi-  
nitare ejus, Ec-  
ce virgo in utero  
concepit, & pa-  
riet filium, in  
Hebræo juven-  
culam scriptum  
esse, non vir-  
ginem, id est,  
balma, non be-  
thula.

\* Dicunt Ju-  
dai, Provoce-  
mus istam præ-  
dicarionem E-  
saiâ, & facia-  
mus compara-  
tionem, an  
Christo qui  
jam venit com-  
petat illi primò  
nomen quod  
Esaiâs prædi-  
cavit, & infig-  
nia ejus quæ de

gave three several answers to this Text: First, denying that it spake of a Virgin at all; secondly, asserting that it could not belong to \* *Jesus*; thirdly, affirming that it was fully compleated in the person of *Ezekias*. Whereas the Original word was translated a *Virgin*, by such \* Interpreters as were *Jews* themselves, some hundred years before our Saviour's birth. And did not the notation of the word and frequent use thereof in the Scriptures persuade it, the wonder of the sign given by the Lord himself would evince as much. But as for that conceit, that all should be fulfilled in *Hezekiah*, it is so manifestly and undoubtedly false, that nothing can make more for the confirmation of our Faith. For this sign was given and this promise made (*A Virgin shall conceive and bear a son,*) at some time in the reign of *Abaz*. This <sup>a</sup> *Abaz* reigned but sixteen years in *Jerusalem*; and *Hezekiah* his son, who succeeded him, <sup>b</sup> was twenty and five years old when he began to reign, and therefore born several years before *Abaz* was King, and consequently not now to be conceived when this sign was given. Thus while the ancient *Jews* name him only to fulfil the prophecy in whom it is impossible it should be fulfilled, they plainly shew that, for any knowledge which they had, it was not fulfilled till our Saviour came: and therefore they cannot with any reason deny but that it belonged unto the *Messias*, as divers of the ancient Rabbins thought and confessed; and is yet more evident by their monstrous error, who therefore expected \* no *Messias* in *Israel*, because they thought whatsoever was spoken of him to have been completed in *Hezekiah*. Which is abundantly enough for our present purpose, being only to prove that the *Messias* promised by God, and expected by the people of God before and under the Law, was to be conceived and born of a Virgin.

de no nunciavit. Equidem Esaiâs prædicat eum Emmanuclum vocari oportere, dehinc virtutem sumpturum Damasci & spolia Samaria adversus regem Assyriorum. Porro, inquit, iste qui venit neque sub ejusmodi nomine est dictus, neque re bellica functus, Tertull. adv. Judæos. || So Justine testifieth of the Jews, speaking to Trypho, and in him to them: Ἐξηγήσατο τὸ πρῶτον ἵνα ὡς εἰς Ἐζεκιάν τὸν Ἰουδαίων ὑψίστου βασιλέα. And Trypho replies again to Justine; Ἰδαίως ὡς ἐκείνον εἰς Χριστὸν τὸν ὑψίστον ἀποδείκνυσι εἰρηδῶς, ἡμῖς γὰρ εἰς Ἐζεκιάν αὐτὸν λέγουσιν πεπερασηένωσ. \* The LXX. Ἰδὲ ἡ παρθένος ἐν γαστρὶ ἀψέλα. 'Tis true, the rest of the Interpreters, concurring with the objection of the Jews, translated it, Ἰδὲ ἡ νεάνις, i. e. adolescentula, or juvenula. But as their antiquity, so their authority is far short of the LXX, especially in this case. I shall not need to shew how the Origination of עַלְמָה from עַלְוָה proves no less. we know the affinity of the Panick tongue with the Hebrew; and by the testimony of S. Hierome, Linguâ Punicâ, quæ de Hebræorum fontibus manare dicitur, proprie virgo alma appellatur. <sup>a</sup> 2 King. 16. 2. <sup>b</sup> 2 King. 18. 2. \* It is the known saying of Hillel, recorded in Sanhedrin c. Chelak, וְהָיוּ בְיָמֵי חֻקֵּיהוּ שֶׁכָּבֵד אֶתְיִשְׂרָאֵל מִשִּׁיחַ לְיִשְׂרָאֵל אִין לְהֵם מְשִׁיחַ לְיִשְׂרָאֵל. There is no *Messias* to the Israelites, because they have already enjoyed him in the days of *Hezekiah*. Divers of the later Rabbins endeavour to mollifie these words of Hillel by their several explications, but in vain. And R. Joseph understood him better, who thought he took away all expectation of a *Messias*, and therefore fairly prayed for him, Condone Dominus hoc R. Hillel. However, it appears that from two principles, wherof one was false, he gathered that false conclusion. For first, he thought those words in *Isaiâ* were spoken of the *Messias*: which proposition was true. Secondly, he conceived that those words were spoken of *Hezekiah*, and fulfilled in him: which Proposition was false. From hence he inferred, that the Israelites were not to expect a *Messias* after *Hezekiah*: which Conclusion was also false.

Secondly, as we are taught by the predictions of the Prophets, that a Virgin was to be Mother of the promised *Messias*; so are we assured by the infallible relations of the Evangelists, that this *Mary*, the Mother of *Jesus*, whom we believe to be *Christ*, was a Virgin when she bare him, when she brought forth her first-born Son. That she was a Virgin when and after she was espoused unto *Joseph*, appeareth by the narration of S. Luke: For, the Angel Gabriel was sent from God to a Virgin espoused to a man whose name was *Joseph*. After the Salutation of that Angel, that she still was so, appeareth by her question, *How shall this be, seeing I know not a man?* That she continued so after she conceived by the Holy Ghost, is evident from the relation of S. Matthew: For when she was espoused unto *Joseph*, before they came together, she was found with child of the Holy Ghost. That she was a Virgin not only while she was with child, but even when she had brought forth,

Luke 1. 27.

Matth. 1. 18.

is also evident out of his application of the Prophecy: Behold, a Virgin shall be with child, and shall bring forth a Son. For by the same || prediction it is as manifest that a Virgin should bring forth, as conceive a Son. Neither was her act of Parturition more contradictory to Virginity, than that former of Conception.

Mat. 1. 23. Hæc est Virgo quæ in utero concepit, virgoque peperit illum. Sic enim scriptum

est, Ecce, Virgo in utero concipiet, & pariet filium. Non enim concepturam tantummodo Virginem, sed & parituram Virginem dixit. S. Ambros. Epist. 7. ad Siriacum. So he argueth from the Prophecy, and S. Aug. from the Creed: Si vel per nascentem conturperetur ejus integritas, non jam ille de Virgine nasceretur; eumque falso, quod ablit, de Virgine natum tota confiteretur Ecclesia, quæ, imitans ejus matrem, quotidie parit membra, & Virgo est. Exchir. c. 34. As also S. Ambrose in the same Epistle: Quæ potuit Virgo concipere, potuit Virgo generare; quum semper concepta præcedat, partus sequatur. Sed si doctrinis non creditur sacerdotum, credatur oraculis Christi, credatur monitis Angelorum, credatur Symbolo Apostolorum, quod Ecclesia Romana intemeratam semper custodit & servat. And S. Basil upon occasion of the same Prophecy: ἡ αὐτῆ γυνὴ καὶ παρθένος καὶ μήτις, καὶ ἐν τῷ ἀγκυρῶν τῆ παρθενίας ἄρρωστα, καὶ τῷ τῆ τεκνογονίας ὑπολοίπων κληρονομήσει. Hom. 25. Virgo peperit, quia Virgo concepit. Vigil. de Unitate Trinit. c. 10.

Thirdly, we believe the Mother of our Lord to have been not only before and after his Nativity, but also for ever, the most immaculate and blessed Virgin. For although it may be thought sufficient || as to the mystery of the Incarnation, that when our Saviour was conceived and born. his Mother was a Virgin; though whatsoever should have followed after could have no reflexive operation upon the first fruit of her womb; though there be no farther mention in the Creed than that he was born of the Virgin Mary: yet the peculiar eminency and unparalleled privilege of that Mother, the special honour and reverence due unto that Son, and ever paid by her, the regard of that Holy Ghost who came upon her, and the power of the Highest which overshadowed her, the singular goodness and piety of Joseph, to whom she was espoused, have persuaded the Church of God in all Ages to believe that she still continued in the same Virginity, and therefore is to be acknowledged the \* Ever-Virgin Mary. As if the Gate of the Sanctuary in the Prophet Ezechiel were to be understood of her; <sup>a</sup> This gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord the God of Israel hath entered in by it, therefore it shall be shut.

|| Μίχρη, ἡ δὲ καὶ τῶν οἰκονομῶν ἐσπηρεσίας ἀναγκασθεῖ παρθενία, τὸ δ' ἐρεξῆς ἀπολυπεργυμένη τον πῶ λόγῳ τῷ μυστεῖν κατὰ τὸν Λόγον. S. Basil. Hom. de Nativ.

\* For so the Greek Church always called her ἀειπαρθένος, and from thence the Latine Semper-Virgo. Ezech. 44. 2.

|| Many indeed have taken the boldness to deny this truth, because not recorded in the sacred Writ; and not only so, but to assert the contrary as delivered in the Scriptures; but with no success. For though, as they object, S. Matthew testified that Joseph <sup>b</sup> knew not Mary, until she had brought forth her first-born Son, from whence they would infer, that afterwards he knew her;

|| First we read in the time of Origen, that some did maintain the Virginity of Mary no longer than Christ's nativity. In tantum

nescio quis prorupit insanium, ut assereret negatam fuisse Mariam à Salvatore, eo quod post nativitatem illius juncta fuerit Joseph. Homil. 7. in Lucam. Tertullian himself was produced as an assessor of the same opinion; nor does S. Hierome deny it, though I think he might have done it. Apollinarius, or at least his followers, delivered the same, says Epiphanius; and Eunomius with him, καὶ Ἰωσήφ μὴ τῶν ἀρχαίων κυφορέων σωφράσειν ἐπεφύλασσε τῆ παρθενία. Photius out of Philostorgius. Not that these words in Photius were the words of Philostorgius, for he was clearly an Eunomian, and therefore would never express their opinions with an ἐπεφύλασσε. And as he always commended Eunomius, so was he not commended but by an Eunomian, that is, a man of his own Sect. As that Epigram,

Ευνομιανδῆ.  
Ἰσραὴλ ἐτέλεσα Θεὸς χαίρεισι Κοφῆσι.

which I therefore mention, because Gotofred hath made an unnecessary emendation in the verse, ἐτέλεσα δέους, and a wrong interpretation in the Inscription, taking the Eunomian to be a Catholic, and the name of the Sect for the name of a man; and committing this error by a greater mistake, saying Eunomianus was the name of a man, twice spoken of in Suidas, once in Εὐνομιανδῆς, and again in Ἰασε. 'Tis true indeed Suidas says expressly, Εὐνομιανδῆς, ὄνομα κύριον, and immediately adds these words, καὶ ἡ εὐνομιανδῶν ἔλασσε Βελισάριος τὸ εἶναι αὐτῶν, as if Belisarius had baptized one whose name was Eunomianus. But the words are taken out of Procopius in Hist. Arcana pag. 2. from whence it appears that he who was baptized was by name Theodorus, and by Sect an Eunomian. And whatsoever his name was who wrote that Epigram on the History of Philostorgius, he was certainly by Sect an Eunomian, and that was intended in the Inscription, written without question by some Catholic, who thought no man could contradict the History of Philostorgius but one of his own opinion. These contradictions of the perpetual Virginity of the Mother of our Lord increase in regard to a greater number, whom Epiphanius calls by a general name Antidicomarianite. And from S. Aug. Antidicomarianite appellati sunt Hæretici, qui Maria Virginitati usq; adeo contradicunt, ut affirmant eam post Christum natum viro suo fuisse commixtam, de Hæres. condemned under that name by the sixth General Council, Act. 11. The same were called by the Latine Helvidiani, from Helvidius, (a disciple of Auxentius the Arian) whose name is most made use of, because mentioned by S. Hierome. He was followed by Jovinian a Monk of Milan, as S. Hierom testifieth; though S. Augustine dissenteth his opinion otherwise, Virginitatem

Marie destruebat, dicens eam pariendo fuisse corruptam. And Bonofus, a Bishop in Macedonia, referred by the Council of Capua to the judgment of Anysius Bishop of Thessalonica, was condemned for the same, as appeareth by the 79. Epistle of S. Ambrose, written to Theophilus and Anysius: Sane non possunt negare de Mariæ filijs iure reprehensionem, meritoque vestram Sanctitatem abhorruisse, quod ex eodem utero virginali, ex quo secundum carnem Christus natus est, alius parvus effusus sit. This is the Catalogue of those by the Ancients accounted Hereticks for denying the perpetual Virginity of the Mother of our Lord. <sup>b</sup> Matt. 1. 25.

|| For in the word "Εως there is no such force. Το "Εως ε' πάντως ἀνελθαι μέρους, ἀλλὰ τὸ μέρος μὲν οὐκ ἐστίν, τὸ δὲ ἀνάγειν. 2 de Pillis. Το "Εως πολλαχῶς ἔχεται ἀπὸ τινῶν ἀποστολῶν, ὡς ἐπὶ τῶν ἀλλήλων. τὸ ἀείρειν ἀείρουσιν. S. Basil. Hom. de Nat. Dom. "Εἴθ' τῇ γαργῆ τῶν ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus. Το "Εως πολλαχῶς ἐστὶν ἐν τῷ βιβλίῳ τῶν ἀποστόλων. Ἐν τῷ βιβλίῳ τῶν ἀποστόλων ἐστὶν ἡ λέξις ἡ αὐτὴ πολλαχῶς ἐχεται ἀπὸ τινῶν ἀποστόλων, ὡς ἐπὶ τῶν ἀλλήλων. τὸ ἀείρειν ἀείρουσιν. S. Basil. Hom. de Nat. Dom. "Εἴθ' τῇ γαργῆ τῶν ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus. Το "Εως πολλαχῶς ἐστὶν ἐν τῷ βιβλίῳ τῶν ἀποστόλων. Ἐν τῷ βιβλίῳ τῶν ἀποστόλων ἐστὶν ἡ λέξις ἡ αὐτὴ πολλαχῶς ἐχεται ἀπὸ τινῶν ἀποστόλων, ὡς ἐπὶ τῶν ἀλλήλων. τὸ ἀείρειν ἀείρουσιν. S. Basil. Hom. de Nat. Dom. "Εἴθ' τῇ γαργῆ τῶν ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus.

yet the manner of the Scripture-language produceth || no such inference. When God said to Jacob, <sup>a</sup> I will not leave thee until I have done that which I have spoken to thee of, it followeth not that when that was done the God of Jacob left him. When the conclusion of Deuteronomy was written, it was said of Moses, <sup>b</sup> no man knoweth of his sepulchre unto this day: but it were a weak argument to infer from thence, that the Sepulchre of Moses hath been known ever since. When Samuel had delivered a severe prediction unto Saul, he <sup>c</sup> came no more to see him until the day of his death: but it were a strange collection to infer, that he therefore gave him a visit after he was dead. <sup>d</sup> Michal the daughter of Saul had no child until the day of her death: and yet it were a ridiculous stupidity to dream of any midwifery in the grave. Christ promised his presence to the Apostles until the end of the world: who ever made so unhappy a construction as to infer from thence, that for ever after he would be absent from them?

ἀλλήλων. τὸ ἀείρειν ἀείρουσιν. S. Basil. Hom. de Nat. Dom. "Εἴθ' τῇ γαργῆ τῶν ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus. Το "Εως πολλαχῶς ἐστὶν ἐν τῷ βιβλίῳ τῶν ἀποστόλων. Ἐν τῷ βιβλίῳ τῶν ἀποστόλων ἐστὶν ἡ λέξις ἡ αὐτὴ πολλαχῶς ἐχεται ἀπὸ τινῶν ἀποστόλων, ὡς ἐπὶ τῶν ἀλλήλων. τὸ ἀείρειν ἀείρουσιν. S. Basil. Hom. de Nat. Dom. "Εἴθ' τῇ γαργῆ τῶν ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus. Το "Εως πολλαχῶς ἐστὶν ἐν τῷ βιβλίῳ τῶν ἀποστόλων. Ἐν τῷ βιβλίῳ τῶν ἀποστόλων ἐστὶν ἡ λέξις ἡ αὐτὴ πολλαχῶς ἐχεται ἀπὸ τινῶν ἀποστόλων, ὡς ἐπὶ τῶν ἀλλήλων. τὸ ἀείρειν ἀείρουσιν. S. Basil. Hom. de Nat. Dom. "Εἴθ' τῇ γαργῆ τῶν ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus.

Καὶ ὁμοίως καὶ ἐπὶ τῶν ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus. Το "Εως πολλαχῶς ἐστὶν ἐν τῷ βιβλίῳ τῶν ἀποστόλων. Ἐν τῷ βιβλίῳ τῶν ἀποστόλων ἐστὶν ἡ λέξις ἡ αὐτὴ πολλαχῶς ἐχεται ἀπὸ τινῶν ἀποστόλων, ὡς ἐπὶ τῶν ἀλλήλων. τὸ ἀείρειν ἀείρουσιν. S. Basil. Hom. de Nat. Dom. "Εἴθ' τῇ γαργῆ τῶν ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus. Το "Εως πολλαχῶς ἐστὶν ἐν τῷ βιβλίῳ τῶν ἀποστόλων. Ἐν τῷ βιβλίῳ τῶν ἀποστόλων ἐστὶν ἡ λέξις ἡ αὐτὴ πολλαχῶς ἐχεται ἀπὸ τινῶν ἀποστόλων, ὡς ἐπὶ τῶν ἀλλήλων. τὸ ἀείρειν ἀείρουσιν. S. Basil. Hom. de Nat. Dom. "Εἴθ' τῇ γαργῆ τῶν ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus.

\* For I shall not deny that Christ was called the first-born though Eriphani thought that a false law was given: ἐκ τῆς ἐπιπέφασκεν ὅτι ἐξ ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus. Το "Εως πολλαχῶς ἐστὶν ἐν τῷ βιβλίῳ τῶν ἀποστόλων. Ἐν τῷ βιβλίῳ τῶν ἀποστόλων ἐστὶν ἡ λέξις ἡ αὐτὴ πολλαχῶς ἐχεται ἀπὸ τινῶν ἀποστόλων, ὡς ἐπὶ τῶν ἀλλήλων. τὸ ἀείρειν ἀείρουσιν. S. Basil. Hom. de Nat. Dom. "Εἴθ' τῇ γαργῆ τῶν ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus. Το "Εως πολλαχῶς ἐστὶν ἐν τῷ βιβλίῳ τῶν ἀποστόλων. Ἐν τῷ βιβλίῳ τῶν ἀποστόλων ἐστὶν ἡ λέξις ἡ αὐτὴ πολλαχῶς ἐχεται ἀπὸ τινῶν ἀποστόλων, ὡς ἐπὶ τῶν ἀλλήλων. τὸ ἀείρειν ἀείρουσιν. S. Basil. Hom. de Nat. Dom. "Εἴθ' τῇ γαργῆ τῶν ἑσθίων ταύτων μὴ ἐπὶ διαστροφῆς τιθῆναι ἔχεται S. Chrysostomus.

Again 'tis \* true that Christ is termed the first-born Son of Mary, from whence they infer she must needs have a second; but might as well conclude that wherefoever there is one, there must be two. For in this particular the Scripture notion of priority excludeth an antecedent, but inferreth not a consequent; it supposeth none to have gone before, but concludeth not any to follow after. Sanctifie unto me, saith God, all the first-born; which was a firm and fixed law, immediately obliging upon the Birth: whereas if the first-born had included a relation to a second, there could have been no present certainty, but a suspension of obedience; nor had the first-born been sanctified of it self, but the second birth had sanctified the first. And well might any \* sacrilegious Jew have kept back the price of redemption due unto the Priest, nor could it have been required of him, till a second off-spring had appeared; and so no redemption at all had been required for an only Son. Whereas all such pretences were unheard of in the Law, because the Original || Hebrew word is not capable of any such construction; and in the Law it self it carrieth with it a clear interpretation, <sup>a</sup> Sanctifie unto me all the first-

\* Exod. 13. 2.



born; whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine. The apertion of the womb \* determineth the first-born; and the law of redemption excludeth all such tergiverfation: <sup>a</sup> Those that are redeemed, from a month old thou shalt redeem; no staying to make up the relation, no expecting another birth to perfect the redemption. Being then <sup>b</sup> they brought our Saviour to Jerusalem, to present him to the Lord; As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord: it is evident he was called the first-born of Mary according to the notion of the Law of Moses, and consequently that title inferreth no succession, nor proveth the Mother to have any other off-spring.

\* Definivt sermo Dei quid sit Primogenitum; Omne inquit, quod aperit vulvam. S. Hier. adv. Helv. <sup>a</sup> Num. 18. 16. <sup>b</sup> Luc. 2. 22, 23.

Indeed, they thirdly object, it cannot be denied but that we read expressly in the Scriptures of the Brethren of our Lord: He went down to Capernaum, *he, and his mother, and his brethren*; and, *While he talked unto the people, his mother and his brethren stood without, desiring to speak with him.* But although his Mother and his Brethren be named together, yet they are never called the Sons of his Mother; and the question is not whether Christ had any Brethren, but whether his Mother brought forth any other children. 'Tis possible Joseph might have children before Mary was espoused to him; and then, as he was reputed and called our Saviour's father, so might they well be accounted and called his brethren, as the || ancient Fathers, especially of the Greek Church, have taught. Nor need we thus assert that Joseph had any off-spring, because the language of the Jews includeth in the name of brethren not only the strict relation of Fraternity, but also the larger of Consanguinity; and therefore it is sufficient satisfaction for that expression, that there were such persons allied unto the blessed Virgin. <sup>c</sup> We be brethren, said Abraham unto Lot; when Abraham was the son of Terah, Lot of Haran, and consequently not his brother, but his nephew, and, as elsewhere properly styled, <sup>d</sup> the son of his brother. <sup>e</sup> Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the Sanctuary; whereas those brethren were Nadab and Abihu, the sons, not of Uzziel, but of Aaron. <sup>f</sup> Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; whereas Rebekah was the sister of Rachel's father. It is sufficient therefore that the Evangelists, according to the constant language of the Jews, call the kindred of the blessed Virgin the brethren and sisters of her only son; which indeed is something the \* later, but the most generally-approved, answer.

John 2. 12. Matth. 12. 46.

|| Origen first delivereth it on S. Matt. and Eusebius sheweth his opinion, speaking of S. James the Brother of our Lord, Hist. Eccl. l. 2. c. 1. Τὸτε δὴτα καὶ Ἰακώβου καὶ τῶ Κυρίου λεγόμενον ἀδελφόν, ὅτι δὴ καὶ ἑστὶ Ἰακώβου ἀνόμισο παῖς, καὶ ἢ Χριστὸς παῖς ὁ Ἰακώβου. So we read, as it is set forth by R. Stephan. But in my Book collated with an ancient MS. ὅτι ἢ

καὶ ἑστὶ ἢ Ἰακώβου τῶ νομιζομένου οἰονεῖ πατέρες τῶ Χριστοῦ: Which is much more plain, for ἀνόμισο παῖς is nothing so pertinent in this particular, as ὁ υἱὸς υἷου. So Epiphanius, Ἦν γὰρ ὁ Ἰακώβου ὁ εὐτὸς ὁ υἱὸς τῶ Ἰακώβου ἐκ γυναικὸς τῶ Ἰακώβου, ἐκ τῆς Μαρίας. Heres. 29. And Heres. 42. speaking of the rest he calls them τῶ υἱὸς Ἰακώβου ἐκ τῶ ὄντως αὐτῶ ἀλλης γυναικὸς. Thus S. Hilary; Homines pravissimi hinc praesumunt opinionis suae auctoritatem, quod plures Dominum nostrum fratres habuisse sit traditum, quasi Maria illi fuissent, & non potius Joseph ex priore conjugio suscepti, com. in Matth. cap. 1. Thus also S. Ambrosi de Virg. and generally all the Fathers to that time, and the Greeks afterwards, S. Chrys. S. Cyrill, Enthyimius, Theophylact, Occumenius, and Nicephorus. These all seem to have followed an old Tradition, which is partly still continued in Epiphanius; Ἐστὶ ἢ ἑστὶ ὁ Ἰακώβου τῶ μὲ πρώτῳ αὐτῶ γυναικὶ ἐκ τῶ συλῆς Ἰάδα καὶ κυῖσκει αὐτῶ αὐτῆ παῖδας τῶ δειθυδι ἔξ, τέσσαρας μὲ ἀφῆρας, θνητάς ἢ δύο. Hieres. 78. The first of these six children was James: μετ' αὐτῶν ἢ γίνεσθαι παῖς Ἰωσὴφ καλεῖσθαι, ἢ ἴτα μετ' αὐτῶν Συμεῶν, ἢ πῆσα Ἰάδα καὶ δύο θυγατέρες, ἢ Μαρία, καὶ ἢ Σολομὴν καλεῖσθαι. Thus had the Greeks a distinct relation of the sons and daughters of Joseph, and of the order of their generation. Whose authority I shall conclude with that of Jobius Orconom. l. 9. Ἐστὶ παῖδες καὶ ἀδελφεὸς ὅπῃ γῆς ὀνομάζονται ἀπῶτα ἕκ ἐκ τῶν λησῶν καὶ κοινῶν τῶν ἐξελέξθη, ἀλλὰ τῶν ἐν δικαιοσύνῃ διαλαύτορας τοῖσθ τῶ Ἰακώβου, καὶ οἱ τῶν παῖδων. Phot. Biblioth. 222. And that of Ampliobius Junio, Orat. in Diop. Ἦτίσσαν δὲ παῖς καὶ εἰ τῶ Ἰακώβου υἱὸς, καθὼς ἔδωκε ὁ Εὐαγγελιστὴς, καὶ τῶ τείρα δὲ δὲ χηρῶν τῶ ἀληθῆς, γαργαθήσασιν Ἰακώβου καὶ Ἰάδα παντὶ τῶ κόσμῳ, Θεὸς καὶ Κυρίῳ Ἰησοῦ Χριστῶ δόξα εἰς πάντο ἔν. Gen. 12. 2. Gen. 12. 5. Lev. 10. 4. Gen. 29. 12. \* The first I conceive, who returned this answer was S. Hierome, in a Tractate written in his youth at Rome against Helvidius; wherein, after a long discourse of several acceptions of Brethren in the Scriptures, he thus concludes: Restat igitur, ut fratres eos intelligas appellatos cognatione, non affectu, non generis privilegio, non natura; quo modo Lot Abraham, quo modo Jacob Laban est appellatus frater. And as for the other opinion of those which went before him, he says 'twas grounded merely upon an Apocryphal History, Com. in Matt. cap. 12. Quidam fratres Domini de alia uxore Joseph filios suscipiuntur, sequentes deliramenta Apocryphorum, & quendam Elcham mulierculam confingentes. Indea videtur huiusmodi, followed in this particular by the Greek Church, did confits no less; who tells the Authours from whom that interpretation first arose; Fratres autem Jesu putabant nonnulli esse, (ex traditione Hebraeorum sumptâ occasione, ex Evangelio quod unum habet

habet *juxta Petrum*, aut ex libro Jacobi) filios Joseph ex priorē uxore, quæ convixerat ipsi antequam duceret Mariam, in *Matth.* 13. 55. This Jacobus mentioned by Origen is the same with him whom Eulathius mentions in *Hexamero*, "Αξρον ὃ τῶ ἱσραὴλ τῶ δὲ ἑσραὴλ ἐστὶ ἡ ἀγίας Μαρίας Ἰδαῶβος τῆς ἐπελθούσῃ. Where he reckons Joseph inter τῶ χνεδούλας and Epiphanius calls Ἰδαῶβος Ἐβραῖος. S. Hierome therefore observing that the former opinion of Joseph's sons was founded merely upon an Apocryphal writing, and being ready to assert the Virginity of Joseph as well as Mary, first invented the other solution in the kindred of Mary, as founded not only in the language but also testimony of the Scriptures: Quidam fratres Domini de alia uxore Joseph filios suspicantur, sequentes deliramenta Apocryphorum, & quendam Escham mulierem confingentes. Nos autem, sicut in libro quem contra Helvidium scripsimus continetur, fratres Domini non filios Joseph, sed consobrinos Salvatoris, Mariæ liberos intelligimus materteræ Domini, quæ esse dicitur mater Jacobi minoris & Joseph & Judæ, quos in alio Evangelii loco fratres Domini legimus appellatos. Fratres autem consobrinos dici omnis Scriptura demonstrat. S. Hieron. in *Matth.* 12. 49. After S. Hierome S. Aug. embraced this Opinion: Consanguinei Virginis Mariæ fratres Domini dicebantur. Erat enim consuetudinis Scipurarum appellare fratres quoslibet consanguineos & cognationis propinquos. in *Job. Tract.* 28. item *Tract.* 10. & contra *Faulum* l. 22. 25. Although therefore he seem to be indifferent in his Exposition of the Epistle to the Galatians, Jacobus Domini frater, vel ex filiis Joseph de alia uxore, vel ex cognatione Mariæ matris ejus, debet intelligi: yet because this Exposition was written while he was a Presbyter, and those before mentioned after he was made a Bishop; therefore the former was taken for his undoubted opinion, and upon his and S. Hierom's authority hath been generally since received in the Latine Church.

And yet this difficulty, though usually no farther considered, is not fully cleared: for they which impugned the perpetual Virginity of the mother of our Lord urged it farther, pretending that as the Scriptures called them the Brethren of Christ, so they also shewed them to be the Sons of Mary the Mother of Christ. For first, the Jews express them particularly by their names, *Matth.* 13. 55. *Is not his Mother called Mary? and his brethren James, and Joses, and Simon, and Judas?* \* Therefore James and Joses were undoubtedly the brethren of Christ, and the same were also as unquestionably the sons of Mary: For among the women at the Cross we find <sup>b</sup> *Mary Magdalene, and Mary the Mother of James and Joses.* Again, this Mary they think can be no other than the Mother of our Lord, because they find her early in the morning at the Sepulchre, with <sup>c</sup> *Mary Magdalene and Salome*; and it is not || probable that any should have more care of the body of the son than the mother. She then who was certainly present at the Cross, was not probably absent from the Sepulchre. Wherefore they conclude, she was the mother of Christ, who was the mother of James and Joses, the brethren of Christ.

\* From this place Helvidius argued, Hæc eadem vocabula in alio loco nominari, & eodem esse fratres Domini, filios Mariæ. S. Hier. advers. Helv. And from the next he concluded, Ecce Jacobus & Joses, filii Mariæ, quos Judæi fratres appellarunt. <sup>b</sup> *Matth.* 27. 56. <sup>c</sup> *Mark* 16. 1. || Here Helvidius exclaiming triumphed, Quam miserum erit & impium de Mariæ hoc sentire, ut cum aliæ scæminæ curam sepulturæ habuerint, matrem ejus dicantur abicentem!

And now the urging of this Argument will produce a greater clearness in the solution of the question. For if it appear that Mary the mother of James and Joses was different and distinguished from Mary the Virgin; then will it also be apparent that the brethren of our Lord were the sons of another mother, for James and Joses were so called. But we read in S. John, that there stood by the Cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. In the rest of the Evangelists we find at the same place *Mary Magdalene and Mary the mother of James and Joses*; and again at the Sepulchre, *Mary Magdalene and the other Mary*: wherefore that other Mary by the conjunction of these testimonies appeareth to be Mary the wife of Cleophas, and the mother of James and Joses; and consequently James and Joses, the brethren of our Lord, were not the sons of Mary his mother, but of the || other Mary, and therefore called his brethren, according to the language of the Jews, because that the other Mary was the sister of his mother.

|| Jacobus qui appellatur frater Domini, cognomento Justus, ut nonnulli existimant, Joseph ex alia uxore, ut autem mihi videtur, Mariæ sororis Matris Domini, cuius Joannes in libro suo meminit, filius. S. Hieron. in *Catalogo*. Sicut in sepulchro ubi positum est corpus Domini, nec antea nec postea mortuus jacuit: sic uterus Mariæ nec antea nec postea quicquam mortale suscepit. S. Aug. in *Job. Tract.* 28.

Notwithstanding therefore all these pretensions, there can be nothing found to raise the least suspicion of any interruption of the ever-blessed Mary's perpetual Virginity. For as she was a Virgin when she conceived, and after



minem, genuit. Paul. Warnf. de Gestis Longobard. l. 6. c. 14. So speaketh he of the same Synod : and 'tis true, for the seventh Canon of the same runneth thus, Εἰ τις κτ' ἀναφωρῶν ἢ καταχρηστικῶς Θεοτόκον λέγει ἢ ἄζιαν, ἐνδοξον, ἀειπαρθένον Μαρίαν... ἀλλὰ μὴ κρείως κ' κατ' ἀλήθειαν Θεοτόκον αὐτῶν ὀμολογῆ... ὁ τοῦτ' ἀνάθεμα ἔστω. Otherwise in this Council was but confirmed what had been determined and settled long before : and therefore Photius says thereof, Ἀὐτὴ ἡ Σύνοδος Νεστορίου πάλιν τὰ μισθὰ περὶ εὐβούβρα δογματῆς εἰς τὸ πανήλεες ὕψηθείσε, that it utterly cut off the Heresie of Nestorius which then began to grow up again. Now part of the Heresie of Nestorius was the denial of this Θεοτόκος, and the whole was nothing else but the ground of that denial. And therefore being he was condemned for denying of it, that Title must be acknowledged authentick which he denied from the time of the Council of Ephesus ; in which those Fathers, saith Photius expressly, ἢ πανάρχων κ' ἀειπαρθένον (Χριστῶ) μητέρα κρείως κ' ἀληθῶς καλῶν κ' ἀνδοξημῶν Θεοτόκον παρεδέδοκασιν. Epist. 1. And that it was so then is manifest, because by the denial of this the Nestorian Heresie was first discovered, not in Nestorius himself, but in his Presbyter Anastasius, who first in a Sermon magisterially delivered, Θεοτόκον ἢ Μαρίαν καλεῖτο μηδείς. Soc. Eccl. Hill. l. 7. c. 31. and Liberat. Breviar. c. 4. as also Euaagrius and Nicephorus. Upon which words arising a tumult, Nestorius took his Presbyter's part, teaching the same Doctrine constantly in the Church, κ' παναρχῶ ἢ ἔξιν τῶ Θεοτόκος ἐκείλων. And hereupon the tumult grew so great, that a general Council for that reason was called by Theodosius Junior, τῶ Νεστορίῳ ἢ ἄζιαν Μαρίαν Ἐ Θεοτόκον ἀρνούμενος, as Justinian testifieth, Epist. ad V. Synodum. In which when all things seemed clearly to be carried against Nestorius and his faction, he hoped to have reconciled all by this feigned acknowledgment, Λεγέτω κ' Θεοτόκος ἢ Μαρία, κ' συνασάτω τὰ λυπηρὰ. Soc. l. 7. c. 34. Liberat. Brev. c. 6. It is plain then that the Council of Ephesus, which condemned Nestorius, confirmed this Title Θεοτόκος. I say confirmed it ; for 'tis evident that it was before used in the Church, by the tumult which arose at the first denial of it by Anastasius ; and so confirmed it as received before, because they approved the Epistles of S. Cyril, who proved it by the usage of those Fathers which preceded him. where by the way it is observable, that while S. Cyril produceth nine several Fathers for the use of this word, and both before and after he produceth them, affirmeth that they all did use it, there are but three of them who expressly mention it, Athanasius, Antiochus, and Ammon, Epist. ad Reginas. And it is something to be admired that he should so name the other six, and recite those places out of them which had it not, when there were before him so many beside them that used it. As Gregory Nazianzen, Εἰ τις ἢ Θεοτόκον τῶ Μαρίαν ἰσοκαμεῖται, χρεῖς ἔστι τ' εὐσχηστῶ, Epist. ad Cleodonium : and in his first Oration de Filio, speaking of the difference of his generation from that of others, πῶρ ἂν τοῖς τοῖς ἔργων Θεοτόκον παρθένον ; And S. Basil affirmeth, μὴ καταλιχέωδ' ἢ ὀλοχρίων ἢ ἀκοῖν, ὅτι ποτὲ ἐπαύσατο Ἐ παρθένος ἢ Θεοτόκος. Hom. de nat. Christi. And that in the time of S. Basil and S. Gregory this term was usual, appeareth by the objection of Julian, who derided the Christians for thinking God could be born of a woman ; Θεοτόκος ἢ ὑμῶν ἢ παύσατο Μαρίαν καλέσιντες. S. Cyril, tom. 6. Before both these Eusebius speaketh of Helena, who built a Church at Bethlehem ; Ἡ βασίλις ἡ θεοσεβαστῆ τ' Θεοτόκος τῶ κῆσιν μνήμασι θαυμαστῶς κατεκόσμη. de vita Constant. l. 3. And before Eusebius, Alexander Bishop of Alexandria ; ἀπαρχὴ γάρ γενεν ὁ Κῆρος ἡμῶν Ἰουδῶς Χριστῶ, σὺμα φορέσας ἀληθῶς, κ' ἐδοκίμασε, ἐκ τ' Θεοτόκος Μαρίας. Epist. ad Alex. apud Theod. l. 1. c. 4. Before him Dionysius Alex. calls our Saviour τὸν σεκαθενῆτα ἐκ τ' ἄζιαν παρθένου κ' Θεοτόκος Μαρίας. Epist. ad Paulum Samosat. And speaking of the words of Isaiah, a Virgin shall conceive, Δείκνυσιν ὅτι ἡ Θεοτόκος τινὰ σωμάλασεν, ἢ παρθένος ἐκγονοῦσι. Resp. ad Quæst. 5. And in the answer to the same Question, πνέματι ἄζιω ἡδρασαι, κ' σκέπασαι τῶ σώματι τῶ ὑψίσου ἢ ἀέμνης ὁ σκῆπη τῶ Θεῶ, Μαρία ἢ Θεοτόκος, κ' παρθένος. and again, ἔτασσε λέγει κ' πῶ τῶ κῆσιν τῶ Θεοτόκος. In the answer to the 7. Question ; διὰ τὸ φέρειν εἰς Αἴγυπτον τ' Ἰασηρ ἄμα τῶ Θεοτόκος Μαρίαν ἐν ἀγκύλαις σερέση ἢ καταφυγῶ ἡμῶν. and so often. Nay yet before him Origen did not only use, but expound at large the meaning of that title Θεοτόκος, in his first Tome on the Epistle to the Romans ; as Socrates and Liberatus testifie. Well therefore did Antiochus Bishop of Antioch urge the ancient Fathers against Nestorius, calling it πρῶτον ὄνομα κ' τῆσεμῶν πολλοῶν τῶ Γατῶν. and again, πολλοῖς ἢ πατέρων κ' σωτηρῶν, κ' γεγενῆν, κ' ἔσθην. Τῶτο γὰρ τὸ ὄνομα, says he, ἔδεις ἢ Ἐκκλησιαστικῶν διδασκάλων παρητήσια. οἱ τε γὰρ κῆσιν αὐτοῦ ἀπὸ πολλοῦ κ' ὀπισθωμῶ, οἱ τε μὴ κῆσιν αὐτοῦ ἐκπέλασοντο ἢ κῆσιν αὐτοῦ. Concil. Ephes. p. 1. c. 25. || Although Θεοτόκος may be extended to signifie as much as the Mother of God, because τῆσιν doth sometimes denote as much as κῆσιν, and therefore it hath been translated Dei Genitrix, as well as Deipara ; yet those ancient Greeks which called the Virgin Θεοτόκος did not call her μητέρα τῶ Θεῶ. But the Latines translating Θεοτόκος, Dei genitrix, and the Greeks translating Dei genitrix θεῶ μήτηρ, they both at last called her plainly the Mother of God. The first which the Greeks observed to style her so was Leo the Great, as was observed by Ephraim Patriarch of Thopolis ; whose words have been very much mistaken by two learned men, Dionysius Petavius and Leo Allatius, who have produced them to prove that he thought Leo Magnus was the first man which ever used the word Θεοτόκος. A strange error this must needs appear in so great a person as a Patriarch, and that of the Greek Church ; and indeed not imaginable, considering how well he was versed in those controversies, and how he compared the words of Leo with those of the ancient Greek Fathers, and particularly of S. Cyril. His words are these in his Epistle ad Zenobium ; Πρῶτος ἐν ἄζιαις λέων ἰκῶς ἔπεν αὐτῶς λέξασιν, ὡς μήτηρ θεῶ ὅταν ἢ ἄζια Θεοτόκος, ἢ πρὸ αὐτῶ πατέρων διαπερυσίαις ῥήμασι μὴ τῶτο φαυλῶν. That is, Leo was the first who in plain terms called the Θεοτόκος, that is Mary, the Mother of God, whereas the Fathers before him spake not the same in express words. Petavius and Allatius have clearly mistaken the Proposition, making the Subject the Predicate, and the Predicate the Subject, as if he had first called the mother of God Θεοτόκος, whereas he is said first to call the Θεοτόκος Mother of God, as appeareth by the article added to the Subject, not to the Predicate. But is that be not sufficient, his meaning will appear by another passage to the same purpose, in his Epistle ad Syncliticum : Ὅτι μητέρα θεῶ πρῶτον ἢ Ἐλισάβετ ἀνῆκεν, ἐν οἷς λέγει, Καὶ πῶθεν μοι τῶτο, ἵνα ἢ μήτηρ τῶ Κυρίου με ἔλθη πρὸς με ; σφῆσερον ἢ ἢ ἄλλων μὲ ταῦτα ἢ ἔξιν πρῶτος ὁ ὄσιος Λέων ὁ Πάπας φερίνηγα. Therefore as he took the Lord and God to be synonymous ; so he thought Elisabeth first stiled Mary the mother of God, because she called her the mother of her Lord ; and after Elisabeth Leo was the first who plainly stiled her so, that is, the mother of God. And that we may be yet farther assured of his mind, he produceth the words of Leo the Pope in his Epistle to the Emperor : Ἀναθεματίζέτω Νεστορίος, ὁ ἢ μακαρίαν κ' Θεοτόκον Μαρίαν ἐχὶ τῶ θεῶ, ἀνθρώπου ἢ μόρον, τῆσιν Ἐ μητέρα. The sentence which he translates is this, Anathematizetur ergo Nestorius, qui beatam Virginem Mariam non Dei, sed hominis tantummodo, credidit genitricem. Epist. 97. c. 1. Where plainly genitrix Dei is translated μήτηρ θεῶ, and Θεοτόκος is added by Ephraim out of custom in the Subject, being otherwise not at all in Leo's words. It is therefore certain that first in the Greek Church they termed the blessed Virgin Θεοτόκος, and the Latines from them Dei genitrix, and mater Dei, and the Greeks from them again μήτηρ θεῶ, upon the authority of Leo, not taking notice of other Latines who stiled her so before him.

The necessity of believing our Saviour thus to be born of the Virgin Mary will appear both in respect of her who was the Mother, and of him who was the Son.

In respect of her it was therefore necessary, that we might perpetually preserve an esteem of her person proportionable to so high a dignity. It was her own prediction.

prediction, <sup>a</sup> *From henceforth all generations shall call me blessed*; but the obligation is ours, to call her, to esteem her so. <sup>b</sup> *If Elizabeth cried out with so loud a voice, Blessed art thou among women*, when *Christ* was but newly conceived in her womb; what expressions of honour and admiration can we think sufficient now that *Christ* is in Heaven, and that Mother with him? \* Far be it from any Christian to derogate from that special privilege granted her, which is incommunicable to any other. We cannot bear too reverend a regard unto the *Mother of our Lord*, so long as we give her not that worship which is due unto the Lord himself. Let us keep the language of the Primitive Church: || Let her be honoured and esteemed, let him be worshipped and adored.

<sup>a</sup> Luke 1. 48.  
Non aquanda est mulieribus cunctis, quæ genuit majestatem. *Author lib. de singular. Clericorum.*  
<sup>b</sup> Helisaber & Zacharias nos docere possunt quanto inferiores sunt E. Mariae matri Domini sanctitate, quæ concia in

se habitantis Dei liberè proclamat, *Ecce ergo ex hoc beatam me dicent omnes generationes.* S. Hier. adv. Pelag. l. 1. \* Absit ut quisquam S. Mariam divinæ gratiæ privilegiis ut speciali gloriâ fraudare conetur. || Η Μαρία εν τιμη, ο Κυριος προσκωμιθω. Εν τιμη ενω Μαρια, ο υ πατης, κη υιου, κη αγιον Πνευμα προσκωμιθω. Τη Μαριαν μητερ προσκωμιθω. Εριφθ. Hæres. 79. Ει καλλιστη η Μαρια, κη αγαθη, κη πετιουποδης, αλλ εκ της το προσκωμιθω. Ib. Ημεεις η ης δε θεου υιου θεολογωμεν εν ανθρωπων του εν αρετη διατρεψαντα ως ανθρωπου αειους γερασμεν μισρον η τον ης όλων προσκωμιθω θεου κη πατερος, κη η εκεινε γε λυγον, κη το παναγιον πνευμα. Theod. Therapeut. 2. p. 302.

In respect of him it was necessary, first, that we might be assured he was *made, or begotten, of a woman*, and consequently that he had from her the true nature of man. *For he took not on him the nature of Angels*, and therefore saved none of them who, for want of a Redeemer, are reserved in everlasting chains under darkness unto the judgment of the great day. And man once fallen had been, as deservedly, so irrevocably, condemned to the same condition, but that he took upon him the seed of Abraham. For being we are partakers of flesh and blood, we could expect no Redemption but by him who likewise took part of the same. We could look for no Redeemer, but such a one who by consanguinity was our || Brother. And being there is but one Mediator between God and Man, the man *Christ Jesus*, we cannot be assured that he was the *Christ*, or is our *Jesus*, except we be first assured that he was a Man. Thus our Redeemer, the Man *Christ Jesus*, was born of a woman, that he might \* redeem both men and women; that both Sexes might rely upon him, who was of the one, and from the other.

Heb. 2. 15.

Heb. 2. 14.

|| Under that notion did the ancient Jews expect him, as appeareth by the Targum, Canticles 8. 1.

ובנהו  
ובנהו  
אבתו  
מלכתו  
משיחתו  
לבני שהא  
דישראל  
וימנו  
לוינו  
ישראל  
אבתו  
ההו  
עמנו  
לאחת

Secondly, it was necessary we should believe our Saviour conceived and born of such a woman as was a most pure and immaculate Virgin. For as it behoved him in all things to be made like unto us; so in that great similitude a dissimilitude was as necessary, that he should be *without sin*. Our Passover is slain, and behold the Lamb that taketh away the sins of the world; but the Lamb of the Passover must be without blemish. Whereas then we draw something of corruption and contamination by our feminal traduction from the first *Adam*; our Saviour hath received the same nature without any culpable inclination, because born of a Virgin without any feminal traduction. Our High-Priest is *separate from sinners* not only in the actions of his life, but in the production of his nature. For as || *Levi* was in the loyns of *Abraham*, and paid tiths in him, and yet *Christ*, though the Son of *Abraham*, did not pay tiths in him, but receive them in

|| Levi in loyns of Abraham

\* Hominis liberatio in utroque sexu debuit apparere. Ergo, quia virum oportebat suscipere, qui sexus honorabilior est, conveniens erat ut feminei sexus liberatio hinc appareret, quod ille vir de femina natus est. S. August. Quæst. l. 83. Nolite vos ipsos contemnere, viri, filius Dei virum suscepit: nolite vos ipsas contemnere, femina, filius Dei natus ex femina est. Idem de Agone Christi. Heb. 4. 15. Non eum in peccatis mater ejus in utero aluit, quem Virgo concepit, Virgo peperit. S. Augustin. Tract. 4. in Johan. Ergo ecce Agnus Dei. Non habeat iste traducem de Adam; carnem tantumumpsit de Adam, peccatum non assumpsit. Joan. 4. Epist. ad Constant. 4. 6. || Levi in loyns of Abraham

Abrahæ fuit secundum concupiscentiam carnalem, Christus autem secundum solam substantiam corporalem. Cùm enim sit in semine & visibilis corpulentia & invisibilis ratio, utrumque cucurrit ex Abraham, vel etiam ex ipso Adam, usque ad corpus Mariæ, quia & ipsum eo modo conceptum & exortum est: Christus autem visibilem carnis substantiam de carne Virginisumpsit; ratio verò conceptionis ejus non à semine virili, sed longè aliter ac desuper venit. *S. August. de Gen. ad lit. l. 10. c. 19.*

*Melchizedec*: so though we being in the loins of *Adam* may be all said to sin in him; yet *Christ*, who descended from the same *Adam* according to the flesh, was not partaker of that sin, but an expiation for it. For he which is contained in the seminal virtue of his Parent is some way under his natural power, and therefore may be in some manner concerned in his actions: but he who is only from him by his natural substance, according to a passive or obediential power, and so receiveth not his propagation from him, cannot be so included in him as to be obliged by his actions, or obnoxious to his demerits.

Thirdly, it was necessary that we should believe *Christ* born of that person, that *Virgin Mary* which was espoused unto *Joseph*, that thereby we might be assured that he was of the family of *David*. For whatsoever Promises were made of the *Messias* were appropriated unto him. As the seed of the woman was first contracted to the seed of *Abraham*, so the seed of *Abraham* was next appropriated to the Son of *David*. He was to be called the son of the Highest, and the Lord God was to give unto him the throne of his father *David*. When *Jesus* asked the *Pharisees*, What think ye of *Christ*? whose son is he? they said unto him, The son of *David*. When *Herod* demanded of the chief Priests and Scribes where *Christ* should be born; they said unto him, In *Bethlehem of Judæa*, because that was the city of *David*, whither *Joseph* went up with *Mary* his espoused wife, because he was of the house and lineage of *David*. After *John* the Baptist, the forerunner of *Christ*, was born, *Zacharias* blessed the Lord God of *Israel*, who had raised up an horn of salvation for us in the House of his servant *David*. The woman of *Canaan*, the blind men sitting by the way, and those other blind that followed him, cried out, Have mercy on us, O Lord, thou son of *David*. The very children out of whose mouths God perfected praise were crying in the Temple, and saying, *Hosannah* to the son of *David*. And when the blind and dumb both spake and saw, all the people were amazed, and said, Is not this the son of *David*? Thus by the publick and concurrent testimonies of all the *Jews*, the promised *Messias* was to come of the house and lineage of *David*; || for God had sworn with an oath to him, that of the fruit of his loins according to the flesh he would raise up *Christ* to sit upon his throne. It was therefore necessary we should believe that our Saviour was made of the seed of *David* according to the flesh: of which we are assured, because he was born of that *Virgin Mary* who descended from him, and was espoused unto *Joseph*, who descended from the same, that thereby his Genealogy might be known.

The Consideration of all which will at last lead us to a clear explication of this latter Branch of the Article, whereby every Christian may inform himself what he is bound to profess, and being informed fully express what is the object of his Faith in this particular, when he saith, I believe in *Jesus Christ* which was born of the *Virgin Mary*. For hereby he is conceived to intend thus much: I assent unto this as a most certain and infallible truth, That there was a certain woman, known by the name of *Mary*, espoused unto *Joseph* of *Nazareth*, which before and after her Espousals was a pure and unspotted *Virgin*, and being and continuing in the same *Virginity*, did by the immediate operation of the Holy Ghost conceive within her Womb the only-begotten Son of God, and after the natural time of other women brought him forth as her first-born Son, continuing still a most pure and immaculate

*1<sup>st</sup> Reg. 1. 32.*

*Matt. 22. 42.*

*Matt. 2. 4, 5.*

*Luke 2. 4.*

*Luke 1. 69.*

*Mat. 15. 22.*  
*and 20. 40.*  
*and 9. 27.*

*Matt. 21. 15.*

*Matt. 12. 23.*

|| *Act. 2. 30.*  
Atquin hinc magis Christum intelligere debetis ex David deputatum carnali genere, ob Mariæ Virginis censuram. De hoc enim promissio juratur in Psalmo ad David, Ex fructu ventris tui collocabo super thronum suum. *Tertull. l. 3. adv. Marcionem, c. 20.*  
<sup>2</sup> *Rom. 1. 3.*

maculate Virgin ; whereby the Saviour of the world was born of a woman under the Law , without the least pretence of any original corruption , that he might deliver us from the guilt of sin ; born of that Virgin which was of the house and lineage of *David* , that he might sit upon his throne , and rule for evermore. And in this latitude I profess to believe in *Jesus Christ* , born of the *Virgin Mary* .

## A R T I C L E . IV.

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

**T**His Article hath also received some accession in the particular expressions of *Christ's* Humiliation. For the first word of it , now generally speaking of his *Passion* , in the most ancient Creeds was no way distinguished from his *Crucifixion* ; for as we say, *suffered* and *crucified* , they only , || *Crucified under Pontius Pilate* : nor was his *Crucifixion* distinguished from his *Death* , but where we read , *crucified, dead, and buried* , they only , *crucified and buried* . Because the chief of his *Sufferings* were on the *Cross* , and he gave up the *Ghost* there ; therefore his whole *Passion* and his *Death* were comprehended in his *Crucifixion* .

|| Crucifixus sub Pontio Pilato , & sepultus. *Ruffin. in Symb. Cassianus de incarn. Domini. Credimus in eum qui sub Pontio Pilato cru-*

ifixus est & sepultus. *S. August. de Fide & Symb. & de Trinitat. l. 1. c. 14. Caput nostrum Christus est, crucifixum & sepulchrum, resuscitatum ascendit in cœlum. Idem in Psal. 122. Qui sub Pontio Pilato crucifixus est & sepultus. Max. Taurin. Chrysol. Evseb. Gallie. Τὸν ὀν Ποντίου Πιλάτου σαρωθέντα, ταφέντα. Qui sub Pontio Pilato crucifixus est & sepultus. MSs. Armach. And beside these, a witness without exception, Leo the Great; Unigenitum Filium Dei crucifixum & sepulchrum, omnes etiam in Symbolo confitemur. Epist. 10. cap. 5. Afterwards the Passion was expressed: Passus sub Pontio Pilato, crucifixus & sepultus. Ethernus Uxan. And the Death: Passus sub Pontio Pilato, crucifixus, mortuus, & sepultus. Author lib. de Symb. ad Catechum. Not but both these were expressed before in the Rule of Faith by Tertullian, but without particular mention of the Crucifixion. Adv. Prax. c. 2. hunc passum, hunc mortuum, & sepulchrum. as Optatus, Passus, mortuus, & sepultus resurrexit. lib. 1. Passus, sepultus, & tertia die resurrexit. Capitul. Caroli 82. And generally the Ancients did understand determinately his Crucifixion by that more comprehensive name of his Suffering. For as Marcellus and S. Cyril have σαρωθέντα & ταφέντα, Eusebius and the Nicene Council to the same purpose have παθόντα only in their Creeds. As Clem. Alex. Pedag. l. 2. c. 3. τῶν εἰς Θεὸν ἦσαν, τῶν εἰς παθόντα ὁμολογίαν. Which was farther enlarged afterwards by the Council of Constantinople into σαρωθέντα, & παθόντα, & ταφέντα.*

But again , being he suffered not only on the *Cross* ; being it was possible he might have been affixed to that cursed *Tree* , and yet not have died ; therefore the Church thought fit to add the rest of his *Sufferings* , as antecedent , and his *Death* , as consequent , to his *Crucifixion* .

To begin then with his *Passion* in general. In those words , He *suffered under Pontius Pilate* , we are to consider part as *Substantial* , part as *Circumstantial* . The Substance of this part of the Article consisteth in our Saviour's *Passion* , He *suffered* : the Circumstance of Time is added , declared by the present Governour , *under Pontius Pilate* .

Now for the explication of our Saviour's *Passion* as distinct from those particulars which follow in the Article , more I conceive cannot be required than that we shew , *Who* it was that suffered , *How* he suffered , *What* it was he suffered .

First , If we would clearly understand him that suffered in his full relation to his *Passion* , we must consider him both in his Office , and his Person ; as *Jesus Christ* , and as the only-begotten Son of God. In respect of his Office , we believe that he which was the *Christ* did suffer ; and so we make profession to be saved by Faith in a suffering *Messias* . Of which that we may give a just account , First , we must prove that the promised *Messias* was to suffer :  
for

for if he were not, then by professing that our *Jesus* suffered, we should declare he was not *Christ*. Secondly, we must shew that *Jesus*, whom we believed to be the *Messias*, did really and truly suffer: for if he did not, then while we proved the true *Messias* was to suffer, we should conclude our *Jesus* was not that *Messias*. Thirdly, it will farther be advantageous for the illustration of this truth, to manifest that the Sufferings of the *Messias* were determined and foretold, as those by which he should be known. And fourthly, it will then be necessary to shew that our *Jesus* did truly suffer whatsoever was determined and foretold. And more than this cannot be necessary to declare *Who* it was that suffered, in relation to his Office.

For the first of these, that the promised *Messias* was to suffer, to all Christians it is unquestionable; because our Saviour did constantly instruct the Apostles in this truth, both <sup>a</sup> before his death, that they might expect it, and <sup>b</sup> after, that they might be confirmed by it. And one part of the Doctrine which *S. Paul* disseminated through the world was this, <sup>c</sup> that the *Christ* must needs have suffered.

But because these Testimonies will satisfy only such as believe in *Jesus*, and our Saviour himself did refer the disbelieving *Jews* to the Law and the Prophets, as those who testified of him; we will shew from thence, even from the Oracles committed to the *Jews*, how it was written of the Son of man, that he must suffer many things; and how the Spirit of *Christ* which was in the Prophets testified before-hand the sufferings of *Christ*.

The fifty third Chapter of *Esay* is beyond all question a sad, but clear, description of a suffering person: *A man of sorrows and acquainted with grief, oppressed and afflicted, wounded and bruised, brought to the slaughter, and cut off out of the land of the living.* But the person of whom that Chapter treateth was certainly the *Messias*, as we have || formerly proved by the confession of the most ancient *Jews*, and may farther be evidenced both from them, and from the place it self. For surely no man's soul can be made an offering for our sins, but our Saviour's: nor hath God laid on any man the iniquity of us all, but on our Redeemer. Upon no person but the *Messias* could the chastisement of our peace be; nor with any stripes could we be healed but his. It is sufficiently then demonstrated by the Prophet, that the suffering Person whom he describes was to be the *Christ*, in that he bare our griefs, and carried our sorrows.

<sup>a</sup> Mark 9. 12.  
<sup>b</sup> Luke 24. 25,  
46.  
<sup>c</sup> Acts 17. 3.

Mark 9. 12.  
1 Pet. 1. 11.

|| Pag. 87. We shew'd by the Authority of the Targum, the Bereshith Rabba, and the Midrash upon Ruth, and by the confession of Salomon Jarchi and Moses Albebi, that the ancient Rabbins did interpret that Chapter of the *Messias*; which might seem a sufficient acknowledgment. But because this is the most considerable controversy between us and the *Jews*, it will not seem unnecessary to prove the same truth by farther Testimonies. In the Talmud, Cod. Sanhedrin, to the question, What is the name of the *Messias*? it is answered, מְלִיכָה הַלֵּפֶר. And the reason of the name is there read; מְלִיכָה, because it is spoken in this *Esay* 52. 4. Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, &c. מְלִיכָה. And because מְלִיכָה is used of the Leprosie Levit. 13. 13. therefore from מְלִיכָה they concluded his name to be a Leper, and consequently did interpret that place of the *Messias*. In the *Pesikta* it is written, הוֹצִיא הַבַּיִת הַזֶּה נִשְׁמַח הַמֶּשִׁיחַ. Go I produced the soul of the *Messias*, and said unto him, wilt thou redeem my sons after 6000 years? He answered, I will. Wilt thou bear the chastisements to take away their sins, נִשְׂאֵה אֶת חַטֹּאתֵינוּ אֲנִי הַיְיָ אֶתְּנוּ לְךָ כִּי יִשְׂאֵה אֶת חַטֹּאתֵינוּ אֲנִי הַיְיָ אֶתְּנוּ לְךָ. Surely he hath born our griefs? And he answered, I will bear them with joy. Which is a clear testimony, considering the Opinion of the *Jews*, that all souls of men were created in the beginning, and so the soul of the *Messias* to suffer for the rest. The shift of the *Jews*, turning these expressions off from the *Messias*, and attributing of them to the People as to one, is something ancient: for we find that *Origen* was urged with that exposition in a disputation with the *Jews*. Μὲν γὰρ οὐ ποτε ἐν τινὶ τερῶν τοῦ λεγομένου πατρὸς Ἰουδαίου σοφῶς ἐζητήσασι ἢ προσήλεια ταύτης ἐρησιάζουσι. ἐξ οἷς ἐλαχθὲν ὁ Ἰουδαῖος, ταῦτα τραπεζοῦται. οὐκ ἔστιν ἕως ἐνὶ τῷ ἔλεος καὶ γενναῖος ἐν τῷ διαπορεῖ καὶ κληροῦται, ἵνα πολλοὶ προσήλυτοι ἠσπύονται τῇ προσήλεια τοῦ ἑτεροπάθου Ἰουδαίου τοῖς πολλοῖς ἔθνεσσιν. Thus the *Jew* interpreted those places, *Isa*. 52. 14. his visage was so marred more than any man; 52. 15. that which had not been told them shall they see; 53. 3. a man of sorrow, and acquainted with grief: and applied them to the people of *Israel* in their dispersions. But *Origen* did easily refute him, by retorting other places of the same Prophecy: as 53. 4. Surely he hath born our griefs and carried our sorrows; verse 5. He was wounded for our transgressions, he was bruised for our iniquities, and with his stripes are we healed. Σαφῶς γάρ, says he, εἰ ἐν τῷ ἀμαρτίας ἠσπύονται, καὶ καθίσταται ἐν τῷ τῷ Σπύρα πεπονθέναι. εἴτ' ἀπὸ τῶν λαῶν ἐκείνη, εἴτε καὶ οὐκ ἀπὸ τῶν ἔθνων, ταῦτα λέγουσι. But especially he confounded the *Jew* with those words of the 2 verse, He was cut off out of the land of the living; for the transgressions of any people was he stricken. Μάλιστ' ἢ ἐδοξάμεν θλίβειν ἀπὸ τῆς προσήλειας λέξεως τὸ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ ἡμεῶν ἢ καὶ εἰς θάνατον. Ἐι γὰρ ἡ λέξις κατ' ἐμῆν ἐσὶν αἱ προσηλυτῶν, πῶς ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ τοῦ Θεοῦ λέγεται ἢ καὶ εἰς θάνατον εἶναι, εἰ μὴ ἕτερον ὡς παρὰ τὸ λαὸν τοῦ Θεοῦ; τίς δὲ εἶπεν εἰ μὴ Ἰουδαίους; *Origen* adv. Celsum l. 1.



This Prediction is so clear, ever since the *Serpent* was to bruise the heel of the woman's seed, that the *Jews*, who were resolved to expect a *Messias* which should be only glorious, have been enforced to invent another, which should suffer. And then they answer us with a distinction of their own invention; That a *Messias* was to redeem us, and a *Messias* was to suffer for us: but the same *Messias* was not both to redeem us and to suffer for us. For they say that there are || two several persons promised under the name of the *Messias*; one of the Tribe of *Ephraim*, the other of the Tribe of *Judah*; one the son of *Joseph*, the other the son of *David*; the one to precede, fight, and suffer death, the other to follow, conquer, reign, and never to die. If then our Saviour were a *Christ*, we must confess he was a suffering *Messias*, and consequently, according to their doctrine, not a Saviour. For if he were the son of *David*, then, say they, he was never to die; or if he ever died, he was not that *Messias* which was promised to sit upon the throne of *David*. And while we confess our Saviour died, and withal assert his descent from the house of *David*, we do, in their opinion, involve our selves in a Contradiction.

|| So indeed the Jews expect a double *Messias*, one משיח בן יוסף *Messias* the son of *Joseph*, the other משיח בן דוד *Messias* the son of *David*. So the *Targum* expressly upon *Canticles* 4. 5. תרון פריקוד דעתירין

Two are thy Deliverers which shall deliver thee, *Messias* the son of *David*, and *Messias* the son of *Ephraim*: and in the same manner, *Chap. 7. 3.* This that *Paraphrast*, nothing so ancient as the *risi*, is conceived to have taken out of the *Talmud* in *Massecheth Succa*, where *cap. 5.* inscribed הוחריר, God saith to *Messias* the son of *David*, שאל מה אתה מבקש Ask what thou wilt, (according to the second *Psalms*) and I will give it thee. כיון שרואה למשיח בן יוסף שנהרג but life. Thus from the *Talmud* and the later *Targum* the *Rabbins* have generally taught a double *Messias*, one the son of *David*, the other of *Joseph*. As *Solomon Jarchi*, *Il. 24. 18.* *Zach. 12. 10.* *Aben Ezra Zach. 9. 9.* *Malach. 3. 1.* *Kimhi Zach. 12. 10.* whom the later *Jews* constantly follow. And this *Marcion* the *Heretick* seems to have learned of the *Jews*, and to have taught with some alteration in favour of his own opinion. *Constitut* *Marcion* alium esse *Christum*, qui *Tiberianis* temporibus à *Deo* quondam ignoto revelatus sit in salutem omnium gentium; alium, qui à *Deo* creatore in restitutionem *Judaici* status sit destinatus, quandoque venturus. *Tertul. adv. Marcion. l. 4. c. 6.*

But this Distinction of a double *Messias* is far from prevailing over our belief: first, because it is in it self false, and therefore of no validity against us; secondly, because it was first invented to counterfeit the truth, and so very advantageous to us.

That it is in it self false, will appear, because the *Scriptures* never mention any *Messias* of the Tribe of *Ephraim*; neither was there ever any promise of that nature made to any of the sons or off-spring of *Joseph*. Besides, as we acknowledge but one *Mediator* between *God* and *man*, so the *Scriptures* never mention any *Messias* but one. Under whatsoever title he is represented to us, there can be no pretence for a double person. Whether the seed of the woman, or the seed of *Abraham*, whether *Shiloh*, or the *Son of David*, still one person promised: and the stile of the ancient *Jews* before our Saviour was, not they, but he || which is to come. The question which was asked him, when he professed himself to be *Christ*, was, whether it was he which was to come, or whether they were to look for another; not that they could look for him and for another also. The objection then was, that *Elias* was not yet come, and therefore they expected no *Messias* till *Elias* came. Nor can the difference of the *Messiah's* condition be any true reason of imagining a double person, because in the same place the *Prophets*, speaking of the same person, indifferently represent him in either condition. Being then, by the confession of all the *Jews*, one *Messias* was to be the son of *David*, whom *Elias* was to precede; being by the tenure of the *Scriptures* there was never promise made of more *Christs* than one, and never the least mention of the Tribe of *Ephraim* with any such relation; it followeth that that distinction is in it self false.

|| ο ερχόμενος  
Zach. 9. 9.  
12. 9. 6.

Again, that the same Distinction, framed and contrived against us, must needs

needs be in any different person's judgment advantageous to us, will appear, because the very invention of a double person is a plain confession of a twofold condition; and the different relations, which they prove not, are a convincing argument for the distinct œconomies, which they deny not. Why should they pretend to expect one to die, and another to triumph, but that the true *Messias* was both to triumph and to die, to be humbled and to be exalted; to put on the rags of our infirmity before the robe of majesty and immortality? Why should they tell us of one Mediator to be conquered, and the other to be victorious, but that the serpent was to bruise the heel of the seed of the woman, and the same seed to bruise his head? Thus even while they endeavour to elude, they confirm, our Faith; and as if they were still under the cloud, their error is but as a shadow to give a lustre to our truth. And so our first Assertion remaineth firm, The *Messias* was to suffer.

Secondly; that *Jesus*, whom we believe to be *Christ*, did *suffer*, we shall not need to prove, because it is freely confessed by all his enemies. The Gentiles acknowledged it, the *Jews* triumphed at it. And we may well take that for granted, which is so far from being denied, that it is objected. If hunger and thirst, if revilings and contempt, if sorrows and agonies, if stripes and buffetings, if condemnation and crucifixion, be Sufferings, *Jesus* suffered. If the infirmities of our nature, if the weight of our sins, if the malice of man, if the machinations of Satan, if the hand of God could make him suffer, our Saviour suffered. If the Annals of times, if the writings of his Apostles, if the death of his Martyrs, if the confession of the Gentiles, if the scoffs of the *Jews*, be testimonies, *Jesus* suffered. Nor was there ever any which thought he did not really and truly suffer, but || such as withal irrationally pretended he was not really and truly man.

|| Those which were called by the Greeks Δοκῆσαι and Φαντασμάται, who taught that Christ was man only putative, and came into the world only in phantasmate, and consequently that he did only putative pati. These were called Δοκῆσαι, not from their Author, but from their Opinion, that Christ did all things only ἐν δοκῆσει, in appearance, not reality. As Clemens Alexandrinus, Τῶν αἱρέσεων αἱ μὲν διὰ δόγματων ἰδραζόντων περὶ σαρκωδύναμι, ὡς ἢ ἢ Δοκῆσαι. Strom. l. 7. σὺν. οἱ δοκῆσαι Χριστὸν περὶ ἀνεργῶν ὑπέλαβον. Id. l. 6. Neque in Phantasia, id est, absque carne; sicut Valentinus asserit, neque de theti, putative imaginatum, sed verum corpus. Ginnad. de Eccl. Dogm. cap. 2. Where for de theti, I suppose we should read δοκῆσαι. The original of this train of Hereticks is to be fetched from Simon Magus, whose assertion was, Christum nec venisse, nec à Judæis quicquam pertulisse. S. Aug. de Heret. Wherefore making himself the Father, Son, and Holy Ghost, he assumed, se in Filii persona putative apparuisse, and so that he suffered as the Son amongst the Jews; ἀληθεία μὴ πεπονθῆναι ἢ ἀλλὰ δοκῆσαι μόνον. Damasc. de Heret. Now what Simon Magus said of himself, when he made himself the Son, that those who followed affirmed of Christ. As Saturninus, who taught Christum in substantia non fuisse, & phantasmate tantum quasi passum fuisse. Tertul. de Præsc. adv. Heret. cap. 45. Vide Epiph. mutilum, Her. 23. c. 1. And Basilides, who delivered, Ἐγὼ ἦ Χριστὸν σαρκασίον ἐν τῷ φανέσθῃ, μὴ Ἐγὼ ἦ ἀνθρώπον, οὐδὲ σάρκα εἰληθέναι... ἕχθι Ἰησοῦν φάσκον πεπονθῆναι, ἀλλὰ Σίμωνα ἢ Κουβελῆον. Epiph. Her. 24. c. 3. A Judæis non credunt Christum crucifixum, sed Simonem Cyrenensem, qui angariatus sustulit crucem ejus. S. Aug. Her. 4. Thus the Valentinians, particularly Marcus, the Father of the Marcionian Hereticks; Marcus etiam nescio quis Hæresim condidit, negans resurrectionem carnis, & Christum non verè, sed putative, passum asseverans. S. Aug. Her. 14. Thus Cerdon: Christum in substantia carnis negat, in phantasmate solo fuisse pronunciat, nec omnino passum, sed quasi passum. Tertul. Præsc. c. 51. Christum ipsum natum ex femina, neque habuisse carnem, nec verè mortuum vel quicquam passum, sed simulasse passionem. S. Aug. Her. 21. And the Manichees, who taught Christum non fuisse in carne vera, sed simulatam speciem carnis ludificandis humanis sensibus præbuisse; ubi non solum mortem, verum etiam resurrectionem, mentiretur. Item Her. 46. Whom therefore Innocentius Livinensis calls Phantasiae prædicatores, cap. 20.

Thirdly, to come yet nearer to the particular acknowledgment of this truth, we shall farther shew that the promised *Messias* was not only engaged to suffer for us, but by a certain and express agreement betwixt him and the Father, the measure and manner of his Sufferings were determined, in order to the Redemption it self which was thereby to be wrought; and what was so resolved, was before his coming in the flesh revealed to the Prophets, and written by them, in order to the reception of the *Messias*, and the acceptance of the benefits to be procured by his Sufferings.

That what the *Messias* was to undergo for us was predetermined and decreed, appeareth by the timely acknowledgment of the Church unto the Father: *Of a truth, against thy holy child Jesus, whom thou hast appointed, both*  
Herod

*Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together; For to do whatsoever thy hand and thy counsel determined before to be done.* For as when the two Goats were presented before the Lord, Lev. 16. 8. that Goat was to be offered for a Sin-offering upon which the lot of the Lord should fall; and that lot of the Lord was lift up on high in the hand of the High-priest, and then laid upon the head of the Goat which was to die: so the *hand of God* is said to have *determined* what should be done unto our Saviour, whose Passion was typified by that Sin-offering. And well may we say that the *hand of God* as well as his *counsel determined* his Passion, because he was *delivered by the determinate counsel and foreknowledge of God.* Acts 2. 23.

And this determination of God's counsel was thus made upon a Covenant or Agreement between the Father and the Son, in which it was concluded by them both what he should suffer, what he should receive. For beside the Covenant made by God with man, confirmed by the blood of Christ, we must consider and acknowledge another Covenant from eternity made by the Father with the Son: which partly is expressed, *If he shall make his soul an offering for sin, he shall see his seed, he shall prolong his days;* partly by the Apostle, *Then said I, Lo, I come, (in the volume of the book it is written of me) to do thy will, O God.* Isa. 53. 10. In the Condition of *making his soul an offering for sin,* we see propounded whatsoever he suffered; in the acceptance, *Lo, I come to do thy will, O God,* we see undertaken whatsoever was propounded. The determination therefore of our Saviour's Passion was made by Covenant of the Father who sent, and the Son who suffered. Heb. 10. 7.

And as the Sufferings of the *Messias* were thus agreed on by consent, and determined by the counsel of God; so they were revealed by the Spirit of God unto the Prophets, and by them delivered to the Church; they were involved in the Types, and acted in the Sacrifices. Whether therefore we consider the Prophecies spoken by God in the mouths of men, they clearly relate unto his Sufferings by proper prediction; or whether we look upon the Ceremonial performances, they exhibit the same by an active representation. *S. Paul's* Apology was clear, that he *said none other things but those which the Prophets and Moses did say should come, That Christ should suffer.* Acts 26. 22. The Prophets *said* in express terms that the *Messias*, whom they foretold, should suffer: *Moses said* so in those Ceremonies which were instituted by his Ministry. When he caused the Passover to be slain, he *said* that *Shiloh* was the Lamb slain before the foundations of the world. When he set the brazen Serpent up in the wilderness, he *said*, the Son of man should be lifted up upon the Cross. When he commanded all the Sacrifices for sin, he *said*, without effusion of blood there was no Remission, and therefore the Son of God must die for the sins of men. When he appointed *Aaron* to go into the Holy of holies on the day of Atonement, he *said*, *Christ*, our High-priest should never enter through the veil into the highest Heavens to make expiation for us, but by his own Blood. If then we look upon the fountain, the eternal Counsel of the will of God, if we look upon the Revelation of that counsel, either in express Predictions or Ceremonial Representations; we shall clearly see the truth of our third Assertion, that the Sufferings of the Promised *Messias*, were predetermined and foretold.

Now all these sufferings which were thus agreed, determined and revealed as belonging to the true *Messias*, were undergone by that *Jesus of Nazareth* whom we believe to be the true *Christ*. Never was there any suffering Type which he out-went not, never Prediction of any Passion which he fulfilled not, never any expression of grief and sorrow which he felt not. When the appointed time of his death approached, he said to his Apostles, *Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning* Luk. 19. 31.

*the Son of man shall be accomplished.* When he delivered them the blessed Sacrament, the commemoration of his Death, he said, *Truly the Son of man goeth as it was determined.* After his Resurrection, he chastised the dulness of his Disciples, who were so overwhelmed with his Passion, that they could not look back upon the antecedent Predictions; saying unto them, *O fools; and slow of heart to believe all that the Prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?* After his Ascension, S. Peter made this profession before the Jews, who had those Prophecies, and saw his Sufferings; *Those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.* Whatsoever therefore was determined by the Counsel of God, whatsoever was revealed by the Prophets, concerning the Sufferings of the *Messias*, was all fulfilled by that *Jesus* whom we believe to be, and worship as the *Christ*. Which is the fourth and last Assertion propounded to express our Saviour's Passion in relation to his Office.

Luke 22. 22.  
καὶ τὸ ἄει-  
εμῆρον.

Luke 24. 25,  
26.

Act 3. 18.

Having considered him that *suffered* in his Office, we are next to consider him in his Person. And being in all this Article there is no person expressly named or described, we must look back upon the former, till we find his description and his name. The Article immediately preceding leaves us in the same suspension; but for our satisfaction refers us to the former, where we find him named *Jesus*, and described *the only-begotten Son of God*.

Now this Son of God we have already shewed to be therefore truly called the *Only-begotten*, because he was from all eternity generated of the essence of the Father, and therefore is, as the eternal Son, so also the eternal God.

|| This is that inseparabilis connectio in the Creed, which Cassianus weigheth so much against Nestorius, De Incarn. l. 6.

Wherefore by the || immediate coherence of the Articles, and necessary consequence of the Creed, it plainly appeareth that the eternal Son of God, God of God, very God of very God, *suffered under Pontius Pilate, was crucified, dead, and buried.* For it was no other person which *suffered under Pontius Pilate* than he which was *born of the Virgin Mary*, he which was *born of the Virgin Mary* was no other person than he which was *conceived by the Holy Ghost*, he which was *conceived by the Holy Ghost* was no other person than *our Lord*, and that *our Lord* no other than the *only Son of God*: therefore by the immediate coherence of the Articles it followeth, that *the only Son of God, our Lord, suffered under Pontius Pilate.* That Word which was in the beginning, which then was with God, and was God, in the fulness of time being made flesh did suffer. For the *Princes of this world crucified the Lord of glory*; and *God purchased his Church with his own blood.* That person which was begotten of the Father before all worlds, and so was really the *Lord of glory*, and most truly *God*, took upon him the nature of Man, and in that nature, being still the same Person which before he was, did suffer. When our Saviour fasted forty days, there was no other person hungry than that Son of God which made the world; when he sat down weary by the Well, there was no other person felt that thirst but he which was eternally begotten of the Father, the fountain of the Deity; when he was buffeted and scourged, there was no other person sensible of those pains than that eternal Word which before all worlds was impassible; when he was crucified and died, there was no other person which gave up the Ghost but the Son of him, and so of the same nature with him, *who only hath immortality.* And thus we conclude our first Consideration propounded, *viz.* Who it was which suffered; affirming that, in respect of his Office, it was the *Messias*; in respect of his Person, it was God the Son.

1 Cor. 2. 8.  
Act 20. 28.  
Dominum passum Symboli tenet auctoritas, & Apostolus tradidit, dicens, Si enim cognovissent, nunquam Dominum gloria crucifixissent. Vigil. advers. Euty. l. 2.

But the perfect probation and illustration of this truth requireth first a view of the second Particular propounded, *How, or, In what, he suffered.* For while

while we prove the Person suffering to be God, we may seem to deny the Passion, of which the perfection of the Godhead is incapable. The Divine nature is of infinite and eternal happiness, never to be disturbed by the least degree of infelicity, and therefore subject to no sense of misery. Wherefore while we profess that the Son of God did suffer for us, we must so far explain our Assertion, as to deny that the Divine nature of our Saviour suffered. For being the Divine nature of the Son is common to the Father and the Spirit, if that had been the subject of his Passion, then must the Father and the Spirit have suffered. Wherefore as we ascribe the Passion to the Son alone, so must we attribute it to that Nature which is his alone, that is, the humane. And then neither the Father nor the Spirit will appear to suffer, because neither the Father nor the Spirit, but the Son alone, is Man, and so capable of Suffering.

Whereas then the Humanity of *Christ* consisteth of a Soul and Body, these were the proper subject of his Passion; nor could he suffer any thing but in both or either of these two. For as the *Word was made flesh*, though the Word was || never made, (as being in the beginning God) but the flesh, that is, the Humanity, was made, and the Word assuming it became flesh; so saith *S. Peter*, *a Christ suffered for us in the flesh*, in that nature of man which he took upon him: and so God the Son did suffer, not in that nature in which he was begotten of the Father before all worlds, but in that flesh which by his Incarnation he became. For he was *b put to death in the flesh, but quickened in the spirit*; suffered in the weakness of his Humanity, but rose by the power of his Divinity. As he was made of the seed of *David* according to the flesh, in the language of *S. Paul*; so was he *put to death in the flesh*, in the language of *S. Peter*: and as he was declared to be the son of God with power, according to the spirit of holiness; so was he quickned by the Spirit. Thus the proper Subject and recipient of our Saviour's Passion, which he underwent for us, was that Nature which he took from us.

Far be it therefore from us to think that the Deity, which is immutable, could suffer; which only hath immortality, could die. The conjunction with Humanity could put no imperfection upon the Divinity: nor can that || infinite nature by any external acquisition be any way changed in its intrinsic and essential perfections. \* If the bright rays of the Sun are thought to insinuate into the most noisome bodies without any pollution of themselves, how can that spiritual essence contract the least infirmity by any union with Humanity? We must neither harbour so low an estimation of the Divine nature, as to conceive it capable of any diminution; nor so mean esteem of the essence of the Word, as to imagine it subject to the sufferings of the flesh he took; nor yet so groundless an estimation of the great mystery of the Incarnation, as to make the properties of one nature mix in confusion with the other. These were the wild collections of the || *Arian* and *Apollinarian* Hereticks, whom the Church hath long since silenced by a found and sober Assertion, that all the Sufferings of our Mediator were subjected in his humane nature.

|| Ὁ λόγος  
σαρξ ἐγένετο,  
καὶ ὁ λόγος  
καὶ ὁ λόγος,  
καὶ ὁ λόγος ἐγένετο  
ὁ λόγος, ἐν  
τῷ πάλαι  
καὶ ἄνατον  
ἀνεδέξατο, ἐν  
μορῇ τῆ ἀν-  
θρώπινη μέ-  
χει τῆς καὶ  
ἀδὲ ὀφθαλμῶν.  
*S. Athan. de  
Incarn.*

<sup>a</sup> 1 Pet. 4. 1.  
<sup>b</sup> 1 Pet. 3. 18.  
Adeo salva est  
utriusque prop-  
rietates substan-  
tia, ut & Spi-  
tus res suas e-  
gerit in illo,  
id est, virtutes  
& opera & signa,  
& caro  
passiones suas  
functa sit, elu-  
riens sub Dia-  
bolo, sitiens  
sub Samaritanis,  
dens Lazarum,  
anxia  
usque ad mor-  
tem, denique  
& mortua est.  
*Tertul. advers.  
Prax. c. 27.  
Clement. Alex.  
Pedag. l. 1. c.  
5. 91. c.*

|| τὸ γὰρ εἶναι ἀφθαρτον καὶ ἀναλλοίωτον αἰ τοῦτον ὄντιν, ἡ ἑνωστικὴ τῆ ταπεινῆ φύσει, ὅταν ἐν ἐκείνῃ κατ' οἰκονομίαν ᾄδεται. *Greg. Nyssen. Epist.* \* Ὡς ἂν ἡλιακὸ φῶς παθεῖν τι ἀκλίνας τὰ πάντα πληρῶσαι, καὶ ἑνωστικῶν νεκρῶν καὶ ἡ καθαρῶν ἐφαπτομένην πολὺ πλέον ἢ ἀσώματον τὸ θεῖον δυνάμει εἴτ' ἂν παθεῖ τὴν ὄσταν, ἡδ' ἂν ἐλαττωσὶν ἑαυτῆς ἀσώματος ἐπαρρωσῆν. *Euseb. Demon. Evang. l. 4. c. 13.* || This danger is the rather to be unfolded, because it is not generally understood. The Heretic of Arius, as it was condemned by the Council of Nice, is known to all. But that he made the nature of the word to suffer in the flesh, is not so frequently or plainly delivered. This Phobadius (the first of the Fathers Church who wrote against the Arians) chargeth them with. Duplicem hunc statum, non conjunctum, sed confusum, vultis videri; ut etiam unius vestrum, id est Epistola Potami, quæ ad Orientem & Occidentem transmissa est, qua asserit, carne & spiritu Christi coagulatis per sanguinem Mariæ, & in unum corpus redactis, passibilem Deum factum. Hoc ideo, ne quis illum ex eo crederet, quem impassibilem satis constat. *Lib. adv. Arianos, c. 7.* And again: Non ergo est spiritus caro, nec caro spiritus, quod isti volunt egregii Doctores, ut tactus sit scilicet Dominus & Deus noster ex hac substantiarum permixtione passibilis. Ideo autem passibilem vultis dici, ne ex impassibili credatur. *Cyp. 8. Μάρτυρ ἐν Ἀρεμανοῖ παύλας ἔσται.*

Καὶ καὶ μόνῳ ὑποτιθέμενοι ἀνεκλήφοναι ἢ Σωτῆρα, τὴν δὲ τῆ πάθος νόσον ἐπὶ τῷ ἀπαθῆϊ θεότησι ἀναφίεσθαι ἀσ-  
 εῶς. S. Athan. lib. de Incarn. Of this S. Hilary is to be understood: Sed eorum omnis hic sensus, ut opinentur metum mortis  
 in Dei Filium incidisse, qui asserunt non de æternitate prolatum, neque de infinitate paternæ substantiæ existitisse, sed ex  
 nullo illum qui omnia creavit effectum; ut assumptus ex nihilo fir, & cœptus ex opere, & confirmatus ex tempore. Et  
 ideo in eo doloris anxietas, ideo spiritus passio cum corporis passione. Can. 31. in Matth. Where clearly he argues against the  
 Arians. The right understanding whereof is the only true way to reconcile those harsh sayings of his which so troubled the Master of  
 the Sentences, and the whole Schools ever (since).

And now the only difficulty will consist in this, how we can reconcile the Person suffering with the Subject of his Passion; how we can say that God did suffer, when we profess the Godhead suffered not. But this seeming difficulty will admit an easie solution, if we consider the intimate conjunction of the Divine and humane nature, and their union in the person of the Son. For || hereby those Attributes which properly belong unto the one are given to the other; and that upon good reason. For being the same individual person is by the conjunction of the nature of God and the nature of man really and truly both God and man; it necessarily followeth, that it is true to say, *God is man*, and as true, *A man is God*: because in this particular he which is man is God, and he which is God is man. Again, being by reason of the Incarnation it is proper to say, *God is man*, it followeth unavoidably, that whatsoever necessarily belongeth to the humane nature may be spoken of God; otherwise there would be a man to whom the nature of man did not belong, which were a contradiction. And being by virtue of the same Incarnation it is also proper to say, *A man is God*, by the same necessity of consequence we must acknowledge, that all the essential Attributes of the Divine nature may truly be spoken of that man; otherwise there would be one truly and properly God to whom the nature of God did not belong, which is a clear repugnancy. Again, if the properties of the Divine nature may be truly attributed to that man which is God, then may those actions which flow from those properties be attributed to the same. And being the properties of the humane nature may be also attributed to the eternal Son of God, those actions or passions which did proceed from those properties may be attributed to the same Son of God, or God the Son. Wherefore as God the Son is truly man, and as man truly passible and mortal; so God the Son did truly suffer, and did truly die. And this is the only true \* communication of properties.

|| Per indiuiduabilem unitatem Verbi & carnis, omnia quæ carnis sunt ascribuntur & Verbo, quomodo & quæ Verbi sunt prædicantur in carne. Orig. in Ep. ad Rom. Δια τῷ ἀκείῳ ἐνόηται ἡ τε περὶ ἀθεότητος σαρκὸς καὶ ἡ περὶ λαβομένης θεότητος, ἀνίρηθίσαται τὰ ὀνόματα: ὥστε καὶ τὸ ἀθεώριον παρὰ θεῶν, καὶ τὸ θεῶν παρὰ ἀνθρώπων καλονομάζεσθαι. Greg. Nyss. Ep. ad Theoph. Χρῆ μῦθοι εἰδέναι ὡς ἡ ἕνωσις κοινὰ ποιεῖ τὰ ὀνόματα. Theodor. Dial. 3.

\* Called by the Schools ordinarily Communicatio idiomatum, by the ancient Greek Divines Ἀντίθεσις, and sometimes Ἀντιμετάθεσις.

Not that the essential properties of one Nature are really communicated to the other Nature, as if the Divinity of Christ were passible and mortal, or his Humanity of original Omnipotence and Omnipresence; but because the same God the Son was also the Son of man, he was at the same time both mortal and eternal: mortal, as the son of man, in respect of his Humanity; eternal, as the Son of God, in respect of his Divinity. The Sufferings therefore of the *Messias* were the Sufferings of God the Son: not that they were the Sufferings of his Deity, as of which that was incapable; but the Sufferings of his Humanity, as unto which that was inclineable. For although the humane nature was conjoynd to the Divine, yet it suffered as much as if it had been alone; and the Divine as little suffered as if it had not been conjoynd: because each kept their respective Properties distinct, without the least confusion in their most intimate conjunction. From whence at last the Person suffering is reconciled to the Subject of his Passion: For God the Son being not only God, but also Man, suffered, though not in his Deity, by reason of which he is truly God, yet in his Humanity, by which he who is truly God is as truly Man. And thus we conclude our two first Disquisitions: Who it was that suffered; in respect of his Office, the *Messias*, in respect of his Person, God the Son: How it was he suffered; not in his Deity, which

is impassible, but in his Humanity, which he assumed clothed with our infirmities.

Our next enquiry is, What this God the Son did suffer as the Son of man; not in the latitude of all his Sufferings, but so far as they are comprehended in this Article: which first prescindeth all the antecedent part by the expression of time *under Pontius Pilate*, who was not Governour of *Judæa* long before our Saviour's Baptism; and then takes off his concluding Passion, by adding his Crucifixion and his Death. Looking then upon the Sufferings of our Saviour in the time of his preaching the Gospel, and especially before his death, we shall best understand them by considering them in relation to the Subject or recipient of them. And being we have already shewed his Passion was wholly subjected in his humane nature, being that nature consisteth of two parts, the Soul and Body; it will be necessary to declare what he suffered in the Body, what in the Soul.

For the first, As we believe the Son of God took upon him the nature of Man, of which the Body is a part; so we acknowledge that he took a true and real Body, so as to become flesh of our flesh, bone of our bone. This Body of Christ, really and truly humane, was also frail and mortal, as being accompanied with all those natural properties which necessarily flow from the condition of a frail and mortal body: and though now the same body, exalted above the highest Heavens, by virtue of its glorification be put beyond all possibility of Passion; yet in the time of his Humiliation it was clothed with no such glorious perfection; but as it was subject unto, so it felt, weariness, hunger and thirst. Nor was it only liable to those internal weaknesses and natural infirmities, but to all outward injuries and violent impressions. As all our corporal pain consists in that sense which ariseth from the solution of that continuity which is connatural to the parts of our body; so no parts of his sacred body were injuriously violated by any outward impression, but he was truly and fully sensible of the pain arising from that violation. Deep was that sense and grievous was that pain which those Scourges produced, *when the plowers plowed upon his back and made long their furrows*: the dilaceration of those nervous parts created a most sharp and dolorous sensation. The coronary Thorns did not only express the scorn of the imposers, by that figure into which they were contrived; but did also pierce his tender and sacred temples to a multiplicity of pains, by their numerous acuminations. That Spear directed by an impertinent malice which opened his side, though it brought forth water and blood, caused no dolorous sensation, because the body was then dead: but the Nails which pierced his hands and feet made another kind of impression, while it was yet alive and highly sensible. Thus did the Body of the Son of man truly *suffer* the bitterness of corporal pains and torments inflicted by violent external impressions.

And as our Saviour took upon him both parts of the nature of man, so he *suffered* in them both, that he might be a Saviour of the whole. In what sense the Soul is capable of suffering, in that he was subject to animal Passion. Evil apprehended to come tormented his Soul with Fear, which was as truly in him in respect of what he was to suffer, as Hope in reference to the recompence of a reward to come after and for his Sufferings. Evil apprehended as present tormented the same with Sadness, Sorrow and Anguish of mind. So that he was truly represented to us by the Prophet, as *a man of sorrows, and acquainted with grief*; and the proper subject of that Grief he hath fully expressed who alone felt it, saying unto his Disciples, *My soul is exceeding sorrowful, even unto death.*

Qui suscepit animam, suscepit animæ passionem. S. Anselm. de Fid. l. 2. c. 3.

Isa. 53. 3.

Math. 25. 38.





lips or eyes; the innumerable pores of all his body must give a passage to more lively representations of the bitter anguish of his Soul: and therefore while he *prayed more earnestly*, in that agony *his sweat was as it were great drops of blood falling down to the ground*. As the Psalmist had before declared; *I am poured out like water, and all my bones are out of joynt: my heart is like wax, it is melted in the midst of my bowels.* The heart of our Saviour was as it were melted with fear and astonishment, and all the parts of his body at the same time inflamed with anguish and agony: well then might that melting produce a Sweat, and that inflamed and rarified blood force a passage through the numerous pores.

And as the Evangelists expressions, so the Occasion, of the Grief will manifest the height and bitterness thereof. For God *laid on his own Son the iniquities of us all*; and as we are obliged to be sorry for our particular Sins, so was he grieved for the Sins of us all. If then we consider the perfection and latitude of his Knowledge; he understood all the sins of men for which he suffered, all the evil and the guilt, all the offence against the Majesty, and ingratitude against the Goodness, of God, which was contained in all those sins. If we look upon his absolute Conformity to the will of God; he was inflamed with most ardent Love, he was most zealous of his Glory, and most studious to preserve that Right which was so highly violated by those sins. If we look upon his Relation to the sons of men; he loved them all far more than any did themselves, he knew those sins were of themselves sufficient to bring eternal destruction on their Souls and bodies, he considered them whom he so much loved as lying under the wrath of God whom he so truly worshipped. If we reflect upon those Graces which were without measure diffused through his Soul, and caused him with the greatest habitual detestation to abhor all sin: If we consider all these circumstances, we cannot wonder at that Grief and Sorrow. For if the true Contrition of one single sinner, bleeding under the sting of the Law only for his own iniquities, all which notwithstanding he knoweth not, cannot be performed without great bitterness of Sorrow and remorse; what bounds can we set unto that Grief, what measures to that Anguish, which proceedeth from a full apprehension of all the transgressions of so many millions of sinners?

Add unto all these present apprehensions, the immediate hand of God pressing upon him all this load, laying on his shoulders at once an heap of all the Sorrows which can happen unto any of the Saints of God; that he, being *touchèd with the feeling of our infirmities*, might become a *merciful High-priest, able and willing to succour them that are tempted*. Thus may we behold *and see if there be any sorrow like unto that sorrow which was done unto him, wherewith the Lord afflicted him in the day of his fierce anger*. And from hence we may and must conclude, that the Saviour of man, as he took the whole Nature of man, so he suffered in whatsoever he took: in his Body, by internal Infirmities and external Injuries; in his Soul, by Fears and Sorrows, by unknown and inexpressible Anguishes. Which shews us fully, (if it can be shewn) the third Particular propounded, What our Saviour suffered.

That our Saviour did thus *suffer*, is most necessary to believe. First, that thereby we may be assured of the verity of his Humane nature. For if he were not man, then could not Man be redeemed by him; and if that nature in which he appeared were not truly humane, then could he not be truly Man. But we may be well assured that he took on him our nature, when we see him subject unto our infirmities. We know the Godhead is of infinite perfection, and therefore is exalted far above all possibility of molestation.

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When therefore we see our Saviour truly suffer, we know his Divine essence suffered not, and thence acknowledge the addition of his Humane nature, as the proper subject of his Passion. And from hence we may infallibly conclude, Surely that Mediator between God and Man was truly Man, as we are men, who when he fasted was an hungry, when he travelled was thirsty and weary as we are, who being grieved wept, being in an agony sweat, being scourged bled, and being crucified died.

Secondly, it was necessary Christ should suffer for the Redemption of lapsed men, and their reconciliation unto God; which was not otherwise to be performed than by a plenary satisfaction to his will. He therefore was by all his Sufferings made an Expiation, Atonement and Propitiation for all our sins. For Salvation is impossible unto sinners without Remission of sin; and Remission in the decree of God impossible without effusion of blood. Our Redemption therefore could not be wrought but by the blood of the Redeemer, but by a Lamb slain, but by a suffering Saviour.

*Psal.* 110. 7.  
*Luke* 24. 26.

Thirdly, it behoved Christ to suffer, that he might purchase thereby eternal Happiness in the Heavens both for himself the Head, and for the members of his Body. *He drunk of the brook in the way, therefore hath he lift up his head. Ought not Christ to suffer, and so to enter into his own glory?* And doth he not by the same right by which he entered into it, confer that glory upon us? The recompence of the reward was set before him, and through an intuition of it he cheerfully underwent whatsoever was laid upon him. He must therefore necessarily suffer to obtain that Happiness, who is therefore happy because he suffered.

Fourthly, it was necessary Christ should suffer, that we might be assured that he is truly affected with a most tender compassion of our afflictions. For this end was he subjected to Misery, that he might become prone unto Mercy: for this purpose was he made a Sacrifice, that he might be a compassionate High-priest: and therefore was he most unmerciful to himself, that he might be most merciful unto us.

Fifthly, it was necessary the Son of man should suffer, thereby to shew us that we are to suffer, and to teach us how we are to suffer. For *if these things were done to the green tree, what shall be done to the dry?* Nay, if God spared not his natural, his eternal, his only-begotten Son; how shall he spare his adopted sons, who are best known to be children because they are chastised, and appear to be in his paternal affection because they lie under his Fatherly correction? We are therefore Heirs only because Coheirs with *Christ*; and we shall be Kings only because we shall reign together with him. It is a certain and infallible consequence, *If Christ be risen, then shall we also rise*; and we must look for as strong a coherence in this other, *If Christ hath suffered then must we expect to suffer*. And as he taught the Necessity of, so he left us the Direction in, our Sufferings. Great was the example of *Job*, but far short of absolute perfection: the pattern beyond all exception is alone our Saviour, who hath taught us in all our afflictions the exercise of admirable Humility, perfect Patience, and absolute Submission unto the will of God.

And now we may perceive the full importance of this part of the Article, and every Christian may thereby understand what he is to believe, and what he is conceived to profess, when he makes this confession of his Faith, *He suffered*. For hereby every one is obliged to intend thus much: I am really persuaded within my self, and do make a sincere profession of this as a most necessary, certain and infallible truth, That the only-begotten Son of God, begotten of the Father, and of the same essence with the Father, did for the

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Redemption of mankind really and truly suffer; not in his Divinity, which was impassible, but in his Humanity, which in the days of his Humiliation was subject unto our Infirmities: That as he is a perfect Redeemer of the whole man, so he was a complete Sufferer in the whole; in his Body, by such dolorous Infirmities as arise internally from humane frailties, and by such Pains as are inflicted by external injuries; in his Soul, by fearful Apprehensions, by unknown Sorrows, by Anguish unexpressible. And in this latitude and propriety I believe our Saviour suffered.

UNDER PONTIUS PILATE.

After the substance of this part of the Article, consisting in our Saviour's Passion, *He suffered*, followeth the circumstance of Time, declared by the present Governour, *under Pontius Pilate*. Which, though the name of a stranger to the Commonwealth of *Israel* and the Church of *Christ*, is well preserved to eternal memory in the sacred Articles of our Creed. For as the Son of God by his determinate counsel was sent into the world to die in the fulness of time: so it concerns the Church to be assured of the time in which he died. And because the ancient custom of the world was, to make their Computations by their Governours, and refer their Historical relations to the respective times of their Government: therefore, that we might be properly assured of the Actions of our Saviour which he did, and of his Sufferings, (that is, the Actions which others did to him,) the present Governour is named in that form of speech which is proper to such Historical or Chronological narrations, when we affirm that he suffered || *under Pontius Pilate*.

|| Ἐπὶ Ποντίῳ Πιλάτῳ. Which words are capa-

ble of a double construction. First, as they are used by S. Paul, 1 Tim. 6. 13. Ἰησοῦ, τὸ μαρτυρήσαντι ἔπι Ποντίῳ Πιλάτῳ καὶ καλῶς ὁμολογήσαν, Who before Pontius Pilate witnessed a good confession; that is, standing before him as before a Judge. As of the same person, Matt. 28. 14. Καὶ ἐὰν ἀκούσῃ τὸτο ἔπι τῷ ἡγεμόνῳ, If this come to be tried before the Procurator. Thus Festus pronounced it to S. Paul, Acts 25. 9. Ἐλέγεις κείνου ἔπι ἡμῶν; and S. Paul answered in the same propriety of speech, ἔπι τῷ βήματι καὶ αὐτῶν ἐσὼς εἰμι. Thus Christ tells his Apostles, Mark 13. 9. ἔπι ἡγεμόνων καὶ βασιλέων σαθήσεσθε. And in this sense ἔπι is often used by the Greeks. Secondly, ἔπι Πιλάτῳ is under Pilate, that is, in the time of his Government, when and while he was Procurator of Judæa: as ἔπι ἀρχιερέων Ἄννα καὶ Καϊάπα, Luke 3. 2. and ἔπι Ἀβιάβαρ τῷ ἀρχιερέῳ, Mark 2. 26. which is also according to the custom and language of the Greeks: As, Κατακλυσμός ἐπι Δόκκαλιῶν ἐξήχαστο, Marm. Arundel. Οὗ τοι ἦσαν ἐπι τῷ Λαομέδοντι Ἰβανασιάντων Τρωῶν, Plat. Epist. ad Archytam: and ἔπι τῷ βασιλευσίν, in this King's reign, is the common phrase of Pausanias. Thus the Athenians among their 9. Ἄρχοντες had one who was called Ἐπώνυμο, because his name was used for the denotation of that year; and the phrase was usually, ἔπι τῷ δῶνα, or ἔπι τῷ δῶνα ἀρχόντι. As I find it thrice in one place, Ὁ μὲ γὰρ (Ἰσχυρότης) ἐπι Λυσιάχῃ, Πλάτων ἢ ἐπι Ἀμεινίῳ γέροντι, ἐπὶ Ἐπεικλῆς ἐπελάττησεν. Laert. in Platone. In the same manner did the Lacedæmonians make their Historical accounts by their Ephori, and the Argives by the Priestesses of Juno: Ἐπὶ Χρυσίδῳ ἐν Ἄργει τότε πεντήκοντα δύο δόντα ἔτη ἱεραμένης, καὶ Αἰγιονίῃ ἐορῆς ἐν Σπάρτῃ, καὶ Πυθοδώρῃ ἐπι δύο μύρια ἀρχόντι Ἀθλωαίσις. Thucyd. l. 2. And as the Greeks thus referred all actions to the times of these Governours, so did the Jews under the Roman Government to the Procurators of Judæa; as appeareth by Josephus, who mentioneth the first of that Office, Coponius, presently relates the Insurrection of Judas Galilæus in this manner: ἔπι τῷ (Κοπιωνί) τις ἀνὴρ Γαλιλαῖα, Ἰούδας ὄνομα, οὗς ἄποσαν ἐνήχη τοῦ ἀρχιερέως, De Bell. Jud. l. 2. c. 12. then names his successor Ambivius, ἐπὶ Ἐσολώμῃ Ἰαμινιάν καλεῖσθαι: after him Rufus, ἐπὶ Ἐδῆ καὶ τελευτᾷ Καίσαρ Ἀντιῆ. Jud. l. 18. c. 3. And in the same manner in the Creed, παθόντα ἐπι Ποντίῳ Πιλάτῳ, our Saviour suffered under Pontius Pilate, that is, at the time when he was Procurator of Judæa; as Ignatius fully, ἐν καιρῷ τῷ ἡγεμονίας Ποντίῳ Πιλάτῳ, Epist. ad Magnesios.

And because he not only suffered under him as the present Governour, but also was arraigned and condemned by him as a Judge; therefore it will be necessary for the illustration of the manner, and confirmation of the truth, of our Saviour's Sufferings, to declare what hath been left and derived to our knowledge both concerning his Person and his Office.

For the first, we find him described by two names; nor is any other name of his extant, although, according to the || general custom of the *Romans*,

|| Pausanias speaking of the

*Romans*, Τετα ὁπότι ἢ ὀλίγισα, καὶ ἐπι πλεονα ὀνόματα ἐκίσω τίθενται. And although Diomedes and Plutar have observed, that even among the *Romans* there were some: δῶνονμα, yet the *Genomen* was never omitted, as Priscian affirmed, Ex illo tempore consuetudo tenuit, ut nemo Romanus sit absque prænomine. lib. 2.

\* Pontius and Pilatus were his Nomen and Cognomen, in the same manner as Julius and Cæsar are described by Suetonius : Non Cæfare & Bibulo, sed Julio & Cæfare, Coss. actum scriberent, bis eundem præponentes, nomine atque cognomine. lib. 1. cap. 20. Thus without a Prænomen or Agnomen, he is only known to us by his Nomen properly called, and his Cognomen. The nature of which two is thus described by the Ancients : Nomen proprium est gentilitium, id est, quod originem gentis & familiæ declarat, ut Pontius, Cornelius; Cognomen est quod uniuersumque proprium, & nominibus gentilitiis subiungitur, ut Cato, Scipio. Diomedes de Oratore. l. 1. Nomen, quod Familiæ originem declarat, ut Cornelius; Cognomen, quod nomini subiungitur, ut Scipio. Charisius. l. 2. The first of these Dionysius calls τὸ Συγγενικὸν ἢ πατρωνυμικὸν, Plutarch. οἰκίας ἢ ἧσος κοινὸν, and κοινὸν ἐπὶ συγγενείᾳ; the second he calls περὶ συγγενείᾳ ἐξ ἑπιθετῶν. Thus Pontius was his Nomen gentis or gentilitium, and Pilatus his Cognomen. As therefore Pontius Aquila, Pontius Cominius, Pontius Herennius, Pontius Paulinus, &c. so also Pontius Pilatus. Wherefore in vain have some of the Ancients endeavoured to give an Etymology of these names, as they do of Greek and Hebrew names in the Scripture, and think thereby to express the nature or actions of them that bare the names. As Isidorus Hispal. Orig. l. 7. c. 10. Pontius, Declinans concilium, utique Judæorum: acceptâ enim aquâ lavit manus suas, dicens, Innocens ego sum à sanguine huius iusti. And Eutychius Patriarch of Alexandria deduced Pontius from an Island called Pontia, near to Rome. And S. Jerome, Quod significat nomen Pilati. i. e. Malleatoris, i. e. qui domat ferreas gentes. ad Matt. 15. Pilatus, Os malleatoris; quia dum Christum ore suo & iustificat & condemnat, more malleatoris utrinque ferit. Isid. ib. Pontius, Declinans concilium; Pilatus, Os malleatoris. S. Jer. de nom. Hebraicis, in Luca, & rursum in Actis. Where he lets us understand that these Etymologies were made from the Hebrew language; and makes an excuse, because the letter P is here taken for the Hebrew פ, to which the Latine F more properly answers. Sed sciendum est quod apud Hebræos P litera non habetur, nec ullum nomen est quod hoc elementum sonet: abusive igitur accipienda, quasi per F literam scripta sita. Thus did they vainly strive to find an Hebrew Original, and that such an one as should represent the conditions of Pilate; when these two names are nothing else but the Roman Nomen and Cognomen of that person.

He was by birth a Roman, by degree of the Equestrian Order, sent by Tiberius the Emperour to be a Governour of Judæa. For about threescore years before our Saviour's birth the Jews by Pompey the Great were made tributary to the Romans. And although during the life of Hyrcanus the High-Priest, the reign of Herod and his son Archelaus, the Roman State suffered the Jews to be ruled by their own Laws and Governours; yet when Archelaus was banished by Augustus, they received their Governours from the Roman Emperour, being made a part of the || Province of Syria belonging to his care. In the life of Augustus there was a Succession of three, Coponius, Ambivivius, and Rufus. At the beginning of the reign of Tiberius they were governed by Valerius Gracchus, and at his departure by Pontius Pilate.

|| Τῆς Ἀρχελάου ἰθναρχίας μετὰ τέρσεως εἰς ἑπαρχίαν. Joseph. de Bell. Jud. l. 2. c. 13. Τῆς δ' Ἀρχελάου χάρις ὡς ποτε λῆς τεσσονημείους τῆ Σύρων. in Antiq. Jud. l. 17. c. 15. Παρὰ τὴν Κυβλήν εἰς τὴν Ἰουδαίαν περὶ δὴ κλυ Συρίας γινόμενον. Ibid. l. 18. c. 1.

The Office which this Pilate bare was the Procuratorship of Judæa, as is most evident out of the History both of the \* Romans, from whom he received his authority, and of the Jews, over whom he exercised his dominion. But what was the Office of a || Procurator in those times, though necessary for our present purpose; is not so easie to determine, because it was but newly introduced into the Roman Government. For before the Dominion of that City was changed from a Commonwealth into an Empire, there was no such publick Office in any of the Provinces, and particularly in Judæa none till after the Banishment of Archelaus, some years after our Saviour's birth. When Augustus divided the Provinces of the Empire into two parts, one of which he kept for his own care, and left the other to the inspection of the Senate, he sent, together with the President of each Province, as the Governour in chief of the Province, a Procurator, whose Office was, to take an account of all the Tribute, and whatsoever was due to the Emperour, and to order and dispose of the same for his advantage. Neither was there at the first institution of this office any other act belonging properly to their Jurisdiction; but

\* Tacitus, speaking of the Christians, Author nominis ejus Christus, qui Tiberio imperitante per Procuratorem Pontium Pilatum supplicio affectus est. Annal. l. 15. And Tertullian, most skilful of their Laws and Customs, speaks thus of our Saviour; postremo oblatum Pontio Pilato, Syriam tunc ex parte Romana procuranti. Apologet. cap. 21. Whom S. Cyprian follows: Hunc Magistrum eorum..... Pontio Pilato; qui tunc ex parte Romana Syriam procurabat, tradiderunt. Advers. Demetr. Thus also Josephus for the Jews: Παρὰ τὴν εἰς Ἰουδαίαν ἐπίτροπον ὅτι Τιβερίου Πιλάτου. De Bell. Jud. l. 2. c. 14. And Philo: Πιλάτου ὡς τῶν ὑπάρχων ἐπίτροπον Σαυδαιγγῶν τῶν Ἰουδαίων. de ligat. ad Cæsum. And therefore those words of S. Luke, c. 3. 1. ἡγεμονεύσων τὸν Ἰουδαίαν, were

were properly translated by the old Interpreter, procurante Pontio Pilato Judæa n. Thus Lucius Dexter ad annum Christi 28 Pontius Pilatus procurator Judææ à Tiberio mittitur in Judæam. And Justin Martir most properly; Τὸν σαυρωθέντα ἐπὶ ἰουδαίᾳ Πιλάτου, τὸ ἡγεμόνους ἐν Ἰουδαίᾳ ἐπὶ χρονοῖς Τιβερίου Καίσαρος ἐπίσητον. Apol. 2. And again, speaking to the Emperours, by whom the Procurators were sent; καὶ Πιλάτου τὸ ὑμεῖς ἐν τῇ Ἰουδαίᾳ ἡγεμόνους ἐπίσητον. And again, καὶ τὸ ὑμεῖς ἐπὶ Ἰουδαίᾳ τὸν σαυρωθέντα ἐπὶ Ποντίῳ, τὸ ἡγεμόνους ἐπίσητον ἐν Ἰουδαίᾳ. Dial. cum Tryph. As also Eusebius, εὐσεβίου ἐπιστολῆς πρὸς Τιβερίου βασιλέως, ἐπιτρέπεται ἡ Ἰουδαία ὑπὸ Τιβερίου καθίσταται Πιλάτῳ. Hist. l. 1. c. 10. And S. Jeron's translation of his Chronicle; Pilatus procurator Judææ à Tiberio mittitur. Thus it appears that Pilate of the Equestrian Order was properly Procurator, as that Office was ordinarily given to men of that Order, as Tacitus testifies: Cn. Julius Agricola utrumque avum procuratorem Caesarum habuit, quæ equestris nobilitas est. in vit. Jul. Agric. which is to be understood concerning the Imperial Provinces: for in those which were of the Province of the People, the Procurators sent by Cæsar were of the Liberti. The Emperour sent into all the Provinces his Procurators, but with this difference, as Dio observes; αἱς πάντα ὁμοίως τὰ ἔθνη, τὰ τε αὐτὰ καὶ τὰ τῶ ἐθνῶν, τὰ δὲ ἐν αὐτῷ ἵπτατον, τὰ δὲ ἐν ἄλλοῖσιν ἔθνεσσιν, πέμπει. Hist. l. 53. The Roman Procurator is ordinarily in Greek Authors expressed by their ἐπίτροπος, as the Glossa Latino-Grec. Procurator, ἐπίτροπος. But yet they are not of the same latitude in their use; ἐπίτροπος comprehending the notion of Tutor, as well as Procurator. Heibsch. ἐπίτροπος, ὁ πρὸς αὐτῷ χυλίων, καὶ ἑλκῶν ἰσίων, καὶ ὁμοίων. Gloss. Vet. ἐπίτροπος, Procurator, tutor. ἐπίτροπος therefore was used by the Greeks in both notions, where of Procurator of the Latines is but one. And in the language of the Romans he is a Procurator which undertakes to manage the business of another man. Procurator si negotium suscipit, saith Aconius in Divinat. and S. x. Pompeius, Procurator absentis nomine actor fit; he to whom the care of another man's estate or affairs was committed. Gloss. Vet. ἐπιτρολή, commissum, ἢ ἐπιτρολή, procurator. In correspondence to these Procurators of the affairs and estates of private persons, there were made such as did take care in every Province of the Imperial Revenue: who, in respect of the person whom they served, were called Procuratores Caesaris, or Augustales; in respect of the Countries where they served, were termed Procuratores provinciales. Their Office is best described by Dion. Hist. l. 53. Τὰς ἐπιτρόπους, ἔτω δὲ τὰς τοκοῖναις τεσσάρων ἐκλήρουσαι, καὶ πρὸς ἐπιτροπὴν σοῖσιν ἀναλισκόνσαι, ἐπιμαζεύουσαι. We call, says he, them ἐπιτρόπους, that is, Procuratores, which receive the publick Revenues, and dispose of them according to the commands received from the Emperour. For they acted in his name, and what was done by them was accounted as done by the Emperour himself. Quæ acta gesta sunt à Procuratore Caesaris, sic ab eo comprobari ac si à Cæsare gesta essent. Ulpian. l. 1. ff. As we read in Tacitus of the Emperour Claudius; Scripsit audita vox Principis, parem vim rerum habendam à Procuratoribus suis judicatorum, ac si ipse statuisset. Annal. l. 12. And in Suetonius: Ut rata essent quæ Procuratores sui in judicando statuerent, à Senatu precario exegit. The proper office therefore of the Provincial Procurator was, to receive the Imperial Revenue, and dispose of it as the Emperour commanded, and to all intents and purposes to do such things as were necessary thereunto, with such authority as if the Emperour himself had done them.

such a care and disposal of the Imperial Revenue: which they exercised as inferior and subordinate to the President, always supreme Provincial Officer.

Now Judæa being made part of a Province of Syria, and consequently under the care of the President of that Province, according to this institution, a particular Procurator was assigned unto it for the disposing of the Emperour's Revenue. And because the Nation of the Jews were always suspected of a rebellious disposition against the Roman State, and the President of Syria, who had the power of the Sword, was forced to attend upon the other parts of his Province; therefore the Procurator of Judæa was furnished with power of life and death, and so administered all the power of the President, which was, as to the Jews, supreme. Which is very observable, as an eminent act of the Providence of God, by which the full power of Judicature in Judæa was left in the hands of the Resident Procurator.

|| This appointment by Coponius, the first proper Procurator of Judæa, who was brought in by Quintus Præfidis

of Syria, when he came to dispose of the goods of Archelaus, and to reduce Judæa into the form of a Province, and adjoin it to Syria. Of this Coponius Josephus writeth after this manner, Κοπώνιος τε ἄπο (Κυβελίων) συγκαταπέμπεται, τὰ γυμνασία καὶ ἵπτατον, ἢ γυμνασία Ἰουδαίων τῇ ἐπὶ πάντων ἐξουσία. that being of the Equestrian order, he was sent with Quirinus to govern the Jews with the supreme power. Antiq. l. 18. c. 1. And yet more expressly as to the time, occasion, and extent of his power: Τῆς δὲ Ἀρχελαίου χώρης εἰς ἐπαρχίαν ἀπεργασθεῖσας, ἐπιτροπὴς τις ἰστικῆς παρὰ Ῥωμαίοις τάξεως, Κοπώνιος, πέμπεται, μέχρι τῆς κλήρου λαβῶν παρὰ τῶ Κίσαρου ἐξουσίαν. Id. de Bell. Jud. l. 2. c. 11. When those parts which were under the command of Archelaus were reduced into a Province, Coponius was sent thither by the Emperour, and furnished with power of life and death. For although in the Proconsular Provinces the Procurator of the Emperour had no power but in those things which belonged to the Exchequer; yet in those Provinces which were properly præfidales the Procurator was often loco Præfidis. From whence in the ancient Inscriptions we read of the same person, Procurator & Præfes Alpium, Procurator & Præfes provinciarum per Orientem, Procurator & Præfes provincia Sardinia. It was often therefore so that the Procurator did Præfidis partibus fungi: as Ulpian. l. 8. de officio Proconsulis; In provinciam enim Præfidum provinciarum, nec aliter Procuratori Caesaris hæc cognitio injungitur, quam Præfidis partibus in provincia fungatur. And this is very necessary to be observed, because a Procurator barely such, nor armed with the power of the Præfes provincia, had not the power of the Sword. As Aconius to Valerius; Procurator meus, qui vice Præfidis non fungebatur, exsilii tibi poenam non potuit irrogare. l. 9. Cod. de panis. And to Heliodorus; Procurator meus, qui vice Præfidis provincia non fungitur, sicut exigere poenam desertæ accusationis non potest, ita judicare ut ea inferatur sententiâ suâ non potest. l. 3. C. Ubi causæ. This was plain in the case of Lucilius Capito, Procurator of Asia minor, who was called in question for exceeding his power, and deserted therein by Tiberius. Procurator Asia Lucilius Capito, accusante provincia, causam dixit magna cum adseveratione Principis, non se jus nisi in servitiâ et pecuniis familiares dedisse. Quod si vim Prætoris usurpasset, manibus militum usus foret, secreta in eo mandata servia, audirent factos. Tacit. Annal. And Dio upon the said example observes in general, that the Procurators had no such power. Οὐ γὰρ ἐξέτι τότε τοῖς τὰ αὐτοκρατορικὰ χεῖρα διοικῶσι πλέον ἔδει ποιεῖν, ἢ τὰ νομιμῶς προσέδωκεν ἐκλέγειν, καὶ περὶ τῶ διαφορῶν ἐν τε τῇ δημοσίᾳ καὶ τῇ πρὸς ἑαυτοῖς ἐξ ἑσῶ τοῖς ἰδιώταις διακρίνειν. But although the ordinary Procurators had no other power but to dispose of the publick and determin. private causes; yet he which was vice Præfidis had the power of the Prætes: and such a Procurator was Pontius Pilate in Judæa, as the others who preceded him also were.

For by this means it came to pass that Christ, who by the determinate counsel of God was to die, and by the prediction of the Prophets was to suffer in a manner not prescribed by the Law of *Moses*, should be delivered up to a foreign power, and to suffer death after the customs of that Nation to whose power he was delivered. The malice of the obstinate *Jew* was high to accuse and prosecute him, but the power of the *Jews* was not so high as judicially to condemn him. For although the chief Priests and the Elders and the Scribes condemned him guilty of death; yet they could not condemn him to die, or pronounce the sentence of death upon him, but delivered him up unto *Pilate*: and when he refusing said unto them, *Take ye him, and judge him according to your law*; they immediately returned, *It is not lawful for us to put any man to death*. The power of life and death was not in any Court

Matk 14. 64.  
John 18. 30,  
31.

|| I say therefore the *Jews* answered that it was not lawful for them to put any man to death, because that power was taken out of their hands. For although *S. Augustine* think they thought it not lawful in respect of the Passover, Intellegendum est eos dixisse non

of the *Jews*, but in the *Roman* Governour alone as supreme; and || therefore they answered him, it was not lawful: not in respect of the Law of *Moses*, which gave them both sufficient power and absolute command to punish divers offenders with death; but in relation to the *Roman* Empire, which had taken all that dominion from them. Forty years before the destruction of *Jerusalem* the *Jews* themselves acknowledge that they lost their power; which is sufficient to shew that they had it not when our Saviour suffered: and it is as true that they lost it twenty years before, at the regulation of *Archelaus*, and the coming of *Coponius* the Procurator with full power of life and death. Wherefore our Saviour was delivered unto *Pilate* as the supreme Judge over the Nation of the *Jews*, that he might pronounce the sentence of death upon him.

sibi licere interficere quenquam, propter diei festi sanctitatem, quem celebrare jam cœperant, *Tract. 14. in Joan. and S. Cyril* be of the same opinion; yet others of the Ancients deliver the true cause why they applied themselves to *Pilate* to be their want of power; as *Ammonius* most expressly, Τίν' ἕνεκεν αὐτῶν ἐκ ἀνῆλον, ἀλλ' ἐπὶ τῷ Πιλάτῳ ἦσαν; μάλιστα γὰρ τὸ πολὺ τῆς ἀρχῆς αὐτῶν ἢ τῆς ἐξουσίας ἀπετέμνητο, λοιπὸν ὑπὸ Ῥωμαίων ἦν πραγμάτων κειμένων. and upon those words in *S. John*, Ὡς ἐμπεσόντ' ἢ ἀρχῆς, ἦσαν γὰρ ὑπὸ Ῥωμαίων, ἦπον ταῦτα. So *Theophylact*, Ἀγασιν αὐτῶν ἡς τὸ κρατῶμενον, ἔ γὰρ ἦσαν αὐτοῖς ἐξουσίαν ἀηλιῶν, ἀτε ἦν πραγμάτων ὑπὸ Ῥωμαίων κειμένων. and before him *S. Chrysostome*.

But how this Judge could be perswaded to an act of so much injustice and impiety, is not yet easie to be seen. The numerous controversies of the Religion of the *Jews* did not concern the *Roman* Governours, nor were they moved with the frequent quarrels arising from the different Sects. *Pilate* knew well it was for envy that the chief Priests delivered him; and when he had examined him, he found no fault touching those things whereof they accused him. Three times did he challenge the Nation of the *Jews*, *Why? what evil hath he done?* three times did he make that clear profession, *I have found no cause of death in him*. His own wife, admonished in a dream, sent unto him, saying, *Have thou nothing to do with that just man*; and when he heard that he made himself the Son of God, he was more afraid: and yet notwithstanding these apprehensions and professions, he condemned and crucified him.

Matk 27. 18.  
Luke 23. 14,  
22.

Matk 27. 19.  
John 19. 7, 8.

Here we must look upon the nature and disposition of *Pilate*, which inclined and betrayed him to so foul an Act. He was a man of an || high, rough, untractable and irreconcilable spirit, as he is described by the *Jews*, and appeareth from the beginning of his Government, when he brought the Bucklers stamp with the pictures of *Cæsar* into *Jerusalem*, (which was an abomination to the *Jews*,) and could neither be moved by the blood of many, nor perswaded by the most humble applications and submits intreaties of the whole Nation, to remove them, till he received a sharp reprehension and severe command from the Emperour *Tiberius*. After that he seized on the *Corban*, that sacred Treasury, and spent it upon an Aquæduct: nor could all their religious and importunate petitions divert his intentions, but his resolu-

|| So *Philo* testifieth of him: ὡς ἢ ἄσπονδον ἀκαμπτον, ἢ ἄσπονδον ἀκαμπτον. de Legat. ad Caium. And again: Ὅσα ἐν ἑγκλίτων ἔχων ἢ βαρύμυλον ἀβροτον.

lution

lution went through their blood to bring in water. When the *Galileans* came up to *Jerusalem* to worship God at his own Temple, he mingled their blood with their sacrifices. Add to this untractable and irreconcilable spirit, by which he had so often exasperated the *Jews*, an avaricious and rapacious disposition, which prompted him as much to please them; and we may easily perceive what moved him to condemn that person to death whom he declared innocent. The Evangelist telleth us that *Pilate*, willing to content the people, released *Barabbas* unto them, and delivered *Jesus* to be crucified. They accused him at *Rome* for all the insolencies and rapines which he had committed, and by this Act he thought to pacifie them.

*the Shields at the first entrance into his Government, must needs be much more true at this time of our Saviour's Passion, when he had committed so many more insolencies, viz. that he feared the Jews should complain of him to Tiberius. Το τελευταίων τούτο μάλα αὐτὸν ὕψιστον ἔχει καὶ ἀδελφία μὴ πῶς οὐκ ἐπὶ τῶν πρεσβυτέρων καὶ τῆς ἄλλης αὐτῶν ὀπίθεστος ἐξελεγχῶσι τὰς ἑρμίας, τὰς ἀρπαγὰς, τὰς αἰκίας, τὰς ἐπιτηρείας, τὸν ἀκεῖτος καὶ ἐπαλλήλους φόβος, τὴν ἀνυψίον καὶ ἀρραβεωτάτων ὁμότηαν διεξιλάθοντες. de Legat. ad Caesum.*

It was thus necessary to exprefs the Person under whom our Saviour suffered, First, that we might for ever be assured of the time in which he suffered. The enemies of Christianity began first to unsettle the time of his Passion, that thereby they might at last deny the Passion it self; and the rest of their Falshood was detected by the discovery of their false Chronology. Some fixed it to the seventh year of the reign of *Tiberius*: whereas it is certain *Pontius Pilate* was not then Procurator in *Judæa*, and as certain that our Saviour was baptized eight years after, in the fifteenth year of the reign of *Tiberius Caesar*. Some of the *Jews*, left the destruction of *Jerusalem* might seem to follow upon, and for, our Saviour's Crucifixion, have removed it near threescore years more backward yet, placing his death in the beginning of *Herod's* reign, who was not born till toward the death of the same King. Others have removed it farther yet near twenty years, and so vainly tell us how he died under *Aristobulus*, above fifty years before his birth in *Bethlehem*. This they do teach their Profelytes, to this end, that they may not believe so much as the least historical part of the blessed Evangelists. As therefore they deny the time of our Saviour's Passion, in design to destroy his Doctrine; so, that we might establish the substance of the Gospel depending on his death, it was necessary we should retain a perfect remembrance of the time in which he died. Nor need we be ashamed that the Christian Religion, which we profess, should have so known an *Epocha*, and so late an Original. Christ came not into the world in the beginning of it, but in the fulness of time.

<sup>a</sup>For that which is observed by Philo upon the dedication of  
<sup>b</sup>Cautissime qui Symbolum tradiderunt, eadem tempus quo hæc sub Pontio Pilato gesta sunt designarunt, ne ex aliqua parte velut vaga & incerta gestorum traditio vacillaret. *Ruffinus in Exposit. Symb. Credimus itaque in eum qui sub Pontio Pilato crucifixus est & sepultus. Ad-dendum enim erat Judicis nomen propter temporum cognitionem. S. Aug. de Fide & Symb. Pilatus Judex erat in illo tempore ab Imperatore positus in Judæa, sub quo Dominus pas-*

sus est; cujus mentio ad temporis significationem, non ad personæ illius pertinet dignitatem. *Serm. 131. de Tempore. Ireneus, speaking of S. Paul, Evangelizabat Filium Dei Christum Jesum, qui sub Pontio Pilato crucifixus est. l. 5. c. 12. And to make the more certain character of time, Ignatius added to the name of Pilate that of Herod: Ἀληθὲς ὅτι Ποντίῳ Πιλάτῳ καὶ Ἡρώδῳ τετέλεσται καθολικῶς ἕξ ἡμῶν ἐν Καισάρει. *Epist. ad Smyrn.* So Eusebius detected some of those which lived not long before him: Οὐκ ἂν σαφῶς ἀπελείετο τὸ πλάσμα τῶν καὶ τῶν Σωτήρων ἡμῶν ὑπομνήματα χθὲς καὶ πρῶτον διαδεδοκότων, ἐν οἷς πρῶτον αὐτὸς ὁ ἱεροσολιμῶντος χεῖρον τῶν πεπληκῶτων ἀτελέσται τὸ ψῆδον; *Hist. Eccl. l. 1. c. 9.* Ἐπὶ τῆς τετάρτης δ' ἐν ὑπατάσῃ Τιβερίου, ἢ γέροντος ἕως ἐσθίου τῆς βασιλείας αὐτοῦ, τὰ πᾶσι τὸ σωτήριον αὐτοῖς παῖδον τοῦ μνηθέντα σπείχει, καθ' ὃν δόκνουσαι χεῖρον μὴδ' ὀπίσται πω τῶν Ἰουδαίων Πιλάτῳ. *Euseb. Eccl. Hist. l. 1. c. 10.* Luke 3. 1. Divers of the Jews place the Passion of Christ in the year of their account 3724, which is 69 years before our common account of the year in which he truly suffered. This invention of their own, grounded upon no foundation, and backed with not so much as the least probability, they deliver as a Tradition amongst them, continued in this Rhythm,*

בשנת ג' אלפים הש כר הנצרי נלכר  
ובשנת תקלב בעץ נצלב

i. e. In the year 3724 he of Nazareth was taken,  
And in the year 532 he was crucified on a tree.

Not that they thought him taken in one year, and crucified in another; but those two unequal numbers signify the same year, the lesser number being a Period of years which seven times numbred equalleth the greater. So that their meaning is, that after seven periods consisting

consisting of 522 years, in the year of the world 3724, Jesus of Nazareth was crucified. \* Others of the Jews pretend another account, viz. that Jesus was born in the year 2691, which was the fourth of Janneus, and crucified in the year 3707, which was the third of Aristobolus; making him the disciple of R. Joshua the son of Perachiah; according to that usual phrase of theirs, רבי יוסי בן פרחיה יהושע בן פרחיה עד הפו לישו בנותי ירום.

Secondly, it was thought necessary to include the name of *Pilate* in our Creed, as of one who gave a most powerful external <sup>b</sup> testimony to the certainty of our Saviour's death, and the innocency of his life. He did not only profess, to the condemnation of the *Jews*, that he found nothing worthy of death in Christ; but left the same written to the Gentiles of the *Roman* Empire. Two ways he is related to have given most ample testimony to the truth: <sup>i</sup> first by an Express written to *Tiberius*, and by him presented to the Senate; <sup>k</sup> secondly, by Records written in Tables of all things of moment which were acted in his government.

<sup>b</sup> Nota quod in Pilato & uxore eius, iustum Dominum confidentibus, Gentilis populi testimonium est. S. Hier. in Matt. 27.

<sup>i</sup> That Pontius Pilate wrote unto Tiberius of the death and resurrection of our Saviour, is testified by Tertullian, who was best acquainted with the Roman History: Ea omnia super Christo Pilatus, & ipse jam pro sua conscientia Christianus, Casari tum Tiberio nuntiavit. *Apolog. c. 21.* And again: Tiberius ergo, cujus tempore nomen Christianum in seculum introivit, annunciatum sibi ex Syria Palaestina, qua veritatem illius (Christi) divinitatis revelarat, deducit ad Senatum cum prerogativa suffragii sui. *cap. 5.* This is related by Eusebius one of Tertullian in his *Ecclesiastical History*, l. 2. c. 2. and referred to the two and twentieth year of Tiberius in his *Chron.* Pilato de Christianorum dogmate ad Tiberium referente, Tiberius retulit ad Senatum, ut inter caetera sacra reciperetur. The authority of this Express is grounded on the great reputation of Tertullian, (as is observed also by the Author of the *Chronicon Alexandrinum*, who concludes the relation with these words, ὡς ἰσοῦν Τερτυλλιανὸς ὁ Ῥωμαῖος,) and the general custom by which all the Governours of the Provinces did give an account unto the Emperour of all such passages as were most remarkable: παλαιῶ καὶ ἐξήκοστῶ ἔθους τοῖς ἡθῶν ἀρχαῖοι, τὰ περὶ σείη κωνοτουμῶνα τῶ Ἰ βασιλειον ἀρχιῶ ἐπιχερτῶνι σημαίνην, ὡς μηδὲν αὐτὸν διαδιδεσσοκοῖ ἡ γινομῶν. *Euseb. Ecclesi. Hist. l. 2. c. 2.* \* The ancient Romans were desirous to preserve the memory of all remarkable passages which happened in the City: and this was done either in their Acta Senatūs, or Acta diurna populi; which were diligently made, and carefully kept at Rome. In the same manner the Governours in the Provinces took care that all things worthy of remark should be written in publick Tables, and preserved as the Acta in their Government. And agreeably to this custom Pontius Pilate kept the Memoirs of the Jewish affairs, which were therefore called Acta Pilati, in which an account was given of our blessed Saviour; and the Primitive Christians did appeal unto them in their disputes with the Gentiles, as to a most undoubted testimony. Justin Martyr urged them even unto the Roman Emperours: Καὶ ταῦτα ἐπιλέγων, θῶαθε μαθῆν ἐν ἡθῶ ἐπὶ Ποντίου Πιλάτου ἡγουμῶν Ἀχίων. And again: Ὅτι ἡ ταῦτα ἐποίησαν, ἐν ἡθῶ ἐπὶ Ποντίου Πιλάτου ἡγουμῶν Ἀχίων μαθῆν θῶαθε. *Apol. 2.* And in the differences between the Christians, they were cited by both parties. As the Tesseridecattite alledged them for their custom of the observance of Easter, as Eriphanus testified of them: Ἐπὶ ἡθῶ Ἀχίων ἔθεν Πιλάτου αὐχῶσι Ἰ ἀεισμαν εὐρηκῶναι, ἐν οἷς ἐμψέρεται, τῆ περὶ ὀκτώ καλανδῶν Ἀπειλιῶν Ἰ Σωθῆρα πισουθῆναι. And Eriphanus urgeth the same Acta against them, but according to other Copies: Ἐπι ἡθῶ εὐερμῶν ἀντίγραφῶ ἐν ἡθῶ (lege Ἀχίων) Πιλάτου, ἐν οἷς σημαίνην, περὶ δεκαπέντε καλανδῶν Ἀπειλιῶν τὸ πᾶσι γενομῶν. *Heref. 50.* Though the Author of the 8. Homily in Pascha, under the name of S. Chrysofome, agreeth in this reading with the Tesseridecattite: ὁ Ἰ χριῶ καὶ ἐν ἔπαθεν ὁ Σωτῆρ ἐκ γηνώσῶν τὰ Ἰ ὑπομνήματα τὰ ὑπὸ Πιλάτου περὶ χεῖρα Ἰ ἡθῶ Πάρα. ἰσοῦται γὰρ ὅτι τῆ περὶ ὀκτώ καλανδῶν Ἀπειλιῶν ἔπαθεν ὁ Σωτῆρ. *tom. 5. p. 942.* These were also mentioned in the Acta S. Tarachi, Probi & Andronici, *cap. 9.* Praes dixit, Inique, non scis, quem invocas, Christum, hominem quidem fuisse factum, sub custodia Pontii Pilati & punitum, cujus exstant Acta Passionis? These Acta in the time of Maximinus were adulterated, and filled with many blasphemies against our Saviour; as appears by Eusebius, *Hist. Eccl. l. 1. c. 9.* ἐκὼν σαφέως ἀπελήλυθα τὸ πλάσμα ἡθῶ χριῶ τῶ Σωτῆρ ἡμῶν ὑπομνήματα χεῖρα Ἰ ἡθῶ Πιλάτου διαδιδυκότων; & l. 9. c. 5. Πλασμοῖοι δῆτα Πιλάτου καὶ τῶ Σωτῆρ ἡμῶν ὑπομνήματα πᾶσι ἐμπλασσοῖο ἡθῶ χεῖρα βλασφημίας γνόμη τῶ μείζον ἡθῶ πᾶσι διαπέροισαι τῶ ὑπὸ αὐτὸν ἀρχιῶ.

Thirdly, it behoved us to take notice of the *Roman* Governour in the expression of our Saviour's Passion, that thereby we might understand how it came to pass that Christ should suffer according to the Scriptures. The Prophets had foretold his death, but after such a manner as was not to be performed by the *Jews*, according to whose Law and Custom no man amongst them ever so died. Being then so great a Prophet could not die but in *Jerusalem*, being the death he was to suffer was not agreeable to the Laws and Customs of the *Jews*; it was necessary a *Roman* Governour should condemn him, that so the counsel of the will of God might be fulfilled, by the malice of the one, and the customs of the other.

And now the advantage of this Circumstance is discovered, every one may express the importance of it in this manner. I am fully persuaded of this truth, as beyond all possibility of contradiction, that in the *fulness of time* God sent his Son, and that the eternal Son of God so sent by him did suffer for the sins of men, after the fiftieth year of Tiberius the *Roman* Emperour, and before his death, in the time of Pontius Pilate the *Cæsarean* Procu-  
rator



rator of *Judea*; who, to please the Nation of the *Jews*, did condemn him whom he pronounced innocent, and delivered him, according to the custom of that Empire, and in order to the fulfilling of the Prophecies, to die a painful and shameful death upon the Cross. And thus I believe in Christ that suffered under *Pontius Pilate*.

WAS CRUCIFIED.

FROM the general consideration of our Saviour's Passion, we proceed to the most remarkable particular, his Crucifixion, standing between his Passion, which it concludeth, and his death, which it introduceth. For the explication whereof it will be necessary, first, to prove that the promised *Messias* was to be crucified, that he which was designed to die for our sins was to suffer upon the Cross; secondly, to shew that our *Jesus*, whom we worship, was certainly and truly crucified, and did suffer whatsoever was foretold upon the Cross; thirdly, to discover what is the nature of Crucifixion, what peculiarities of suffering are contained in dying on the Cross.

That the *Messias* was to be crucified, appeareth both by Types which did apparently foreshew it, and by Prophecies which did plainly foretel it. For though all those Representations and Predictions which the forward || zeal of some ancient Fathers gathered out of the Law and the Prophets cannot be said to signify so much; yet in many Types was the Crucifixion of Christ represented, and by some Prophecies foretold. This was the true and unremovable stumbling-block to the *Jews*; nor could they ever be brought to confess the *Messias* should \* die that death upon a Tree to which the Curse of the Law belonged: and yet we need no other Oracles than such as are committed to those *Jews* to prove that Christ was so to suffer.

*The ancient Fathers following the steps of the Apostles, to prove all the particulars of our Saviour's death out of the Old Testament, have made use of those Types and Prophecies which*

*did really and truly foreshew it; but together with them, partly out of their own conceptions, partly out of too much credit to the traditions, have urged those places which the Jews may most easily evade, and we can produce but with small or no pretence. As for the extending of the hands of Moses, they conceive it to be a perfect Type; and Barnabas tells us, the Spirit commanded Moses that he should make the similitude of a Cross; λέγει ἡ εἰς καρδίαν Μωσῆ τὸ πνεῦμα, ἵνα ποιῆσῃ τύπον σταυροῦ ἡ τὸ μέλλον τῷ σάβανον. but the Text assures us no more than that Moses held up his hand, which might be without any similitude of a Cross. And when both were lifted up by Aaron and Hur, the representation is not certain. And yet after Barnabas, Justin tells us that Moses represented the Cross, τὰ χεῖρας ἐκείνου ἐκπέλασας. and Tertullian calls it habitum Crucis. In the same manner with the strange Indian Statue, which is described by Bardisanes as ἀνδραὶ ἐσὸς ὀρθοῦ, ἔχον τὰ χεῖρας ἠπλαγῆδας ἐν τύπῳ σταυροῦ. Porphyr. de Styge. With less probability did they gather both the name of Jesus, and the Cross of Christ, from the 318 servants of Abraham. Ἰῶτα δέκα, ἦτα ὀκτώ, ἔχει Ἰησοῦν. ἐπὶ ἡ σταυροῦ ἐν τῷ Τ ἕμελλεν ἔχειν ἡ χεῖρα, λέγει γὰρ τῷ τετακοσίῳ, δικαῖ ἐν ἡ Ἰησοῦν ἐν τοῖς δυὰ γράμμασι, ἡ ἐν ἐνὶ ἡ σταυροῦ. Epist. Barn. c. 7. As if IH stood for Jesus, and T for the Cross. And yet Clemens Alex. follows him: Φαὶν ἐν Ἰ τῷ ἡ Κρουακὸ σημεῖον τύπον χρι τὸ αἴμα τετακοσίῳ ἐν σταυροῦ. τὸ ἡ ἰῶτα ἡ τὸ ἡτα τένομα σημαίνει τὸ σῆμα. Stromat. l. 6. As also S. Ambrose; Nam & Abraham 318 duxit ad bellum, & ex innumeris trophæa hostibus reportavit, signoque Dominicæ crucis & nominis, &c. Prol. ad l. 1. de Fide. Eos adificavit quos dignos numero fidelium judicavit, qui in Domini nostri Jesu Christi Passione crederent. Trecentos enim T Græca litera significat; decem & octo autem summum IH exprimit nomen. Id. de Abrah. l. 1. c. 3. And S. Augustine of another 300: Quorum numerus, quia trecenti erant, signum insinuat Crucis, propter literam T Græcam, quia iste numerus significatur. And Clemens Alexandrinus again of the 300 cubits in the Ark: Εἰσὶ ἡ εἰ τῷ τετακοσίῳ πύχεις ἀμβολον τῷ Κρουακὸ σημεῖον λέγουσι. Strom. l. 6. Sed sicut ille non multitudine nec virtute legionum, sed jam tum in Sacramento Crucis, cujus figura per literam Græcam T numero trecentorum exprimitur, adversarios principes debellavit; cujus mysterii virtute trecentis in longum texta cubitis superavit Arca diluvium, ut nunc Ecclesia hoc seculum supernavigat. S. Paulinus Epist. 2. As unlikely a Type did they make Jacob's Ladder. Ego puto Crucem Salvatoris illam esse scalam quam Jacob vidit. Hieron. Scala usque ad cœlum attingens Crucis figuram habuit; Dominus innixus scalæ Christus crucifixus ostenditur. Aug. These, and many others, by the Writers of the succeeding Ages were produced out of the Old Testament as Types of the Cross, and may in some sense be applied to it being otherwise proved, but prove it not. \* Trypho the Jew, in the Dialogue with Justin Martyr, when he had confessed many of the Christian Doctrines, would by no means be brought to this: Εἰ ἡ εἰ ἀτίμως ἔως σταυροῦ ἡ χεῖρα, (subaud. ἔδει) σταυροῦ. ἡτα κτ δεατ ἡ γὰρ ὁ σταυροῦ ἐν τῷ νόμῳ λέγειται ἡ ὡσε σταυροῦ τὸ αἴμα δύσπείστος ἔχο. And afterwards, granting his Passion, urgeth him to prove his Crucifixion; Ἡμεῖς γὰρ ἰδὲ εἰς ἔννοιαν εἰληθῆν δωμάδια. So Tertullian describes the Jews, negantes passionem Crucis in Christum prædicaram, & argumentantes insuper non esse credendum ut ad id genus mortis exposuerit Deus Filium suum, quod ipse dixit, Maledictus omnis homo qui pependit in ligno. Adv. Julian. c. 10.*

A clearer Type can scarce be conceived of the Saviour of the world, in whom all the Nations of the earth were to be blessed, than *Isaac* was: nor can

can God the Father, who gave his only-begotten Son, be better expressed than by that Patriarch in his readiness to sacrifice his son, *his only son Isaac, whom he loved*. Now when that grand Act of Obedience was to be performed, we find *Isaac* walking to the mountain of *Moriab* with the wood on his shoulders, and saying, *Here is the wood, but where is the sacrifice?* while in the command of God, and the intention and resolution of *Abraham*, *Isaac* is the Sacrifice, who bears the wood. And the *Christ*, who was to be the most perfect Sacrifice, the person in whom all Nations were perfectly to be blessed, could die no other death in which the wood was to be carried; and being to die upon the Cross, was, by the formal \* custom used in that kind of death, certainly to carry it. Therefore *Isaac* || bearing the wood did signifie *Christ* bearing the Cross.

\* This Custom is very considerable as to the explanation of this Type; and it to be therefore confirmed by the testimonies of the Ancients, which are most express.

Βασάζων τινα ἥν δαυμύνον χθονίων κακίργω μ' ἰδόντι σωζόν αὐτῶ σημαίνει· εἰκοι γὰρ ὁ σωεὶς θανάτω, καὶ ὁ μέλλον προσελθῶς πρότερον αὐτὸν βασάζει. Artemid. l. 2. c. 41. Τῷ μὲ σώματι ἥν κολαζομένων ἕκαστ' ἥν κακίργων ἐκφέρει ἢ αὐτὸ σωεὶν. Plutarch. De his qui sero puniuntur. So these not long after our Saviour's death: and much before it, *Plantus in Carbonario, Patibulum ferat per urbem, deinde affigatur cruci.* || This is not only the observation of the Christians, but the Jews themselves have referred this Type unto that Custom. For upon Gen. 22. 6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son, the *lessir Derefshith* hath this note, כורו שטוען צלובו בכתפי as a man carries his Cross upon his shoulders.

When the fiery Serpents bit the *Israelites*, and much people died, *Moses*, by the command of God, made a serpent of brass, and put it upon a pole: and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. Now if there were no expresser Promise of the *Messias* than the seed of the woman which should bruise the serpent's head; if he were to perform that Promise by the virtue of his Death; if no Death could be so perfectly represented by the hanging on the pole as that of Crucifixion: then was that manifestly foretold which *Christ* himself informed *Nicodemus*, As *Moses* lifted up the serpent in the wilderness, even so must the son of man be lifted up.

John 3. 14. a The common phrase by which that death was expressed. In crucem tolli: Paul. 1. 5. Sentent. Tit. 22. 23. & 24. As in the Chaldee תליהו by orination elevatio, by ἵε is particularly crucifixio. b Justin Martyr shews how the manner of the

The Paschal Lamb did plainly typifie that Lamb of God that taketh away the sins of the world; and the preparing of it did not only b represent the Cross, but the command or Ordinance of the Passover did foretel as much. For while 'tis said, c ye shall not break a bone thereof, it was thereby intimated, that the Saviour of the world should suffer that death to which the breaking of the bones belonged, (and that, according to the constant custom, d was the punishment of Crucifixion;) but only in that death should by the providence of God be so particularly preserved, as that not one bone of his should be touched. And thus the Crucifixion of the *Messias* in several Types was represented.

the affixing of the Paschal Lamb did represent the affixing of a man unto the Cross, and thereby was a Type of *Christ*. Το κελδοθεν προσεσπτον δεῖνο δλον ζιρεως, τῷ πάθους τῷ σωεὶ δι' ὃ πάχων ἔμελλεν ὁ Χεριστὸς σύμβολον εἶναι τὸ γὰρ ὀπώμων προσεσπτον, ἀνηματιζομένων ὁμοίως πρὸ χύματι τῷ σωεὶ ὀπώτων. Eis γὰρ ὀρθῶ ὀβελισκῶ διαπερρνάται ἀπὸ ἥν καταλάτω μερῶν μίχρει ἢ κεφαλῆς καὶ ἥν πάλιν κρῖ-τὸ μεταφρηνον, ὃ περισπρωῖναι καὶ αἰ χῆρες τῷ προσεσπτον. Dial. cum Tryphone. To which Arnoldus Carnotensis alludeit: In veru Crucis boni odoris assatio excoquat carnalium sensuum crudiratem. De cena Domini, commonly attributed to S. Cyprian. Nor is this roasting of the Lamb any far-fetch'd figure of the Cross; for other roasting hath been thought a proper resemblance of it: where the body of the thing roasted hath limbs, as a Lamb, there it bears the similitude of a proper Cross, with an erect and transverse beam; where the roasted body is only of length and uniform, as a Fish, there the resemblance is of a straight and simple σωεὶς. As it is represented by *Hesychius*: Σκλόφιν ὡς ὀπῆσιν· τὸ γὰρ παλαιὸν κακίργων ἀρεσκολόπιζον ὀπῶντες ὕλον διὰ τ' ἑλάχως καὶ τῷ νότω, καθάωρ τῷ ὀπῶμενους ἰχθῦς ὀπῶ ὀβελισκῶν. Exod. 12. 46. d Although indeed it must be confessed, that the Crucifixion and the Crucifixion were two several Punishments, and that they ordinarily made the Cross a lingering death: yet because the Law of *Moses* did not suffer the body of a man to hang upon a tree in the night, therefore the Romans, so far to comply with the Jews, did break the bones of those whom they crucified in *Judea* constantly, whereas in other Countries they did it but occasionally.

Nor was it only thus prefigured and involved in these Typical Resemblances, but also clearly spoken by the Prophets in their particular and express Predictions. Nor shall we need the accession of any lost or additional Pro-

Pro-

Prophetical expressions, which some of the || Ancients have made use of : || those which are still preserved even among the Jews, will yield this truth sufficient testimonies.

As Barnabas calls one of the Prophets whom we know not :

λιν αει το σαρως δεξιμ εν αλλω τεροπιτη λερονι, και ποτε ταυτα (ωφελειδησει ; ε λεγα Κυει Θ, "Οταν ζυλοσ κλειθι χι αναση, κι οταν εν ζυλοσ αιμα σαει, which words are not to be found in any of the Propoits. Thus Justin Martyr, to prove οτι μη το σαρωθωωαι βασιλωσει ο Χεισει, produceth a prophecy out of the 96. Psa. in these words ; ο Κυει Θ εβασιλωσειν Δπο το ζυλοσ. And Tertallian, who advances all his conceptions ; Age nunc, si legisti penes Prophetam in Plalmis, Dominus regnavit a ligno ; expecto quid intelligas, ne forte lignarium aliquem regem significari putatis, & non Christum, qui exinde a passione Christi (lege Crucis, for he himself hath it ligni, Act. Marcion. l. 3. c. 19 ) superatâ morte regnavit. Alii. Jud. c. 10. And in the place cited against Marcion : Et si enim mors ab Adam regnavit usque ad Christum, cur Christus non regnavit dicatur à ligno, ex quo crucis ligno mortuus regnum mortis exclusit ? Thus they, and some after them, make use of those words, Δπο ζυλοσ, à ligno, which are not to be found either in the Greek or Latine Translation, from whence they seem to produce them ; nor is there any thing like them in the Original, or any translation extant, nor the least mention or foot- step of them in the Catena Græcorum Patrum. Justin Martyr indeed excused the Jews for raising the words Δπο το ζυλοσ out of the Text : Απο το ενενηκοσθ τεμπαλυ Ιαλυθ ηθ δια Δαβιδ. λεχθεντων λογων λεξι ; βραχίαισ ανων ο. Δπο το ζυλοσ ηρημωθη ηδ το λογοσ, ηπασε εν τοις εθνεσιν, Ο Κυει Θ εβασιλωσειν Δπο το ζυλοσ, αφηκαν ηπασε εν τοις εθνεσιν, Ο Κυει Θ εβασιλωσει. But first he doth not accuse them for raising it out of the Original Hebrew, for his discourse is only to show that they abused the LXX. Secondly, though the Jews had raised it out of their own, it appeareth not how they should have gotten it out of the Bibles in the Christians hands, in which those words are not to be found.

When God foretels by the Prophet Zachary what he should suffer from the sons of men, he says || expressly, They shall look upon me whom they have pierced ; and therefore shews that he speaks of the Son of God, which was to be the Son of man, and by our nature liable to vulneration ; and withal foretels the piercing of his body : which being added to that prediction in the 2 Psalms, \* They pierced my hands and my feet, clearly representeth and foretellet to us the death upon the Cross, to which the hands and feet of the person crucified were affixed with nails. And because these Prophecies appeared so particular and clear, and were so properly applied by that Disciple whom our Saviour loved, and to whom he made a singular application even upon the Cross ; therefore the Jews have used more than ordinary industry and artifice to elude these \* two predictions, but in vain. For these two Prophets, David and Zachary, manifestly did foretel the particular punishment of Crucifixion.

Zach. 12. 10. These words of Zachary are clear in the Original. וְהָיָה יְהוָה אֲשֶׁר דָּקְרוּ although the LXX have made another sense, οτις ελαφουεν τοις με ανθ' αν και ταρχισαντο, by translating וְהָיָה אֲנִי אֲנִי, quod ; as also the Chaldee Paraphrase

paraphrase וְהָיָה אֲנִי אֲנִי, with the Arabick Version ; and the Syriack another yet, by rendering it per eum quem, as if they should look upon one, and pierce another : yet the plain construction of אֲשֶׁר דָּקְרוּ is nothing else but quem, relating to the person in the affix of the precedent אֲנִי, who, being the same with him who immediately before promitteth to pour upon man the Spirit of grace, must needs be God. Which that the Jews might avoid, they read it not אֲנִי, but אָרְיוּ, not on me, but on him, to distinguish him whom they were to pierce from him who was to give the Spirit of Grace. But this fraud is easily detected because it is against the Hebrew Copies, the Septuagint, and Chaldee Paraphrase, the Syriack and Arabick Translations. Nor can the Rabbins justify this place, because it was anciently by the Jews interpreted of the Messias, as themselves confess. So R. Solomon Jarochi upon the place, פירשוהו ער משיח בן יוסף, רוד, Our Masters have expounded this of the Messias the Son of Joseph. That they interpreted it therefore of the Messias, is granted by them ; that any Messias was to be the Son of Joseph, is already denied and refuted : it remaineth therefore that the ancient Jews did interpret it of the true Messias, and that S. John did apply it to our Saviour according to the acknowledged exposition. And in Bevesheit Kabbâ we are clearly taught thus much ; for unto that question, Who art thou, O great mountain ? Zach. 4. 7. he answereth, הַר הַגְּבוּרָה זֶה מְשִׁיחַ בֶּן יוֹסֵף, the great mountain is the Messias the Son of David. And he proves it from, Grace grace unto it, שֶׁהוּא נָתַן חֵן וְחַנּוּנִים, because he giveth grace and supplications ; as it is written Zach. 12. 10. כְּנָרִי יְדֵי וְרַגְלֵי sicut leo, manus meas et pedes meos. But it was not always read as now it is. For R. Jacob the son of Chajim in Massoreth magna, מערכת אורת האקף, ordine רא, testifieth that he found ספרים ספרים כקצת ספרים כתוב כתיב in some correct copies כתוב כתוב written in the Text, כָּאָרְיוּ, but כָּרִי read, and therefore written in the margin כָּאָרְיוּ. The same is testified by the Masorah on Num. 24. 9. citing the words of this Text, and adding כָּרִי כָּרִי. And Johannes Buzæ Levita confirmeth it by his own experience, who had seen in an ancient Copy כָּאָרְיוּ in the Text, and כָּרִי in the margin. It was anciently therefore without question written כָּאָרְיוּ, as appeareth not only by the LXX, who translated it εφουεν, foderunt, and Aquila, who rendered it ηξωσαν, fœdarunt, in the same sense with that of Virgil,

Obsœnas pelagi ferro fœdare volucres,

and the old Syriack, which translateth it בועו transfixerunt ; but also by the Iels, or marginal, Masorah, which noteth that the word כָּאָרְיוּ is found written alike in two places, this and Esay 38. 18. out in divers significations. Therefore being in Play it manifestly significeth sicut leo, it must not signifie the same in this ; and being the Jews themselves pretend to nothing else, it followeth that it be still read as it was, כָּאָרְיוּ, and translated foderunt. From whence it also appeareth that this was one of the 18 places which were altered by the Scribes. \* For the Masorah in several places confesseth that 18 places in the Scriptures have been altered by the Scribes ; and when they come to reckon the places, they mention but 16 : the other two without question are those concerning the Crucifixion of the Messias, Psal. 22. 17. and Zach. 12. 10. For that of Zachary, a Jew confesseth it to have been altered by David we showed before to be the case.

It was therefore sufficiently adumbrated by Types, and promulgated by Prophecies, that the promised *Messias* was to be crucified. And it is as certain that our *Jesus*, the Christ whom we worship, and from whence we receive that honour to be named *Christians*, was really and truly crucified. It was first the wicked design of *Judas*, who betrayed him to that death: it was the malicious cry of the obdurate *Jews*, *Crucifie him, Crucifie him*. He was actually condemned and delivered to that death by *Pilate*, who gave sentence that it should be as they required: he was given into the hands of the Souldiers, the instruments commonly used in inflicting that punishment, who <sup>a</sup> led him away to crucifie him. He underwent those previous pains which customarily antecede that suffering, as \* Flagellation, and bearing of the Cross: for <sup>b</sup> *Pilate*, when he had scourged *Jesus*, delivered him to be crucified; <sup>c</sup> and he bearing his Cross went forth into *Golgotha*. They carried him forth out of the City, as by custom in that kind of death they were wont to do; and there between two Malefactors, \* usually by the *Romans* condemned to that punishment, they crucified him. And that he was truly fastned to the Cross, appears by the satisfaction given to doubting *Thomas*, who said, <sup>d</sup> *Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, I will not believe*: and our Saviour said unto him, *Reach hither thy finger, and behold my hands*: whereby he satisfied the Apostle, that he was the Christ, and us, that the Christ was truly crucified; against that fond || Heresie, which made *Simon* the *Cyrenian* not only bear the Cross, but endure Crucifixion, for our Saviour. We therefore infer this second Conclusion from the undoubted testimonies of his followers, and unfeigned confessions of his enemies, That our *Jesus* was certainly and truly crucified, and did really undergo those Sufferings, which were pre-typified and foretold, upon the Cross.

|| That the Souldiers did execute the sentence of death given by the Roman Magistrates in their provinces, and not only in this Camp, is evident out of the Historians of this Nation.

<sup>a</sup> Matth. 27. 31. Sciendum est, Romanis Pilatum legibus ministrasse, quibus sancitum est, ut qui crucifigitur prius flagellis verberetur. S. Hieronymus ad Matth. 27. 27. To which *Lucian* alludes in his own condemnation: *Euseb* de *anagorasti* δεξι αυτων, ην δια, μαρτυρησα γε περτερευ. *Lucian*. in *Piscatore*. Multi occisi, multi capti, alii verberati crucibus affixi. *Liv*. l. 34. And l. 28. Ad palum deligatus, lacerato virgis tergo, cervicem cruci Romanæ subijciam. So *Curtius* reports of *Alexander*, Omnes verberibus affectos sub ipsis radicibus Petræ crucibus iussit affigi. Thus were the *Jews* themselves used, who caused our Saviour to be scourged and crucified: μαρτυρησας η περ βασιλιζωσας το θαντην πασαν αλκιαν, ανεσαυρησα. *Joseph*. excid. l. 5. c. 32. <sup>b</sup> Matth. 27. 26. <sup>c</sup> John 19. 17. || This was observed both by the *Jews* and *Romans*, that their capital punishments were inflicted without their Cities. And that particularly was observed in the punishment of Crucifixion. *Plantus*;

Credo ego isthuc, extemplo tibi  
Esse eundum acturum extra urbem dispectis manibus,  
Paribulum cum habebis.

*Tully*; Cum *Mamertini* more atque instituto suo crucem fixissent post urbem in via *Pompeia*. \* *Troives* and *Robbers* were usually by the *Romans* punished with this death. *Tous* *Caesar* used his *Pirates*, τοσ λυσαις απαντα ανεσαυρωσ. *Plut*. in *Vit*. Imperator *Provincia* iussit *Latrones* crucibus affigi. *Petrou*. Sat. Latronem istum, miserorum pignorum meorum preemptorem, cruci affigatis *Apuleius* de *As*. *Afin*. l. 3. Latrocinium fecit aliquis, quid ergo meruit? ut suspendatur. *Sen. Epist*. 7. where *suspendi* is as much as crucifigi, and is so to be understood in all *Latine* Authors which wrote before the days of *Constantine*. *Famosos latrones*, in his locis ubi grassari sunt, furca figendos compluribus placuit. *Callist*. l. 38. de *pœna*. Where *furca figendos* is put for crucifigendos, being so altered by *Tribonianus*, who, because *Constantine* had taken away the punishment, took all the name out of the Law. <sup>a</sup> John 20. 25, 27. || This was the peculiar Heresie of *Basilides*, a man so ancient, that he boasted to follow *Glaucias* as his Master, who was the Disciple of *S. Peter*. And *Irenæus* hath declared this particularity of his: Quapropter neque passum eum: & *Simone* quendam *Cyrenæum* angariatum portasse crucem ejus pro eo; & hunc secundum ignorantium & errorem crucifixum, transfiguratum ab eo, uti putaretur ipse esse *Jesus*; & ipsum autem *Jesus* *Simonis* accepisse formam, & stantem irrississe eos. *Adv. Her.* l. 1. c. 23. And *Tertullian* of the same *Basilides*: Hunc (*Christum*) passum à *Judais* non esse, sed vice ipsius *Simone* crucifixum esse: unde nec in eum credendum esse qui sit crucifixus, ne quis confiteatur in *Simone* credidisse. *De Præsc. adv. Her.* c. 45. From this is the same delivered by *Epiphanius* *Her.* 24. and by *S. Aug.* *Her.* 4.

Being thus fully assured that the *Messias* was to be, and that our *Christ* was truly, crucified; it thirdly concerns us to understand what was the nature of Crucifixion, what the Particularities of suffering which he endured on the Cross. Nor is this now so easily understood as once it was. For being a *Roman* punishment, it was continued in that Empire while it remained Heathen: but when the Emperours themselves received Christianity, and the trowing Eagles resigned the flags unto the Cross, this punishment

was || forbidden by the supreme Authority, out of a due respect and pious honour to the death of Christ. From where it came to pass, that since it hath been disused universally for so many hundred years, it hath not been so rightly conceived as it was before, when the general practice of the world did so frequently represent it to the Christians eyes. Indeed if the word which is used to denote that punishment did sufficiently represent or express it, it were enough to say that Christ was crucified: but being the most usual or \* original word doth not of it self declare the Figure of the Tree, or Manner of the Suffering; it will be necessary to represent it by such expressions as we find partly in the Evangelical relations, partly in such representations as are left us in those Authors whose eyes were daily witnesses of such Executions.

|| This is observed by S. Austin, Serm. 18. de Verbis Dom. Quia ipse honoraturus erat fideles suos in fine hujus seculi, prius honoravit crucem in seculo, ut terrarum principes credentes in eum prohiberent aliquem nocentium crucifigi. And

Tract. 36. in Job. speaking of this particular punishment; Modo in pœnis reorum non est apud Romanos: ubi enim Domini crux honorata est, putatum est quod & reus honoraretur si crucifigeretur. Whence appears, first, that in the days of S. Austin Crucifixion was disused: secondly, that it was prohibited by the secular Princes. But when it was first prohibited, or by whom, he sheweth not. It is therefore to be observed, that it was first forbidden by the first Christian Emperour, Constantine the Great. Sozomenus gives this relation; Ἀμέλει τοι πρῶτον νενομισμένον Ῥωμαίοις τὴν τῷ σωτῆρι τιμωρίαν νόμῳ ἀνῆλε τὸ χριστοῦ ἡθ' δικάσειαν. l. 1. c. 8. \* The Original word in the New Testament for the tree on which our Saviour suffered is σταυρός, and the action or crucifixion σταύρωσις, the active σταυρῶν, and the passive σταυρούμενος. Now σταυρός from which the rest mentioned are manifestly derived, hath of it self originally no other signification than of a stake. As we find it first used by Homer, Ὀδυσ. ζ'. Σταυρὸς δ' ἄκτους ἔλασσε διμπερές ἔνθα καὶ ἔνθα, Πυκνὸς καὶ θαμνίας, τὸ μέλαν δρυὸς ἀμφικέσασα. And Ἰλ. ω'. Ἀμφὶ δ' οἱ μεγάλλω αὐλῶν ποίησαν ἀνακτῆρα Σταυροῖσιν πυκνοῖσι.

Staurus δ' ακτους ελασσε διμπερες ενθα και ενθα, Πυκνος και θαμνίας, το μελαν δρυος ἀμφικεσασα. And Ἰλ. ω'. Ἀμφὶ δ' οἱ μεγάλλω αὐλῶν ποίησαν ἀνακτῆρα Σταυροῖσιν πυκνοῖσι.

These are the same which Homer elsewhere calls σκόλοπις and the ancient Grammarians render each by other. As Eustathius; Σταυροῖσι, ὀρθὰ καὶ ἀταξυμμένα ξύλα. οἱ δ' αὐτοὶ καὶ σκόλοπιες λέγονται, ἀφ' ὧν τὸ ἀνασκοποῦν, καὶ ἀνασταυρῶν, so he, expounding σταυρός. And in the same manner expounding σκόλοπιες. λέγονται δ' οἱ τοῖστοι σκόλοπιες καὶ σταυροί. ἐκ δ' ἑτέρων τὸ ἀνασκοποῦν, καὶ ἀνασταυρῶν, As when Homer describes the Phœacian walls, τείχεα μακρὰ, Ἰφίλη, σκολοπίσιν ἀρρήετα, he gives this exposition: Σκόλοπιες δ' καὶ νῦν ξύλα ὀρθὰ, αἰ καὶ σταυροί. In the same manner Helychius; Σταυροῖσι, οἱ καταπεπηγότες, σκόλοπιες, χάρσες. and, Σκόλοπιες, ὀρθὰ (l. ὀρθὰ) καὶ ὀξεία ξύλα, σταυροί, χάρσες. and again, χάρσες, φεαγμοῖς, ὀξεία ξύλα: οἱ δ' καλῶμοις, οἱ δ' σταυροί. Besides they all agree in the same Etymology, τὸ τῷ σταυρῷ: and therefore always take it for a straight standing stake, pale, or palisadoe. Thus κελόντες in Antiphon are briefly rendered ὀρθὰ ξύλα: but more expressly thus by Etymologus, Κελόντες, κελῶν οἱ ἰσπόδες, καταχρηστικῶς δ' καὶ τὰ καταπεπηγότε ξύλα. αἰ καὶ σταυροὶ καλῶσι. This is the undoubted signification of σταυρός, in vain denied by Salmasius, who will have it first to signify the same with furca, and then with crux; first the figure of Γ, and then of T. Whereas all antiquity renders it no other than as a straight and sharp stake. In which signification it came at first to denote this punishment, the most simple and prime σταύρωσις or ἀνοσκολόπιτις being upon a single piece of wood, a defixus & erectus stipes. And the Greeks which wrote the Roman History used the word σταυρός as well for their palus, as their crux. As when Antony beheaded Antiochus the King of the Jews, Dion thus begins to describe his execution: Ἀντίχωνον ἐμαστῆσεν σταυρῷ προσδύσας. not that he crucified him, as Baronius mistakes; but that he put him to another death after the Roman custom, as those did in Livy, l. 28. Deligati ad palum virgū; casti, & securi percussū, so that σταυρῷ προσδύειν is, ad palum deligare. Thus were the heads of men said ἀνασταυρωθῆναι, as of Niger and Albinus in Dio and Herodian; which cannot be meant out of a single palus: and we read in Ctesias how Amytis put Inarus to death, ἀνεσταύρωσε μὲν ὅτι τρεῖς σταυροῖσι: not that he crucified him upon three crosses, but pierced his body with three stakes fastned in the ground, and tharped at the upper end. As appears by the like Persian punishment inflicted by Parysatis on Mefabztes, delivered by Plutarch in Antaxerxe: προσέταξεν ἐκδύσει ζῶντα, καὶ τὸ μὲν σῶμα πλάγῳ διὰ τριῶν σταυρῶν ἀναπηῆσαι, τὸ δ' ἄρμα χροῖσι διατοπλαῦσαι. which the Latine Translator renders, in tres sustolli cruces, (a thing impossible;) whereas it was to be transforsely fastned to three stakes piercing the body lying, and thrust down upon them; which in the Excerpta of Ctesias is delivered only in the word ἀνεσταυρῶν. σταυροῖσι therefore is no more originally than σκόλοπος, a single stake, or an erect piece of wood, upon which many suffered who were said ἀνασταυρῶν and ἀνασκοποῦντες. And when other transforsely or prominent parts were added in a perfect Cross, it retained still the original name, not only of σταυρός, but also of σκόλοπος: as, ἀπειλεῖ εἰς ὀπίσθιον ἐπιθήσει τὸ τῷ σκόλοπος γῶν ἐπιθῆσθαι ἀθανῆς ἡρώδης, &c. τὴν ὅτι τῷ σκόλοπος αὐτὸ φανῆν ὅτ' ἀπέπνευ. Celsus apud Orig. l. 2. Thus in that long, or rather too long, verse written by Amdax to S. Augustine, Epist. 139. Expectat quos plena fides Christi de stipite pendens.

The form then of the Cross on which our Saviour suffered was not a simple, but a compounded, Figure, according to the custom of the Romans, by whose Procurator he was condemned to die. In which there was not only a straight and erected piece of wood fixed in the earth, but also a \* transverse Beam fastned unto that towards the top thereof, and beside these two

\* That the Figure and parts of a Roman Cross,

such as that was on which our Saviour suffered, may be known, we must begin with the first composition in the frame or structure of it. And that is the conjunction of the two beams, the one erect, the other transverse; the first to which the body was applied, the second to which the hands were fastned. These two, as the chief parts of the Cross, are several ways expressed. First, by the Jews, who had no one word in their language particularly to express that punishment, (as being not mentioned in the Law, or at all re uld among them) and therefore call it by a double name, expressing the conjunction of these beams, כּוּצוּ וּפְתוּ, flamen & subtegmen, the word and the woof. The Greeks express the same by the letter ταῦ, as partly appears by what is already spoken of the number 200, and is yet more evident by the testimony of Lucian, who makes mention of the letter ταῦ, made by slaves in imitation of that first made the Cross. τῷ γὰρ τῷ ταῦ αὐαῖ εραπ καὶ ταυτῶν ἀλοαθῆσαι α, καὶ μιμνησκόμενος τὸ πλάσμα, ἐπέσει χροῖμαί τοι τὸ ξύλα τελέηναγλα, ἀνθρώπους ἀνασκοποῦσιν ἐτ' αὐτά. Jud. Vocat. Ipra est enim litera Græcorum Tau, noitra autem T, species crucis.

crucis. *Tertull. adv. Marc. l. 3. c. 22. S. Jerome affirms the same of the Samaritan Tau: but there is no similitude to be found in that which is now in use, or any other Oriental, only in the Coptick Alphabet Salebdai, that is, the cross Di. These two parts of the cross are otherwise expressed by the Mast and Yard of a Ship. So Justin Martyr: Θάλασσα μὲν γὰρ ἡ τέμνειναι, ἡ μὴ τὸ τοῦ τετραπαιον, ὁ καλλιταίσιον, ἐστὶν τῆν νηὶ σῶσον ἡμῶν. And Tertullian, Antenna navis crucis pars est. And Minutius Felix: Signum sane Crucis naturaliter visum in navi, cum velis tumentibus vehitur. And Max. Taurin. Cum à nauticis sciunditur mare, prius arbor erigitur, velum distenditur, ut cruce Domini facta aquarum fluentia rumpantur. Now because the extremities of the antenna are a kind of κέρατα, (as Virgil, that great Master of proprieties, Cornua velatarum obvertimus antemnarum;) therefore in Greek κεραια is antenna: and from thence the Greek Fathers applied the words of our Saviour, Matth. 5. 18. Ἰῶτα ἐν ἡ μία κεραια ἢ μὴ παρέλθῃ δὲ τοῦ νόμου, ἕως ἂν πάντα γῆθηται, to the Cross of Christ; τὸ γὰρ σαυρὲ Ἰῶτα ὅτι τὸ ὀρθὸν ξύλον, καὶ κεραια τὸ πλάγιον. Because Ἰῶτα is like the straight piece or Mast of the Cross, and κεραια the Yard or transverse part; therefore some of the Ancients interpreted this place of the Cross, says Theophylact on the place. And Gregor. Nyssen. l. 2. de vita Moysi: Ἀληθῶς γὰρ τοῖς καθορῶν δωματίοις ἐν τῷ νόμῳ μάλιστα τὸ κτὶ τὸ σαυρὲν θεωρεῖται μουσεῖον. Διόθησπε τὸ Εὐαγγέλιον, ὅτι ἐκ τῶ νόμου τὸ ἰῶτα καὶ ἡ κεραια ἢ παρερέχεται σημαῖνον διὰ τῆν εἰρημῶν τῶν τε ἐν πλαγίῳ γεαμμῶν, καὶ τῶν καθέθεν, δι' ὧν τὸ σχῆμα τῶ σαυρὲ καταγεγραφέται. Not that this is the true interpretation of that place; (for κεραια signifies a part of a letter, as in Apollonius Synax. l. 1. 7. τὸ [α] τῶν κεραιῶν ἀπὸ ἡλφ) but by that they testify their apprehension of the figure of a Cross: which is well expressed by Eusebius describing the form of the Cross which appeared to Constantine, Ὑψηλὸν δένρον χρυσοῦ κασημοεισοῦρον κέρατα ἔχον ἐγκάρσιον σαυρὲν σχῆμασι πεποιημένον, de Vita Constant. l. 1. c. 31. And this similitude of the Mast and Yard leads to the consideration of that part of the erected Pale which was eminent above the transverse beam. For as the κεραια was above the κεραια, so the stipes did extend it self above the patibulum. And this is evident by these expressions which make the two beams have four sides, and four extremities, as two lines cutting each other at equal angles needs must have. These Theophanes and Gregory Nyssen call τὰς δὲ τῶ μέσῳ τέσσαρας προβολάς. Damascen. τὰ τέσσαρα ἀκρὰ τῶ σαυρὲ διὰ τῶ μέσῳ κέντρῳ κεραιαίματα καὶ σφαιροειδῆ. Hence Nonnus calls the Cross δένρον τετραπλάθειον. And of these four parts the Fathers interpret the height, and breadth, and length, and depth, mentioned by S. Paul Eph. 3. As Gregory Nyssen: Ἐρεσῖσις τῶν τῶ πᾶν διακερατῶσιν τε καὶ σωχευατῶν δωματίῳ τῶν κεραιῶν τῶ σαυρὲ καταγεγραφέται... Ὑψηλὸν καὶ βλάθρον καὶ πλατῶν καὶ μῆκρον καλονομάζον, ἐκ δένδρου κεραιῶν ἢ κτὶ τῶν σχῆμα τῶ σαυρὲ θεωρουμένων ἰδίῳις προσηγορίῶν ὀνόμασιν: ὡς τὸ μὲν ἀνω μέρῳ Ὑψηλὸν ἢ πᾶν, βλάθρον ἢ τὸ κτὶ τῶν Συμβολῶν ἰσοκλήρον, τῶν ἢ ἐγκάρσιον καὶ ἑκάτερον κεραιῶν τῶν τῶ μῆκῳ τε καὶ πλατῶν ὀνόμασι διασημαίνων. Contra Eunom. Orat. 4. & idem, Catech. Orat. c. 32. & in Refur. Orat. 1. And S. Augustine makes the same interpretation: In hoc mysterio figura Crucis ostenditur. which he thus expresseth: Latitudo est in eo ligno quod transversum desuper figitur; ..... longitudine in eo quod in ipso ligno utique ad terram conspicuum est; ..... altitudo est in ea ligni parte quæ ab illo quod transversum figitur sursum versus relinquitur, hoc est, ad corpus crucifixi, &c. Epist. 120. & alibi sæpi, These four parts are severally expressed by the Ancients, and particularly by the figure of a man with his hands stretcht forth; which is the most proper similitude, because this Cross was first made adapted to that figure. Quod caput emicat, quod spina dirigitur, quod humerorum obliquatio cornuat, si statueris hominem in artibus expansis, imaginem Crucis feceris. Tertull. adv. Nat. l. 1. c. 12.*

cutting each other transversely at right angles, (so that the erected part extended it self above the transverse, there was also another \* piece of wood infixed into, and standing out from, that which was erected and straight up. To that erected piece was his Body, being lifted up, applied, as Moses serpent to the pole; and to the transverse Beam his Hands were nailed: upon the lower part coming out from the erected piece his sacred Body rested, and his Feet were transfixt and fastned with nails: his Head, being pressed with a Crown of thorns, was applied to that part of the erect which stood above the transverse beam; and above his Head to that was fastned the \* Table on which was written, in Hebrew, Greek, and Latine Characters, the Accusation, according to the Roman custom: and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

\* Beside the direct and transverse part of the cross, with their four extremities, which only usually are considered, and represented in the figures, we must find yet another part, and a fifth extremity. Ireneus giving several examples of the number 5, delivers it plainly thus, l. 2. c. 42. Ipse habitus Crucis fines & summitates habet quinque, duos in longitudine, & unum in medio, ubi requiescit qui clavis affigitur. Beside therefore the four extremities of the direct and transverse beams, there was a fifth ἀκρῶν in medio, (viz. of the erected palus) on which the crucified body rested. This fifth part of the cross fastned to the arrectarius stipes was before Ireneus acknowledged and described by Just. Martyr under the notion of the horn of the Rhinoceros, taking to be a figure or type of the Cross. Μονοκέρας ἢ κέρατα ἢ δένδρον ἄλλῃ προσηγορίῳ ἢ σχῆματι ἢ ἔσοχοι ἂν τις εἴπῃν καὶ ἀποδείξῃ, εἰ μὴ τὸ τυτὸ ὅς τὸ σαυρὲν δένδρον. ὀρθιον γὰρ τὸ ἐν ὅτι ξύλον, ἀρῶ δὲ τὸ ἀνάταλον μέρῳ εἰς κέρατα ὑπερεμῶν, ὅταν τὸ ἄλλο ξύλον προσεμῶσθῃ, καὶ ἐκείθεν ὡς κέρατα πᾶν ἐν κέρῳ παρῆζ ὡς γὰρ τὰ ἀκρὰ φαίνονται. καὶ τὸ ἐν τῷ μέσῳ πηγνυμένον ὡς κέρατα καὶ αὐτὸ ἔχον ὄντιν, ἐρῶ δὲ ἐποχῆναι οἱ σαυρῶντες, καὶ βλάθῃ ὡς κέρατα καὶ αὐτὸ τῶν ἄλλοις κέρῳ σωχευατῶν καὶ πετηγῶν. Dial. cum Tryphone. Where beside the ὀρθιον ξύλον, or arrectarius stipes, and the ἀνω ξύλον, or transversarius lignum, there is a third τὸ ἐν μέσῳ πηγνυμένον, fastned in the middle; ἐρῶ δὲ ἐποχῆναι οἱ σαυρῶντες, says he; ubi requiescit qui clavis affigitur, says Ireneus. So Tertullian, l. 1. adv. Nationes c. 12. Pars Crucis, & quidem major, est omne robur quod directa statione defigitur. Sed nobis tota Crux imputatur, cum antenna scilicet sua, & illo fedilis excessu. Where the excessus is the τὸ ἐξέχον, signifying the nature, as the fedile signifieth the use of the part. which in another place, in imitation of Fulvius, he refers unto the Typical Unicorn: Nam & in antenna navis, quæ crucis pars est, extremities cornua vocantur: Unicornis autem medio stipite palus. Adv. Marcion l. 3. c. 18. & adv. Jud. c. 10. To this fedile in the Cross Mercanus seemeth to allude in those words in Seneca; Hanc mihi vel acuta subsidem cruce sustine. And Seneca himself does expound him; Suffragas licet, & acutam fissuro cruceum subdus, est tanti vulnus suum premere, & patibulo pendere distridum. Epist. 101. Of this innocentiss the first also speaks Serm. 1. de uno Mart. Fuertur in Cruce Dominica ligna quatuor; stipes erectus, & lignum transversum, truncus suppositus, & titulus superpositus. This Gregorius Turonensis, after the use of the Cross was long omitted, interpreted of suppedaneum, a piece of wood fastned under the feet of him that suffered, De glo. Mart. c. 6. Clavorum ergo Dominicorum gratia, quod quatuor fuerint, hæc est ratio. Duo sunt affixi in palmis, & duo in plantis: & queritur cur plantæ affixæ sint, quæ in cruce sancta dependere vitæ sunt potius quam stare. Sed in stipite erecto foramen factum manifestum est Pes quoque parvulæ tabellæ in hoc foramen infertus est. Super hæc vero, tabulam tanquam stantis hominis sacræ affixæ sunt.

lunt plantæ. \* That which was written over the head of our Saviour is called simply by S. Luke *ἔπιγεγραφή*, by S. Matthew *αἰτία*; by S. Mark *ἡ ἔπιγεγραφή τῆς αἰτίας*, and by S. John *τίτλη*, making use of a Latine word, as is observed by Nonnus: *Καὶ Πιλάτῳ ἔπιγεγραφομένη μαρτυρεῖ γόμφῳ Γεζύμα, τὸς καλῶσι Λατίνους τίτλον ἰσῶν*. From all which we may collect, that there was an Inscription written over the head of our Saviour, signifying the Accusation and pretended Crime for which he was condemned to that death. *Gloss. Vit. Αἰτία, causa, materia, titulus. As Ovid. Trist. 3. Eleg. 1.*

Causa superposita scripto testata coronæ,

Servatos cives indicat hujus ope:

that is, OB CIVES SERVATOS was ἡ ἔπιγεγραφή τῆς αἰτίας, causa scripto testata. In the language of Suetonius, Titulus, qui causam pœnæ indicavit. *As Ovid. Fast. 6.*

Vixit ut occideret damnatus crimine regni:

Hunc illi ritulum longa senecta dabat.

This was done according to the Roman custom as we read in Dio. l. 54. of the son of Cæpio, ἡ δὲ λόγῳ ἡ περὶ δόξα αὐτὸν διὰ τοῦ ἀγορεύει μίσην καὶ γεζυμάτων, τὴν αἰτίαν τῆς θανάτῳ αὐτῶς δικήτων, διαμαρτυρήσας, καὶ καὶ ταῦτα ἀτάσθαυρόσπονδοι. This title was written upon a Table, and that Table fastned to the upper part of the Cross. The Syriack, Arabick and Persian Translations render τίτλον expressly a Table. And Hefychius, τίτλη, πτυχίον ἐπιγεγραμμά ἐχον, (not ἐχον as it is printed) not the Inscription it self, but that upon which the Inscription was written. Thus the Epistle of the French unto the Christians in Asia represents the Inscription of the Martyr Attalus in a Table: *ἁγιαχθῆς κύκλω τῶ ἀμφιθέατρος, πινυαὶ αὐτὸν περὶ ἀγορεύσας, ἐν ᾧ ἐπεγεγραπτο Ῥωμαῖσι, Οὐτός ἐστιν Ἄσπλη ὁ Χριστιανός*. Euseb. l. 5. c. 1. And Sozomen, describing the invention of the Cross by Helena, says there were three several Crosses in the same place: *καὶ χωρὶς ἄλλο ζύλον ἐν μέρει λῶκωμα ἵσθησας καὶ γεζυμῶσιν Ἐσθραῖκοῖς, Ἑλλωνικοῖς τε καὶ Ῥωμαῖκοῖς*. This Nicephorus calls λῶκω σάνιδον, which is the proper interpretation of λῶκωμα. Suidas, Λῶκωμα, τοῖχῳ (Etymol. πῖναξ) γόμφῳ ἀλλημιμῶσας πρὸς γεζυμῶσιν πραγμάτων ἐπιθήσασας. Hefych. Σάνις, θύρα, λῶκωμα, (as Julius Pollux joins σάνις and λῶκωμα together,) ἐν ᾧ αἱ γεγραφαὶ Ἀθηνῶσιν ἐγέγραφοτο πρὸς τὸν κακῶστος: τίθησασαι καὶ ἐπὶ ταύρῳ, leg. σαυρῶ. His meaning is, that such a λῶκωμα as contained the accusation or crime of malefactors was placed upon the Cross on which they suffered, and without question he speaks this in reference to our Saviour's Cross, because he used in a manner the same words with S. John: *τίθησασαι ἐπὶ τῶ σαυρῶ*, says Hefych. ἔθηκεν ἐπὶ τῶ σαυρῶ, saith S. John, It was therefore a Table of wood whitened and fastned to the top of the Cross, on which the Accusation or Crime was written, as it is expressed by Nicephorus: *Σάνις λῶκω ἡ βασιλέα ἡ Ἰουδαίων γεζυμῶσιν ὁ Πιλάτῳ καὶ καταλλῆς ἐτίθησεν, ἐν ἧδῃ σήλησ βασιλέα ἡ Ἰουδαίων ἡ σαυροθῆσιν κρυψῶσιν*. Hist. Eccl. l. 8. 29. And thus there were, as Xanthopolus observes, Ὁ σαυρῶσιν ἡλοῖ, καὶ γεζυμῶσιν τίτλη ἄνω.

Thus by the propriety of the Punishment, and the titular Inscription, we know what Crime was then objected to the immaculate Lamb, and upon what Accusation Pilate did at last proceed to pass the Sentence of death upon him. It was not any opposition to the Law of Moses, not any danger threatened to the Temple, but pretended Sedition and affectation of the Crown objected, which moved Pilate to condemn him, The Jews did thus accuse him; *We found this fellow perverting the Nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King*. And when Pilate sought to release him, they cried out, saying, *If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a King speaketh against Cæsar*. This moved Pilate to pass sentence upon him, and, because that punishment of the Cross was by the Roman custom used for that crime, to crucifie him.

Luke 23. 2.

John 19. 12.

Two things are most observable in this Cross; the Acerbity, and the Ignominy of the punishment: for of all the Roman ways of Execution it was \* most painful, and most shameful. First, the exquisite Pains and Torments in that death are manifest, in that the Hands and Feet, which of all the parts of the body are most nervous, and consequently most sensible, were pierced through with Nails; which caused, not a sudden dispatch, but a lingring and tormenting death. Insomuch that the Romans, who most used this punishment, did in their language deduce their expressions of pains and \* cruciation from the Cross. And the Acerbity of this punishment appears, in that those who were of any merciful disposition would \* first cause such as were adjudged to the Cross to be slain, and then to be crucified.

|| Auctores seditionis aut tumultus, pro qualitate dignitate, aut in cruceum rolluntur, aut bestiis obijciuntur.

Paulus l. 5. tit. 22.

\* Illa morte pejus nihil fuit inter omnia genera mortium. S. Aug. in Joan. Tract. 35. Tully calls it crudelissimum

terribimumque supplicium; and Ausonius, pœnæ extremum. \* Ubi dolores acerrimi exagitant, cruciatus vocatur, ἡ cruce nominatus: pendent enim in ligno crucifixi, clavis ad lignum pedibus manibusque confixi, producta morte necabantur. Non enim crucifigi hoc erat occidi, sed diu vivebatur in Cruce: non quia longior vita eligebatur, sed quia mors ipsa protendebarur, ne dolor citius finiretur. S. Aug. Tract. in Joan. 35. To this Etymology did Terence allude in those words, & illis crucibus, quæ nos nostramque adolescentiam habent despicitur, & quæ nos semper omnium cruciant modis. \* As it was observed of Julius Cæsar: Piratus à quibus captus est, cum in ditionem redegisset, quoniam suffixurum se cruci ante juraverat, jugulari prius iussit, deinde suffigi Suet. l. 1.

As this Death was most dolorous and full of acerbity, so was it also most infamous and full of Ignominy. The Romans themselves accounted it a

|| fervile

|| *Fulcarius Gallicanus* relateth of *Avidius Cassius*, in the case of some Centurions which had been prosperous, that in fighting without Orders given, *Rapi eos iussit*, & in *crucem tolli*, servilique supplicio affici: quod exemplum non exstabat. *And Juvenal speaks* with relation to this custom, *Pone crucem servo*. So *Palestrio* in *Plautus*; *Nisi quidem illa nos volt, qui servi sumus, Propter suum amorem omnes crucibus contubernales dari*. *And again*: *Noli mitari; scio crucem futuram mihi sepulchrum*. *Ibi majores mei siti sunt, pater, avus, proavus, abavus*. So in *Terence, Pam.* *Quid meritis es? Da. Crucem: and Horace*, *Si quis eum servum patinam qui tollere iussus, Semefos pisces tepidumq; liguriter jus, In cruce suffigat*. So *Capitolinus* of *Pertinax*, in *crucem sublaris talibus servis*; and *Herodian* of *Macrinus*, *ἄλλοι ὅσοι δεσπόται καὶ ἡγεῖται ἀνεσκολοπίδουν*. This punishment of the Cross did so properly belong to the Slaves, that when Servants and Free-men were involved alike in the same crime, they were very careful to make a distinction in their death, according to their condition: *Ut quisq; liber aut servus, suæ fortunæ à quor; sumptum supplicium est*. *Liv. l. 3.* *And then the Servants were always crucified*. As *Servius* observes among the *Lacedæmonians*: *Servos patibulis suffixerunt, filios strangulavere, nepotes fugaverunt*. *Æneid. 3.* *Noverca* quidem perpetuum indicitur exsilium, servus vero patibulo suffigitur. *Apul. Metam. l. 10.* Thus in the combustion at Rome, upon the death of *Julius Cesar*; *Ἀμυρόνιοι ἀνηρέθησαν Ἴνιοι, καὶ Συλληοὶ ἔπειτα ἐπυρμάδισαν ὅσοι θεράποντες ἦσαν, οἱ δ' ἐλάθθησι καὶ τὸ κρημνὸν κατέβρισσαν*. *Appian. de Bell. civil. l. 3.* *Ea nocte* speculatores prehensi servi tres, & unus ex legione vernacula: servi sunt in crucem sublatis, militi cervicis abscissæ. *Hirtius l. de Bell. Hispan.* So *Africanus*: *Gravus* in Romanos quam in Latinos transfugas animadvertit: illos enim, tanquam patriæ fugitivos, crucibus affixit; hos, tanquam perfidos socios, securi percussit. *Valer. Max. l. 2.* This punishment of the Cross was so proper unto Servants, that servile supplicium in the language of the Romans signifies the same: and though in the words of *Fulcarius* before cited they go both together, as also in *Capitolinus*, *Nam & in crucem milites tulit, & servilibus suppliciis semper affecti*; yet either is sufficient to express Crucifixion: as in *Tacitus*, *malam potentiam servili supplicio expiavit*, *Hist. 4.* *and again*, *sumptum de eo supplicium in servilem modum*, *Hist. 2.* *And therefore when any servants were made free, they were put out of fear of ever suffering this punishment*. An vero servos nostros horum suppliciorum omnium metu dominorum benignitas una vindicta liberavit; vos à verberibus, ab unco, crucis denique terrore, neque res gestæ, neque acta aras, neque nostri honores vindicabunt? *Cic. Orat. pro Rabir.* \* *Carnifex, & obductio capitis, & nomen ipsum Crucis absit, non modo à corpore civium Romanorum, sed etiam à cogitatione, oculis, auribus*. Harum enim omnium rerum non solum eventus atque permissio, sed etiam conditio, expectatio, mentio denique, indigna civi Romano atque homine libero est. *Cic. Orat. pro Rabir.* *Facinus est vincire civem Romanum, scelus verberare, parricidium necare: quid dicam in crucem tollere, crudelissimum terribissimumque supplicium? verbo satis digno tam nefaria res appellari nullo modo potest*. *Idem. 5. in Verrem.* \* *As when the Capitol was betrayed by the silence of Dogs, but preserved by the noise of Geese, they preserved the memory by a solemn honouring of the one yearly, and dishonouring the other*. Eadem de causa supplicia annua canes pendunt, inter ædem Junonis & Summani vivi in furca sambucea arbore fixi, *Plin. l. 9. c. 4.* *Πομπυλαί μετρητὸν ὄντι ἀνήμη ἢ τότε Συμψυμάτων ἢ τύχης κύνων μὴ ἀνεσπυρμάδισθαι, χλωὴ δὲ μάλα ὄντι στραμνῆς πολυτελεῖς καὶ φορεῖς καθήκοντες*. *Plutarch. de Fort. Rom.* \* *As Overtes the Persian, when he had treit heroously and cruelly murdered Polyocrates the Tyrant of Samos, σκοπτεῖνας δὲ μιν ἐκ ἀτίας ἀτηρήσθη ἀνεσπυρμάσει*. *Herod. l. 3.* So *Antiochus* first cut off the head of *Achæus*, and then pressed his body to a Cross \* *Ἐδῶξεν πρῶτον μὲν ἀκροθινειάται καὶ ταλαίπωρον, καὶ ἔπειτα τὰ αὐτῶν κεφάλια ἐπισημόνισαι αὐτῶν, καὶ κατὰ τὸν Ἰαννῶν ἐπὶ ὄρειον ἀπέκονεν ἀνεσπυρμάσει τὸ Σῶμα*. || This was the design of *Tarquinius Priscus*, when the extremity of labour which he laid upon his subjects made many lay violent hands upon themselves; *Passim conscita nece Quiribus tædium frigentibus, novum & inextogitatum antea posteaque remedium invenit ille Rex, ut omnium ita defunctorum ligeret crucibus corpora, spectanda civibus simul, & feris volucribusque laceranda*. *Plin. l. 36. 25.* who makes this handsome observation of it; *Quamobrem pudor Romani nominis proprius, qui sæpe res perditas servavit in præliis, tunc quoque subvenit: sed illo tempore imposuit, tum erubescens cum puderet vivos, tanquam pudirurum esset extinctos*. \* *Thus they used Cæsius, one of the 30 Tyrants of Rome, as Tribellius Pollio testifieth: Novo injuriæ genere imago in crucem sublata, perflutante vulgo, quasi patibulo ipse Cæsius videretur affixus*.

It is necessary we should thus profess Faith in *Christ Crucified*, as that punishment which he chose to undergo, as that way which he was pleased to die. First, because by this kind of death we may be assured that he hath taken upon himself, and consequently from us, the malediction of the Law. For we were all under the Curse; because it is expressly written, *Cursed is every one that continueth not in all things which are written in the book of the*



Law to do them: and as it certain none of us hath so continued; for the Scripture hath concluded all under sin, which is nothing else but a breach of the Law: therefore the Curse must be acknowledged to remain upon all. But now Christ hath redeemed us from the curse of the Law, being made a curse for us; that is, he hath redeemed us from that general curse, which lay upon all men for the breach of any part of the Law, by taking upon him that particular curse, laid only upon them which underwent a certain punishment of the Law; for it was written, *Cursed is every one that hangeth on a tree.* Not that Suspension was any of the capital punishments prescribed by the Law of Moses; not that by any tradition or custom of the Jews they were wont to punish malefactors with that death: but such as were punished with death according to the Law or custom of the Jews, were for the enormity of their fact oft-times after death exposed to the ignominy of a Gibbet; and those who || being dead were so hanged on a tree, were accursed by the Law. Now though Christ was not to die by the sentence of the Jews, who had lost the supreme power in causes capital, and so not to be condemned to any death according to the Law of Moses; yet the providence of God did so dispose it, that he might suffer that death which did contain in it that ignominious particularity to which the Legal curse belonged, which is, *the hanging on a tree.* For he which is crucified, as he is affixed to, so he hangeth on, the Cross. And therefore true and formal Crucifixion is often named by the general word \* Suspension; and the Jews themselves do commonly call our blessed Saviour by that very || name to which the Curse is affixed by Moses; and generally have objected that he died a \* cursed death.

Gal. 3. 22.

Gal. 3. 13.

Deut. 21. 23.

|| Deut. 21. 22. If a man have committed a sin worthy of death, and he be put to death and thou hang him on a tree. In which words, being put to death precedeth being hanged. But I confess, in our English translation it hath another

sense, [and he be to be put to death,] as if he were to die by hanging. And so the Vulgar Latine, Et adjudicatus morti appensus fuerit patibulo, as if he were adjudged to be hanged, and so his sentence were suspension. And the Syriack yet more expressly, & appendatur ligno atq; interficiatur. But there is no such sentence contained in the Original as the Vulgar, nor Intention of death as our English Translation mentioneth. The Hebrew is *וְהָיָה כְּעֹשֶׂה* in Hophal, that is, interfectus, occisus, morti factus fuerit; or, as the LXX clearly translate it, *ὁ ἀποθνήσκων*, and the Chaldee, *וְהָיָה כְּעֹשֶׂה* & occisus fuerit. \* As we before noted on the words of Seneca. Thus the Greeks do often use *κρεμάω* for crucifigere. For Curtius, speaking of the taking of Tyre by Alexander, says, Duo millia crucibus affixa per ingens littoris spatium pependunt. And Diodorus Siculus relating the same, *Τὸς ἢ νέος πέντατος ὄντας ἐκ ἐλάτης ἢ δισχιλίων ἐπέρεμασεν.* So the same Curtius testifies that Musicanus was in crucem sublatus: of whom Arrianius speaks thus; *πέντατος κρεμάσαι Ἀλιξανδρῶς κελδεῖ ἐν τῇ αὐτῷ γῆ.* Thus in the language of the Scriptures, *ὅς ἦν κρεμασέντων κακόντων* is one of the crucified thieves, Luke 23. 39. and the Jews are said to have slain our Saviour *κρεμασέντες ὁμοῦ* *ξύλου*, Acts 5. 30. & 10. 39. The Latines likewise often use the word *suspendere* for crucifigere. As Adonius, in the *Ulyssian* whose title is *Cupido cruci affixus*, describes him thus, Hujus in excelso suspendum stipite Amorem. And when we read in Polybius, that they did *ἀνασυσπῶσαι τὸ Κάμα* of Athens; Ovid describes his punishment thus,

More vel intereas capti suspensus Achai,  
Qui miser aurifera, teste pendit aqua.

|| The words of Moses are Deut. 21. 23. *קָלָרָה אֱלֹהִים תְּלוּ*, maledictio Dei suspensus: and this word *תְּלוּ*, which is of it self simply suspensus, as 2 Sam. 18. 10. *וְבָא רָגְלוֹ בְּאֵרֹךְ הָעֵץ* hanged on an oak, is ordinarily attributed by the Jews to our Saviour, to signify that he was crucified. Hence they term Christians *בְּרִי הַתְּלוּ* *בְּעֵץ* cultores suspensi; and they call the Crucifix *תְּלוּ* *בְּעֵץ* figuram suspensi. † So Trypho the Jew objected to Justin Martyr: *ὅτι ἢ ὁ ὑμέτερος κρεμάσθη ἔσθ' αὐτῶν ἢ ἐσθ' αὐτῶν ἢ ἐσθ' αὐτῶν ἢ ἐσθ' αὐτῶν* *καλέσθαι τὴν ἐν τῷ νόμῳ τὸ θεῶν ἀπειθεῖν* *εὐσυσπῶσθαι γὰρ*. Dial. cum Tryph.

Secondly, it was necessary to express our Faith in Christ crucified, that we might be assured that he hath abolished in his flesh the enmity, even the law of commandments; which if he had not done, the strength and power of the whole Law had still remained. For all the people had said Amen to the Curse upon every one that kept not the whole Law; and entred into a curse and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord their God, and his judgments and his statutes. Which was in the nature of a Bill, Bond or Obligation, perpetually standing in force against them, ready to bring a forfeiture or penalty upon them, in case of non-performance of the condition. But the strongest Obligations may be cancelled; and one ancient custom of cancelling Bonds was, by striking a nail through the writing: and thus God, by

Col. 2. 14.

our crucified Saviour, blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross.

Thirdly, hereby we are to testify the power of the death of Christ working in us after the || manner of crucifixion. For we are to be <sup>a</sup> planted in the likeness of his death; and that we may be so, we must acknowledge, and cause it to appear, that our old man was crucified with him, that the body of sin might be destroyed: we must confess, that <sup>b</sup> they that are Christ's have crucified the flesh, with the affections and lusts, and they which have not are not his. We must not <sup>c</sup> glory save in the cross of our Lord Jesus Christ: nor can we properly glory in that, except by it the world be crucified unto us, and we unto the world.

Evist. ad Smyrn.

S. Augustine speaking of the Church; Mundatur ut non habeat maculam, extenditur ut non habeat rugam: Ubi eam extenditullo nisi in ligno? Videmus quotidie à fullonibus tunicas quodammodo crucifigi. Crucifiguntur ut rugam non habeant. Psalm. 132. Ἀναστρέψατε εἰς τὰ ὕψη διὰ τὴν μηχανὴν Ἰησοῦ Χριστοῦ, ὃ ὅτι σωθεὶς, χάριτι χρώσθητε πρὸ πυνδαρίου πρὸ ἀγῆς. Ign. Epist. ad Eph. <sup>a</sup> Rom. 6. 5, 6. <sup>b</sup> Gal. 5. 24. <sup>c</sup> Gal. 6. 14.

Fourthly, by the acerbity of this Passion we are taught to meditate on that bitter cup which our Saviour drank: and while we think on those Nails which pierced his Hands and Feet, and never left that torturing activity till by their dolorous impressions they forced a most painful death, to acknowledge the bitterness of his Sufferings for us, and to assure our selves that by the <sup>\*</sup> worst of deaths he hath overcome all kinds of death; and with patience and cheerfulness to endure whatsoever he shall think fit to lay upon us, who with all readiness and desire suffered far more for us.

\* Mori voluit pro nobis, parum dicimus; crucifigi dignatus est; usque ad mortem Crucis obediens factus, elegit extremum & pessimum genus mortis, qui omnem fuerat ablaturus morrem: de morte pessima occidit omnem morrem. S. Aug. Tract. 35. in Joan.

Fifthly, by the Ignominy of this punishment, and universal Infamy of that death, we are taught how far our Saviour descended for us, that while we were slaves and in bondage unto sin, he might redeem us by a servile death: for he made himself of no reputation, and took upon him the form of a servant; and so he humbled himself, and became obedient unto death, even the death of the cross: teaching us the glorious doctrine of <sup>\*</sup> Humility and Patience in the most vile and abject condition which can befall us in this world; and encouraging us to imitate him, <sup>a</sup> who for the joy that was set before him, endured the cross, despising the shame; and withal deterring us from that fearful sin of falling from him, lest we should <sup>b</sup> crucifie unto our selves the Son of God afresh, and put him to an open shame, and so become worse than the Jews themselves, who crucified the Lord of life without the walls of Jerusalem, and for that unparallel'd sin were delivered into the hands of the Romans, into whose hands they delivered him, and at the same walls in such multitudes were crucified, <sup>\*</sup> till there wanted room for Crosses, and Crosses for their bodies.

Phil. 2. 7, 8.

\* Humilitatis enim magister est Christus, qui humiliavit seipsum, factus obediens usque ad mortem, mortem autem crucis. S. Aug. in Joan. Tract. 51.

<sup>a</sup> Heb. 12. 2. <sup>b</sup> Heb. 6. 6. \* Jos. de Bell. Jud. l. 6. c. 28. Περὶ σὸν δὲ οἱ ἐξελίττανται δι' ὀργῶν καὶ μίσθου πρὸς ἀλόγητον ἄλλον ἄλλοις ἡμίματι πρὸς χυλῶν καὶ διὰ τὸ πλῆθος χρώσθητε. τε ἐπιλείπει τοῖς σωθεῖς, καὶ σωθεῖσι τοῖς σώμασιν.

Lastly, by the publick visibility of this death, we are assured that our Saviour was truly dead, and that all his enemies were fully satisfied. He was crucified in the sight of all the Jews, who were made publick witnesses that he gave up the ghost. There were many Traditions among the Heathen, of persons supposed for some time to be dead, to descend into Hell, and afterwards to live again; but the death of these persons was never publicly seen or certainly known. It is easie for a man that liveth to say that he hath been dead; and, if he be of great authority, it is not difficult to persuade some credulous

dulous persons to believe it. But that which would make his present life truly miraculous must be the reality and certainty of his former death. The feigned Histories of *Pythagoras* and *Zamolxis*, of *Theseus* and *Hercules*, of *Orpheus* and *Protesilaus*, made no certain mention of their deaths, and therefore were ridiculous in the assertion of their resurrection from death. \* Christ, as he appeared to certain witnesses after his Resurrection, so he died before his enemies visibly on the Cross, and gave up the ghost conspicuously in the sight of the world.

\* This is excellently observed and expressed by Origen who returneth this answer to the Ob-

jection made by the Jew in Cellus, of those fabulous returns from the dead: Φέρε παρασίτωμα ὅτι ἔδωκεται τὸ χρῖστος Ἰησοῦν ἰσραηλῶν, ἐκ νεκρῶν ἐγηγέρθη. τούτοις παρεβόλλεθαι. "Εκαστος μὲ γὰρ ἦν λερωθὴν χρῖστος τὸς τόπος ἡρώων βεληθῆς ἀν ἡδωθήν ἑαυτὸν ἀπεκκλέψαι τὸ ὕψους ἦν ἀνθρώπων, καὶ πάλιν κείνας ἐπανελθῆν πρὸς ἑς καλαίλοιπεν. Ἰησοῦς ἦ σαυρωθῆντ ὅπῃ πάντων Ἰουδαίων, καὶ καθαυρεθῆντ αὐτῶν τῶν ῥωμαίων ἐν ὅφει τῶν δικαίων, πῶς οἴονται παρεπλήσιον πλάσασθαι λέγειν αὐτὸν τοῖς ἰσραηλῶσι ἦρσαν εἰς ἄδου καλαβεθῆναι, κακῆσθαι ἀνεληλυθῆναι; σαυρῶν δ' ὅτι μὴ τότε πρὸς ἀπολογία, τῶν ἰσραηλῶν ἦ Ἰησοῦν καὶ τοῖσδε λέγουσι ἄν, μάλιστα διὰ τὰς αἰτίας ἦν ἡρώων ἰσραηλῶντα ἦν εἰς ἄδου καλαβεθῆναι βιαζομένων. ὅτι εἰ καὶ ὑπέθεσιν ὁ Ἰησοῦς ἐτεθνήκει ἀσήμερον θανάτω, ἐγὼ ὡσεύ δὴλῶν ἔδωκεν ὅλα τῶν δικαίων ἦν Ἰουδαίων, εἴτα μὴ τῶν ἀληθῶν ὡς ἀνάσσει ἐκ νεκρῶν, χάραξ ἔχεν ἄν τὸ ὑπονοηθῆναι ὅτι ἦν ἡρώων καὶ πάλιν τότε λεχθῆναι. μὴ ποτ' ἔν πρὸς ἀλλοῖς ἀντίοις τῶν σαυρωθῆναι ἦ Ἰησοῦν καὶ τότε δωκεται ῥωμαίοις τῶν αὐτῶν ὁπίσμως ὅπῃ τῶν σαυρῶν ἀποτεθῆναι, ἰσραηλῶσι ἔχον λέγειν ὅτι ἐκὼν ὑπέθεσιν τὸ ὕψους ἦν ἀνθρώπων, καὶ ἔδωκεν ἀποτεθῆναι, καὶ ἀποτεθῆναι; ἦ, ὅτι ἐβουλήθη πάλιν ὁπῶσάντις ἐτερεχθῆσθαι ἦ ἐκ νεκρῶν ἀνάσσειν. Αἰν. Cellus, l. 2.

And now we have made this discovery of the true manner and nature of the Cross on which our Saviour suffered, every one may understand what it is he professeth when he declareth his faith, and faith, I believe in *Christ crucified*. For thereby he is understood and obliged to speak thus much: I am really perswaded, and fully satisfied, that the only-begotten and eternal son of God, *Christ Jesus*, that he might cancel the hand-writing which was against us, and take off the curse which was due unto us, did take upon him the form of a servant, and in that form did willingly and cheerfully submit himself unto the false accusation of the *Jews*, and unjust sentence of *Pilate*, by which he was condemned, according to the *Roman* custom, to the Cross; and upon that did suffer servile punishment of the greatest acerbity, enduring the pain, and of the greatest ignominy, despising the shame. And thus I believe in *Christ crucified*.

D E A D.

Though Crucifixion of it self involveth not in it certain Death, and he which is fastned to a Cross is so leisurely to die, as that he being taken from the same may live; though when the insulting *Jews* in a malicious derision called to our Saviour to *save himself*, and *come down from the Cross*, he might have come down from thence, and in saving himself have never saved us: yet it is certain that he felt the extremity of that punishment, and fulfilled the utmost intention of Crucifixion: so that, as we acknowledge him *crucified*, we believe him *dead*.

For the illustration of which part of the Article, it will be necessary, First, to shew that the *Messias* was to die; that no Sufferings, howsoever shameful and painful, were sufficiently satisfactory to the determination and predictions Divine, without a full dissolution and proper death: Secondly, to prove that our *Jesus*, whom we believe to be the true *Messias*, did not only suffer Torments intolerable and inexpressible in this life, but upon and by the same did finish this life by a true and proper Death: Thirdly, to declare in what the nature and condition of the Death of a person so totally singular did properly and peculiarly consist. And more than this cannot be necessary to shew we believe that *Christ was dead*.

First then, we must consider what S. Paul delivered to the *Corinthians* first 1 Co: 15: 3.

of all, and what also he received, how that Christ died for our sins according to the Scriptures; that the *Messias* was the *Lamb slain before the foundations of the world*, and that his death was severally represented and foretold. For though the sacrificing *Isaac* hath been acknowledged an express and lively Type of the promised *Messias*; though, after he was bound and laid upon the wood, he was preserved from the fire, and rescued from the religious cruelty of his Father's knife; though *Abraham* be said to have offered up his only-begotten Son, when *Isaac* died not; though by all this it might seem foretold that the true and great promised seed, the Christ, should be made a sacrifice for sin, should be fastned to the Cross, and offered up to the Father, but not suffer death: yet being without effusion of blood there is no remission, without death no sacrifice for sin; being the saving of *Isaac* alive doth not deny the death of the Antitype, but rather suppose and assert it, as presignifying his Resurrection from the dead, from whence *Abraham* received him in a figure; we may safely affirm the ancient and legal Types did represent a Christ which was to die. It was an essential part of the Paschal Law, that the Lamb should be slain: and in the Sacrifices for sin, which presignified a Saviour to sanctify the people with his own blood, the bodies of the beasts were burnt without the camp, and their blood brought into the sanctuary.

Nor did the Types only require, but the Prophecies also foretel, his Death. For he was brought, saith *Isaiah*, as a Lamb to the slaughter: he was cut off out of the land of the living, saith the same Prophet; and made his soul an offering for sin. Which are so plain and evident predictions, that the \* Jews shew not the least appearance of probability in their evasions.

\* That this place of *Isaiah* must be understood of the *Messias*, I have already proved against the Jews out of the Text, and their own Traditions. Their objection particularly to these words is, that the land of the living is the land of Canaan. S. *Solomon Jarchi*, מֵאֶרֶץ חַיִּים הִיא אֶרֶץ יִשְׂרָאֵל From the land of the living, that is, the land of Israel. And *D. Kimchi* endeavours to prove that exposition out of *David*, כִּי נָנוּחַ בְּאֶרֶץ חַיִּים כְּאִשֶׁר נָלוּחַ מֵאֶרֶץ שֶׁנִּקְרָאתָ אֶרֶץ חַיִּים כְּמוֹ אֲתוֹרֶךְ לִפְנֵי ה' בְּאֶרֶץ חַיִּים as if the land of the living must be the land of Canaan, because *David* professeth he will walk before the Lord in the land of the living; whereas there is no more in that phrase, than that he will serve God while he liveth. As *Psal.* 27. 13. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living; and *Isa.* 38. 11. I said, I shall not see the Lord, even the Lord in the land of the living; which is sufficiently interpreted by the words which follow, I shall behold man no more with the inhabitants of the world. The land of the living then was not particularly the land of Canaan: nor can they persuade us that it could not refer to Christ, because he was never removed out of that land: but to be cut off out of the land of the living is, certainly, to be taken away from them which live upon the earth, that is, to die.

Being then the obstinate Jews themselves acknowledge one *Messias* was to die, and that a violent death; being we have already proved there is but one *Messias* foretold by the Prophets, and shewed by those places which they will not acknowledge that he was to be slain: it followeth by their unwilling confessions and our plain probations, that the promised *Messias* was ordained to die: which is our first Assertion.

Secondly, we affirm, correspondently to these Types and Prophecies, that Christ our Passover is slain, that he whom we believe to be the true and only *Messias* did really and truly die. Which affirmation we may with confidence maintain, as being secure of any even the least denial. *Jesus* of Nazareth upon his Crucifixion was so surely, so certainly dead, that they which wished, they which thirsted for his blood, they which obtained, which effected, which extorted his death, even they believed it, even they were satisfied with it: the chief Priests, the Scribes and the Pharisees, the Publicans and sinners, all were satisfied; the Sadducees most of all, who hugged their old opinion, and loved their error the better, because they thought him sure for ever rising up. But if they had denied or doubted of it, the very stones would cry out and confirm it. Why did the Sun put on mourning? why were the graves opened, but for a Funeral? Why did the Earth quake? why were the rocks rent? why did the frame of Nature shake, but because the

the God of nature died? Why did all the people who came to see him crucified, and love to feed their eyes with such Tragick spectacles, why did they beat upon their breasts and return, but that they were assured *it was finished*, there was no more to be seen, all was done? It was not out of compassion that the merciless Souldiers brake not his legs, but because they found him dead whom they came to dispatch; and being iraged that their cruelty should be thus prevented, with an impertinent villany they pierce his side, and with a foolish revenge endeavour to kill a dead man; thereby becoming stronger witnesses than they would, by being less the authors than they desired, of his death. For out of his sacred, but wounded side, came blood and water, both as evident signs of his present death, as certain seals of our future and eternal life. These are the two blessed Sacraments of the Spouse of Christ, each assuring her of the death of her beloved. The Sacrament of Baptism, the water through which we pass into the Church of Christ, teacheth us that he died to whom we come. *For know you not, saith S. Paul, that so many of us as are baptized into Jesus Christ, are baptized into his death?* The Sacrament of the Lord's Supper, the Bread broken, and the Wine poured forth, signifie that he died, which instituted it; and *as often as we eat this bread and drink this cup, we shew forth the Lord's death till he come.*

Rom. 6. 3.

1 Cor. 11. 26.

Dead then our blessed Saviour was upon the Cross; and that not by a feigned or metaphorical, but by a true and proper, death. As he was truly and properly man, in the same mortal nature which the sons of Adam have; so did he undergo a true and proper death, in the same manner as we die.

Our life appeareth principally in two particulars, Motion and Sensation; and while both or either of these are perceived in a body, we pronounce it lives. Not that the Life it self consisteth in either or both of these, but in that which is the original principle of them both, which we call the Soul; and the intimate presence or union of that Soul unto the body is the life thereof. The real distinction of which Soul from the body in man our blessed Saviour taught most clearly in that admonition, *Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell.* Now being Death is nothing else but the privation or *recession* of Life, and we are then properly said to die when we cease to live; being Life consisteth in the Union of the Soul unto the Body, from whence, as from the fountain, flow Motion, Sensation, and whatsoever vital perfection; Death can be nothing else but the solution of that vital union, or the actual *separation* of the Soul, before united to the Body. As therefore when the Soul of man doth leave the habitation of its body, and being the sole fountain of vitality bereaves it of all vital activity, we say that body or that man is dead: so when we read that Christ our Saviour died, we must conceive that was a true and proper death, and consequently that his body was bereft of his Soul, and of all vital influence from the same.

Ἡ τὸ ἐμφυχον τὸ ἀψύχον δὲ οὖν μάλιστα διαφέρουν διὰ τὴν κινήσεια καὶ τὴν αἰσθάνουσαι. παρὰ μὲν τὸ ψυχὸν ἔστι πνεύμα, τὸ δὲ ἀψύχον δὲ οὖν τὰ πάντα περὶ ψυχῆς. Ἀτὴ δὲ Ἄνιμα, ἢ τὸ διαφέρει τὰ ἀψύχα (leg. ἐμφύχα) ἢ τὸ ἀψύχον, ὅτε ἐστὶ ψυχὴ διαφέρει ἢ κινήσει, αἰσθήσει, φαντασίᾳ, νοήσει. Sallust. de Diis & Mundo, c. 8. ἢ Matt. 10. 28. ἢ As Secundus, ευχή καὶ ἀπο-

κλήσις βίη. *As the Philosophers have anciently expressed it, especially Plato, who by the advantage of an error in the Original of Souls best understood the end of Life: Τὸ τὸ γὰρ θάνατον ὀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος* in Phedone. Again; *Ὁ θάνατος τυγχάνει ὡν. ὡς ἐμοὶ δοκεῖ ἕδιν ἄλλο ἢ δύο ἢ πλεονεχέων διαλύσις, καὶ ψυχῆς καὶ τοῦ σώματος, ἀπ' ἀλλήλων* in Gorgia. And more plainly and jully yet: *Ἡ γὰρ ἄρα τὸ θάνατον ἔστι Πάνυ γ', ἔστι ἐπολαβὴν ὁ Σιμμίαιας Ἄεξι μὴ ἀλλοτε ἢ τὴν ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγῆναι; καὶ ἔστι τὸ τοῦ θανάτου, χωρεῖς μὴ ἀπὸ τῆς ψυχῆς ἀπαλλαγῆναι αὐτὸ καθ' ἑαυτὸ τὸ σῶμα γενέσθαι, χωρεῖς ἢ τὴν ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγῆσαν αὐτῷ καθ' αὐτῷ ἔστι ἀεξι μὴ ἀλλοτε ἢ ὁ θάνατος ἢ τὸ τὸ; Οὐκ, ἀλλὰ τὸ τὸ, ἔστι* in Phedone. Thus with four several words, λύσις, διάλυσις, χωρισμὸς, and ἀπαλλαγή, doth Plato express the separation of the Soul from the body, and maketh Death formally to consist of that separation. This solution is excellently expressed by Phocylides:

Οὐ καλὸν ἀρμονίῳ ἀναλύμεν ἀνθρώποιο.  
 Ψυχὰ γὰρ μίμνῃσιν ἀκίητοι ἐν φθιμύβοισι;  
 Πνεῦμα γὰρ δεῖ θεῶν χεῖρας θνητοῖσι καὶ εἰκόιν.  
 Σῶμα γὰρ ἐκ γαίης ἔχουμ, καὶ πάντες ἐς αὐτῷ  
 Λυθῆμοι κόνις ἐσμεῖν· αἴρη δὲ ἀνά πνεῦμα Νιδάκησι.

So Tertullian : Opus autem mortis in medio est, discretio corporis animæque. De Anim. c. 51. Si mors non aliud determinatur quam disjunctio corporis animaque, contrarium morti vita non aliud definitur quam conjunctio corporis animaque, *ibid.* c. 27. This description of Death is far more philosophical than the notion of Aristotle, who makes it to consist in the corruption of natural heat; (Ανάγκη τοίνυν ἄμα τὸ τε ζῆν ἀπορῆχθαι καὶ τὸ τῆς θερμῆς φυσικῆς πωλείαν, καὶ τὸ καλεῖσθαι θάνατον ἐπὶ τῆς τοῦ θροῦν. in Part. Natural. inasmuch as the Soul is not that natural heat, and the corruption of that heat followeth upon the separation of the Soul.

Nor is this only our conception, or a doubtful truth; but we are as much assured of the propriety of his death, as of the death it self. For that the unspotted Soul of our Jesus was really and actually separated from his body, that his flesh was bereft of natural life by the succession of that Soul, appeareth by his own resignation, *Father, into thy hands I commend my spirit*; and by the Evangelists expression, *and having said thus, he gave up the ghost*. When he was to die, he resigned his Soul; when he gave it up, he died; || when it was delivered out of the body, then was the body dead: and so the eternal Son of God upon the Cross did properly and truly die.

Luke 23. 46.

\* This is expressed three ways, all signifying the separation of his Soul from his body.

S. Mark and S. Luke ἐξέπνυσε, which is of the same force with ἐξέλυσε. But because ἐκλύειν doth not always signifie an absolute expiration, but sometimes a lipothymie only: as Helychius, Ἐκλύχουσι, λήπθουμασι. so Hippocrates useth it, Εἰσὶ δὲ ὀξυτάτοι (καυεῖ) ὅστις ἢ ἐκλύχουσι δὴ τι ὀφελήσαι, l. 1. de Morbis; and again, Ἐκλύχουσι δὲ διὰ τὸ ἄμαλθον τὸ μεταστῆσαι ἐξαιῖνος γενόμενον. lest therefore we should take ἐξέπνυσε in such an imperfect sense, S. Matthew hath it ἀφήκε τὸ πνεῦμα, and S. John, παρέδωκε τὸ πνεῦμα. Which is a full expression of the scission of the Soul from the body, and consequently of death, which is, in the language of Secundus, πνεῦμα ὁ θάνατος. || These three points or distinctions of time I have therefore noted; that I might occur to any objection which possibly might arise out of the ancient Philosophical subtilty, which Aulus Gellius reports to be agitated at the table of Taurus. The Question was propounded thus, Quæsitum est, quando moriens moreretur, cum jam in morte esset, an tum etiam cum in vita foret. Where Taurus admonisheth the rest, that this was no light question; for, says he, gravissimi Philosophorum super hac re serio quæsierunt; & alii moriendi verbum atque momentum manente adhuc vitâ dici atque fieri putaverunt? alii nihil in illo tempore vitæ reliquerunt, totumque illud quod mori dicitur morti vendicarent. The ancienter Philosophers were divided; some saying a man died in the time of his life, others in the time of his death. But Plato observed a contradiction in both; for a man can neither be said to die while he is alive, nor when he is dead: & idcirco peperit ipse aliud quoddam novum in continuo tempus, quod verbis propriis atque integris τὸ ἐξαίρωνος ὄσον appellavit: which he thus describes in his Parmenides; Τὸ γὰρ ἐξαίρωνος τοῦτ' ὅτι τι τοῖοι σημαίνουσι, ὡς ἐξ ἐμῆς μεταβάλλον εἰς ἑκάτερον. So A. Gellius l. 6. c. 13. Thus when our Saviour commended his Soul into the hands of the Father, he was yet alive; when the soldier pierced his side, he was already dead: and the instant in which he gave up the ghost was the τὸ ἐξαίρωνος when he died.

This reality and propriety of the Death of Christ is yet farther illustrated from the cause immediately producing it, which was an external violence and cruciation, sufficient to dissolve that natural disposition of the body which is absolutely necessary to continue the vital union of the Soul: the torments which he endured on the Cross did bring to that state in which life could not longer be naturally conserved, and death, without intervention of supernatural power, must necessarily follow.

For Christ, who took upon him all our infirmities, Sin only excepted, had in his nature not only a possibility and aptitude, but also a necessity of dying; and as to any extrinsecal violence, able according to the common course of nature to destroy and extinguish in the body such an aptitude as is indispensably required to continue in union with the Soul, he had no natural preservative; nor was it in the power of his Soul to continue its vital conjunction unto his body bereft of a vital disposition.

John 10. 18.

It is true that Christ did voluntarily die, as he said of himself, *No man taketh away my life from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again*. For it was in his power whether he would come into the power of his enemies; it was in his power to suffer or not to suffer the sentence of Pilate, and the nailing to the Cross; it was in his power to have come down from the Cross, when he was nailed to it: but when by an act of his will he had submitted to that Death, when he had accepted and embraced those Torments to the last, it was not in the power of his Soul to continue any longer Vitality to the body, whose Vigour was totally exhausted. So not by a necessary compulsion, but voluntary election, he took upon him a necessity of dying.

Mark 15 44.

'Tis true that Pilate marvelled he was dead so soon, and the two thieves lived

ved longer to have their legs broken, and to die by the accession of another pain: but we read not of such long furrows on their backs as were made on his, nor had they such kind of Agony as he was in the night before. What though *he cried with a loud voice, and gave up the ghost* & what though the Centurion, when he saw it, said, *Truly this man was the Son of God*? The miracle was not in the death, but in the voice: the strangeness was not that he should die, but that at the point of death he should cry out so loud: he died not by, but with; a miracle.

Mark 15. 37.  
29.

Should we imagine Christ to anticipate the time of death, and to substract his Soul from future torments necessary to cause an expiration; we might rationally say the Jews and Gentiles were guilty of his death, but we could not properly say they slew him: guilty they must be, because they inflicted those torments on which in time death must necessarily follow; but slay him actually they did not, if his death proceeded from any other cause, and not from the wounds which they inflicted: whereas S. Peter expressly chargeth his enemies, <sup>a</sup> *Hi in ye have taken, and by wicked hands have crucified and slain*; and again, <sup>b</sup> *The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree.* Thus was the Lamb properly slain, and the Jews authors of his Death, as well as of his Crucifixion.

<sup>a</sup> Acts 2. 23.

<sup>b</sup> Acts 5. 30.

In both which places the Original sheweth more expressly, that by their Crucifixion they slew him: in the former thus, *διὰ χειρῶν ἀνόμων πνευματικῶν ἀνθρώπων* in the latter thus, *διὰ χειρῶν ἀνόμων πνευματικῶν ἀνθρώπων*.

Wherefore being Christ took upon himself our mortality in the highest sense. as it includeth a necessity of dying; being he voluntarily submitted himself to that bloody Agony in the garden, to the hands of the Plowers who made long their furrows, and to the nails which fastned him to the Cross; being these Torments thus inflicted and continued did cause his death, and in this condition *he gave up the ghost*: it followeth, that the only-begotten Son of God, the true *Messias* promised of old, did die a true and proper death. Which is the second Conclusion in this Explication.

But thirdly, because Christ was not only Man, but also God, and there was not only an union between his Soul and Body while he lived, but also a conjunction of both Natures, and an union in his Person: it will be farther necessary for the understanding of his Death, to shew what Union was dissolved, what continued; that we may not make that Separation either less or greater than it was.

Whereas then there were two different substantial Unions in Christ, one of the parts of his humane nature each to other, in which his Humanity did consist, and by which he was truly Man; the other of his Natures Humane and Divine, by which it came to pass that God was Man, and that man God: first, it is certain, as we have already shewed, that the union of the parts of his humane nature was dissolved on the Cross, and a real separation made between his Soul and body. As far then as Humanity consists in the essential union of the parts of humane nature, so far the Humanity of Christ upon his death did cease to be, and consequently he ceased to be Man. But secondly, the union of the natures remained still as to the parts, nor was the Soul or body separated from the Divinity, but still subsisted as they did before, by the subsistence of the second person of the Trinity.

The truth of this Assertion appeareth, first from the language of this very <sup>c</sup> Creed. For as we proved before, that the only-begotten and eternal Son of God, God of God, very God of very God, was *conceived*, and *born*, and *suffered*, and that the truth of these Propositions relied upon the communion

<sup>c</sup> Credimus certe non in solo Deum Patrem, sed & in Jesum Christum filium e-

jus unicum, Dominum nostrum. Modo totum dixi, in Jesum Christum filium ejus unicum, Dominum nostrum; totum ibi intellige, & verbum, & animam, & carnem. Sed utique confiteris etiam illud quod habet eadem Fides, in eum Christum te credere qui crucifixus est & sepultus. Ergo etiam sepultum Christum esse non negas, & tamen sola caro sepulta est. Si enim erat ibi anima, non erat mortuus; si autem vera mors erat, & ejus vera sit resurrectio, sine anima fuerat in sepulchro, & tamen sepultus est Christus. Ergo Christus erat etiam sine anima caro, quia non est sepulta nisi caro. S. August. in Job. Tract. 48.

of Properties, grounded upon the hypostatical union : so while the Creed in the same manner proceedeth speaking of the same person, that he *was buried* and *descended into hell*, it sheweth that neither his body, in respect of which he was buried, nor his Soul, in respect of which he was generally conceived to descend into hell, had lost that union.

Again, as we believe that God redeemed us by his own blood, so also it hath been the constant language of the Church, that God died for us; which cannot be true, except the Soul and body in the instant of separation were united to the Deity.

Indeed, being all the gifts of God are without repentance, nor doth he ever subtract his grace from any without their abuse of it, and a sinful demerit in themselves; we cannot imagine the grace of union should be taken from Christ, who never offended, and that in the highest act of obedience, and the greatest satisfaction to the will of God.

'Tis true, Christ cried upon the Cross with a loud voice, saying, *My God, my God, why hast thou forsaken me?* \* But if that dereliction should signify a solution of the former union of his Natures, the separation had been made not at his death, but in his life. Whereas indeed those words infer no more, than that he was bereft of such joys and comforts from the Deity; as should assuage and mitigate the acerbity of his present torments.

\* Greg. Nyss. Orat. 1. de Resurr. "Ολον τὸν ἀνθρώπον τῷ Θεῷ διὰ τῆς πρὸς αὐτὸν ἀτακτάσεως οὐκ ἔστιν ἐν αὐτῷ φύσιν μετασκαδάσκειν, ἐν τῷ καιρῷ ἢ καὶ τὸ πάθος οἰκονομία ἢ πατέρη μέρος τὸ ἀπαξ ἐγγεθὲν ἀνεχώρησεν ἀμεταμέλητα γὰρ τῷ Θεῷ τὰ χαίσιμα: ἀλλὰ τῷ μὲν ψυχῷ τῷ σώματι ἢ θεότης ἐκείνως διελθῆκεν, ἐαυτῷ δ' ἐν ἀμφοτέροις ἔδειξε.

|| This is the conclusion of S. Augus. Ex quo Verbum caro factum est, ut habitaret in nobis, & susceptus est à Verbo homo, id est totus homo, anima & caro, quid fecit passio, quid fecit mors, nisi corpus ab anima separavit? animam verò à Verbo non separavit. Si enim mortuus est Dominus.....sine dubio caro ipsius exspiravit animam, (ad tempus enim exiguum anima deseruit carnem, sed redeunte animà resurrecturam) à Verbo autem animam separatam esse non dico. Latronis animam dixit, *Hodie mecum eris in Paradiso.* Fidelem latronis animam non deserbar, & deserbar suam? Absit: sed illius ut Dominus custodivit, suam verò interparabiliter habuit. Si autem dixerimus, quia ipsa se anima posuit, & iterum ipsa se sumpsit, absurdissimus sentus est. non enim quæ à Verbo non erat separata à seipsa potuit separari. *Tract. in Job. 47.*

It remaineth therefore, that when our Saviour yielded up the ghost, he suffered only an external violence; and what was subject to such corporal force did yield unto those dolorous impressions. Being then such is the imbecillity and frailty of our nature, that life cannot long subsist in exquisite torments; the disposition of his body failed the Soul, and the Soul deserted his body. But being no power hath any force against Omnipotency, nor could any corporal or finite agent work upon the union made with the Word; therefore that did still remain entire both to the Soul and to the body. The Word was once indeed without either Soul or body; but || after it was made, flesh it was never parted either from the one or from the other.

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Thus Christ did really and truly die, according to the condition of death, to which the nature of man is subject: but although he was more than man, yet he died no more than man can die: a separation was made between his Soul and body, but no disunion of them and his Deity. They were disjoined one from another, but not from him that took them both together; \* rather by virtue of that remaining conjunction they were again united after their separation. And this I conceive sufficient for the third and last part of our explication.

\* Ἐπιδηπλῶν μὲν τὸ ἀνθρώπινον σύγκρημα, ἀπλῆ δ' ἐκ μονομιᾶς ἢ τῆς θεότητος ἐκείνης, ἐν τῷ καιρῷ τῆς τῷ σώματι ἐπὶ τῆς ψυχῆς διαζύξεως ἢ συνδιαρίζεται τῷ σωθέντι τὸ ἀδιαιρέτον, ἀλλὰ τὸ ἔμπαλιν γίνεται τῇ γὰρ ἐρότητι τῆς θείας φύσεως, τῆς καὶ τὸ ἴσον ἐν ἀμφοτέροις ὕσιν, πάλιν πρὸς ἀλλήλα τὰ διαζώτα συνφύεται. Greg. Nyss. Orat. 1. de Resurr. Tam velox incorruptæ carnis vivificatio fuit, ut major ibi esset soporis similitudo quàm mortis; quoniam Deitas, quæ ab utraque suscepti hominis substantia non recessit, quod potestate divisit, potestate conjunxit. Leo Serm. 1. de Resurr.

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The necessity of this part of the Article is evident, in that the Death of Christ is the most intimate and essential part of the Mediatorship, and that which most intrinsically concerns every Office and function of the Mediator, as he was Prophet, Priest, and King.

First, it was necessary, as to the Prophetical Office, that Christ should die, to the end that the truth of all the Doctrine which he delivered might be confirmed by his Death. He was <sup>a</sup> *the true and faithful witness*, <sup>b</sup> *who before Pontius Pilate witnessed a good confession*. <sup>c</sup> *This is he that came by water and blood: and there are three that bare witness in earth, the spirit, the water, and the blood*. He preached unto us a new <sup>d</sup> *and better covenant, which was established upon better promises*, and that was to be ratified with his blood; which is therefore called by Christ himself the <sup>e</sup> *blood of the new Testament*, or <sup>f</sup> *everlasting Covenant*: for that Covenant was also a testament; and <sup>g</sup> *where a testament is, there must also of necessity be the death of the testator*. Beside, Christ, as a Prophet, taught us not only by word, but by example; and though every action of his life, who came to fulfil the Law, be most worthy of our imitation; yet the most eminent example was in his death, in which he taught us much variety of Christian Vertues. What example was that of Faith in God, <sup>h</sup> *to lay down his life, that he might take it up again*; in the bitterness of his torments to <sup>i</sup> *commend his spirit into the hands of his Father*; and <sup>k</sup> *for the joy that was set before him, to endure the cross, and despise the shame*? What a pattern of Meekness, Patience, and Humility, for <sup>l</sup> *the Son of man to come not to be ministred unto, but to minister, and give his life a ransom for many*; <sup>m</sup> *to be led like a sheep to the slaughter, and like a lamb dumb before the shearer, not to open his mouth*; to <sup>n</sup> *endure the contradictions of sinners against himself*, and to <sup>o</sup> *humble himself unto death, even the death of the cross*? What a precedent of Obedience, for the Son of God to learn obedience by the things that he suffered; to be *made under the Law*, and, though he never broke the Law, to become obedient unto death; to go with cheerfulness to the Cross upon this resolution, *as my Father gave me commandment, even so I do*? What exemplar of Charity, to die for us while we were yet sinners and enemies, when *greater love hath no man than this, to lay down his life for his friends*; to pray upon the Cross for them that crucified him, and to apologize for such as barbarously slew him, *Father, forgive them, for they know not what they do*? Thus Christ did suffer for us, leaving us an example that we should follow his steps; that as he suffered for us in the flesh, we should arm our selves likewise with the same mind. For he that hath suffered in the flesh hath ceased from sin: *That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God*. And so his Death was necessary for the confirmation and completion of his Prophetical Office.

Secondly, it was necessary that Christ should die, and by his death perform the Sacerdotal Office. For every High-priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. But Christ had no other sacrifice to offer for our sins than himself. For it was not possible that the blood of bulls and goats should take away sins: and therefore when Sacrifice and offering God would not, then said he, *Loe, I come to do thy will, O God*; then did Christ determine to offer up himself for us. And because the Sacrifices of old were to be slain, and generally without shedding of blood there is no remission; therefore if he will offer sacrifice for sin, he must of necessity die, and so make his Soul an offering for sin. If Christ be our Passover, he must be sacrificed for us. We were sold under sin, and he which will redeem us must give his life for our redemption: for we could not be redeemed with corruptible things, as silver and gold, but only with the precious

precious blood of Christ, as of a Lamb without blemish and without spot. We all had sinned, and so offended the Justice of God, and by an act of that Justice the sentence of death passed upon us: it was necessary therefore that Christ our surety should die, to satisfy the justice of God, both for that iniquity, as the propitiation for our sins, and for that penalty as he which was to bear our griefs. God was offended with us, and he must die who was to reconcile him to us. *For when we were enemies, saith S. Paul, we were reconciled to God by the death of his Son. We were sometimes alienated, and enemies in our mind by our wicked works; yet now hath he reconciled us in the body of his flesh through death.* Thus the death of Christ was necessary toward the great act of his Priesthood, as the oblation, propitiation and satisfaction for the sins of the whole world: and not only for the act it self, but also for our assurance of the power and efficacy of it, (*For if the blood of bulls and goats sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our consciences from dead works?*) and of the happiness flowing from it, (*for he that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?*) Upon this assurance founded on his Death, we have the freedom and boldness to enter into the Holiest by the blood of Jesus, by a new and living way which he hath consecrated for us; through the veil, that is to say, his flesh. Neither was the Death of Christ necessary only in respect of us immediately for whom he died, but in reference to the Priest himself who died, both in regard of the qualification of himself, and consummation of his Office. *For in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High-priest, and having suffered, being tempted, might be able to succour them that are tempted: so that passing through all the previous torments, and at last through the pains of Death, having suffered all which man can suffer, and much more, he became, as an experimental Priest, most sensible of our infirmities, most compassionate of our miseries, most willing and ready to support us under, and to deliver us out of, our temptations.* Thus being qualified by his utmost suffering, he was also fitted to perfect his Offering. *For as the High-priest once every year for the atonement of the sins of the people entred into the Holy of Holies not without blood; so Christ being come an High-priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, by his own blood entred in once into the holy place, having obtained eternal redemption for us.* And this is the grand necessity of the Death of Christ in respect of his Sacerdotal Office.

Thirdly, there was a necessity that Christ should die in reference to his Regal Office. *O King, live for ever,* is either the loyal or the flattering vote for temporal Princes; either the expression of our desires, or the suggestion of their own: whereas our Christ never shewed more sovereign power than in his death, never obtained more than by his death. It was not for nothing that Pilate suddenly wrote, and resolutely maintained what he had written, *This is the King of the Jews.* That title on the Cross did signify no less than that his Regal power was active even there: *for having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it; and through his death destroyed him that had the power of death, that is, the Devil.* Nor was his death only necessary for the present execution, but also for the affecution of farther power and dominion, as the means and way to obtain it. *The Spirit of Christ in the Prophets of old testified before-hand the sufferings of Christ, and the glory that should follow. He shall drink of the brook in the way,* saith the Prophet David; *therefore shall he lift up his head. He humbled*

him-

himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. For to this end Christ both died, and rose, and revived, that he Rom. 14. 9. might be Lord of the dead and living.

Thus it is necessary to believe and profess our Faith in *Christ* who *died*: for by his blood and the virtue of his Death was our Redemption wrought, as the price which was paid, as by the atonement which was made, as by the full satisfaction which was given, that God might be reconciled to us, who before was offended with us, as by the ratification of the Covenant made between us, and the acquisition of full power to make it good unto us.

After which exposition thus premised, every Christian is conceived to express thus much when he makes profession of Faith in *Christ Jesus* which *was dead*: I do really and truly assent unto this, as a most infallible and fundamental Truth, that the only-begotten and eternal Son of God, for the working out of our Redemption, did in our nature, which he took upon him, really and truly die, so as by the force and violence of those torments which he felt, his Soul was actually separated from his body; and although neither his Soul nor Body was separated from his Divinity, yet the Body bereft of his Soul was left without the least vitality. And thus I believe in *Jesus Christ* which was crucified and *dead*.

AND BURIED.

**W**hen the most precious and immaculate Soul of *Christ* was really separated from his flesh, and that union in which his natural life consisted was dissolved, his sacred Body, as being truly dead, was laid up in the chambers of the Grave: so that as we believe him *dead*, by the Separation of his Soul, we also believe him *buried*, by the Sepulture of his Body.

And because there is nothing mysterious or difficult in this part of the Article, it will be sufficiently explicated when we have shewn, first, that the promised *Messias* was to be buried; and, secondly, that our *Jesus* was so buried as the *Messias* was to be.

That the *Messias* was to be buried, could not possibly be denied by those who believed he was to die among the *Jews*; because it was the universal custom of that Nation to || bury their dead. We read most frequently of the sepulchres of their Fathers: and though those that were condemned by their supreme power were not buried in their Fathers graves, yet publick sepulchres there were appointed even for them to lie in: and not only they, but all the Instruments which were used in the punishment were buried with them. And yet beside the general consequence of death among the *Jews*, there was a perfect type in the person of *Jonas*: for as that Prophet <sup>a</sup> was *three days and three nights in the whale's belly*; so was the *Messias*, or the *Son of man*, to be *three days and three nights in the heart of the earth*.

|| It is observed by Tacitus of the *Jews*, in opposition to the Roman custom, Corpora condere, quam cremare, è more Egyptio. Hist. l. 5. As of the *Egyptians* by others, Θάπτουσι ἢ Αἰγύπτιοι μ

ταειχιδωντες, Ῥωμαίοι δὲ κείοντες, Πάονες δὲ οἷς τὰς λίμνας βεπτιῶντες, Laert. Pyrrh. But the *Jews* received this custom no more from the *Egyptians* than from the *Persians*, whom they may be rather said to follow, because they used not the *Egyptian* ταειχιδωντες: neither were they more distinguished from the *Romans* than from the *Grecians*, who also burned the bodies of the dead. Διελευθῶροι κτ' τὰ ἔθνη τὰς ταφάς, ὁ μὲν Ἕλλησι ἔκαυσεν. ὁ δὲ Πέρσης ἔθαλταν ὁ δὲ Ἰουδαῖοι ἔθαλταν ἀλλο φερεχίειν ὁ δὲ Σαύθης κατεδίδεν ταειχιδωντες ἢ ὁ Αἰγύπτιοι. Lucian, περὶ πένθους. Although therefore it be not true, that the *Jews* received their custom of burying their dead from the *Egyptians*, because Abraham at the first purchased a burying place; yet it hath been observed, and is certainly true that their general custom was to inter. Philo, one of their own writers, ἀνθρώποις καὶ τῶν χειρῶν οὐκ ἐκείοντες ἢ εὐσεύς χωρεῖν ἀπέναντος γῆς, ἢ μόνον ζῶσιν, ἀλλὰ καὶ ἀποθαύσιν, τὸ ἢ αὐτῇ καὶ τῶν πρώτων ἐποδύχεται ἕξιαι, καὶ τῶν ἐκ τῆ βίβη τελευτῶν ἀνάλυσιν. l. 1. in Flaccum. <sup>a</sup> Matth. 12. 40.

Nor was his Burial only represented Typically, but foretold Prophetically both by a suppositive Intimation, and by an exprefs Prediction. The Psalmist intimated and supposed no less, when, speaking in the person of the

Psal. 16. 9, 10.

\* So the Mishdrash Tillim anciently expounded it, My flesh shall rest in hope

that Rabbi Isaac said, he taught by these words, that the

moth and worm should have no power over him. whence, by the Argument of S. Peter, it must be understood not of David, for his flesh saw corruption, nor of any other but the Messias.

Christ, he said, My flesh shall rest in hope : for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy one to see corruption. That flesh is there supposed only such, that is, a body \* dead, and that body resting in the grave, the common habitation of the dead ; yet resting there in hope that it should never see corruption, but rise from thence before that time in which bodies in their graves are wont to putrefie. Beside this intimation there is yet a clear expression of the grave of the Messias in that eminent Prediction of Isaiah ; He was cut off out of the land of the living, and he made his grave with the wicked, and with the rich in his death. For whatsoever the true interpretation of the Prophecy be, (of which we shall speak hereafter) it is certain that he which was to be cut off was to have a grave : and being we have already shewn that he which was to be cut off was the Messias ; it followeth, that by virtue of this prediction the promised Messias was to be buried.

And although the Rabbins are wont to say that the worm shall never eat the just, in opposition to the last words of Esay ; yet they must confesse there is no difference in the grave : and therefore that worm must signifie something else than the corruption of the body. Well therefore are those words paraphrased by Didymus, ἐπὶ ἐλπίδι κατεσκήνωσεν ἢ ἄρα, διὰ τὴν εὐθυσίαν ἐσωσίου ἀνάστασιν. Il. 53. 8, 9.

Secondly, that our Jesus, whom we believe to be the true Messias, was thus buried, we shall also prove, although it seem repugnant to the manner of his death. For those which were sentenced by the Romans to die upon the Cross had not the favour of a sepulchre, but their bodies were || exposed to the fowls of the air and the beasts of the field, or if they escaped their voracity, to the longer injury of the \* air and weather. A guard was also usually || set about them, lest any pitying hand should take the body from the cursed tree, and cover it with earth.

|| To this custom Horace alludes, Epist. 16. l. 1. Non hominem occidi : non pascies in cruce corvos. and Juvenal, Vultur,

jumento & canibus crucibusque relictis, Ad fœtus properat, partemque cadaveris affert. So Prudentius, Crux illum tollat in auras, Viventisque oculos offerat aliiibus, ἀεισερ Hymn. 4. This punishment did appear in the Mythology of Prometheus ; who though he were by some represented simply as δεσμώτης, by others particularly he is described as ἀνασταυρωμένος, especially by Lucian, who delivers him περσοκέραιον, κρεμάμενον, τρεσπασπαρδούρωτον, ἀνασταυρωμένον, ἀνασκολοπιζόμενον. And Tertullian speaking of Pontus, from whence Marcian came ; Omnia torp ut, omnia rigent : nihil illic nisi feritas calet, quæ fabulula scenis dedit, de sacrificiis Taurorum, & amoribus Colchorum, & crucibus Caucaforum Act. Marcion. l. 1. c. 1. He touches the subj. A of three Tragedies, Medea, Iphigenia in Tauris, and Prometheus Vinculus, or rather Crucifixus. As therefore the Eagle there did feed upon his liver, so were the bodies of crucified persons left to the promiscuous rapacity of carnivorous fowls. So true it was of them what Augustus once said, Cuidam sepulcrum parenti respondit, jam illam in volucrum esse potestare, Suet. c. 13. Nor were they only in the power of the fowls of the air, as Prometheus was whom they durst not hang too low ; lest men should succour him. ἔτερον τὰ τεταυρωμένον κρεμάμενον ἐσαυρωμένον ἔχει, says Vulcan in Lucian for that reason ; but ordinarily they hung so low upon the Cross, that the ravenous beasts might reach them as Apuleius describes Patibuli cruciatum, cum canes & vultures intima protrahunt viscera.

\* So the bodies were often left upon the Cross till the Sun and rain had putrified and consumed them. As when the daughter of Poly-crates did see her father's face in a dream, to be washed by Jupiter, and to be annointed by the Sun, when he hung upon the Cross, it was performed. Πολυκράτης ἢ ἀνακρεμάμενος ἐπέβλεπε πᾶσαν τὴν ὄψιν τῆς θυγατρὸς, ἐλάτο μὲν γὰρ ἀπὸ τοῦ Διὸς θεοῦ υἱοῦ, ἐχρίετο δὲ ἀπὸ τοῦ ἡλίου αἰσὶς αὐτοῦ ἐκ τοῦ Σώματος ἰκμάδα. Herod. Thalia. Of which Tertull. de anim, c. 46. Ut cum Poly-crati Samio filia crucem prospicit de Solis unguine & lavacro Jovis. And which is farther thus expressed by Valerius Maximus : Putres ejus artus, & tabido cruore manantia membra, atque illam lavam cui Neptunus anulum manu piscatoris restituerat, situ marcidam, Samos latis oculis aspexit, l. 6. c. 9. Thus were the bodies of the crucified left : ut in sublimi putrescerent. Quid ? Cyrenæum Theodorum Philosophum non ignobilem nonne miramur ? cui cum Lysimachus Rex crucem minaretur, Istis, quæso, inquit, ista horribilia miniare purpuratis tuis ; Theodori quidem nihil interest humine an sublime putrescat. Cicero l. 1. Tusc. Quest. And so they perished, as the Scythians generally did, according to the description of Silius Italicus, l. 13.

At gente in Scythica suffixa cadavera truncis  
Lenta dies sepelit, putri liquentia tabo.

Thus, whether by the fowls or beasts, or by the injury of time or weather, the flesh of those which were crucified was consumed ; as Artemidorus observed, who concluded from thence, that it was bad for the rich to dream of being crucified : Τὸς δὲ πλεῖστας βλάπτει γυμνοὶ γὰρ σαυρωμένοι, καὶ τὰς ἄλλας ἀπολλύουσιν οἱ σαυρωθέντες. Onirocr. l. 2. c. 58. || As appeareth by that Relation in Petronius Arbitr : Imperator Provinciarum latrones jussit crucibus affigi.... Proxima autem nocte, cum miles qui cruces asservabat, ne quis ad sepulcrum corpora detraheret, &c. And when that soldier was absent, Itaque cruciarum unius parentes, ut viderunt laxatam custodiam, detraxere nocte pendentem, supremoq; mandaverunt officio. Where we see the soldier sit for a guard, and the end of that custodia, (which the Greek Lexicographers do not well confine to the σπαρτάμα τῶν δεσμοφόνων ἀποκρίσεων) to

Keep the body of him which was crucified from being buried by his friends. Thus when Cleomenes was dead, his body was fastned to a Cross (another example of the ignominy of his punishment) by the command of Ptolemy: 'Ο ὃ Πτολεμαῖος, ὡς ἔγνω ταῦτα, προστάξει τὸ ἔμψωμα τῶ Κλεομένους κρεμάσαι κατὰ βουρσίου. Where κρεμάσαι is again to be observed as taken for ἀνασταυρῶσαι: for not long after in the same Author it follows, Ὀλίγαις ἡμέραις, οἱ τὸ σώμα τῶ Κλεομένους ἀνασταυρωμένον παρεστράφησαν ἕδωκ' ἐυμεγέθη δράκοντα τῇ κεφαλῇ περιπελεγμένον, καὶ σκορῦθον αὐτὸν ἀνασταυρῶσαν, ὡς μὴ δύναντο εἶσιπτεῖν σαρκοσάρον. Where we see a guard set to keep him from burial, and the voracious Jovis ready to seize on him, had they not been kept off by a serpent involving his head. Thus were souldiers upon the crucifixion of any person set as a guard, καὶ ἀνασταυρωμένον παρεστράφησαν, or τηρεῖτες, & cruceem aservantes, viz. ne quis ad sepulturam corpus detraheret.

Under that custom of the Roman Law was now the body of our Saviour on the Cross, and the guard was set; there was the Centurion and they that were with him, watching Jesus. The Centurion returned as soon as Christ was dead, and gave testimony unto Pilate of his death: but the watch continueth still. How then can the ancient Predictions be fulfilled? how can this Jonas be conveyed into the belly of the whale? where shall he make his grave with the wicked, or with the rich, in his death of crucifixion? By the providence of him who did foretel it, it shall be fulfilled. They which petitioned that he might be crucified shall intercede that he may be interred. For the custom of the Jews required, that whosoever suffered by the sentence of their Law should be buried, and that the same day he suffered. Particularly they could not but remember the exprefs words of Moses, If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree; His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day. Upon this general custom and particular Law, especially considering the sanctity of the day approaching, the Jews, that the bodies should not remain upon the Cross on the Sabbath-day, besought Pilate that their legs might be broken, and that they might be taken away. And this is the first step to the Burial of our Saviour.

Math. 27. 54

Isa. 53. 9.

|| מצות עשה לקבור את כל הרוגי בית דין ביום ההוא

Maimon. Tract. Sanh. cap. 15. So Josephus.

Τοσαύτως Ἰουδαίων ἐστὶ τὰς παρὰ πένοντων ποιμένων ἄσε καὶ τῶν ἐκ. Dent. 21. 22, 23.

καταδύσας ἀνασταυρωμένους πρὸς δυνάτω ἡλίω ἀναλίσσιν τε καὶ θάπτειν. De Bell. Jud. l. 24. c. 18. John 19. 31.

Dent. 21. 22, 23.

For though by the common rule of the Roman Law, those which were condemned to the Cross were to loose both Soul and Body on the tree, as not being permitted either sepulture or mourning; yet it was in the power of the Magistrate to indulge the leave of burial: and therefore Pilate, who crucified Christ because the Jews desired it, could not possibly deny him burial when they requested it; he which professed to find no fault in him while he lived, could make no pretence for an accession of cruelty after his death.

|| Non solent aures lugeri (ur Neratius ait) hostes, vel perduellionis damnati, nec suspensiofi, nec qui manus sibi intulerunt,

non tædio vitæ, sed mala conscientia. Digest. l. 3. tit. 2. l. Liberatorum. \* So Ulpianus, l. 9. de Officio Proconfulis: Corpora eorum qui capite damnantur cognatis ipsorum iteganda non sunt; & id se observasse etiam Divus Augustinus libro decimo de vita sua scribit. Hodie autem eorum in quos animadvertitur corpora non aliter sepeliuntur quam si fuerit peticum & permiffum; & nonnunquam non permittitur, maxime majestatis causa damnatorum. So Paulus l. 1. Sententiarum: Corpora animadverforum quibuslibet perentibus ad sepulturam danda sunt. Obnoxios criminum digno supplicio subiecto: sepultura traditi non veramus, Cod. l. 3. tit. 43. l. 11.

Now though the Jews had obtained their request of Pilate, though Christ had been thereby certainly buried; yet had not the prediction been fulfilled, which expressly mentioned the rich in his death. For as he was crucified between two thieves, so had he been buried with them, because by the Jews, there was appointed a publick place of burial for all such as suffered as Malefactors.

Wherefore to rescue the body of our blessed Saviour from the malicious hands of those that caused his Crucifixion, there came a rich man of Arimathea, named Joseph, an honourable counsellour, a good man and a just, who also himself waited for the kingdom of God, being a disciple of Jesus but secretly for

Math. 27. Mark 15. Luke 23. John 19.

fear of the Jews: this Joseph came and went in boldly unto Pilate, and besought him that he might take away the body of Jesus. And Pilate gave him leave, and commanded the body to be delivered: he came therefore and took the body of Jesus.

John 3. 1, 10.  
 & 19. 39, 40.

Beside, there came also Nicodemus, which at the first came to Jesus by night, a man of the Pharisees, a ruler of the Jews, a Master of Israel; this Nicodemus came and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

And thus was the Burial of the Son of God performed according to the custom of the people of God. For the understanding of which there are three things considerable: first, what was done to the body, to prepare it for the Grave; secondly, how the Sepulchre was prepared to receive the body; thirdly, how the persons were fitted by the interring of our Saviour to fulfil the Prophecy.

Mark 14. 3, 8.

As for fulfilling the custom of the Jews as to the preparation in respect of his body, we find the spices and the linen clothes. When there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box and poured it on his head; Christ made this interpretation of that action.

Mark 16. 1.

Luke 24. 1.

she is come before-hand to anoint my body to the burying. When Christ was risen, Mary Magdalen and the other Mary brought the spices which they had prepared, that they may come and anoint him. Thus was there an interpreted and an intended unction of our Saviour, but really and actually he was interred with the spices which Nicodemus brought. The custom of wrapping in the clothes

John 11. 44.

we see in Lazarus rising from the grave; for he came forth bound hand and foot with grave-clothes, and his face was bound about with a napkin. In the

John 20. 6, 7.

same manner when our Saviour was risen, Simon Peter went into the sepulchre and saw the linen clothes lie, and the napkin that was about his head, not lying with the linen cloaths, but wrapped together in a place by it self. Thus according to the custom of the Jews was the body of Christ bound in several linen clothes with an aromatical composition, and so prepared for the sepulchre.

\* There are four words in the Gospel expressing the linen clothes

in which the dead were buried, Σινδών, ὀθόνια, κειρία, & Ἐσθάσιον. The Σινδών is used by three Evangelists, and what was brought by Joseph. Καὶ ἀγοράσας σινδωνα, καὶ καθελὼν αὐτὸν ἐπέβησεν τῇ σινδῶνι, Mark 15. 46. and S. Matthew and S. Luke, ἐνεβύλιξεν αὐτὸ σινδῶνι. Ὀθόνια is used by S. Luke and S. John, Ἐλαβον ἕν τὸ σῶμα Ἰησοῦ, καὶ ἔδυσαν αὐτὸ ὀθονίοις. Now both these words shew that the clothes were linen. Σινδών, tunica linea, Gloss. Φωσῶνιον, λινῶν τι, ἥτοι σινδώνιον, Etym. So Ὀθόνια, λινὰ ἱμάτια, Hesych. This was according to the custom of the Jews, amongst whom there was a kind of law that they should use no other grave-clothes. As therefore the Egyptians in Herodotus, λίσαντες ἢ νεκρὸν κασιελίωσι πᾶν αὐτῷ τὸ σῶμα σινδῶν & βυζίνης, so the Jews. But it is farther to be observed, that S. John saith ἔδυσαν αὐτὸ ὀθονίοις, they bound up his body with several clothes, which signifies it was done fasciatis. As Herodotus in another case, συμύρρησι τε ἰώφωσι τὰ ἔλκεα, καὶ σινδῶν & βυζίνης τελαμῶσι κασιελίωσι. whereas then Julius Pollax observes, εἰρησαι δὲ πρὸς καὶ τελαμῶν σινδώνιτις. I conceive these ὀθόνια in S. John were such τελαμῶνες σινδώνιται, lineæ fasciæ, or insticæ, called in the case of Lazarus κειρία: for as he is described δεδεμῶσθαι κειρία, so it is said of the body of Christ, ἔδυσαν αὐτὸ ὀθονίοις, they bound him with linen bandages or swatches. These are the ἐπιθῆρα δεσμῶ, as the Grammarians interpret κειρία tanquam κειρία. So the ancient MS. in the Library at St. James's reads it, δεδεμῶσθαι τὰς χεῖρας καὶ τοὺς πόδας κειρία. And so Hesychius read it, when he made that interpretation. Κηρία (leg. κειρία) ἐπιθανάτια ἐπέβησιν κλινῶν. What antiently κειρία was, will appear by the words of Julius Pollax: Καὶ μὲν τόξα τῇ κλινῇ ἢ τῷ σκίματι ἐπιθῆρα δύνανται, ὡς εἰρησαι τὰ τυχεῖα, παρῆλα, σπάρτα, τίνθαι, κειρία, the bands or cords by which the beds or couches are fastned, and upon which the bedding lies. In this sense it is to be taken in that known place of Aristophanes, in Avibus,

Σπάρτῳ γὰρ ἂν δεμῶν ἐγὼ τῇ μὴ πόλει,  
 οὐδ' ἂν χαμῶντι πᾶντι κειρία ἔχον.

Of which Eustathius Iliad. β'. gives us this account: Φησὶ μὲν ἂν δεμῶν παρῆλα, κειρία ἔχον, ἥτοι μὴ δεμῶν παρῆλα πλῆμα, ἂν ἄλλω ἔχοι κειρία, ἥτοι δεσμῶν κλινῆς. Hence the Grammarians give that interpretation of κειρία. as Etymologus, κειρία σημαίνει τὸ χονίον τὸ δεσμῶν τῶν κλινῶν, viz. in reference to that place of Aristophanes, otherwise it hath no relation to a bed, but indifferently signifieth any fascia or band. So the Scholiast of Aristophanes; Ἡ δὲ κειρία εἴδεται ζώνης ἐν σχονίων παρῆλας ἱμάτιον ἢ δεσμῶσι τὰς κλινῶν, not the cord of a bed, but a fascia, or girdle like unto it. With such linen fasciæ, swatches, or bandages, was the body of Lazarus involved. Ἐκ ποδῶν ἄρχεται κατὰ τὸν Σπάρταρον περικεῖσθαι οὐκ ἔμελλε εἶχε κειρία, says Nonnus. And Juvenius,

Nec mora, connexis manibus pedibusq; repente  
 Procedit tumulo, vultum cui linea texit,  
 Et totum graciliis connectit fascia corpus.



gives this interpretation of the Prophet Isaiah, Quod autem in sepulchro ponendus esset, Prophetæ testimonium est, dicentis, Hic habitabit in excisa spelunca petre fortissime: statimque post duos versiculos sequitur, Regem cum gloria videbitis. Another use of the same supposition is made likewise by S. Ambrose: Domini corpus tanquam per Apostolorum doctrinam infertur in vacuum & in novam requiem lapidis excisi; scilicet in pectus divitiæ gentilis quodam doctrinæ opere excisum Christus infertur, rude scilicet ac novum, & nullo antea ingressu timoris Dei pervium. in Matth. Cap. 27. Thus was the Sepulchre prepared for the body: and when Joseph had laid it there, περισκύλισε λίθον μέγαν πρὸς τὴν θύραν, he rolled a great stone to the door, the last part of that solemnity. For this great stone was said to be rolled, by reason of the bigness, as being not portable, (from whence arose the womens doubt, Mark 16. 3. Who shall roll us away the stone from the door of the Sepulchre?) and that very properly, for it had its name from that rolling, being called constantly by the Jews, הנוֹל אבן גדולה ורחבה שסותמים בה פי הקבר מלמעלה מלשן נגלה. from נגלה volvere. אסור לפתוח חקבר אחר שנסתם חגולה. Obadias de Bartenora. \* This hath been observed by the Jews themselves, אסור לפתוח חקבר אחר שנסתם חגולה. It is prohibited for any man to open the sepulchre after it is shut with the rolled stone.

Thirdly, two eminent persons did concur unto the burial of our Saviour, a Ruler and a Counsellor, men of those orders among the Jews as were of greatest authority with the people; Joseph of Arimathea, rich and honourable, and yet inferior to Nicodemus, one of the great Council of the Sanhedrim: these two, though fearful while he lived to acknowledge him, are brought by the hand of providence to inter him; that so the prediction might be fulfilled which was delivered by Isaiah to this purpose. The counsel of his enemies, the design of the Jews, made his grave with the wicked, that he might be buried with them which were crucified with him; but because he hath done no violence, neither was any deceit in his mouth; because he was no way guilty of those crimes for which they justly suffered; that there might be a difference after their death, though there appeared little distinction in it; the counsel of his Father, the design of Heaven put him with the rich in his death, and caused a Counsellor and a Ruler of the Jews to bury him.

|| So they are styled in the Scriptures, Joseph βελδότης, & Nicodemus ἀρχων and these two powers ruled all them at Jerusalem under the Romans. As appeared when Agrippa prevented a war by the sudden raising of a Tax: Εἰς ἃ τὰς κώμας οἱ τε ἀρχόντες καὶ οἱ βελδῶται μεμειδέντες φόβου: Cuiuslibet. Joseph. l. 2. c. 29.

<sup>a</sup> Isa. 53. 9.  
<sup>b</sup> Mark 15. 44, 45.

The necessity of this part of the Article appeareth, first, in that it gives a testimony and assurance of the truth both of Christ's Death preceding, and of his Resurrection following. Men are not put into the earth before they die: Pilate was very inquisitive whether our Saviour had been any while dead, and was fully satisfied by the Centurion, before he would give the body to Joseph to be interred. Men cannot be said to rise who never died; nor can there be a true Resurrection, where there hath not been a true Dissolution. That therefore we might believe in Christ truly rose from the dead, we must be first assured that he died: and a greater assurance of his death than this we cannot have, that his body was delivered by his enemies from the Cross, and laid by his Disciples in the grave.

<sup>c</sup> Coloss. 2. 12.  
<sup>d</sup> Rom. 6. 4.

Secondly, a profession to believe that Christ was buried is necessary, to work within us a correspondence and similitude of his burial. For we are buried with him in Baptism, even buried with him by Baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. That nothing may be done or suffered by our Saviour in these great transactions of the Mediator, but may be acted in our Souls, and represented in our spirits.

|| Quicquid gestum est in cruce Christi, in sepultura, in resurrectione

tertio die, in ascensione in coelum, & in sede ad dextram Patris, ita gestum est, ut his rebus, non mysticè tantum dictis, sed etiam gestis, configuraretur vita Christiana quæ hic geritur. Nam propter ejus crucem dictum est, Qui autem Jese Christi sunt, carnem suam crucifixerunt cum vitiiis & concupiscentiis; propter sepulturam, Consepulti enim sumus cum Christo per baptismum in mortem; propter resurrectionem, Ut quemadmodum Christus resurrexit à mortuis per gloriam Patris, ita & nos in novitate vite ambulemus; propter ascensionem in coelum, sedemque ad dextram patris, Si autem Resurrexistis cum Christo, que sursum sunt querite, ubi Christus est ad dextram Dei sedens. S. August. Enchirid. ad Laur. And this was before observed by Origen. l. 2. adv. Cels. Τα Συμβεβηκέναι ἀναγκαζαμῶθα τῷ Ἰησοῦ ἢ ἐν ψιλῇ τῇ λέξει καὶ τῇ ἰσοείᾳ τῶν πᾶσαν ἔχει θεωσίαν ἢ ἀληθείαν. Ἐκαστον γὰρ αὐτῶν καὶ ἀμβολόν τινος ἐστὶ πρὸς τοῖς σωζομένοις ἐν τῷ γράσει τοῦ θεοῦ. Ὡς οὖν ἐν τῷ σωρωθῆναι αὐτὸν ἔχει τὴν διλημνίαν ἀλήθειαν ἐν τῷ Χριστῷ σωζομένοις, καὶ τῷ Συμβεβηκέναι ἐκ τῶν Ἐμοὶ ἢ μὴ ἡρόσηο καυχᾶσθαι εἰ μὴ ἐν τῷ σωρῶ τῶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' ἃ ἔμοι κόσμος ἔσσωρηται κατὰ τὸ κόσμον. καὶ ὁ θάνατος αὐτῶ ἀναγκαῖός, διὰ τὸ, Ὅ γὰρ ἀπέθανον ἀμύθια ἀπέθανον ἐφάπαξ, καὶ διὰ τὸ τὴν δικαίον λέγειν, Συμμορφῶμεθα τῷ θανάτῳ αὐτοῦ, καὶ τὸ, εἰ γὰρ σωπαθησόμεθα, καὶ συζήσομεθα ἔτω καὶ ἡ τὰ αὐτῶ θλίβει ὅτι τῶν Συμβεβηκέναι τῶ θανάτῳ αὐτοῦ, καὶ τῶν σωρωθῆναι αὐτοῦ καὶ σωπαθησόμεθα, καθὼ καὶ τῶ Παύλῳ λέλεκται τὸ, Σωπήσθητε γὰρ αὐτοῦ διὰ τὸ βαπτισθῆναι, καὶ σωπησόμεθα αὐτοῦ.

Thirdly,



Thirdly, it was most convenient that those pious solemnities should be performed on the body of our Saviour, that his Disciples might for ever learn what honour was fit to be received and given at their Funerals. When *Ananias* died, though for his sin, yet they *wound him up, and carried him out, and buried him*: when *Stephen* was stoned, *devout men carried him to his burial, and made great lamentation over him*: and when *Dorcas* died, they *washed her, and laid her in an upper chamber*. So careful were the Primitive Christians of the rites of Burial. Before, and at our Saviour's time, the *Greeks* did much, the *Romans* more, use the burning of the bodies of the dead, and reserved only their ashes in their urns: but when Christianity began to increase, the funeral flames did cease, and after a few || Emperours had received Baptism, there was not a body burnt in all the *Roman* Empire. For the first Christians wholly abstained from consuming of the dead bodies with fire, and followed the example of our Saviour's funeral? \*making use of precious oynments for the dead, which they refused while they lived, and spending the spices of *Arabia* in their graves. The description of the persons which interred *Christ*, and the enumeration of their Vertues, and the everlasting commendation of her who brake the box of precious ointment for his burial, have been || thought sufficient grounds and encouragements for the careful and decent sepulture of Christians. For as natural reason will teach us to give some kind of respect unto the bodies of men, though dead, in reference \* to the Souls which formerly inhabited them: so, and much more, the followers of our Saviour, while they looked upon our bodies as living *temples of the Holy Ghost*, and bought by *Christ*, to be made one day like unto his glorious body, they thought them no ways to be || neglected after death, but carefully to be laid up in the wardrobe of the Grave, with such due respect as might become the honour of the dead, and comfort of the living. And the decent custom of the Primitive Christians was so acceptable unto God, that by his providence it proved most \* effectual in the conversion of the Heathens, and propagation of the Gospel.

Acts 8. 6.  
Acts 8. 2.  
Acts 9. 37.

|| This appears by *Macrobius*, who lived in the time of *Theodosius junior*, and testifies thus much; Licet uerendi corpora defunctorum usus nostro seculo nullus sit, lectio tamen docet, eo tempore quo igni dari honor mortuis habebatur, &c. l. 7. c. 7. That this was done by the Christians is certain, because the Heathens anciently did object it to the Christians, Inde videlicet & execrantur rogos, & damnant ignium sepulcra.

ras. And the answer given to this objection was, Nec, ut crediris, ullum damnum sepulturae timemus, sed veterem & meliorem consuetudinem humani frequentamus. *Minut. Felix in Octavio. And Tertull.* Et hoc etiam in opinione quorundam est; propterea nec ignibus funerandum aiunt, parentes superfluo animæ. Alia est autem ratio pietatis istius, non reliquis animæ adularrix, sed crudelitatis etiam corporis nomine averfarrix, quod & ipsam homo non utique mereatur pœnali exitu impendi. *De Anima c. 51.* At ego magis ridebo vulgus tunc quoque, cum ipsos detunctos atrocissime exurit, quos postmodum gulosissime nutrit, iisdem ignibus & promerens & offendens. O pietatem de crudelitate ludentem! sacrilect, an insultet, cum crematis cremat? *Idem de Resurr. Carn. c. 1.* \* The Heathens objected it to the Primitive Christians; Reversatis unguenta funeribus. *Minutius Felix. And Tertullian confesseth it Thura plane non emimus.* Si *Arabia* queruntur, sciant *Sabai* pluris & cariores tuas merces Christianis sepeliendis profligari, quam Diis fumigandis. *Apol. c. 42. And speaking of spices, lib. de Idololat.* Etiam hominibus pigmenta medicinalia, nobis quoque insuper ad solatia sepulcræ usui sunt. *S. Clem. Alex. Μυελίζονται οὐ γὰρ νεκροί.* And again, Αἱ γὰρ ὑπερμετριοὶ χρίσεις ἤν μύρον κηδείας, ἢ συνθετώσας δροπνέσων. *Pedag. l. 2. c. 8.* || Ipse Dominus die tertio resurrecturus religiose mulieris bonum opus prædicat prædicandumque commendat, quod unguentum pretiosum super membra ejus effuderit, atque hoc ad eum sepeliendum fecerit. Et laudabiliter commemorantur in Evangelio, qui corpus ejus de cruce acceptum diligenter atque honorifice regendum sepeliendumque curarunt. Verum istæ autoritates non hoc admonent, quod insit ullus cadaveribus sensus: sed ad Dei providentiam, cui placent etiam talia pietatis officia, corpora quoque mortuorum pertinere significent, propter fidem resurrectionis astruendam. *S. Augul. de Civitate Dei, l. 1. c. 13.* \* Οὐδὲν ἢ λυτῆ ἰμάς ἔδεν τοῦ ὑπὸ Ἡεβραῖοις λεγόμενον, ὅσο Κέλοσ πορρήσιον, ὅτι τέκνός ἐστι κοπέων ἀβελιότρεσι, καὶ τοιγα ἔτοι τις ἀν χῆ σελῆ τῆς, ὅτι τὰ μῦ κόπεια ἐκ-εβλήσθαι, οἱ δ' ἔξ ἀνθρώπων νέκυσι, διὰ τῶν ἐνοικίεσαν ψυχῶν, χῆ μάλιστ' ἐάν ἢ ἀσηοτέρω, ἢ ἐκβλησθαι. Καὶ γὰρ τὸ ἀσηοτέρω ἢ νόμων, μὲ τῆς ἐνδεχομένης ὡς τὸς τὰ τοιαῦτα τιμῆς ταφῆς ἀξίεται ἵνα μὴ ὑβείζωμῶ τῆ δυνάμει τῶν ἐνοικίεσαν ψυχῶν σπέρριπύσις, μὲ τὸ ἐξελθῆν αὐτῶ τὸ σῶμα, ὡς χῆ τὰ ἢ κλιμῶν σῶμα. *Oris ad- Celsum. l. 5. Odys. d'.*

Νεμεσῶμαι γὰρ μ' ἔδην  
Κλαίειν ὅς κε θάνηθ' εἶμι χῆ τότῳ ἐπίση.  
Τὸτό γυ χῆ γέρας ὅσον ἔχουσι β. γούσι  
Κήραθαί τε κῶμῳ, βαλέειν τ' ἀπὸ δάκρυ παρειῶν.

|| Nec ideo tamen contemnenda & abjicienda sunt corpora defunctorum, maximeque justorum atque fidelium, quibus tantum organo & vasis ad omnia bona opera Sanctus usus est Spiritus. Si enim paterna vestis & arque, ac si quid iustum odii tanto charius est posteris, quanto erga parentes major existit affectus; nullo modo ipsa speranda sunt corpora, que utiq; multo familiarius atq; conjunctius quam quælibet indumenta gestamus, Hæc enim non ad ornamentum vel adutorium

quod adhibetur extrinsecus, sed ad ipsam naturam hominis, pertinent. *S. Aug. de Civit. Dei, l. 1. c. 13.* Ταῦτα τελέσαι ἱερέων, σκοπίθησιν ἐν οἴκῳ τιμῆν τὸ σῶμα μὴ ἑτέρων, ὁμοιωθῶν ἱερῶν σωμάτων. Εἰ γὰρ ἐν ψυχῇ καὶ σώματι τὴν θεοεικλήν ζωὴν ὁ κεκοιμημένος ἔβη, τίμιον ἔσται μὴ τῆς εἰσῆς ψυχῆς καὶ τὸ σωμαθλῆσαν αὐτῆς σῶμα καὶ τὰς ἱερῆς ἰδρωτάς, ἔνθεν ἢ δεῖα δικαιοσύνη μὴ τῶ σφέτερον σώματι αὐτῆς δαρεῖται τὰς ἀμοιβὰς καὶ ζῆς, ὡς ἀποροδοτῶ καὶ ζυμμελοχῶ τῆς εἰσῆς ἢ τῆς ἐγαυρίας ζωῆς. *Dionys. Eccl. Hierarch. c. 7.* Propter patrem militiam Christi deieram, cui sepulturam Christi causa non debeo, quam etiam omnibus ejus causa debeo? *S. Hieron. Epist. ad Heliodorum.* \* This was observed by Julian the Apostate, who, writing to an Idolatrous High-priest, puts him in mind of those things by which he thought the Christians gained upon the world, and recommends them to the practice of the Heathen Priests. Of these he reckons three; The gravity of their carriage, their kindness to strangers, and their care for the Burial of the dead. Τί ἐν ἡμῶς οἰοῦθα ταῦτα ἀρετῶν εἶναι; σκοπέομεν ὁ μάλα τὴν ἀθεοτήτα (so he calls Christianity, because they rejected all the Heathen Gods) ἑπισημῶς, ἢ περὶ τοῦ ζῆντος οὐρανθροπία, καὶ περὶ τὰς ταράς τῶ νεκρῶν περιμήθεια, καὶ ἡ πεπλασμένη Σεμνότης καὶ ἡ βίον; ἀμ ἕκαστον οἶομαι χεῖρα παρ' ἡμῶν ἀληθῶς ἐπισυνδεδεῖται. *Epist. 49. ad Arsacium.* And as Julian observed the care of Burial as a great encouragement to the Heathens to turn Christians, so Gregory Nazianzen did observe the same to the great dishonour of the Apostate, comparing his Funeral with his Predecessors. Ὁ μὲν γὰρ (that is Constantius) παραπέμπεται πανδημοῖς εὐφημίας τε καὶ κομπαίς, καὶ τίτοις ἢ τοῖς ἡμετέροις συννοῖς ὡδαῖς παννύχοις καὶ δαδ'αχίαις, αἷς χειρῶν τιμῶν μελέσασιν εὐτελῆ νομίζουσι, καὶ γίνονται πανήγοις μὴ παύσῃ ἢ ἐκκομιδῇ τὸ σῶμα. But as for Julian, μῖμοι χελοῖον ἦγον αὐτὸν, καὶ τοῖς σκοπῶ τῆς ἑκλήως ἀχισιν ἐπομπάσιν... ἕως ἢ Τασέων αὐτὸν ἀποδέχεσθαι πόλις... ἐνθα ἢ οἱ τέμνω ἄτιμον, καὶ τὰρ ἔξαρτος καὶ ἀπύπτου, καὶ εἰ δὲ θεαλῶς εὐτελῶν ὄψουσι. *Stelitent. 2.*

Thus I believe the only-begotten and eternal Son of God, for the confirmation of the truth of his death already past, and the verity of his resurrection from the dead suddenly to follow, had his body, according to the custom of the Jews, prepared for a funeral, bound up with linen clothes, and laid in spices; and after that accustomed preparation, deposited in a Sepulchre hewn out of a rock, in which never man was laid before, and by rolling of a stone unto the door thereof, entombed there. Thus I believe that *Christ was buried.*

ARTICLE V.

*He descended into Hell: the third day he rose again from the dead.*

**T**HE former part of this Article, of the *Descent into Hell*, hath not been so<sup>a</sup> anciently in the Creed, or so universally, as the rest. The first place we find it used in was the Church of *Aquileia*; and the time we are sure it was used in the Creed of that Church was less than 400 years after *Christ*. After that it came into the <sup>b</sup> *Roman Creed*, and <sup>c</sup> others, and hath been acknowledged as a part of the Apostles Creed ever since.

<sup>a</sup> First, it is to be observed, that the Descent into Hell was not in the ancient Creeds or Rules of Faith. Some tell us that it

was not in the Confession of *Ignatius*, *Epist. ad Magnes*. But indeed there is no Confession of Faith in that Epistle; for what is read there was thrust in out of *Clemens his Constitutions*. In like manner, in vain is it objected that it was omitted by *Polycarp*, *Clemens Romanus*, and *Julian Martyr*, because they have not pretended any Rule of Faith or Creed of their times. But that which is material in this cause, it is not to be found in the Rules of Faith delivered by *Irenæus*, lib. 1. cap. 2. by *Origen*, lib. *ἀπὸ ἀρχῶν*, in proem. or by *Tertullian adv. Praxeam*. cap. 2. *de Virg. veland.* cap. 1. *de Prascript. adv. Heret.* cap. 13. It is not expressed in those Creeds which were made by the Councils as larger explications of the Apostles Creed: not in the *Nicene* or *Constantinopolitane*, not in that of *Ephesus*, or *Chalcedon*; not in those Confessions made at *Sardica*, *Antioch*, *Seleucia*, *Sirmium*, &c. It is not mentioned in several Confessions of Faith delivered by particular persons: not in that of *Eusebius Cesariensis*, presented to the Council of *Nice*, *Theodoret.* l. 1. c. 2. not in that of *Marcellus Bishop of Ancyra*, delivered to *Pope Julius*, *Epiphan Her.* 72. not in that of *Arius* and *Euzoius*, presented to *Constantine*, *Socrat.* l. 1. c. 19. not in that of *Acacius Bishop of Caesarea*, delivered into the Synod of *Seleucia*, *Socrat.* l. 2. c. 40. not in that of *Eustathius*, *Theophilus* and *Silvanus*, sent to *Liberius*, *Socrat.* l. 4. c. 12. There is no mention of it in the Creed of *S. Basil*, *Tract. de Fide in Asceticis*; in the Creed of *Epiphanius*, in *Ancorato* c. 120. *Gelasius*, *Damasus*, *Arsacius*, &c. It is not in the Creed expounded by *S. Cyril*, (though some have produced that Creed to prove it:) it is not in the Creed expounded by *S. Augustine de Fide & Symbolo*; nor in that *De Symbolo ad Catechumenos*, attributed to *S. Augustine*; nor in that which is expounded by *Maximus Taurinensis*, nor that so often interpreted by *Petrus Chrysologus*, nor in that of the Church of *Antioch*, delivered by *Cassianus*, *de Incarn.* l. 6. neither is it to be seen in the MSS. Creeds set forth by the learned *Archbishop of Armagh*. Indeed it is affirmed by *Ruffinus*, that in his time it was neither in the Roman nor the Oriental Creeds: *Sciendum sane est, quod in Ecclesiæ Romanæ Symbolo non habetur additum, descendit ad inferna; sed neque in Orientis Ecclesiis habetur hic sermo.* *Ruff. in Exposit. Symboli.* It is certain therefore (nor can we disprove it by any acknowledged evidence of antiquity) that the Article of the Descent into Hell was not in the Roman or any of the Oriental Creeds. <sup>b</sup> That the Descent into Hell came afterwards into the Roman Creed appeareth, not only because we find it there of late, but because we find it often in the Latine Church many Ages since. As in that produced by *Etherius* against *Elipandus* in the year 785, in the 115 *Serm. de Tempore* falsely ascribed to *S. Augustine*, where it is attributed to *S. Thomas the Apostle*: In the Exposition of the Creed falsely ascribed to *S. Chrysostome*. <sup>c</sup> As in the Creed attributed to *Athanasius*, which though we cannot say was his, yet we know was extant about the year 600. by the Epistle of *Isidorus Hispalensis ad Claudium Ducem*. It was also inserted into the Creed of the Council of *Ariminum*, *Soe.* l. 2. c. 37. and of the fourth Council of *Toledo*, held in the year 633, and of the sixteenth Council of the same *Toledo*, held in the year 693.

Indeed the *Descent into Hell* hath <sup>d</sup> always been accepted, but with a various exposition: and the Church of *England* at the Reformation as it received the three Creeds, in two of which this Article is contained, so did it also make this one of the Articles of Religion, to which all who are admitted to any Benefice or received into holy Orders are obliged to subscribe. And at the first reception it was propounded with a certain Explication, and thus delivered in the fourth year of King *Edward* the Sixth, with reference to an express place of Scripture interpreted of this *Descent*: <sup>e</sup> *That the body of Christ lay in the grave until his Resurrection; but his spirit, which he gave up was with the spirits which were detained in prison, or in Hell, and preached to them, as the place in S. Peter testifieth.* So likewise after the same manner in the Creed set forth in *Metre* after the manner of a Psalm, and still remaining at the end of the Psalms, the same exposition is delivered in this staff;

<sup>d</sup> Quis nisi infidelis negaverit fuisse apud inferos Christum? *S. Aug. Epist.* 99.

<sup>e</sup> 1 *Pet.* 3. 19. Nam corpus usque ad Resurrectionem in sepulchro jacuit; Spiritus ab illo emissus cum spiritibus qui in Carcere

*And so he died in the flesh,  
But quickned in the spirit:  
His body then was buried,  
As is our use and right.*

sive in inferno detinebantur, fuit, illisq; predicavit, ut testatur Petri locus, &c. *Articuli ann.* 1552. which place was also made use of in the Exposition of the Creed contained in the Catechism set forth by the Authority of King *Edward*, in the seventh year of his reign.

His spirit did after this descend  
Into the lower parts,  
Of them that long in darkneſs were  
The true light of their hearts.

Article 3.  
1562.

But in the Synod ten years after, in the days of Queen *Elifabeth*, the Articles, which continue ſtill in force, deliver the ſame Deſcent, but without any the leaſt explication or reference to any particular place of Scripture, in theſe words; *As Chriſt died for us and was buried, ſo alſo it is to be believed that he went down into Hell.* Wherefore being our Church hath not now impoſed that interpretation of *S. Peter's* words, which before it intimated; being it hath not delivered that as the only place of Scripture to found the *Deſcent into Hell* upon; being it hath alledged no other place to ground it, and delivered no other explication to expound it: we may with the greater liberty paſs on to find out the true meaning of this Article, and to give our particular judgment in it, ſo far as a matter of ſo much obſcurity and variety will permit.

Fiſt then, it is to be obſerved, that as this Article was fiſt in the *Aquileian Creed*, ſo it was delivered there not in the expreſs and formal term of *Hell*, but in ſuch a word aſ may be capable of a greater latitude, *Deſcendit in in-*

*ferna*: which words as they were continued in <sup>a</sup> other Creeds, ſo did they find a double interpretation among the *Greeks*; ſome tranſlating *inferna* *Hell*, others the <sup>b</sup> *lower parts*: the fiſt with relation to *S. Peter's* words of *Chriſt*, <sup>c</sup> *Thou ſhalt not leave my ſoul in Hell*; the ſecond referring to that of *S. Paul*, <sup>d</sup> *He deſcended into the lower parts of the earth.*

<sup>a</sup> *Deſcendit in Inferna, or ad inferna, is the general writing in the ancient MSS. as the learned Archbiſhop teſtifieth of thoſe in the Benediſtine and Cottonian Libraries; to which I may add thoſe in the Library at Weſtmiſter: we ſee the ſame likewiſe in that of Elipandus, Deſcendit ad inferna. Which words are ſo recited in the Creed delivered in the Catechiſm ſet forth by the Authority of Edward the 6. An. Dom. 1553. <sup>b</sup> So the ancient MS. in Bennet Colledge Library Κατελθὲν εἰς τὰ κατώτατα and the Confession made at Sirmium, εἰς τὰ καλαχθόνια κατελθόντα. Since that it is Deſcendit ad inferos, and κατελθόντα εἰς ἄδου, or Deſcendit ad infernum, as Venantius Fortunatus. For τὰ κατώτατα is a fit interpretation, if we take inferna according to the Vulgar Etymology; as S. Auguſtine, Inferi, eo quod infra ſint, Latine appellamur, De Gen. ad lit. l. 12. c. 34. or as Nonius Marcellus, Inferum ab imo dictum, unde inferi, quibus inferias nihil. Again, Inferna may well be tranſlated ἄδου, if it be taken according to the true Origination, which is from the Greek ἔνεστι, with the Aolick digamma, from which Diſtict moſt of the Latine language came, Ἐνεστι, Inferi. Now ἔνεστι, according to the Greek compoſition, is nothing elſe but ἐνοχθόνιοι. Etym. Ἐνεστι, οἱ νεκεῖ, ἀπὸ τοῦ ἐν τῷ ἔρα κείνῳ, ὃ δὲν, ἐν τῷ γῆ. and Sauid. Ἐνεστι, νεκεῖς, ἀπὸ τοῦ ἐν τῷ ἔρα κείνῳ. *Ench* is anciently the earth, from whence ἔραζε, χαυμάζε, to the earth. ἔνεστι then are in the earth, as they ſuppoſed the Manes or Spirits of the dead to be: from whence Homer. *Iliad*. 6. Ἄϊδου ἐνεστιον ἀνάστων, of Pluto; and Hoſiod. *Teſis* Ἄϊδου ἐνεστισι καλαχθόνιοισιν ἀνάστων and in imitation of them *Aſchylus* in *Perſis*, Γῆτος ἕ' Ἐρμῆν, βασιλεῦ τ' ἐνέρω, Πέμψατ' ἔνεσθαι ψυχὰν εἰς οὐδ'. Thus ἔνεστι are thoſe which *Aſchylus* elſewhere calls τὸν γὰρ νεθεν, & τὸν γῆς ἐρεθεν. And as ἔνεστι, the ſouls of the dead in the earth, ſo are *Inferi* in the fiſt acception, that is, Manes. *Pomponius Mela*, Augila manes tantum Deos purant; which *Pliny* delivers thus, Augila inferos tantum colunt; and *Solinus*, Augila vero solos colunt inferos. *Inferi* were then fiſt ἔνεστι, the ſouls of men in the earth: and as *Manes* is not only that for the ſouls below, but alſo for the place, as in the Poet,*

—————Manesq; profundi, and,  
Hæc Manes veniat mihi fama ſub imos;

ſo *Inferi* is moſt frequently uſed for the place under ground where the ſouls departed are: and the *inferna* muſt then be thoſe regions in which they take up their habitations. And ſo *Deſcendit ad inferna*, κατελθὲν εἰς ἄδου, and *Deſcendit ad Inferos*, are the ſame. <sup>c</sup> *Acts* 2. 27. <sup>d</sup> *Ephs*. 4. 9.

Secondly, I obſerve that in the *Aquileian Creed*, where this Article was fiſt expreſſed, there was no mention of *Chriſt's* Burial; but the words of their Confeliſion ran thus, <sup>c</sup> *crucified under Pontius Pilate, he deſcended in inferna.* From whence there is no queſtion but the obſervation of *Ruffinus*, who fiſt

<sup>c</sup> So are the words cited in *Ruffinus*, Crucifixus ſub Pontio Pilato, deſcendit in inferna. And his obſervation upon them is this; Sciendum ſane eſt, quod in Eccleſiæ Romanæ Symbolo non habetur additum, Deſcendit ad inferna; ſed neque in Orientis Eccleſiis habetur hic ſermo: viſ tamen verbi eadem viderur eſſe in eo quod ſepultus eſt. *Expoſ. Syno.* The ſame may alſo be obſerved in the *Athanaſian Creed*, which has the Deſcent, but not the Sepulture; Who ſuffered for our Salvation, deſcended into Hell, roſe again the third day from the dead. Nor is this only obſervable in theſe two, but alſo in the Creed made at *Sirmium*, and produced at *Ariminum*, in which the words ſuntus, καταλθόντα, ἕ' παθόντα, ἕ' ἀποθόντα, ἕ' εἰς τὰ καλαχθόνια κατελθόντα. Where though the Deſcent be expreſſed, and the Burial

be not mentioned; it is most certain, those men which made it (Hereticks indeed, but not in this) did not understand his Burial by that Descent: and that appears by addition of the following words, *εἰς τὰ κατὰχθονία κατελθόντα, καὶ τὰ ἐκείσε οἰκονομήσασθαι, ὅτι τὸ πᾶσι ἰδόντες ἔβριζαν.* For he did not dispose and order things below by his body in the grave: nor could the keepers of the gates of Hell be affrighted with any sight of his corps lying in the sepulchre.

expounded it, was most true, that though the *Roman* and *Oriental* Creeds had not their words, yet they had the sense of them in the word *buried*. It appeareth therefore that the first intention of putting these words in the Creed was only to express the Burial of our Saviour, or the descent of his body into the grave. But although they were first put in the *Aquileian* Creed to signify the Burial of Christ, and those which had only the Burial in their Creed did confess as much as those which without the Burial did express the *Descent*; yet since the *Roman* Creed hath added the *Descent* unto the *Burial*, and expressed that *Descent* by words signifying more properly *Hell*, it cannot be imagined that the Creed as now it stands, should signify only the Burial of Christ by his *Descent* into Hell. But rather, being the ancient Church did certainly believe that Christ did some other way descend beside his Burial; being though he interpreted those words of the Burial only, yet in the relation of what was done at our Saviour's death he makes mention of his *Descent* into Hell, beside, and \* distinct from, his Sepulture; being those who in after-Ages added it to the Burial did actually believe that the Soul of Christ descended: it followeth that, for the Exposition of the Creed, it is most necessary to declare in what that *Descent* consisteth.

\* For having produced many places of Scripture to prove the circumstances of our Saviour's death, and

having cited those particularly which did belong unto his Burial, he passes farther to his *Descent*, in these words, *Sed & quod in infernum descendit, evidenter pronuntiatur in Psalmis, ubi dicit, Et in pulverem mortis deduxisti me; & iterum, Quo sanguine meo dum descendo in corruptionem? & iterum, Descendisti in limam profundam, & non est substantia.* Sed & *Matthæus* dicit, *Tu es qui venturus es, an alium expectamus? Unde & Petrus dixit, Quia Christus mortificatus carne, vivificatus autem spiritu.* In ipso, ait, & *eis qui in carcere inclusi erant in diebus Noe: in quo etiam quid operis egerit in inferno declaratur.* Sed & ipse *Dominus* per *Prophetam* dicit tanquam de futuro, *Quia non derelinques animam meam in inferno, nec aabis sanctum tuum videre corruptionem: quod rursus propheticè nihilominus ostendit impletum, cum dicit, Domine, eduxisti ab inferno animam meam, salvasti me à descendentibus in lacum.* Whence it appeareth, that though *Ruffinus* thought that the sense of *descendit ad inferna* was expressed in *sepultus est; yet he did distinguish the Doctrine of Christ's Descent into Hell from that of his Burial.*

Thirdly, I observe again, that whatsoever is delivered in the Creed we therefore believe because it is contained in the Scriptures, and consequently must so believe it as it is contained there; whence all this exposition of the whole is nothing else but an illustration and proof of every particular part of the Creed by such Scriptures as deliver the same, according to the true interpretation of them and the general consent of the Church of God. Now these words as they lie in the Creed, *he descended into Hell*, are no-where formally and expressly delivered in the Scriptures; nor can we find any one place in which the Holy Ghost hath said in express and plain terms that Christ as he died and was buried, *so he descended into Hell*. Wherefore being these words of the Creed are not formally expressed in the Scripture, our inquiry must be in what Scriptures they are contained virtually; that is, where the Holy Ghost doth deliver the same Doctrine, in what words soever, which is contained, and to be understood in this expression, *He descended into Hell*.

Now several places of Scripture have been produced by the Ancients as delivering this truth, of which some without question prove it not: but three there are which have been always thought of greatest validity to confirm this Article. First, that of *S. Paul* to the *Ephesians* seems to come very near the words themselves, and to express the same almost in || terms: \* Now

|| For the first expression which we find in *Ruffinus*, *Descendit*

dit in inferna, comes most near to this quotation: especially if we take the ancient Greek Translation of it, *κατελθόντα εἰς τὰ κατώτατα*. For if we consider that *κατώτατα* may well have the signification of the superlative, especially being the LXX. hath so translated *Psal. 63. 9. οὐρανὸν ὡς τὰ κατώτατα ἢ γῆς.* and *Psal. 139. 15. καὶ ἡ ὑπόστασις μου ἐν τοῖς κατώτατοις ἢ γῆς.* what can be nearer than these two, *κατελθόντα εἰς τὰ κατώτατα*, and *καταβάει εἰς τὰ κατώτατα*, or these two, *κατελθόντα εἰς τὰ κατὰχθονία*, and, *καταβάει εἰς τὰ κατώτατα μέρη ἢ γῆς;* \* *Eph. 4. 9.*

that he ascended, what is it but that he descended first into the lower parts of the earth? This many of the ancient \* Fathers understood of the Descent into Hell, as placed in the lowest parts of the earth: and this exposition must be confessed so probable, that there can be no argument to disprove it. Those lower parts of the earth may signify Hell, and Christ's descending thither may be, that his Soul went to that place when his body was carried to the grave. But that it was actually so, or that the Apostle intended so much in those words, the place it self will not manifest. For we cannot be assured that the descent of Christ, which S. Paul speaks of, was performed after his death; or if it were, we cannot be assured that the lower parts of the earth did signify Hell, or the place where the Souls of men were tormented after the separation from their bodies. For as it is written, <sup>a</sup> *No man ascendeth up to heaven, but he that descended from heaven*; so this may signify so much, and no more, *In that he ascended, what is it but that he descended first?* And for the lower parts of the earth, they may possibly signify no more than the place beneath: as when our Saviour said, <sup>b</sup> *Ye are from beneath, I am from above; ye are of this world, I am not of this world*: or as God spake by the Prophet, *I will shew wonders in heaven above, and signs in the earth beneath*. Nay, they may well refer to his Incarnation, according to that of David, <sup>c</sup> *My substance was not hid from thee when I was made in secret, and curiously wrought in the lower parts of the earth*; or to his Burial, according to that of the Prophet, <sup>d</sup> *Those that seek my soul to destroy it shall go into the lower parts of the earth*: and these two references have a great similitude according to that of Job, <sup>e</sup> *Naked came I out of my mother's womb, and naked shall I return thither*.

<sup>a</sup> *ascendens in caelos, secundum illud Apostoli, Ascendit autem quid est, &c. De Trinit. l. 10. <sup>b</sup> John 3. 13. <sup>c</sup> John 8. 23. <sup>d</sup> Psal. 139. 15. <sup>e</sup> Psal. 63. 9. <sup>f</sup> Job 1. 21.*

The next place of Scripture brought to confirm the Descent is not so near in words, but thought to signify the end of that Descent, and that part of his Humanity by which he descended. For Christ, saith S. Peter, was put to death in the flesh, and quickned by the spirit, by which also he went and preached unto the spirits in prison; where the Spirit seems to be the Soul of Christ; and the spirits in prison, the Souls of them that were in Hell, or in some place at least separated from the joys of Heaven: whither because we never read our Saviour went at any other time, we may conceive he went in spirit then when his Soul departed from his body on the Cross. This did our Church first deliver as the proof and illustration of the Descent, and the ancient <sup>f</sup> Fathers did apply the same in the like manner to the proof of this Article. But yet those words of S. Peter have no such power of probation; except we were certain that the spirit there spoken of were the Soul of Christ, and that the time intended for that preaching were after his death, and before his resurrection. Whereas if it were so interpreted, the difficulties are so many, that they <sup>g</sup> staggered S. Augustine, and caused him at last to think that these words of S. Peter belonged not unto the doctrine of Christ's descending into Hell. But indeed the spirit by which he is said to preach was not the Soul of Christ, but that Spirit by which he was quickned; as appeareth by the coherence of the words, being

<sup>f</sup> *As Hermes l. 3. Simil. 9. Irenaeus l. 4. c. 45. Clem. Alexand. Strom. l. 6. Orig. Hom. 35. in Mat. S. Athanas. l. de Incarn. & Epist. ad Epictetum, Epiph. Haer. 77. S. Cyril. de recta fide ad Theodosium, l. 12. in Johan. Orat. Pasch. & alibi*

*serius. Author. Comment. Ambros. a script. ad Rom. 10. Russ. in Explic. Symb. <sup>g</sup> For in his Answer to Euodius, Epist. 99. he thus begins, Quaesio quam mihi proposuisti ex Epistola Apostoli Petri solet nos, ut te latere non arbitror, vehementissime commovere, quomodo illa verba accipienda sint tanquam de inferis dicta. Replico ergo tibi eandem quaestionem, ut siue ipse poteris siue aliquem qui possit inveneris, auferas de illa arque finias dubitationem incam. Then setting down in order all the difficulties which occurred at that time in that Exposition of the Descent into Hell, he concludes with an Exposition of another nature: Considera tamen, ne forte totum illud quod de conclusis in carcere spiritibus qui in diebus Noe non crediderant Petrus Apostolus dicit, omnino ad inferos non pertineat, sed ad illa potius tempora quorum formam ad haec tempora transtulit.*

put to death in the flesh, but quickned by the spirit, by which also he went and preached unto the spirits in prison. Now that Spirit by which Christ was quickned is <sup>f</sup> that by which he was raised from the dead, that is, the power of his Divinity; as *S. Paul* expresth it, <sup>g</sup> *Though he was crucified through weakness, yet he liveth by the power of God: in respect of which he preached to those which were disobedient in the days of Noah, as we have* <sup>h</sup> already shewn.

<sup>f</sup> Quid est enim quod vivificatus est spiritu, nisi quod eadem caro quæ solâ fuerat

mortificatus, vivificante spiritu resurrexit? Nam quod fuerat animâ mortificatus Jesus, hoc est, eo spiritu qui hominis est, quis audeat dicere? cùm mors animæ non sit nisi peccatum, à quo ille omnino immunis fuit cùm pro nobis carne mortificaretur. *S. Aug. Epist. 99. Et alibi.* Certe anima Christi non solum immortalis secundum cæterarum naturam, sed etiam nullo mortificata peccatorum vel damnatione punita est; quibus duabus causis mors animæ intelligi potest, & ideo non secundum ipsam dici potuit Christus *vivificatus spiritu.* In ea re quippe vivificatus est in qua fuerat mortificatus. Ergo de carne dictum est: ipsa enim revixit anima redeunte, quia ipsa erat mortua anima recedente. *Mortificatus ergo carne dictus est, quia secundum solam carnem mortuus est: vivificatus autem spiritu, quia illo spiritu operante in quo ad quos (leg. eos) veniebat & prædicabat, etiam ipsa caro vivificata surrexit, in qua modo ad homines venit.* <sup>g</sup> *2 Cor. 13.* <sup>h</sup> *Pag. 112.*

The third, but principal, Text is that of *David*, applied by *S. Peter*. For *David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoyce, and my tongue was glad: moreover also my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.* Thus the Apostle repeated the words of the *Psalmist*, and then applied them: *He being a Prophet, and seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.* Now from this place the Article is clearly and infallibly deduced thus: If the Soul of Christ were not left in Hell at his Resurrection, then his Soul was in Hell before his Resurrection: But it was not there before his Death; therefore upon or after his Death, and before his Resurrection, the Soul of Christ descended into Hell; and consequently the Creed doth truly deliver that Christ, being crucified, was dead, buried, and descended into Hell. For as his flesh did not see corruption by virtue of that promise and propheticall expression, and yet it was in the grave, the place of corruption, where it rested in hope until his Resurrection: so his Soul, which was not left in Hell, by virtue of the like promise or prediction, was in that Hell, where it was not left, until the time that it was to be united to the body for the performing of the Resurrection. We must therefore confess from hence that the Soul of Christ was in Hell; and no Christian can deny it, saith *S. Augustine*, <sup>i</sup> it is so clearly delivered in this Prophecy of the *Psalmist* and application of the Apostle.

<sup>i</sup> Dominum quidem carne mortificatum venisse in infer-

nium satis constat. Neque enim contradici potest vel prophetiæ quæ dixit, *Quoniam non delinques animam meam in inferno*, (quod ne aliter quiquam sapere auderet, in Actibus Apostolorum idem Petrus exponit) vel ejusdem Petri illis verbis quibus eum asserit soluisse inferni dolores, in quibus impossibile erat eum teneri. Quis ergo nisi infidelis negaverit fuisse apud inferos Christum? *Epist. 99.*

The only Question then remains, not of the truth of the Proposition, but the sense and meaning of it. It is most certain that *Christ descended into Hell*, and as infallibly true as any other Article of the Creed: but what that *Hell* was, and how *he descended* thither, being once questioned, is not easily determined. Different opinions there have been of old, and of late more different still, which I shall here examine after that manner which our subject will admit. Our present design is an Exposition of the Creed as now it stands, and our endeavour is to expound it according to the Scriptures in which it is contained. I must therefore look for such an explication as may consist with the other parts of the Creed, and may withal be conformable unto that Scripture upon which the truth of the Article doth rely: And consequently, whatsoever Interpretation is either not true in it self, or not consistent with the body of the Creed, or not conformable to the Doctrine of the Apostle

Apostle in this particular, the Expositor of that Creed by the Doctrine of the Apostle must reject.

First then, we shall consider the Opinion of *Durandus* who, as often, so in this, is singular. He supposeth this Descent to belong \* unto the Soul, and the name of *Hell* to signifie the place where the Souls of dead men were in custody: but he maketh a metaphor in the word *descended*, as not signifying any local motion, nor inferring any real presence of the Soul of Christ in the place where the Souls of dead men were; but only including a virtual motion, and inferring an efficacious presence, by which Descent the effects of the Death of Christ were wrought upon the Souls in Hell: and because the merits of Christ's Death did principally depend upon the act of his Soul, therefore the effect of his Death is attributed to his Soul as the principal agent; and consequently Christ is truly said at the instant of his death to *descend into Hell*, because his death was immediately efficacious upon the Souls detained there. This is the opinion of *Durandus*, so far as it is distinct from others.

\* Cùm Articulus sic, Christum ad Inferos descendisse, & non possit intelligi ratione Divinitatis, secundum quam est ubique; nec ratione corpori, secundum quod fuit in sepulchro; restat quod intelligatur ratione animæ: quo supposito, videndum est qualiter anima Christi descendit ad infernum. *Durand. lib. 3. dist. 22. q. 3.*

But although a virtual influence of the death of Christ may be well admitted in reference to the Souls of the dead, yet this Opinion cannot be accepted as the Exposition of this Article; being neither the Creed can be thought to speak a language of so great Scholastick subtilty, nor the place of *David* expounded by *S. Peter* can possibly admit any such explication. For what can be the sense of those words, *thou shalt not leave my soul in hell*, if his being in Hell was only virtually acting there? If the efficacy of his death were his Descent, then is he descended still, because the effect of his death still remaineth. The Opinion therefore of *Durandus*, making the Descent into Hell to be nothing but the efficacy of the death of Christ upon the Souls detained there, is to be rejected, as not expositive of the Creed's confession, nor consistent with the Scripture's expression.

The next Opinion, later than that of *Durandus*, is, that the || Descent into Hell is the suffering of the torments of Hell; that the Soul of *Christ* did really and truly suffer all those pains which are due unto the damned; that whatsoever is threatened by the Law unto them which depart this life in their sins and under the wrath of God, was fully undertaken and born by *Christ*; that he died a true and natural death, the death of *Gehenna*, and this dying the death of *Gehenna* was the *descending into Hell*; that those which are now saved by virtue of his death should otherwise have endured the same torments in Hell which now the damned do and shall endure, but that he, being their surety, did himself suffer the same for them, even all the torments which we should have felt, and the damned shall.

|| *Calvin. Instit. l. 2. c. 16. Sect. 10. Si Christus ad inferos descendisse dicitur, nihil mirum est, cum eam mortem pertulerit quæ sceleribus ab irato Deo infligitur: which he expresseth presently in another phrase, cum dicitur in anima cruciatus damnari ac perituri hominis pertulerit.*

This Interpretation is either taken in the strict sense of the words, or in a latitude of expression; but in neither to be admitted as the Exposition of this Article. Not if it be taken in a strict, rigorous, proper and formal sense; for in that acception it is not true. It must not, it cannot, be admitted that *Christ* did suffer all those torments which the damned suffer; and therefore it is not, it cannot, be true, that by suffering them he descended into Hell. There is a worm that never dieth which could not lodge within his breast, that is, a remorse of Conscience seated in the Soul for what that Soul hath done: but such a remorse of Conscience could not be in *Christ*, who though

Quid igitur? Christus personam suam secundum humanitatem poenam gehennalem nobis debitam passus est, animam principaliter, corpore secundario, utroque causaliter ad merendum, ad nos suo ipsius merito liberandos. *Parkerus de Descensu, l. 3. Sect. 48. Et statim Sect. 49. Descendisse namque Servatorem, modo supra memorato, ad Haden mortis gehennalis, innumeris patet argumentis.*



he took upon himself the sins of those which otherwise had been damned, yet that act of his was a most vertuous, charitable, and most glorious act, highly conformable to the will of God, and consequently could not be the object of remorse. The grief and horreur in the Soul of *Christ*, which we have expressed in the explication of his sufferings antecedent to his Crucifixion, had reference to the sins and punishment of men, to the justice and wrath of God; but clearly of a nature different from the sting of Conscience in the Souls condemned to eternal flames. Again, an essential part of the torments of Hell is a present and constant sense of the everlasting displeasure of God, and an impossibility of obtaining favour, and avoiding pain; an absolute and compleat despair of any better condition, or the least relaxation: But *Christ*, we know, had never any such resentment, who looked upon the reward which was set before him, even upon the Cross, and offered up himself a sweet-smelling sacrifice; which could never be efficacious, except offered in Faith. If we should imagine any damned Soul to have received an express promise of God, that after 10000 years he would release him from those torments, and make him everlastingly happy, and to have a true faith in that promise, and a firm hope of receiving eternal life; we could not say that man was in the same condition with the rest of the damned, or that he felt all that Hell which they were sensible of, or all that pain which was due unto his sins: because hope and confidence and relying upon God would not only mitigate all other pains, but wholly take away the bitter anguish of despair. *Christ* then, who knew the beginning, continuance, and conclusion of his Sufferings, who understood the determinate minute of his own Death and Resurrection, who had made a Covenant with his Father for all the degrees of his Passion, and was fully assured that he could suffer no more than he had freely and deliberately undertaken, and should continue no longer in his Passion than he had himself determined, he who by those torments was assured to overcome all the powers of Hell, cannot possibly be said to have been in the same condition with the damned, and strictly and properly to have endured the pains of Hell.

Again, if we take the torments of Hell in a Metaphorical sense, for those terrours and horours of Soul which our Saviour felt, which may therefore be called infernal Torments, because they are of greater extremity than any other tortures of this life, and because they were accompanied with a sense of the wrath of God against the unrighteousness of men; yet this cannot be an Interpretation of the Descent into Hell, as it is an Article of the Creed, and as that Article is grounded upon the Scriptures. For all those pains which our Saviour felt (whether, as they pretend, properly infernal, or metaphorically such) were antecedent to his death; part of them in the Garden, part on the Cross; but all before he commended his spirit into the hands of his Father, and gave up the ghost. Whereas it is sufficiently evident that the Descent into Hell, as it now stands in the Creed, signifieth something commenced after his death, contra-distinguished to his Burial; and, as it is considered in the Apostle's explication, is clearly to be understood of that which immediately preceded his Resurrection; and that also grounded upon a confidence totally repugnant to infernal pains. For it is thus particularly expressed: *I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell.* Psal. 16. 9, 10. Where the faith, hope, confidence and assurance of *Christ* is shewn, and his flesh, though laid in the grave, the place of corruption, is said to rest in hope, for this very reason, because God would not leave his soul in hell. I conclude there-

therefore, that the Descent into Hell is not the enduring the torments of Hell: because, if strictly taken, it is not true; if Metaphorically taken, though it be true, yet it is not pertinent.

The third Opinion, which is also very late, at least in the manner of explication, is, that in those words, *Thou shalt not leave my soul in hell*, the *Soul of Christ* is taken for his body, and *Hell* for the grave; and consequently, in the Creed, *He descended into hell*, is no more than this, that *Christ* in his body was laid into the grave. This Explication ordinarily is rejected, by denying that the *Soul* is ever taken for the body, or *Hell* for the grave; but in vain: for it must be acknowledged that sometimes the Scriptures are rightly so, and cannot otherwise be, understood. First, the same word in the <sup>a</sup> *Hebrew*, which the Psalmist used, and in the *Greek*, which the Apostle used, and we translate *the soul*, is elsewhere used for the body of a dead man, and translated so. And when we read in *Moses* of a prohibition given to the High-priest or the Nazarite, of going to or coming near a dead body, and of the pollution by the dead; the *dead body* in the *Hebrew* and the *Greek* is nothing else but that which elsewhere signifieth the *Soul*. And Mr. *Ainsworth*, who translated the Pentateuch nearer the letter than the sense, hath so delivered it in compliance with the Original phrase; and may be well interpreted thus by our Translation, <sup>b</sup> *Ye shall not make in your flesh any cutting for a soul*, that is, *for the dead*: <sup>c</sup> *For a soul he shall not defile himself among his people*, that is, *There shall none be defiled for the dead among his people*: <sup>d</sup> *He that toucheth any thing that is unclean by a soul*, that is, *by the dead*: <sup>e</sup> *Every one defiled by a soul*, that is, *by the dead*: <sup>f</sup> *He shall not come at a dead soul*, that is, *He shall come at no dead body*. Thus *Ainsworth's* Translation sheweth that in all these places the Original word is that which usually signifieth *the Soul*; and our Translation teacheth us, that though in other places it signifieth *the Soul*, yet in these it must be taken for *the body*, and that body bereft of the *Soul*.

<sup>a</sup> The Hebrew word is נפש and the Greek ψυχή, נפש תעוב נשמת.

ἐκ ἐγκαταλείψαις τὴν ψυχάν σου εἰς ἄδην, Psal. 16. 10.

But both נפש and ψυχή are used for the body of a dead man, Num. 6. 6. and it is so translated; for *Moses* speaking there of a Nazarite, gives this law, All the days that he separateth himself unto the Lord he shall come at no dead body,

in the Original נפש מן כל נפש מת, and in the LXX. ἐπὶ πάσῃ ψυχῇ τετελευτηκία ἐκ εἰσελεύσεσθαι. In the same manner the law for the High-priest, Lev. 21. 11. Neither shall he go in to any dead body, נפש מן כל נפש מת, ἢ ἐπὶ πάσῃ ψυχῇ τετελευτηκία ἐκ εἰσελεύσεσθαι. And the general law, Lev. 22. 4. And who so toucheth any thing that is unclean by the dead, נפש מן כל נפש מת, ἢ ἐπὶ πάσῃ ψυχῇ τετελευτηκία ἐκ εἰσελεύσεσθαι. Which is farther cleared by that of Num. 19. 11. He that toucheth the dead body of any man, Qui tetigerit cadaver hominis, and v. 13. Whosoever toucheth the dead body of any man that is dead, Omnis qui tetigerit humanæ animæ morticinum. Therefore the נפש and ψυχή in Lev. 22. 4. do signifie the cadaver or morticinum; as also Num. 5. 2. Whosoever is defiled by the dead, נפש מן כל נפש מת, πάντα ἀκάθαρτον ἐπὶ ψυχῇ, pollutum super mortuo. And נפש נדב, ἀκάθαρτος ἐπὶ ψυχῇ, Hag. 2. 13. is rightly translated, one that is unclean by a dead body. Thus several times נפש and ψυχή are taken for the body of a dead man; that body which polluted a man under the law by the touch thereof. And *Maimonides* hath observed, that there is no pollution from the body till the *Soul* be departed. Therefore נפש and ψυχή did signifie the body after the separation of the *Soul*. And this was anciently observed by *S. Augustine*, that the *Soul* may be taken for the body only. Anima nomine corpus solum posse significari modo quodam locutionis offenditur, quo significatur per id quod continetur illud quod continet; sicut air quidam, Vina continent, cum cotonarentur vata vinaria; vinum enim continetur, & vas continet. Sicut ergo appellamus Ecclesiam Basilicam quâ continetur populus, qui vere appellatur Ecclesia, ut nomine Ecclesiæ, id est, populi qui continetur, significemus locum qui continet: ita quod animæ corporibus continentur, intelligi corpora filiorum per nominatas animas possunt. Sic enim melius accipitur etiam illud, quod Lex inquinari dicit eum qui intraverit super animam mortuam, hoc est, super defuncti cadaver; ut nomine animæ mortuæ mortuum corpus intelligatur, quod animam continebat, quia & absente populo, id est Ecclesia, locus tamen ille nihilominus Ecclesia nuncupatur. *Epist. 157. ad Optatum, de Animarum Origine.*

<sup>b</sup> Levit. 19. 21. <sup>c</sup> Lev. 21. 1. <sup>d</sup> Lev. 22. 4. <sup>e</sup> Num. 5. 2. <sup>f</sup> Num. 6. 6.

<sup>g</sup> The Heb word is נשמה, the Greek ψυχή.

כי לך נשמה תעוב נשמת.

Ὅτι ἐκ ἐγκαταλείψαις τὰς εἰς ψυχάν σου εἰς ἄδην, (or εἰς ἄδην, as it is read)

Secondly, the <sup>g</sup> word which the Psalmist used in *Hebrew*, and the Apostle in *Greek*, and is translated *Hell*, doth certainly in some other places signifie no more than the *Grave*, and is translated so. As where Mr. *Ainsworth* followeth the word, <sup>h</sup> *For I will go down unto my son mourning to hell*; our Translation, aiming at the sense, rendreth it, *For I will go down into the grave unto my son mourning*. So again he, <sup>i</sup> *Ye shall bring down my gray hairs with sorrow unto hell*, that is, *to the grave*. And in this sense we say, <sup>k</sup> *The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up*.

in the Acts and in the Psalms also by the ancient MS. at *S. James's*.) And these generally run together, and sometimes signifie no more than the *grave*; as *Gen. 37. 35.* where *Jacob*, thinking that his son *Joseph* had been dead, breaks out into this sad expression,

שׂאֵל בְּנֵי אֲבֵל אֶל בְּנֵי אָרֶךְ אֵל, "Οτι καὶ ἀβήσσουσα πέδῃ ἡ ὕψις μετὰ ἑῶν εἰς ἔδης, which we translate, For I will go down into the grave unto my son mourning, upon the authority of the ar'it' Targ'ons. For although that of the Onkelos keep the Original word לָשׂאֵל; yet the Jerusalem Targum and that of Jonathan render it לְבֵי קְבוּרָתִי, in domum sepulchri; and the Peshian Targum, to the same purpose, בְּנֵי, as also the Arabic Translation Imo descendam ad pulverem nostrum de filio meo, So Gen. 42. 38. וְהִרְדֵּתִי אֶת שְׂבִיבֵי בֵינוֹן שְׂאֵלָה, ἡ καὶ ἄβησσει μετὰ τὸ γῆρας μετὰ ὑψι: which we translate, Then shall ye bring down my gray hairs with sorrow to the grave: where the Jerusalem Targum and that of Jonathan have it again לְבֵי קְבוּרָתִי; and the Peshian again בְּנֵי in sepulchrum; the Arabic, אֶל אֲדָמָה ad pulverem, or ad terram. And it is observed by the Jewish Commentators, that those Christians are mistaken who interpret those words spoken by Jacob, I will go down into Sheol, or Hell, declaring that Sheol there is nothing else but the grave. Gen. 37. 35. 42. 38. 1 Sam. 2. 6.

Now being the *Soul* is sometimes taken for the body deserted by the Soul, and *Hell* is also sometimes taken for the Grave, the receptacle of the body dead; therefore it is conceived that the Prophet did intend these significations in those words, *Thou shalt not leave my soul in hell*; and consequently, the Article grounded on that Scripture must import no more than this, *Christ* in respect of his body bereft of his Soul, which was recommended into and deposited in the hands of his Father *descended into the grave*.

This Exposition hath that great advantage, that he which first mentioned this Descent in the Creed did interpret it of the Burial; and where this Article was expressed, there that of the Burial was omitted. But notwithstanding those advantages, there is no certainty of this Interpretation: First, because \* he which did so first interpret it, at the same time, and in the tenure of that expression, did acknowledge a descent of the Soul of *Christ* into Hell; and those other || Creeds which did likewise omit the Burial, and express the Descent, did shew, that by that Descent they understood not that of the body, but of the Soul. Secondly, because they which put these words into the Roman Creed, in which the Burial was expressed before, must certainly understand a Descent distinct from that; and therefore though it might perhaps be thought a probable interpretation of the words of *David*, especially taken as belonging to *David*, yet it cannot pretend to an exposition of the Creed, as now it stands.

\* Rufinus; who first mentioned this Article, did interpret it of the grave, as we have already observed; but yet he did believe a Descent distinct from that, in the Exposition of the Creed: Sed & quod in infernum descendit,

evidenter pronuntiatur in Psalmis, &c. and then citing that of S. Peter, Unde & Petrus dixit, Quia Christus mortificatus carne, vivificatus autem spiritu, In ipso, ait, & eis qui in carcere incluserant in diebus Noe; in quo etiam quid operis egerit in inferno declaratur, as we before more largely cited the same place. || I shewed before, that in the Creed made at *Sirmium* there was the Descent mentioned, and the Burial omitted, and yet that Descent was so expressed that it could not be taken for the Burial: besides now I add, that it was made by the Arians, who in few years before had given in another Creed, in which both the Burial and the Descent were mentioned; as that of *Nice* in *Thracia*, Σπυθαίνοντα, ἡ ταφέντα, ἡ ἰς τὰ καταχθόνια κατελθόντα, ὃν αὐτὸς ὁ ἄδης ἐτέλειμαζεν. Theodoret. Hist. l. 2. c. 21. and not long after gave in another at *Constantinople* to the same purpose, σαυρωθέντα, ἡ σπυθαίνοντα, ἡ ταφέντα, ἡ ἰς τὰ καταχθόνια διεληλυθότα, ἐν τινὰ ἡ αὐτὸς ὁ ἄδης ἐτέλειμαζεν, Soerat. lib. 2. cap. 4.

The next Opinion is, That the Soul may well be understood either for the nobler part of Man distinguished from the body; or else for the person of Man consisting of both Soul and body, as it often is; or for the living Soul as it is distinguished from the immortal spirit: but then the term *Hell* shall signify no place, neither of the man, nor of the body, nor the Soul; but only the state or condition of men in death, during the separation of the Soul from the body. So that the Prophecy shall run thus, *Thou shalt not leave my soul in hell*, that is, Thou shalt not suffer me to remain in the common state of the dead to be long deprived of my natural life, to continue without exercise, or power of exercising, my vital faculty; And then the Creed will have this sense, that *Christ* was crucified, dead, and buried, and descended into Hell; that is, he went unto the dead, and remained for a time in the state of death, as other dead men do.

But this interpretation supposeth that which can never appear, that *Hades* signifieth not Death it self, nor the place where Souls departed are, but the state and condition of the dead, or their permanion in death; which is a

Notion wholly new, and consequently cannot interpret that which representeth something known and believed of old, according to the notions and conceptions of those times. And that this Notion is wholly new, will appear, because not any of the ancient Fathers is produced to avow it, nor any of the Heathen Authors which are produced do affirm it: Nay, it is evident that the *Greeks* did always by *Hades* understand a place into which the Souls of men were carried and conveyed, distinct and separate from that place in which we live; and that their different Opinions shew, placing it some in the Earth, some under it, some in one unknown place of it, some in another. But especially *Hades* in the judgment of the ancient *Greeks* cannot consist in this notion of the state of death, and the permanfion in that condition, because there were many which they believed to be dead, and to continue in the state of death, which yet they believed not to be in *Hades*; as || those who died before their time, and those whose bodies were unburied. Thus likewise the ancient Fathers differed much concerning the place of the *Infernus*; but never any doubted but that it signified some \* place or other: and if they had conceived any such notion as the state of death, and the permanfion of the dead in that state, they needed not to have fallen into doubts or questions; the Patriarchs and the Prophets being as certainly in the state of death, and remaining so, as *Corah*, *Dathan*, and *Abiram* are, or any person which is certainly condemned to everlasting flames. Though therefore it be certainly true that *Christ* did truly and properly die, as other men are wont to do, and that after expiration he was in the state or condition of the dead, in deadlihood, as some have learned to speak; yet the Creed had spoken as much as this before, when it delivered that he *was dead*. And although 'tis true that he might have died, and in the next minute of time revived, and consequently his death not (precisely taken) signifie any permanfion or duration in the state of death, and therefore it might be added, *he descended into Hell*, to signifie farther a permanfion or duration in that condition: yet if *Hell* do signifie nothing else but the state of the dead, as this opinion doth suppose, then to *descend into Hell* is no more than to be dead; and so notwithstanding any duration implied in that expression, *Christ* might have ascended the next minute after he descended thither, as well as he might be imagined to revive the next minute after he died. Being then to *descend into Hell*, according to this interpretation, is no more than to be dead; being no man ever doubted but that person was dead who died; being it was before delivered in the Creed that *Christ* died, or, as we render it, *was dead*: we cannot imagine but they which did add this part of the Article to the Creed did intend something more than this, and therefore we cannot admit this Notion as a full or proper Exposition.

¶ The Opinion of the ancient *Greeks* in this case is excellently expressed by *Tertullian*, who shews three kinds of men to be thought not to descend ad inferos when they die; the first Intepulti, the second Aori, the third, Biaochanati. Creditum est, insepultos non ante ad inferos redigi quam iusta perceperint. *De Anima*, c.

55. Aium & immaturâ morte praventas eoque vagari isthic, donec reliquatio compleatur aratis quacum pervixissent si non rempessive obissent. *Ibid.* Proinde extores inferum habebuntur, quas vi ereptas arbitrantur, præcipue per atrocitates supplicio-

rum; crucis dico & securis, & gladii, & feræ. *Ib.* The Souls then of those whose bodies were unburied were thought to be kept out of *Hades* till their funerals were performed; and the Souls of them who died an untimely or a violent death were kept from the place until the time of their natural death should come. This he farther expresses in the terms of the *Magicians*, whose Art was conversant about Souls departed. Aut optimum est hic retineri secundam ahoros, (i. e. αἰώνας) aut Pessimum, secundum Biaochanatos, (βιοσθανάτους) ut ipsis jam vocabulis utar, quibus auctrix opinionum istarum Magica sonat, *Hofstanes*, & *Typhon*, & *Dardanus*, & *Damigeron*, & *Nectabis*, & *Bernice*. Publica jam literatura est quæ animas etiam iusta ætate sopitas, etiam proba morte disjunctas, etiam prompta humatione dispunctas, evocaturam se ab inferum incolatu pollicetur. cap. 57. Of that of the Intepulti, he produceth the example of *Patroclus*: Secundum Homericum *Patroclus* funus in somnis de *Achille* flagrantem, quod non alias adire portas inferum possit, arcenibus cum longe animabus sepulorum. The place he intended is that, *Iliad* ψ.

Θάπτεμε, ὅτι τὰ χίισα πύλας αἰδνο ἀφίσιω.  
Τῆλα με ἔργουσι ψυχῶν. ἄδωλα καμίνων.  
Οὐδέ με πῶς μίσγῳς ὑπὸ πῶματό ἐῶσι.

In the same manner he describēs *Elpenor*, *Odys.* λ'.

Πρῶτη δὲ ψυχὴ Ἑλπῶρος ἦλθεν ἐταίρου,  
Οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς ἐρυσοεινός.

Where it is the observation of Eustathius, Ὅτι δόξα ἰὼ τοῖς Ἕλλησι, τὰς ἡψ' ἀθάπτων ψυχὰς μὴ ἀναμίγνυθ' ἢ λοιπαῖς. And the same Eustathius observes an extraordinary accurateness in that Question of Penelope concerning Ulysses, upon that same ground, Odyss. d'.  
 Εἶπε ἔτι ζῶν, καὶ ὄρα φάσθ' ἠελίοιο·  
 Ἥ ἔτι τεθνήκει, καὶ ἐν αἴδαο δμοιοσι.

Τὸ δ' αἰ ὄρα φῶς ἠλίου, δὲ ὀρθότησι ἐννοίας κῆται. ὡς δ' ὠπλιδὸν ὄν ζῆν μὲν, μὴ βλέπειν δέ. Οὕτω δ' ἡ τὸ, ἐν αἴδαο δμοιοσι, πρὸς ἀκρίβειαν λόγου ἐρρήθη· καὶ γὰρ ἔν τοῖς ἑξῆσι ἀπλοθεσιάζον Ἑλληνικὸν μῦθον, ἡ πᾶς τεθνηκὸς καὶ ἐν αἴδαο γίνεσθαι, εἰ μὴ καὶ πῦρα δέσθῃ, καθὰ καὶ ὁ Εὐριπίδου ἐμφαίνει Πολύδορον. ὡς τὸ, ἢ ἦδη τεθνηκε, καὶ ἐν αἴδαο δμοιοσι, ἀντὶ τοῦ, ἢ ἦδη τεθνηκε, καὶ τεθασθαι. It is here very observable that, according to the opinion of the Greeks, to be dead is one thing, and to be in Hades is another; and that every one which died was not in Hades, ἡ πᾶς τεθνηκὸς καὶ ἐν αἴδαο γίνεσθαι, as Eustathius speaks. Legimus præterea in Sexto infepulorum animas vagas esse, Serv. in Aeneid. 3. The place which he intended I suppose is this:

Hæc omnis, quam cernis, inops inhumataq; turba est;  
 Porciror ille Charon; hi quos vehit unda sepultri.  
 Nec ripas darur horrendas nec rauca fluenta  
 Transportare prius quam sedibus ossa quierunt.  
 Centum errant annos volitantq; hæc littora circum.

Thus he is to be understood in the description of the Funeral of Polydorus, Aeneid. 3. Ergo instauremus Polydoro funus, & ingenz Aggeritur tumulo tellus, animamq; sepulchro Condimus. Not that anima does there signifie the body, as some have observed; but that the Soul of Polydorus was then in rest when his body had received funeral rites: as Servius, Legimus præterea in Sexto infepulorum animas vagas esse, & hinc constat non legitime sepultum fuisse. Rite ergo reddita legitima sepultura, redit ad quietem sepulchri, saith Servius; or rather, in the sense of Virgil, ad quietem inferni, according to the petition of Palinurus, Sedibus ut saltem placidis in morte quiescam. And that the Soul of Polydorus was so wandering about the place where his body lay unburied, appeareth out of Euripides in Hecuba, where he speaketh thus, Νῦν ἔσο' μνηστὸς φίλῆς Ἐκάβης αἰῶνο, σῶμ' ἐρημώσας ἐμὸν, Τελευτῶν ἦδη σίγγ' ἀιωρέμω. And in the Troades of the same Poet ἐπ' ἄλῃ, or erratio vagabunda infepulorum, is acknowledged by the Chorus in these words, ὦ φίλ', εἰ πόσι μοι, σὺ μὲν ὄψιν δ' ἀλαϊνὴν Ἀθαπί', ἀνδρῶν. And when their bodies were buried, then their Souls passed into Hades, to the rest. So was it with Polydorus, and that man mentioned in the History of the Philosopher Athenodorus, whose umbra or phasma walk'd after his death. Inveniuntur ossa inferna cætenis & implicata, quæ corpus avo terraq; putrefactum nuda & exesa reliquerat vinculis: collecta publice sepeliuntur; domus postea rite conditis manibus caruit. Plin. l. 7. Epist. 27. This was the case of the Infepulti. And for that of the Biothanati, it is remarkable that Dido threatneth Aeneas,

—————sequar atris ignibus absens,  
 Et cum frigida mors animâ seduxerit artus,  
 Omnibus umbra locis adero.—————

Upon which place Servius observes, Dicunt Physici Biothanatorum animas non recipi in originem suam, nisi vagantes legitimum tempus fati compleverint; quod Poetæ ad sepulturam transferunt, ut, Centum errant annos. Hoc ergo nunc dicit Dido, Occisura me ante diem sum; vaganti mihi dabis pœnas: Nam te persequar, & adero quamdiu erravero semper. \* Ἄδης δ' τόπος ἡμῖν αἰεθής, ἢ γεν ἀφαιθῆς καὶ ἀγνωσθῆ, ὁ τὰς ψυχὰς ἡμῶν ἐνλεῦθεν ἐκδημῶσας δεχόμενος. Andreas Cæsar in Apocal.

There is yet left another Interpretation grounded upon the general opinion of the Church of Christ in all Ages, and upon a probable exposition of the Prophecy of the Psalmist, taking the Soul in the most proper sense, for the spirit or rational part of Christ; that part of man which according to our Saviour's doctrine, the Jews could not kill, and looking upon Hell as a place distinct from this part of the world where we live, and distinguished from those Heavens whither Christ ascended, into which place the Souls of men were conveyed after or upon their death: and therefore thus expounding the words of the Psalmist in the person of Christ; Thou shalt not suffer that Soul of mine which shall be forced from my body by the violence of pain upon the Cross, but resigned into thy hands, when it shall go into that place below where the Souls of men departed are detained, I say, thou shalt not suffer that Soul to continue there as theirs have done; but shalt bring it shortly from thence, and re-unite it to my body.

For the better understanding of this Exposition, there are several things to be observed, both in respect of the matter of it, and in reference to the authority of the Fathers. First therefore, this must be laid down as a certain and necessary truth, that the Soul of man, when he dieth, dieth not, but returneth unto him that gave it, to be disposed of at his will and pleasure; according to the ground of our Saviour's counsel, Fear not them which kill the body, but cannot kill the soul. That better part of us therefore in and after death doth exist and live, either by virtue of its spiritual and immortal nature, as we believe; or at least the will of God, and his power upholding and preserving

erving it from dissolution, as many of the Fathers thought. This Soul thus existing after death, and separated from the body, though of a nature spiritual, is really and truly in some place; if not by way of circumscription, as proper bodies are, yet by way of determination and indistancy, so that it is true to say, this is really and truly present here, and not elsewhere.

Again, the Soul of man, which, while he lived, gave life to the body, and was the fountain of all vital actions, in that separate existence after death must not be conceived to sleep, or be bereft and stript of all vital operations, but still to exercise the powers of understanding and of willing, and to be subject to the affections of joy and sorrow. Upon which is grounded the different estate and condition of the Souls of men during that time of separation; some of them by the mercy of God being placed in peace and rest, in joy and happiness, others by the justice of the same God left to sorrow, pains and misery.

As there was this different state and condition before our Saviour's death, according to the different kinds of men in this life, the wicked and the just; the elect and reprobate: so there were two societies of Souls after death; one of them which were happy in the presence of God, the other of those which were left in their sins, and tormented for them. Thus we conceive the righteous *Abel* the first man placed in this happiness, and the Souls of them, that departed in the same Faith to be gathered to him. Whosoever it was of the sons of *Adam* which first died in his sins was put into a place of torment; and the Souls of all those which departed after with the wrath of God upon them were gathered into his sad society.

Now as the Souls at the hour of death are really separated from the bodies; so the place where they are in rest or misery after death is certainly distinct from the place in which they lived. They continue not where they were at that instant when the body was left without life; they do not go together with the body to the grave; but as the sepulchre is appointed for our flesh, so there is another receptacle, or habitation and mansion for our spirits. From whence it followeth, that in death the Soul doth certainly pass by a real motion from that place, in which it did inform the body, and is translated to that place, and unto that society, which God of his mercy or justice hath allotted to it. And not at present to enquire into the difference and distance of those several habitations, (but for methods sake to involve them all as yet under the notion of the Infernal parts, or the Mansions below) it will appear to have been the general judgment of the Church that the Soul of *Christ* contradistinguished from his body, that better and more noble part of his Humanity, his rational and intellectual Soul, after a true and proper separation from his flesh, was really and truly carried into those parts below where the Souls of men before departed were detained; and that by such a real translation of his Soul he was truly said to have descended into Hell.

Many have been the Interpretations of the opinion of the Fathers made of late; and their differences are made to appear so great, as if they agreed in nothing which concerns this Point: whereas there is nothing which they agree in more than this which I have already affirmed, the real descent of the Soul of *Christ* unto the habitation of the Souls departed. The persons to whom and end for which he descended, they differ in; but as to a local descent into the infernal parts, they all agree. Who were then in those parts, they could not certainly define; but whosoever were there, that *Christ* by the presence of his Soul was with them they all determined.

That this was the general Opinion of the Church, will appear not only by

by the testimonies of those || ancient Writers which lived successively, and wrote in several Ages, and delivered this exposition in such express terms as are not capable of any other interpretation; but also because it was generally used as an Argument against the *Apollinarian* Heresie: than which nothing can shew more the general opinion of the Catholicks and the Hereticks, and that not only of the present, but of the precedent Ages. For it had been little less than ridiculous to have produced that for an argument to prove a point in Controversie which had not been clearer than that which was controverted, and had not been some way acknowledged as a truth by both. Now the error of *Apollinarius* was, That *Christ* had no proper intellectual or rational Soul, but that the Word was to him in the place of a Soul: and the \* Argument produced by the Fathers for the conviction of this error was, that *Christ* descended into Hell; which the *Apollinarians* could not deny; and that this descent was not made by his Divinity, or by his Body, but by the motion, and presence of his Soul, and consequently that he had a Soul distinct both from his flesh and from the Word. Whereas if it could have then been answered by the Hereticks, as now it is by many, that his descent into Hell had no relation to his Soul, but to his body only, which descended to the grave; or that it was not real, but only virtual, descent, by which his death extended to the destruction of the powers of Hell; or that his soul was not his intellectual spirit or immortal Soul, but his living Soul, which descended into Hell, that is, continued in the state of death: I say, if any of these senses could have been affixed to this Article, the *Apollinarians* answer might have been found, and the Catholicks Argument of no validity. But being those Hereticks did all acknowledge this Article: being the Catholick Fathers did urge the same to prove the real distinction of the Soul of *Christ* both from his Divinity and from his Body, because his body was really in the grave when his Soul was really present with the Souls below: it followeth that it was the general Doctrine of the Church, that *Christ* did descend into Hell by a local motion of his Soul, separated from his body, to the places below where the Souls of men departed were.

|| *As Iraneus l. 5. c. 26.* Cum enim Dominus in medio umbrae mortis abierit ubi animae mortuorum erant, post deinde corporaliter resurrexit... manifestum est, quia & discipulorum eius propter quos & hac operatus est Dominus, anima abibunt in invisibilem locum definitum eis à Deo, &c. *Clemens Alexandrianus* was so clearly of that opinion, that he thought the Soul of *Christ* preached Salvation to the Souls in Hell. *Strom. lib. 6.* And *Tertullian* proves that the inferi are a Cavity in the earth where the Souls of dead men are, because the Soul of *Christ* went thither. *De Animz, cap. 55.* Quod si *Christus* Deus, quia & homo mortuus secundum Scripturas, & sepultus secundum

eamdem hic quoque legi satisfecit, forma humanae mortis apud Inferos sanctus, nec ante ascendit in sublimiora caelorum quam descendit in inferiora terrarum, ut illic Patriarchas & Prophetas exhortaret ut iaceret & herbes & regionem Inferum subterraneanam credere, & illos cubito pellere qui satis superbe non putent animas fidelium inanis dignas. *Ταμίη Σάματθ ἡρώωθ Ψυχῆ ἢ ζωανῆς Σωματων ὁμίλει Ψυχῆς.* *Orig. contra celsum, lib. 2.* Ipsa anima, etsi fuit in abisso, jam non est, quia scriptum est. Non derelinques animam meam in inferno. *S. Ambr. de incarn. cap. 5.* Si ergo secundum hominem quem Verbum Deus suscepit putamus dictum esse, *Hodie mecum eris in Paraciso,* non ex his verbis in caelo existimandus est esse Paradisus. Neque enim ipso die in caelo futurus erat homo *Christus* Iesus, sed in inferno secundum animam, in sepulchro autem secundum carnem. Et de carne quidem, quod eo die in sepulchro sit posita, manifestum est Evangelium. Quod vero illa anima in infernum descenderet, Apostolica doctrina praedicat. Quandoquidem *B. Petrus* ad hanc rem testimonium de Psalmis adhibet, *Quoniam non derelinques animam meam in inferno, neque dabis sanctum tuum videre corruptionem.* Illud de anima dictum est, quia ibi non est derelicta, unde tam cito remeavit; illud de corpore, quod in sepulchro corrupti celeri resurrectione non potuit. *S. Aug. Epist. 57. ad Dardanum.* Κατοβὰς μέγχι ἢ χθονὸς Ἐπίθνηθ ἑσαμύρεσις. Κατέβαι δ' ὑπὸ τάρταρον, Ψυχῶν ὄδι. μείλι θάνατθ νέμω ἔδρα. Φεῖρον σε γέρον τότε Ἄϊδα ὁ παλαιός. Καὶ λαοβέρθ κύον Ἀρεκάστα βηλό. *Synod. Hymn. 9.* Ψυὴ ἢ ἢ θείη τὸν πρὸς αὐτὸν λαχούσα Σωθεμῶν τε ἢ ἔνωσιν καὶ αὐτοζοίτηκα ἢ εἰς φθε, θεοτρειπῆ ἢ σωμάτι ἢ ἔξασία χρωτέρη ἢ τοῖς κηῖσε πνύμασι καλαζάνετο. *Cyrl. Alex. Dial. de Incarn.* Ὁ ἔ τάρθ αὐτὸ Σῶμα μόνον ὑπεβήατο, ἡ ψυχὴ ἢ μόνω δ ἔδρα. *Anst. apud Euthy. Panopl.* Postquam igitur exaltatus est, id est, à Judæis in cruce suspensus, & spiritum reddidit, unita suæ Divinitati Anima ad inferorum profunda descendit. *Aust. Serm. de tempore.* Corpore in sepulchro deposito, Divinitas cum anima hominis ad inferna descendens vocavit de locis suis animas sanctorum. *Cartholus Brix. Tracl. 10.* In hoc Divinitas *Christi* virtutem suæ impassibilitatis ostendit, quæ ubique semper & ineffabiliter præsens, & secundum carnem suam in inferno sine doloribus fuit, & secundum animam suam in sepulchro sine corruptione jecuit; quia nec carni suæ desuit, cum animam tuam in inferno dolere non sineret; nec animam suam in inferno deseruit, cum in sepulchro carnem suam à corruptione servaret. *Fulgent. ad Transmund. l. 3 c. 31.* \* *What the Apollinarian Heresie was is certainly known: they denied that Christ had an humane Soul, affirming the Word was to him in the place of a Soul.* *Apollinarius* *Apollinarius* inquitur qui de anima *Christi* à Catholicis dissenserunt, dicentes, sicut *Ariani* Deum *Christum* carnem sine anima suscepisse. In quaestione testimonii Evangelicis victi, mentem, quæ rationalis est anima hominis, non fuisse in anima *Christi*, sed pro hac ipsum Verbum in ea fuisse, dixerunt. *S. Aug. de Heres.* Against this Heresie the Catholicks argued from the Descent into Hell, as that which was acknowledged by them all, even by the *Arians*, (with whom the *Apollinarians* in this agree), as we have shewn before by three several Creeds of theirs in which they expressed this Descent. This is the Argument of *Athanasius* in his fourth Dialogue de Trinitate, which is particularly with an *Apollinarian*: Ὁμοίως ἐκ ἐδάωατο ὁ Θεός, ὁ μὲν ματι ἢ

ἐν τῷ ἁγίῳ βιβλίῳ, εἰ μὴ εἶχεν τὸ τιθέμενον Σῶμα· ὅπως ἐκ αὐτοῦ ἐλέχθη καταχρηστικῶς τὸ σῶμα, πανταχοῦ ὡν καὶ τὰ πάντα εἶχεν, οἱ μὴ εἶχε τι καὶ χειρονομίαν ψυχῆς, καθὼς καὶ τοῖς ἐν αἵματι ἐπισημασμένοι· διὰ τὸ αὐτῶν ἀναχωρεῖν τὸ Σῶμα, ὡς λέγεται καὶ ἐν αἵματι χειρονομίαν. καὶ τὸ ὅτι τὸ ὄνομα ἡμεῖς ἐν αἵματι χειρονομίαν διὰ τὴν ψυχῆν καὶ ἐν μνήμῃ τιθεῖται διὰ τὸ Σῶμα. But because these Dialogues may be questioned as not genuine, the same Argument may be produced out of his book de incarnatione Christi, written particularly against Apollinarius: Περὶ οὗτου εἶναι, ὅτι ὁ ἔσθ' ἡμεῖς ἀνθρώπος εἶναι ἡ ψυχῆν τὸ καὶ τὸ πρῶτον πλάσεως θεογενήσεως, καὶ τὸ δὲ ἄλλο διαλύσεως θεογενήσεως, ἢ μόνον ἐφ' ἡμῖν τῶν θεογενήσεων, ἀλλὰ καὶ ἐν αὐτῷ τῷ θανάτῳ τῷ Χριστῷ ἐδέκνυτο τὸ μὲν καὶ μέχρι τῶν ἐσθ' ἡμεῖς, ἢ ὅ καὶ ἐν αἵματι διαβάσει. διακρίσει δὲ ὄντων ἁπλῶς τὸ πᾶν πολλῶν μετὰ καὶ τὸ μὴ τὰτε Σωματικῶν ἐπισημαστικῶς τῶν ἐσθ' ἡμεῖς, ἐκείσε παρ' ἐν τῷ Σῶμα, τὸ ὅ καὶ αἵματι ἀσώματον· πῶς ἐκείσε παρ' ἐν τῷ Κύριῳ ἀσώματος, ὡς ἀνθρώπου ἐνομιεῖται ὑπὸ τῷ θανάτῳ; ἵνα ψυχῆς ἢ ἐν δεσμῶσι κατενομιεῖται μορῶν ἰδίας ψυχῆς ἀνεπίδικτον ἁπλῶς τῷ θανάτῳ παρ' ἐσθ' ἡμεῖς παρ' ἐσθ' ἡμεῖς, διακρίσει τὰ δεσμά ψυχῶν ἢ ἐν αἵματι κατενομιεῖται. Thus Euthymius, in his Commentary upon the words of the Psalmist, Thou shalt not leave my soul in hell; Τίθησι καὶ τὸ ἐπίδ' ἐν τῷ αἵματι. Καὶ γὰρ ἐκ ἐγκαταλείψεως, ἐπεί, τῶν ψυχῶν μετὰ ἐν αἵματι, ὅτι ἁπλῶς τῶν ἐσθ' ἡμεῖς ἀνεπίδικτον αἱ ψυχῆς κατενομιεῖται. τὸ πᾶν γὰρ ὅ καὶ αἵματι ὑπὸ γῆν ἀποκεκληρωμένῳ ἢ ἁπλῶς ἀποθησκόντων ψυχῶν. πᾶν τοῖσι ὁ λῆρ' Ἀπολλινάριου, ὅτι τῶν περὶ ἀποθησκόντων Σάρκα δεγματικῶν ἀψυχον καὶ ἀνεπὶ ὡς ἀνεπὶ ὡς; And from hence we may understand the words of Theodoret, who at the end of his exposition of this Psalm thus concludes; Οὐτὸς ὁ ψαλμοῦς καὶ τῶν Ἀρῶν καὶ τῶν Ἐυνομίων, καὶ Ἀπολλινάριου φρενοβλάστησαν ἐλέγχει. which is in reference to those words, Thou shalt not leave my soul in hell. In the same manner Leporius Presbyter (quod male fenserat de Incarnatione Christi corrigens, as Gennadius observeth, and particularly disavowing that of the Arians and Apollinarians, Deum hominemq; commixtum, & tali confusione carnis & Verbi quasi aliquod corpus effectum) does thus express the reality and distinction of the Soul and Body in the same Christ: Tam Christus filius Dei tunc mortuus jacuit in sepulchro, quam idem Christus filius Dei ad inferna descendit; sicut beatus Apostolus dicit, Quod autem ascendit, quid est nisi quod descendit primum in inferiores partes terre? Ipse utique Dominus & Deus noster Jesus Christus unicus Dei qui cum anima ad inferna descendit, ipse cum anima & corpore ascendit ad cœlum. Libel. Emendationis. And Capreolus Bishop of Carthage, writing against the Nestorian Heresy, proveth that the Soul of Christ was united to his Divinity when it descended into Hell, and follows that Argument, urging it at large. In which discourse among the rest he hath this passage; Tantum abest, Deum Dei filium incommutabilem ab inferis potuisse concludi, ut nec ipsam adumptionis animam extirpabiliter susceptam aut renaciter derelictam, sed nec carnem eius credimus contagione alicujus corruptionis infectam. Ipsi namque vox est in Psalmo, sicut Petrus interpretatur Apostolus, Non derelinquis animam meam apud inferos, neque dabis sanctum tuum videre corruptionem. Epist. ad Hispanos. Lastly, the true Doctrine of the incarnation against all the enemies thereof, Apollinarians, Nestorians, Eutychians, and the like, was generally expressed by declaring the verity of the Soul of Christ really present in Hell, and the verity of his body at the same time really present in the grave; as it is excellently delivered by Fulgentius: Humanitas vera Filii Dei nec tota in sepulchro fuit, nec tota in inferno; sed in sepulchro secundum veram carnem Christus mortuus jacuit, & secundum animam ad infernum Christus descendit, & secundum eandem animam ab inferno ad carnem quam in sepulchro reliquerat rediit: secundum divinitatem vero suam, quæ nec loco tenetur nec sine concluditur, totus fuit in sepulchro cum carne, totus in inferno cum anima: ac pro hoc plenus fuit ubique Christus; quia non est Deus ab humanitate quam susceperat separatus, qui & in anima sua fuit, ut solius inferni doloribus ab inferno victrix rediret, & in carne sua fuit, ut celeri resurrectione corrumpi non posset. Ad Trasimund. lib. 3. cap. 34.

Nor can it be reasonably objected, that the Argument of the Fathers was of equal force against these Hereticks, if it be understood of the animal Soul, as it would be if it were understood of the rational; as if those Hereticks had equally deprived *Christ* of the rational and animal Soul. For it is most certain that they did not equally deprive *Christ* of both: but most of the *Apollinarians* denied an humane Soul to *Christ* || only in respect of the intellectual part, granting that the animal Soul of *Christ* was of the same nature with the animal Soul of other men. If therefore the Fathers had proved only that the animal Soul of *Christ* had descended into Hell, they had brought no argument at all to prove that *Christ* had an humane intellectual Soul. It is therefore certain that the Catholick Fathers in their opposition to the *Apollinarian* Hereticks did declare, that the intellectual and immortal Soul of *Christ* descended into Hell.

|| At first indeed the Apollinarians did so speak, as they denied the humane Soul in both acceptations; but afterwards they clearly affirmed the ψυχῆν, and denied the νῦς alone. So So-

crates testifies of them: Περὶ οὗτου εἶναι, ὅτι ὁ ἔσθ' ἡμεῖς ἀνθρώπος ἐκ τῆς Θεῶν Λόγου ἐν τῇ εἰκονομίᾳ τῆς ἐνανθρωπήσεως ψυχῆς ἀνδ' εἶτα, ὡς ἐκ μεμβραίων ἐπισημασμένοι, περὶ ἐσθ' ἡμεῖς ψυχῆς μὴ ἀνεπίδικτον, νῦν ὅ καὶ ἐκ ἔχεν αὐτῶν, ἀλλ' εἶδ' ἢ Θεῶν Λόγον ἀνδ' ἡ νῦς ἢ ἀνεπίδικτον ἀνθρώπου. Hist. l. 2. c. 46. Nam & aliqui eorum fuisse in Christo animam negare non potuerunt. Videte absurditatem & insaniam non ferendam. Animam irrationalem cum habere voluerunt, rationalem negaverunt: dederunt ei animam pecoris, subtraxerunt animam hominis. S. Aug. Tract. 47. in Job. This was so properly indeed the Apollinarian Heresy, that it was thereby distinguished from the Arian. Nam Apollinaristæ quidem carnis & animæ naturam sine mente adsumpsisse Dominum credunt, Ariani vero carnis tantummodo. Facundus l. 9. cap. 3.

The only question which admitted any variety of discrepance among the Ancients was, Who were the persons to whose Souls the Soul of *Christ* descended; and, that which dependeth on that question, What was the end and use of his Descent. In this indeed they differed much, according to their several apprehensions of the condition of the dead, and the nature of the place into which the Souls before our Saviour's death, were gathered. Some, looking on that name which we translate now *Hell*, *Hades* or *Infernus*, as the

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latos potui reperire. Quod si nusquam in divinis authoritatibus legitur, non utiq; sinus ille Abrahamæ, id est, secretæ cujusdam quietis habitatio, aliqua pars Inferorum fuisse credenda est. Quamquam in his ipsis tanti Magistri verbis, ubi ait dixisse Abrahamam, *Inter vos & nos chaos magnum formatum est*, satis, ut opinor, appareat non esse quandam partem & quasi membrum Inferorum tanta illius felicitatis sinum. Epist. 59.

Now this being the diversity of Opinions anciently in respect of the persons unto whose Souls the Soul of *Christ* descended at his death, the difference of the end or efficacy of that Descent is next to be observed. Of those which did believe the name of *Hades* to belong unto that general place which comprehended all the Souls of men, (as well those which died in the favour of God, as those which departed in their sins) \* some of them thought that *Christ* descended to that place of *Hades*, where the Souls of all the faithful, from the death of the righteous *Abel* to the death of *Christ*, were detained, and there dissolving all the power by which they were detained below, translated them into a far more glorious place, and estated them in a condition far more happy in the Heavens above.

\* This is the Opinion generally received in the Schools, and delivered as the sense of the Church of God in all Ages: but though it were

not so general as the School-men would persuade us, yet it is certain that many of the Fathers did so understand it. 'Ο μὲν ἐπὶ Σωτηρίας τῆς ἐν ἁδὲ ψυχῶν παρήν, ἐκ μακρῶν αἰώνων τῶ ἀτιμῶν αὐτῶ περιωρισθῶν. Euseb. de Demonst. Evang. l. 10. Κατῆλθον εἰς τὰ κατὰρχθόνια, ἵνα κἀκεῖθεν λύσῃσθαι τοὺς δικαίους. Cyril. Catech. 4. Ἡμελλε γὰρ ἡ θεότης τελεῖν τὰ πάντα τὰ κατὰ μυστήριον τὰ πάλαι, καὶ Σωτῆ τῶν ψυχῶν κατελθεῖν εἰς τὰ κατὰρχθόνια, ὅτι τὸ ἐργάσαθαι τῶν ἐκεί τῶν περικλειομένων Σωτηρίας, οὐκ ἴσθ' ἀγίων πατερῶν. Translatus erat Enoc, raptus Elias; sed non est servus supra Dominum. Nullus enim ascendit in cœlum, nisi qui descendit de cœlo. Nam & Moysen, licet corpus ejus non apparuerit in terris, nusquam tamen in gloria cœlesti legimus, nisi postquam Dominus suæ resurrectionis pignore vincula solvit Inferni, & piorum animas elevavit. S. Ambros. l. 4. de Fide ad Gratianum. Qui in eo loco detinebantur sancti vinculorum solutionem in Christi adventu sperabant. Nemo enim ab Inferni sedibus liberatur nisi per Christi gratiam. Eò igitur post mortem Christus descendit. Ut Angelus in caminum Babylonis ad tres pueros liberandos descendit, ita Christus ad fornacem descendit Inferni, in quo clausæ iustorum animæ tenebantur. Postquam eò descendit, Inferorum claustra perfodit, diripuit, vastavit, spoliavit, vincetas inde animas liberando. S. Hier. in Ecclesiasten.

Others of them understood no such translation of place, or alteration of condition there, conceiving that the Souls of all men are || detained below still, and shall not enter into Heaven until the general Resurrection. They made no such distinction at the death of *Christ*, as if those which believed in a Saviour to come should be kept out from Heaven till he came, and those which now believe in the same Saviour already come should be admitted thither immediately upon their expiration.

|| Just. Martyr in his Dialogue with Trypho first begins: 'Αλλὰ μὲν ἰδὲ διαθήκη σκεννημησάσαι τὰς ψυχὰς ἐγὼ (ἐρμαῖον γὰρ ἡμεῖς ἀλη-

θῶς τοῖς κακοῖς) ἀλλὰ τί; τὰς μὲν εὐσεβῶν ἐν κρείττονι ποιήσω ἰδὲν, τὰς δ' ἀδικῶν καὶ πορνῶν ἐν χεῖρονι, ἢ τὴ κείσων ἐκδεχόμεναι χεῖρον τότε. After him Irenæus, l. 5. 26. Cum Dominus in medio umbræ mortis abiit ubi animæ mortuorum erant, post deinde corporaliter resurrexit, & post resurrectionem assumptus est; manifestum est quia & discipulorum ejus, propter quos & hæc operatus est, Dominus, animæ abibunt in invisibilem locum definitum eis à Deo, & ibi usque ad resurrectionem commemorabuntur, sustinentes resurrectionem; post recipientes corpore & perfecte resurgentes, hoc est, corporaliter, quemadmodum & Dominus resurrexit, sic venient in conspectum Dei. Nemo enim est discipulus super magistrum; perfectus autem omnis erit sicut magister ejus. Quomodo ergo Magister noster non statim evolans abiit, sed subsistens definitum à Patre resurrectionis suæ tempus, (quod & per Jonam manifestum est) post triduum resurgens assumptus est; sic & nos subsistere debemus definitum à Deo resurrectionis nostræ tempus prænunciatum à Prophetis, & sic resurgentes assumi, quotquot Dominus hoc dignos habuerit. Tertullian followeth Irenæus in this particular: Habes & regionem Inferum subterraneam credere & illos cubito pellere qui faris superbe non putent animas fidelium Inferis dignas, servi super Dominum & discipuli super magistrum, asperrari si forte in Abrahamæ sinu expectandæ resurrectionis solatium carpere. De Anima c. 55. Nulli patet cœlum terrâ adhuc salvâ, ne dixerim clausâ. Cum transactione enim mundi referabuntur regna cœlorum. ib. Eam itaque regionem sinum dico Abrahamæ, etsi non cœlestem, sublimiorem tamen Inferis, interim refrigerium præbituram animabus iustorum, donec consummatio rerum resurrectionem omnium plenitudine mercedis expungat. Adv. Marc. l. 4. c. 34. Omnes ergo animæ penes Inferos? inquis. Velis & nolis, & supplicia jam illic & refrigeria habes, pauperem & divitem. Cur enim non putes animam & puniri & severi in Inferis, interim sub expectatione utriusque judicii in quadam usurpatione & candida ejus? De Anima cap. 48. S. Hilary in his Commentary upon these words of the Psalm, Dominus custodiet introitum tuum & exitum tuum ex hoc & usque in seculum: Non enim temporis hujus & seculi est ista custodia, non aduri sole atque luna, & ab omni malo conservari; sed futuri boni expectatio est, cum exeuntes de corpore ad introitum illum regni cœlestis per custodiam Domini fideles omnes reservabuntur, in sinu scilicet interim Abrahamæ collocari, quò adire impios interjectum Chaos inhibet, quousque introeundi rursus in regnum cœlorum tempus adveniat. Custodit ergo Dominus exitum, dum de corpore exeuntes secreti ab impiis interjecto Chaos quiescunt. Custodit & introitum, dum nos in æternam illud & beatum regnum introducit. And at the end of the 2 Psalm, Judicii enim dies vel beatitudinis retributio est æterna, vel pœna: tempus vero mortis habet unumquemque suis legibus, dum ad judicium unumquemque aut Abrahamæ reservat aut pœna. Thus Gregory Nyssen still leaves the Patriarch in Abraham's bosom, in expectation of admittance into Heaven: Καὶ γὰρ οἱ ἐπὶ τῷ Ἀβραάμ πατεῖσθαι τὸ μὲν ἰδὲν τὰ ἀγαθὰ τῶν οὐρανῶν ἔχον, καὶ ἐκ ἀνῆκεν διαθήκης τῶν ἐσπερόντων πατεῖσθαι καθὰς ἐπιστῶν ὁ Ἀπόστολος ἀλλὰ ὁμοῦς ἐν τῷ ἐπιπέσει ἐπὶ τῶν χεῖρον εἶναι, καὶ ὅσα κερῆσθιν τὴ ἐπὶ ἡμῶν περιελαύσων, καὶ τῶν τῶ Παύλῳ συνῶν, ἵνα μὴ οὐκ, χωρὶς ἡμῶν τελευτῶσιν. De Humilis Opificio, cap. 22. These therefore which conceived that the Souls of the Godly now after Christ's ascension

do go unto the bosome of Abraham, where the Patriarchs and Prophets were and are, and that both remain together till the general Resurrection, did not believe that Christ did therefore descend into Hell, that he might translate the Patriarchs from thence to Heaven.

But such as thought the place in which the Souls of the Patriarchs did reside could not in propriety of speech be called *Hell*, nor was ever so named in the Scriptures, conceived, that as our Saviour went to those who were included in the proper Hell, or place of torment, so the end of his Descent was to deliver Souls from those miseries which they felt, and to translate them to a place of Happiness and a glorious condition. They which did think that Hell was wholly emptied, that every Soul was presently released from all the pains which before it suffered, were branded with the names of || Hereticks: but to believe that many were delivered, was both by them and many others counted Orthodox.

|| S. Aug. in his Book de Hereticis, reckons this as the seventy ninth Heretick.

*rise.* Alia, descendente ad Inferos Christo credidisse incredulos, & omnes inde existimat liberatos. And though he gives the benefit without a name, as he found it in Philastrius, yet we find the opinion was not a e y singular. For Eudodius propounded it to S. Augustine as a question in which he desired satisfaction, an descendens Christus omnibus evangelizavit, omnesque à tenebris & pœnis per gratiam liberavit, ut à tempore resurrectionis Domini iudicium expectetur exinanitis inferis. And in his answer to that question he looks not upon the affirmative part as an heresie, but as a doubtful proposition. His resolution first is, that it did not concern the Prophets and the Patriarchs, because he could not see how they should be thought to be in Hell, and so capable of a deliverance from thence: Addunt quidam hoc beneficium antiquis etiam Sanctis fuisse concessum, Abel, Seth, Noe, & domui ejus, Abrahæ, Isaac, & Jacob, aliisque Patriarchis & Prophetis, ut cum Dominus in infernum venisset, illis doloribus solverentur. Sed quomodo intelligatur Abrahæ, in cujus sinum pius etiam pauper ille susceptus est, in illis fuisse doloribus, ego quidem non video: explicant fortasse qui possunt. *Epiſt.* 99. ad Eudodium. Et paulo post: Unde illis iustis qui in sinu Abrahæ erant cum ille in inferna descendere non dum quid contulisset inveni, à quibus eum secundum beatificam presentiam suæ Divinitatis nunquam video recessisse. And yet in another he will not blame them that believed the contrary, nor did he think their opinion absurd. Si enim non absurde credi videtur, antiquos etiam Sanctos, qui venturi Christi renuerunt fidem, locis quidem à tormentis impiorum remotissimis, sed apud Inferos, fuisse, donec eos inde sanguis Christi ad ea loca descendens erueret, &c. De Civitate Dei, l. 20. c. 15. His second Resolution was, that Christ did by his descent relieve some out of the pains of hell, taking hell in the worst sense. Quia evidentia testimonia & Infernum commemorant & dolores, nulla causa occurrit cur illuc credatur venisse Salvator, nisi ut ab ejus doloribus salvos faceret. *Epiſt.* 99. Quamobrem teneamus firmissime quod fides habet fundatissimâ autoritate firmata, quia Christus mortuus est secundum Scripturas, & quia sepultus est, & quia resurrexit tertia die secundum Scripturas; & cætera quæ de illo, testante veritate, conscripta sunt. In quibus etiam hoc est, quod apud inferos fuit, solutis eorum doloribus quibus eum erat impossibile teneri; à quibus etiam rectè intelligitur soluisse & liberasse quos voluit. *Ibid.* His third Resolution was, that how many these were which were delivered out of hell was uncertain, and therefore temerarious to define. Sed utrum omnes quos in eis inveni, an quosdam quos illo beneficio dignos iudicavit, adhuc requiro. *Ibid.* Hoc scilicet quod scriptum est, Solutis doloribus Inferni, non in omnibus, sed in quibusdam, accipi potest, quos ille dignos ista liberatione iudicabat: ut neque frustra illuc descendisse existimeret, nulli eorum profuturus qui ibi tenebantur inclusi; nec tamen sit consequens, ut quod Divina quibusdam misericordia iustitiaque concessit, omnibus concessum esse putandum sit. *Ibid.* Potest & sic, ut eos dolores eum soluisse credamus quibus teneri ipse non poterat, sed quibus alii tenebantur quos ille noverat liberandos. Verum quoniam isti sunt temerarium est definire. Si enim omnes omnino dixerimus tunc esse liberatos qui illuc inveni sunt, quis non gratuletur, si hoc possimus ostendere? *Ibid.* Thus the opinion of S. Augustine is clear, that those which departed in the faith of Christ were before in happiness and the beatifical presence of God, and so needed no translation by the descent of Christ; and of those which were kept in the pains of hell, some were loosed and delivered from them, some were not: and this was the proper end or effect of Christ's descent into hell. Thus Capreolus: Ipse in homine est visitare Inferorum dignatus abstrusa, & præpositos mortis presentia invidæ majesticis exterruit, & propter liberandos quos voluit, Inferorum portas reserari præcipit. *Epiſt.* ad Hispanos, S. Ambrose: Ipse autem inter mortuos liber remissionem in Inferno positus soluta mortis lege donabat. De Incarnat. c. 5. Ὁλον γὰρ ἐυθὺς συνλάσας ἢ ἀδύμ, καὶ τὰ ἀούκλις τοῖς ἁ κεκοιμημένων πρῶμοισιν ἀναπέτασας πύλας, ἔρημόν τε καὶ μόνον ἀρείς ἐλάσσε ἢ διὰβολον ἐνέσση, S. Cyril. Homil. Pasch. 7. who speaks full as high as those words of Eudodius, or that Heretick, whosoever it was, which is mentioned, though not named, by Philastrius. For ἔρημος καὶ μόνος διὰβολος is as much as Inferi exinaniti; and κενώσας τὸ θανάτου μυχῷ (which he useth in another Homily) is the same.

The means by which they did conceive that Christ did free the Souls of men from Hell was the application of his death unto them, which was propounded to those Souls by || preaching of the Gospel there: That as he revealed here on earth the will of God unto the sons of men, and propounded himself as the object of their Faith, to the end that whosoever believed in him should never die; so after his death he shewed himself unto the Souls departed, that whosoever of them would yet accept of and acknowledge him should pass from death to life.

|| This preaching of the Gospel to the dead was the general opinion of the Fathers, as the end of his descent, or means, by which that

good was wrought for the Souls below, which was effected by his death. Ea propter Dominum in ea quæ sub terra descendisse, evangelizantem & illis adventum suum, remissam peccatorum existentem his qui credunt in eum. Crediderunt autem in eum omnes qui separabant in eum, id est, qui adventum ejus prænuñciaverunt, & dispositionibus ejus servierunt, iusti, & Prophetæ, & Patriarchæ, quibus similiter ut nobis remisit peccata. *Irenæus*, l. 4. c. 35. Ἐνεργῆ γὰρ, ἔμαρ ἐν ἡ ζωτῆρ, ἰσθλ

ἐπέ τὸ σώζειν ἔργον αὐτῶ· ὅπερ ἔν κ' ἡ πετοίηκερ, καὶ εἰς αὐτὸν πειθεῖσαι βεβλημένους διὰ τῆ κηρύγματι, ὅποι πῶτ' ἔτυχον μερόντες· ἑλκύεται ἡς σωθῆναι. Εἰ γ' ἔν ὁ Κύριος δι' ἑδὲν ἔτερον εἰς ἄδ' κατήλθεν, ἢ διὰ τὸ εὐαγγελισαῖς, ὡπερ κατήλθεν, ἦτοι πάντας εὐαγγελισαῖς, ἢ μόνους Ἑβραῖους. Εἰ μ' ἔν πάντας, σωθῆσονται πάντες οἱ πισδύσαντες, καὶ ἔξ ἑθ- νῶν ὄντες τύχησιν, ἕξομολογησάμενοι ἡμῖν ἐκεῖ. Clem. Alex. Strom. l. 6. Τετάρτη ἡ ἀνεβίω κηρύγματι καὶ τοῖς ἐν φυλα- κῇ πνύμασι. Πληρεστέτη γὰρ ἔταος ἡ τ' οὐρανθροπία ἐπισημῆς ἐστὶν, πῶ μὴ μόνον ἀνασῶται φημί, καὶ ἔτι ζῶντας ἐπὶ τ' γῆς, ἀλλὰ καὶ τοῖς ἡμῖν καλοῖχοιμένοις, καὶ ἐν τοῖς τ' ἀδύστα μυχοῖς καθημένοις ἐν σκότῳ, καὶ τὸ γεγραμμένον, διακηρύξαι τ' ἀφ' ἡσιν. S. Cyril. in Joan. l. 12. Πολλαχῆ διαβιβύρεται ἡ γρατὴ, ὅν τ' ὅσον τοῖς τιμικαῖς ζῶσι τ' αὐτὸν καὶ τοῖς ἐν ἄδ' δια Χριστοῦ τ' ἀπολύσων πνευμάτις. Λέγει γὰρ ὁ ἁγῖος μαθητῆς κορυθαῖος. Εἰς τῆτο γὰρ ἀπέθανε καὶ ἀνέστη, ἵνα καὶ νεκρῶν καὶ ζῶντων κηρύξαι, καὶ πάλιν, τοῖς ἐν φυλακῇ παραθεῖς ἐκήρυξε πνύμασιν, ἵνα κηρύξαι μ' ἑαυτῶν, ζῶσι τ' πνύμασι· τε- τέσση, ὅπως οἱ μ' ἀπίστοι· καὶ διὰ τῆτο ἀμύττωλοι, μεμβρηκότες καθ' ἀκρωσιν, ἀπο δὴ ἄλλοι ἄλλοι σαρξ μερόντες, καὶ δεχο- τομηθέντες τῶ πνύματι. ὅσοι τ' καὶ ἐν ἄδ' Χριστῶ τῆ δικαιοσύνη πεπισδύκασιν, τ' πνύματικῆς εὐεργεσίης ἀπολαύσιν. Jobius apud Photium, lib. 2. cap. 38.

Thus did they think the Soul of *Christ* descended into Hell to preach the Gospel to the spirits there, that they might receive him who before believed in him, or that they might believe in him who before rejected him. But this cannot be received as the end, or way to effect the end, of *Christ's* Descent; nor can I look upon it as any illustration of this Article, for many reasons. For first, I have already shewed that the place of *S. Peter*, so often mentioned for it, is not capable of that sense, nor hath it any relation to our Saviour after death. Secondly, The Ancients seem upon no other reason to have interpreted this place of *S. Peter* in that manner, but because other Apocryphal writings led them to that interpretation, upon the authority whereof this Opinion only can rely. A place of the Prophet *Jeremy* was first produced, that the Lord God of Israel remembered his dead, which slept in the land of the grave, and descended unto them, to preach unto them his salvation. But being there is no such verse extant in that Prophet or any other, it was also delivered that it was once in the translation of the Septuagint, but rased out from thence by the Jews: which as it can scarce be conceived true, so, if it were, it would be yet of doubtful Authority, as being never yet found in the Hebrew Text. And *Hermes* in his Book called the *Pastor*, was \* thought to give sufficient strength to this Opinion; whereas the Book it self is of no good authority, and in this particular is most extravagant: for he taught that not only the Soul of *Christ*, but also the Souls of the Apostles, preached to the spirits below; that as they followed his steps here, so did they also after their death, and therefore descended to preach in Hell.

¶ *Justin Martyr*, in his Dialogue with Trypho the Jew, Καὶ ἐπὶ τῆς λό- γου τῆ αὐτῆς Ἱερεμίου ὁμοί- ως ταῦτα περὶ ἐκοφαν, Ἐμ- νήθη ἡ Κύρι- ος ὁ Θεός ἐπὶ Ἰσραὴλ τ' νε- κρῶν αὐτῶ, τῶ κηροίμηθῶν εἰς γῆν χῶμα- τῶ, καὶ κατέβη πρὸς αὐτῶ εὐ- αγγελισαῖς αὐ- τοῖς τὸ ζωτή- ειον αὐτῶ. This place is first brought by *Irenæus*, to prove that he which died for us was not only man but God: Et quoniam non solum homo erat qui moriebatur pro nobis, ait *Esaias*, Et commemorare est Dominus Sanctus Israel mortuorum suorum, quia (leg. qui) dormierant in terra sepulchris, & descendit ad eos, evangelizare salutem que est ab eo, ut salvaret eos. Adv. Hæres. l. 3. 23. Only he names *Esaias* instead of *Jeremias*, whom he rightly names again, l. 4. 39. Sicut *Hieremias* ait, Recommemoratus est Dominus Sanctus Israel mortuorum, &c. And as there, so more plainly l. 5. c. 26. applies it to the soul of *Christ* while it was absent from his body: Nunc autem tribus diebus conversatus est ubi erant mortui, quemadmodum Prophetia ait de eo, Commemoratus est Dominus Sanctorum, (lege, Sanctus Israel) mortuorum suorum, eorum qui ante dormierunt in terra sepulchris, (lege, sepulchris) & descendit ad eos, extrahere eos, & salvare eos. Thus did *Irenæus* make use of this verse, to show *Christ* preached unto the dead, rather than that of *S. Peter*; and yet there is no authority in it. For it is not to be found in the Hebrew Text, and *Justin Martyr* charges the Jews only of rasing it out of the LXX: which how they could do out of those Copies which were in the Christians hands is scarce intelligible; and yet it's not now to be found there. \* *Clemens Alexandrinus* first brings a strange place of Scripture to prove *Christ's* preaching in Hell, Stromat. l. 6. Διόπερ ὁ Κύριος εὐεγγλισατο καὶ τοῖς ἐν ἄδ'. Φησὶ γ' ἔν ἡ γρατῆ, Λέγει ὁ ἁγῖος τῆ ἀπολεία, Εἶδ' ὁ μ' αὐτῶ ἐκ εἰδωθῶ, φωνῶν τ' αὐτῶ ἡκούσασθ'· which he thus interprets: ἕχ ὁ τόπος τ' ἡσιν φωνῶν λαβῶν ἔπειτα πρὸς ἡμῶν, ἀλλ' οἱ ἐν ἄδ' καταβήσονται καὶ εἰς ἀπολείαν αὐτῶ ἐκδεδωκότες, καθ' ἑαυτῶ ἐκ τινος νέως εἰς θάλασσαν ἐκόντες ἀπὸ τῶν ἡσιν· αὐτοῖς τοῖνυν ἦσιν οἱ ἐπακούσασθες τ' θείας δωάμεως καὶ φωνῆς· and then seeming to aim at the place of *S. Peter*, he passes to another proof, which he had produced in his second Book: Δέ- δικαίω τ' καὶ ἐπὶ δ' ἄλλοις Στραματί, καὶ Ἀποστόλων, ἀκολούθως τῶ Κύριω, καὶ τῶ ἐν ἄδ' εὐεγγλισμένους· which he there proved by the authority of the Book called *Pastor*, and attributed to *Hermes*: Ὁ Ἡρμῆς τ' εὐεγγλισατο καὶ τῶ δ' ἰδα- σκάλης, καὶ κηρύξασθαι τὸ ὄνομα τῶ ἡσιν τῶ Θεῶ, καὶ κοιμηθέντας, τῆ δωάμεως καὶ τῆ πίστεως κηρύξαι τοῖς προκεικοιμημένοις, Strom. l. 2. which words are thus in the old Latine Translation of *Hermes*, lib. 3. Similit. 9. Quoniam hi Apostoli & doctores qui predicaverunt nomen Filii Dei, cum haberent fidem ejus & potestatem defuncti essent, predicaverunt his qui ante obierunt. And then *Clemens* supplies that authority with a reason of his own, that as the Apostles were to imitate *Christ* while they lived, so did they also imitate him after death: Ἐγγῶν γὰρ, οἶμαι, ὅσοις καὶ αὐτῶ, ἔταος τ' κατέσθαι, καὶ αἰεὶς ἡσιν μαθητῶν μιμητῶν ἡμῶν τῶ δ' ἰδασκάλης. Stromat. l. 6. And therefore they preached to the Souls in Hell, as *Christ* did before them. This is the doctrine of *Clemens Alexandrinus* out of his Apocryphal Authorities.

Nor is this only to be suspected in reference to those pretended Authorities which first induced men to believe it, and to make forced interpretations of

of Scripture to maintain it; but also to be rejected in it self, as false and inconsistent with the nature, scope and end of the Gospel, (which is to be preached with such commands and ordinances as can concern those only which are in this life) and as incongruous to the state and condition of those Souls to whom *Christ* is supposed to preach. For if we look upon the Patriarchs, Prophets, and all Saints before departed, 'tis certain they were never *disobedient in the days of Noah*; nor could they need the publication of the Gospel after the death of *Christ*, who by virtue of that death were accepted in him while they lived, and by that acceptation had received a reward long before. If we look upon them which died in disobedience, and were in torments for their sins, they cannot appear to be proper objects for the Gospel preached. The rich man, whom we find in their condition, desired one might be sent from the dead to preach unto his brethren then alive, lest they also should come unto that place: but we find no hopes he had that any should come from them which were alive to preach to him. For if the living, who *heard not Moses and the Prophets*, would not be *perswaded though one rose from the dead*; surely those which had been disobedient unto the Prophets should never be perswaded after they were dead. Luke 16. 31

Whether therefore we consider the Authorities first introducing this Opinion, which were Apocryphal; or the testimonies of Scripture, forced and improbable; or the nature of this Preaching, inconsistent with the Gospel; or the persons to whom *Christ* should be thought to preach, (which, if dead in the Faith and fear of God, wanted no such instruction; if departed in infidelity and disobedience, were unworthy and incapable of such a dispensation:) this Preaching of *Christ* to the spirits in prison cannot be admitted either as the end, or as the means proper to effect the end, of his Descent into Hell.

Nor is this Preaching only to be rejected as a means to produce the effect of *Christ's* Descent; but the effect it self pretended to be wrought thereby, whether in reference to the just or unjust, is by no means to be admitted. For though some of the Ancients thought, as is shewn before, that *Christ* did therefore descend into Hell, that he might deliver the Souls of some which were tormented in those flames, and translate them to a place of Happiness: yet this opinion deserveth no acceptance, neither in respect of the Ground or Foundation on which it is built, nor in respect of the Action or Effect it self. The Authority upon which the strength of this Doctrine doth rely is that place of the Acts, *whom God hath raised up, loosing the pains of Hell*, for so they read it: from whence the Argument is thus deduced. God did loose the pains of Hell when *Christ* was raised: But those pains did not take hold of *Christ* himself, who was not to suffer any thing after death; and consequently he could not be loosed from or taken out of those pains in which he never was: in the same manner the Patriarchs and the Prophets and the Saints of old, if they should be granted to have been in a place sometimes called Hell, yet were they there in happiness: and therefore the delivering them from thence could not be the loosing of the pains of Hell: It followeth then, that those alone which died in their sins were involved in those pains, and when those pains were loosed then were they released; and being they were loosed when *Christ* was raised, the consequence will be, that he, descending into Hell, delivered some of the damned Souls from their torments there.

¶ The Vulgar Latin reads it thus. Quem Deus suscitavit, solutus doloribus inferni: So also the Syriack, וְשָׂאָה בְּרִיָּה דְעֵשְׂרִי. So some of the ancient Fathers read it: as Innocentius l. 3. c. 12.

But first though the *Latine Translation* render it so, *the pains of hell*; though some Copies and other Translations, and divers of the Fathers, read it in the same manner: yet the Original and authentick *Greek* acknowledg-eth no such word as *Hell*, but propounds it plainly thus, *whom God hath raised up loosing the pains of death*. Howsoever, if the words were so expressed in the Original Text, yet it would not follow that God delivered *Christ* out of those pains in which he was detained any time, much less that the Soul of *Christ* delivered the Souls of any other; but \*only that he was preserved from enduring them.

or rather his Interpreter, Quem Deus excitavit, solutus doloribus inferorum: *Capreolus Bishop of Carthage*, Resolvere, sicut scriptum est, inferorum parturiciones: And before this *Polyzarpus*, ὃν ἠγειρεν ὁ Θεός, λύσας τὰς ἀδύνας τοῦ ᾄδου, Quem suscitavit Deus, dissolvens dolores inferni, *Euseb. ad Phil.* whom *I suppose Grotius understood*, whom he cited *Barnabas*: and thus *S. Ag. sine* read it, and said the sense of his interpretation upon this reading, Quia evidentia testimonia & infernum commemorant: dolores, &c. But in the Original *Greek* it is generally written ἀδύνας θανάτου, and in all these many Copies of it, only that of *Petrus Braxardus*, and two of the sixteen Copies which *Robertus Stephanus* made use of, read it ᾄδου. And this mistake was very rare: for in the eighteenth Psalm, verse the fifth there is חַבְרֵי אֲדִינִים θָּאָדָּתָא, and verse the sixth חַבְרֵי אֲדִינִים אֲדָּתָא. And we find twice in the Proverbs, 14. 12. and 16. 25. מִתְּוֹת מֵתִים translated πῦρ ἀνά ᾄδου, and 2 *Sam.* 22. 6. חַבְרֵי אֲדִינִים θָּאָדָּתָא. \* Quod si mover aliquem, quemadmodum accipiendum sit, Inferni ab illo solutos dolores: (neque enim coepert in eis esse tanquam in vinculis, & sic eos solvit tanquam si catenas solvisset quibus fuerat alligatus) facile est intelligere, sic eos solutos, quemadmodum solvi possunt laquei venantium, ne teneant, non quia tenuerunt. *S. August. Epist. 99.*

Again, as the Authority is most uncertain, so is the Doctrine most incongruous. The Souls of men were never cast into infernal torments, to be delivered from them. The days which follow after death were never made for opportunities to a better life. The Angels had one instant either to stand or fall eternally; and what that instant was to them, that this life is unto us. We may as well believe the Devils were saved, as those Souls which were once tormented with them. For it is an everlasting fire, an everlasting punishment, a worm that dieth not. Nor does this only belong to us who live after the death of *Christ*, as if the damnation of all sinners now were ineluctable and eternal, but before that death it were not so; as if Faith and Repentance were now indispensably necessary to Salvation, but then were not. For thus the condition of mankind before the fulness of time, in which our Saviour came into the world, should have been far more happy and advantageous than it hath been since. But neither they nor we shall ever escape eternal flames, except we obtain the favour of God before we be swallowed by the jaws of death. <sup>a</sup> We must all appear before the judgment-seat of *Christ*, that every one may receive the things done in his body: But if they be in the state of Salvation now by virtue of *Christ's* Descent into Hell which were numbred amongst the damned before his death, at the day of the general Judgment they must be returned into Hell again; or if they be received then into eternal Happiness, it will follow either that they were not justly condemned to those flames at first, according to the general dispensations of God, or else they did not receive the things done in their body at the last; which all shall as certainly receive, as all appear. This life is given unto men to work out their Salvation with fear and trembling, but after death cometh judgment, reflecting on the life that is past, not expecting amendment or conversion then. He that liveth and believeth in *Christ* shall never die; he that believeth, though he die, yet shall he live; but he that dieth in unbelief shall neither believe nor live. And this is as true of those which went before, as of those which came after our Saviour, because he was the Lamb slain before the foundation of the world. I therefore conclude, that the end for which the Soul of *Christ* descended into Hell was not to deliver any damned Souls, or to translate them from the torments of Hell unto the joys of Heaven.

Math. 25. 41,  
46.  
Mark 9. 44.

¶ This is the Agreement of Gregory the Great; Si fideles nunc sine operibus bonis non salvantur, & infideles ac reprobi sine bona actione, Dominus ad Inferos descendente, salvati sunt; melior illorum fors fuit qui Incarnationem Domini minime viderunt, quam eorum qui post Incarnationis ejus misterium nati sunt. Quod quanta sanctorum sit dicere, ipse Dominus testatur, discipulis dicens, Multi Regis & Prophetarum voluerunt videre quae

vos videtis, & non viderunt. l. 6. Epist. 179. <sup>a</sup> 2 Cor. 5. 10.



vities; for neither of them did doubt or question whether some of the damned were released, but whether all were released or some only: which Suarez did very well perceive, and therefore was ready in the same sentence with another answer, *Quoniam Nazianzenus non videatur illa scripsisse verba, quoniam de hac veritate dubicaret, sed solum ut proponeret quid de hoc mysterio inquirere ac scire oporteat. Which is as much as to say, that He was satisfied of the truth, but desired to satisfy no man else. whereas 'tis clear that it was a doubt in his age, as we have before shewn, and that he would leave it still a doubt and undetermined. And as for the other, Augustinus recte potest intelligi de animabus Purgatorii, it is certainly false, unless they will enlarge that Purgatory as wide as Hell; for the question was of emptying that.*

And if the Authority of this opinion in respect of its antiquity be not great, the certainty of the truth of it will be less. For first, if it be not certain that the Souls of the Patriarchs were in some place called *Hell* after their own death, and until the death of *Christ*; if the bosom of *Abraham* were not some infernal mansion; then can it not be certain that *Christ* descended into *Hell* to deliver them. But there is no certainty that the Souls of the just, the Patriarchs and the rest of the people of God, were kept in any place below, which was, or may be called *Hell*: the bosom of *Abraham* might well be in the heavens above, far from any region where the Devil and his Angels were; the Scriptures no where tell us that the spirits of just men went unto, or did remain in *Hell*; the place in which the Rich man was in torments after death is called *Hell*, but that into which the Angels carried the poor mans Soul is not termed so. There was a vast distance between them two; nor is it likely that the Angels which see the face of God should be sent down from heaven to convey the Souls of the just into that place where the face of God cannot be seen. When God translated *Enoch*, and *Elias* was carried up in a chariot to heaven, they seem not to be conveyed to a place where there was no vision of God; and yet it is most probable, that *Moses* was with *Elias* as well before as upon the Mount: nor is there any reason to conceive that *Abraham* should be in any worse place or condition than *Enoch* was, having as great a testimony that he pleased God, as *Enoch* had.

Matth. 8. 11.

Luke 13. 28.

Secondly, it cannot be certain that the Soul of *Christ* delivered the Souls of the Saints of old from *Hell*, and imparted to them the beatifical vision, except it were certain that the Souls are in another place and a better condition now than they were before. But there is no certainty that the Patriarchs and the Prophets are now in another place and a better condition than they were before our blessed Saviour died; there is no intimation of any such alteration of their state delivered in the Scriptures; there is no such place with any probability pretended to prove any actual accession of happiness and glory already past. *Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of heaven; there then did the Gentiles which came in to Christ find the Patriarchs, even in the Kingdom of heaven; and we cannot perceive that they found them any where else than Lazarus did. For the description is the same, There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you your selves thrust out. For as the Rich man in hell lift up his eyes being in torments, and seeth Abraham afar off, before the death of Christ; so those that were in weeping and gnashing of teeth, saw Abraham, and Isaac, and Jacob, and the Prophets, when the Gentiles were brought in.*

Thirdly, though it were certain that the Souls of the Saints had been in a place called *Hell*, as they were not; though it were also certain that they were now in a better condition than they were before *Christ's* death, as it is not; yet it would not follow that *Christ* descended into *Hell* to make this alteration; for it might not be performed before his Resurrection, it might not be effected till his Ascension, it might be attributed to the merit of his Passion, it might have no dependence on his Descension. I conclude therefore that



that there is no certainty of truth in that Proposition which the Schoolmen take for a matter of Faith, That *Christ* delivered the Souls of the Saints from that place of Hell which they call *Limbus of the Fathers*, into Heaven; and for that purpose after his death descended into Hell.

Wherefore being it is most infallibly certain that the death of *Christ* was as powerful and effectual for the Redemption of the Saints before him, as for those which follow him; being *they did all eat the same spiritual meat, and did all drink the same spiritual drink*; being *Abraham* is the Father of us all, and we now after *Christ's* Ascension are called but to walk in the steps of the faith of that Father; being the bosom of *Abraham* is clearly propounded in the Scriptures as the place into which the blessed Angels before the death of *Christ* conveyed the Souls of those which departed in the favour of God, and is also || promised to them which should believe in *Christ* after his death; being we can find no difference or translation of the bosom of *Abraham*, and yet it is a comfort still \* to us that we shall go to him, and while we hope so never fear that we shall go to Hell; I cannot admit this as the end of *Christ's* descent into Hell, to convey the Souls of *Abraham, Isaac, and Jacob*, and those which were with them, from thence; nor can I think there was any reference to such an action in those words, *Thou shalt not leave my soul in hell.*

1 Cor. 10. 3, 4.

Rom. 4. 12, 16.

|| Although the Bosom of Abraham in express and formal terms be spoken only of Lazarus, whom *Christ* being yet alive in the flesh supposed dead; yet the same Bosom is

virtually and in terms equivalent promised to those which afterwards should believe. For the joys of the life to come are likened to a Feast, in which, according to the custom then in use, they lay down with the head of one toward the breast of the other, who is therefore said to lye in his bosom, as we read of *S. John*, *ὡς ἀνακλιθεῖσθε ἐν τῷ κόλπῳ Ἰησοῦ* • thus in that heavenly Feast in the Kingdom of God, *Lazarus* is ἀνακλιθεῖσθε ἐν τῷ κόλπῳ Ἀβραάμ. And in the same Chapter *Christ* saith that, Many shall come from the East and from the West, καὶ ἀνακλιθήσονται μετ' Ἀβραάμ, discurrent cum Abrahamo, sit down with Abraham, as we translate it after our custom, at the same Feast, that is, ἀνακλιθήσονται ἐν τοῖς κόλποις τοῦ Ἀβραάμ, &c. as Euthymius, Quia Deus Abraham, cæli conditor, Pater Christi est; idcirco in regno cælorum est & Abraham, cum quo accubituræ sunt nationes quæ crediderunt in Christum filium creatoris.

\* *S. Augustine* often shews the comfort which he had in going to the bosom of Abraham: As in the case of his friend *Nebridius*, Nunc ille vivit in sinu Abraham. Quicquid illud est quod illo significatur sinu, ibi *Nebridius* meus vivit, dulcis amicus meus, tuus autem, Domine, adoptivus ex liberto filius ibi vivit. Nam quis alius tali animæ locus? Confess. l. 9. c. 3. And he seats that place (as uncertain as before) where it was before. Post vitam istam parvam nondum eris ubi erunt Sancti, quibus dicetur, Venite benedicti Patris, percipite regnum quod vobis paratum est ab initio mundi. Nondum ibi eris, quis nescit? Sed jam poteris ibi esse ubi illum quondam ulcerosum pauperem dives ille superbus & sterilis in mediis suis tormentis vidit à longe requiescentem, Concio 1. in Psal. 36. And this he must necessarily take for a sufficient comfort to a dying Christian, who seats that place in conspectu Domini, de Civit. Dei, lib. 1. cap. 12. and looked upon them which were in it, as upon those, à quibus *Christus* secundum beatificam præsentiam nunquam recessit, Epist. 99.

Another Opinion hath obtained, especially in our Church, that the end for which our Saviour descended into Hell, was to triumph over Satan and all the powers below within their own dominions. And this hath been received as grounded on the Scriptures and consent of Fathers. The Scriptures produced for the confirmation of it are these two, *Having spoiled principalities and powers, he made a shew of them openly, triumphing over them*: And, *when he ascended up on high, he led captivity captive, and gave gifts unto men*. Now that he ascended, what is it but that he also descended first into the lower parts of the earth. By the conjunction of these two they conceive the triumph of *Christ's* descent clearly described in this manner. Ye were buried with *Christ* in baptism, with whom ye were also raised; and when ye were dead in sins, he quickned you together with him, forgiving your sins, and cancelling the hand-writing of ordinances that was against us, and spoiling powers and principalities, he made an open shew of them, triumphing over them in himself. That is, say they, ye died and were buried with *Christ*, who fastned the hand-writing of ordinances to the Cross, that he might abolish it, from having any right to tie or yoke his members. Ye likewise were quickned, and raised together with *Christ*, who spoiled powers and principalities, and triumphed over them in his own person. So that these words, *spoiling principalities and powers*, are not referred to the Cross, but to *Christ's* resurrection. This Triumph over

Col. 2. 15.

Eph. 4. 8, 9.  
B. Hilson. p. 294.  
Col. 2. 12, 13,  
14, 15.

Ephes. 4, 8, 9.

Satan and all his Kingdom, the same Apostle to the Ephesians setteth down as a consequent to Christ's death, and pertinent to his resurrection, Ascending on high he led captivity captive: and this, He ascended, what meaneth it, but that he descended first into the lower parts of the earth? so that ascending from the lower parts of the earth he led captivity captive, which is all one with he triumphed over power and principalities. With this coherence and conjunction of the Apostles words, together with the interpretation of the ancient Fathers, they conceive it sufficiently demonstrated, that Christ after his Death, and before his Resurrection, in the lowermost parts of the earth, even in hell, did lead captivity captive, and triumphed over Satan.

But notwithstanding, I cannot yet perceive either how this Triumph in Hell should be delivered as a certain truth in it self, or how it can have any consistency with the denial of those other ends, which they who of late have embraced this opinion, do ordinarily reject. First, I cannot see how the Scriptures mentioned are sufficient to found any such conclusion of themselves. Secondly, I cannot understand how they can embrace this as the interpretation of the Fathers, who believe not that any of the Souls of the damned were taken out of the torments of Hell, or that the Souls of the Saints of old were removed from thence by Christ's Descent; which were the reasons why the Fathers spake of such a triumphing in Hell, and leading captivity captive there.

That the triumphing in the Epistle to the Colossians is not referred to the Cross but to the Resurrection, cannot be proved; the coherence cannot enforce so much; no Logick can infer such a division, that the blotting out of the hand-writing belongeth precisely to our burial with him, and the triumphing over principalities and powers particularly to our being quickned together with him; or that the blotting out was performed at one time, and the triumphing at another. Our present Translation attributeth it expressly to the Cross, rendring the last words, triumphing over them in it, that is, in the Cross, mentioned in the former Verse; and though || anciently it have been read, triumphing over them in himself, yet still there are these two great advantages on our side; first, that if we read, in it, it proves the triumph spoken of in this place performed upon the Cross; and if we read, in himself, it proveth not that the triumph was performed in any other place, because he was himself upon the Cross. Secondly, The Ancient \* Fathers of the Greek Church read it as we do, in it, and interpret the triumph of his death, and those others of the Latine Church, which did read it otherwise, did also acknowledge with the Greeks the Cross not only to be the place in which the victory over Satan was obtained, but also to be the trophy of that victory, .: and the triumphal chariot.

|| So the Vulgar Latine, Palam triumphans illos in semetipso; as also the Syriack, בקבובת; So Novatianus de Trin. triumphatis illis in semetipso. S. Hilary, triumphans eos in semetipso. So Ambrose, Augustine, and Prudentius.

\* Oecumenius sheweth their reading, Θειαμεδδσας αυτου εν αυτω, and Interpretation, Θειαμεδδ λεγεται η χρσ ησ ησωμδων πομπη πανηγυρις. Εθειαμεδδσεν αυτον δια τδ σαυρε, τετρεσιν ενικησε, κη κατ αυτω θειαμεδδον νοητον απετελεσε. Εν αυτω then is δια τδ σαυρε, and this θειαμεδδον νοητος on the Cross will no way agree with that actual triumph in Hell. But Theophylact yet more clearly, Θειαμεδδσας αυτου εν αυτω, τετρεσιν, εν τω σαυρω του δαιμονα ησωμδους δεξια. Θειαμεδδον γαρ λεγεται οταν τις απο νικης πολεμικων επαγγελων δημοσιαν πομπην τελη του ησθηθδνλασ δισμιος πασα δικνυων. Εν τω σαυρω εν τδ τετρωπον σισας ο Κυριε, οσωρ εν δημοσιω θαδδω Ελλινων, Ρωμαιων, Ιουδαϊων, του δαιμονα εθειαμεδδου. And this Exposition they received from S. Chrysostom, who makes the δειγματισμοδ on the Cross, to consist in the death upon it, Εκε ε πληρω ελαθεν ο διαβολε ισοδ σωμαε νεκερε ε καειαν λαδων. Where it is to be observed that the triumph is not attributed to the soul departed from the body and descended into Hell, but rather to the body left by the soul and hanging on the Cross, δια τδ οικειω σωμαε πασιν ημιν ε καε αυτη χεισδωδου νικησ, says Theodoret. And before all these Origen most expressly, Visibiliter quidem Filius Dei in cruce crucifixus est, invisibiliter vero in ea cruce diabolus cum principatibus suis & potestatibus affixus est cruce. Non tibi hoc videbitur verum, si tibi horum testem produxero Apostolum Paulum? Quod erat contrarium nobis, tulit illud de medio affigens cruce sue, exuens principatus & potestates traduxit liberε, triumphans eas in ligno crucis. Ergo duplex Dominice crucis est ratio; una illa, qua dicit Petrus quod Christus crucifixus nobis reliquit exemplum; & hac secunda, qua crux illa trophaum Diaboli fuit, in quo & crucifixus est & triumphatus, in Iohann. Reliquievit ut Leo, cum in cruce positus principatus & potestates exiit, & triumphavit eos cum ligno crucis, idem. .: Tertullian, Serpentis spoliu, devicto Principe mundi, Affixit ligno resugarum immane trophaum. Prudentius

*Prudentius.* Dic trophaeum passionis, Dic triumphalem crucem, Cathem. Hymn. 10. *S. Hilary* most expressly, *Murus* ejus edocle a bellum sunt cum vicit seculum. *Ego enim*, ait, *vici mundum*, cum extensus in crucem invictissimis armis ipsius passionis instruitur. *Et possidit*, inquit, *ut arcum arcum brachia mea*, cum de omnibus virtutibus ac potestatibus in ipso trophaeo, gloriose crucis triumphat, & principatus & potestates tradidit eam filicia triumphans in semetipso, in Psal. 143. *Where it is observable that the Father does read it in semetipso, and interprets it in cruce.* Nos quoniam trophaeum jam videmus, & quod curram suum triumphator ascendit, consideremus quod non arborum, non quadrijugis plaustrum manubias de mortali hoste quatitas, sed paribulo triumphali captiva de seculo spolia suspendit, *S. Amb.* l. 10. in c. 23. *S. Luce*; and amongst the rest of the captives heretics afterwards, captivum principem mundi, & spiritualia nequitia quae sunt in caelestibus. *To this allud's Fulgentius* l. 3. ad Thrasim. Sic oportuit peccatorum nostrorum chirographum deleri, ut dum verus homo noster simul cruci affigitur, tanquam in trophaeo triumphatoris victoria panderetur, *Whether therefore we read it εν αυτη with the Greeks, that is εν σαυρω, or εν αυτη with the Latins in seipso, it is the same: for he triumphed over the Devil by himself upon the Cross, as in the same case it is written* Eph. 2. 16. *κα αποκαλλαξεν τω αμαρτωλω εν εις σταυρω το θεο δια το σαυρω, σκοπεναι ο εν χριστω εν εσωτηρι.*

This place then of *S. Paul* to the *Colossians* cannot prove that *Christ descended into Hell*, to triumph over the Devil there; and if it be not proper for that purpose of it self, it will not be more effectual by the addition of that other to the *Ephesians*. For first we have already shewn, that the *descending into the lower parts of the earth*, doth not necessarily signifie his descent into Hell, and consequently cannot prove that either those things which are spoken in the same place, or in any other, are to be attributed to that descent. Again, if it were granted, that those words did signifie *Hell*, and this Article of our Creed were contained in them, yet would it not follow from that Scripture, that *Christ* triumphed over Satan while his Soul was in Hell; for the consequence would be only this, that the same *Christ* who led captivity captive, *descended first into Hell*. In that he ascended (and ascending led captivity captive) *what is it but that he descended first?* the Descent then, if it were to Hell, did precede the triumphant ascent of the same person, and that is all which the Apostles words will evince. Nay further yet, the Ascent mentioned by *S. Paul* cannot be that which immediately followed the Descent into Hell, for it evidently signifieth the Ascension which followed forty days after his Resurrection. It is not an ascent from the parts below to the surface of the earth, but to the heavens above, an *ascending up on high, even far above all Heavens*. Now the *leading captivity captive* belongeth clearly to this ascent, and not to any descent which did precede it. It is not said, that he *descended first to lead captivity captive*; and yet it must be so, if *Christ* descended into Hell to triumph there; it is not said, when he had *led captivity captive, he ascended up on high*; for then it might be supposed that the captives had been led before: but it is \* expressly said, *ascending up on high he led captivity captive*; and consequently that triumphant act was the immediate effect of his Ascension. So that by these two Scriptures no more can be proved than this, that *Christ* triumphed over principalities and powers at his death upon the Cross, and led captivity captive at his ascension into Heaven. Which is so far from proving that *Christ* descended into Hell to triumph there, that it is more proper to persuade the contrary. For why should he go to Hell to triumph over them, over whom he had triumphed on the Cross? why should he go to captive that captivity then, which he, was to captivate when he ascended into Heaven?

\* The Original words do manifestly shew that this triumphant act did not precede this ascent. For had it been *αρχαλαξεν αιχμαλωσιαν ανω εν εις οω*, we might well have expected it thus, *Christ* did lead up and

death and Satan captive; and when he had done so, ascended up on high: but being it is written *ανω εν εις οω*, that is, having ascended up on high, *ηρχαλαξεν αιχμαλωσιαν*, he captivated a captivity, the Ascent must here precede the captivation, though not in time (as it did the giving of gifts) yet in nature: so that it is not proper to say, by captivating he ascended; but it is proper to express it thus, by ascending he led captive a captivity.

As for the testimonies of the Fathers, they will appear of small validity to confirm this triumphant Descent as it is distinguished from the two former effects, the removal of the Saints to heaven, and the delivering the damned from the torments of Hell. In vain shall we pretend that *Christ descended into Hell* to lead captivity captive, if we withal maintain, that when he descen-

ded thither he brought none away which were captive there. This was the very notion which those \* Fathers had, that the Souls of men were conquered by Satan, and after death actually brought into captivity; and that the Soul of *Christ* descending to the place where they were, did actually release them from that bondage, and bring them out of the possession of the Devil by force. Thus did he conquer Satan, spoil Hell, and lead captivity captive, according to their apprehension. But if he had taken no Souls from thence, he had not spoiled Hell, he had not led captivity captive, he had not so triumphed in the Fathers sense. Wherefore, being the Scriptures teach us not that *Christ* triumphed in Hell; being the triumph which the Fathers mention, was either in relation to the damned Souls which *Christ* took out of those tormenting flames as some imagined, or in reference to the spirits of the just, which he took out of those infernal habitations, as others did conceive; being we have already thought fit not to admit either of these two as the effect of *Christ's* Descent, it followeth that we cannot acknowledge this, as the proper end of the Article.

And on *Matth.* 12. 29. Alligatus est fortis, & religatus in Tartarum, & Domini contritus pede; & direptis sedibus Tyranni, captiva ducta est captivitas. So *Arnoldus Carnotensis* is to be understood, *De Unione Christinatis*, Passus est rex illud, & vita occidi, descendenque ad inferos captivam ab antiquo captivitate reduxit; Applying it to the custom of the Church, Omnino convenit, ut eo tempore quo *Christus* captivos eduxit ab inferis, reconciliari peccatores ad Ecclesiam reducantur, *Ibid.* Thus *Athanasius* when he speaks of *Christ's* triumphing over Satan in Hell, he mentions \* *ἄδλω σκυλάθεισα*. Hell spoiled, to wit, of those souls which before it kept in hold. Otherwise in the same Oration in Passionem & crucem, he acknowledgeth the Triumph on the Cross, \* *Ἐστὴν γὰρ ἡ νικητὴν ἡ θεία μὲν δὴ νίκη (not θεία μὲν δὴ νίκη) καὶ τοῦ διαβόλου, μὴ ἄλλω συχαρῆν, ἀλλ' ἑαυτῷ βασιλεῖν τὸ τρέσαιον.* Thus *Leo the Emperor*, *Χεῖρς ἀνίστην ἡ ἄδλω ἀχμαλασίαις, καὶ τοῖς ἀχμαλατοῖς ἐλάθειαν κηρύξας*, *Hier.* de Resur. And thus *Macarius* supposeth *Christ* victoriously speaking into hell and death, *Κελθὼ σὺ ἄδην καὶ σκότος καὶ θάνατος, ἔκβαλλε τὰς ἑγκεκλιμένους ψυχὰς.* Author libelli de Palchate, under the name of *S. Ambrose*, *Expers peccati Christus cum ad Tartari ima descenderet, feras interni januasque confringens, victas peccato animas, mortis dominatione destructas, à diaboli faucibus revocavit ad vitam.* Atque ita divinum triumphum æternis characteribus est conscriptum, dum dicit, Ubi est, Mors, aculeus tuus? Ubi est, Mors, victoria tua? cap. 4. And the Commentaries under the same name, *Gratia Dei abundavit in descensu Salvatoris, omnibus datus indulgentiam, cum triumpho sublevis eis in cælum, ad Rom.* 5. 14. Secundum animam descendit ad inferna & spoliavit principes tenebrarum ab animabus electorum, *Esbart.* *Serm.* 9. contra Catharos. Thus still the Fathers which speak of spoiling hell, of leading captivity captive, of triumphing over Satan in his own quarters, are to be understood in respect to those souls which they thought were taken out of the custody, possession, or dominion of Satan, whether just or unjust.

Nor can we see how the Prophet *David* could intend so much, as if when he spake those words in the person of our Saviour, *Thou shalt not leave my soul in Hell*, he should have intended this, *Thou shalt not leave my Soul separated from my body, and conveyed into the regions of the damned spirits, amongst all the principalities and powers of Hell; I say, thou shalt not leave me there, battering all the infernal strength, redeeming the prisoners, leading captivity captive, and victoriously triumphing over death, and Hell, and Satan.* In summ, those words of the Prophet cannot admit any interpretation involving a glorious, triumphant and victorious condition, which is not a subject capable of dereliction. For as the hope which he had of his body, that it should not see corruption, supposed that it was to be put in the grave, which could not of it self free the body from corruption; so the hope that his Soul should not be left in Hell, supposeth it not to be in such a state as was of it self contradictory to dereliction.

And this leads me to that end which I conceive most conformable to the words of the Prophet, and least liable to question or objection. We have already shewn the substance of the Article to consist in this, that the Soul of *Christ*, really separated from his body by death, did truly pass unto the places below where the Souls of men departed were. And I conceive the end for which he did so, was, that he might undergo the condition of a dead man as well as of a living. He appeared here in the similitude of sinful flesh, and went into the other world in the similitude of a sinner. His body was laid in a grave, as ordinarily the bodies of dead men

are; his soul was conveyed into such receptacles as the souls of other persons use to be. All, which was necessary for our redemption by way of satisfaction and merit, was already performed on the Cross; and all, which was necessary for the actual collation and exhibition of what was merited there, was to be effected upon and after his Resurrection: in the interim therefore there is nothing left, at least known to us, but to satisfy the law of death. This he undertook to do, and did: and though the Ancient Fathers by the several additions of other ends have something obscured this, yet it may be sufficiently observed in their \* Writings, and is certainly most conformable to that propheticall expression, upon which we have hitherto grounded our explication, *Thou shalt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.*

\* *Trenensis* calls his descent, legem mortuorum servare, l. 5. 26. and S. Hilary expresses

that which I intend, very clearly, *Morte non interceptus est unigenitus Dei Filius; ad explendam quidem hominis naturam, etiam morti se, id est, discessioni se tanquam animæ corporisq; subjecit, & ad infernas sedes, id quod homini debitum videtur esse, penetravit, Enar. in Psal. 53. And before him Tertullian, Christus Deus, quia & homo mortuus secundum Scripturas, & sepultus secus easdem, huic quoq; legi satisfecit, forma humanæ mortis apud inferos functus, De Anima c. 55. Ἡλθεν αὐτὸς ὁ ἦν πάντων σωτὴρ, καὶ τὰς ἡμῶν ἡμετέρας τιμωρίας εἰς τὸ ἦν ἡμῶν, ἀντὶ ἡμῶν, ὑπὸ ἡμῶν ἀναμάρτητος αὐτὸς ὑπεδέξατο σάρακα. Καταβέβηκα μὲν τὸ θάνατον εἰς τὸ ἄβυσσον ἀνεδέξατο καὶ τὸτο, καὶ κατῆλθεν ἐκκοίτης εἰς αὐτὸν, Gelasius Aët. Council. Nicæ. l. 2. c. 32. This S. Austin calls proprietas carnis, Contra Felicianum c. 11. Scio ad inferos Divinitatem Filii Dei descendisse proprietate carnis, scio ad cælum ascendisse carnem merito deitatis. And afterwards he calls it injuriam carnis, Erat uno atque eodem tempore ipse totus etiam in inferno, totus in cælo, illic patiens injuriam carnis, hic non relinquens gloriam deitatis, c. 14. Impleta est Scriptura quæ dicit, Et cum iniquis reputatus est. Quod & altius intelligi potest, dicente de semetipso Domino, Reputatus sum cum descendentibus in lacum: factus sum sicut homo sine adjutorio, inter mortuos liber. Vere enim reputatus est inter peccatores & iniquos ut descenderet ad infernum, S. Hierome in Isaiæ c. 53. v. 12. Ruffinus in his Exposition of the Creed, descending upon that place in the Psalms, factus sum sicut homo sine adjutorio, inter mortuos liber; Non dixit homo, sed sicut homo. Sicut homo enim erat quia etiam descenderat in infernum; sed inter mortuos liber erat, quia à morte teneri non poterat. Et ideo in uno natura humanæ fragilitatis, in alio divinæ potentis traheratis ostenditur. And yet more pertinently Fulgentius, Restabat ad plenum nostræ redemptionis effectum ut illic usque homo sine peccato à Deo susceptus descenderet; quousque homo separatus à Deo peccati merito cecidisset, id est, ad infernum, ubi solebat peccatoris anima torqueri, & ad sepulchrum ubi confueverat peccatoris caro corrumpi, Ad Tractum. c. 30. Εἰ ἔν καὶ αὐτὸς ἔλετο, κύριος ὢν τῶ πάντος, καὶ δεσπότης, καὶ εὖς ἦν ἐν σκότει, καὶ ζωὴ ἦν ἐπάντων, θανάτου γένουστος, καὶ ἦ εἰς ἄβυσσον καταβασὸν ἐπὶ ἑξαστος. ὡς ἂν καὶ πάντα ἡμῶν διουσιβή χροίς αὐστίας, &c. Andreas Crit. Sermon. in vitam humanam. I conclude this with that Exposition of S. Hilary upon those words of the Psalmist, If I go down into Hell, thou art there also; Humanæ ista lex necessitatis est, ut conspultis corporibus ad inferos animæ descendant: Quam descensionem Dominus ad summationem veri hominis non recusavit, Psal. 138.*

Secondly, By the Descent of Christ into Hell all those which believe in him are secured from descending thither; he went unto those regions of darkness that our souls might never come into those torments which are there. By his descent he freed us from our fears, as by his ascension he secured us of our hopes. He passed to those habitations where Satan hath taken up possession, and exerciseth his dominion; that having no power over him, we might be assured that he should never exercise any over our souls departed, as belonging unto him. *Through death he destroyed him that had the power of death, that is, the Devil,* and by his actual descent into the dominions of him so destroyed, secured all which have an interest in him of the same freedom which he had. Which truth is also still preserved (though among many other strange conceptions) || in the writings of the Fathers. Having thus examined the several Interpretations of this part of the Article, we may now give a brief and safe account thereof, and teach every one how they may express their Faith without any danger of mistake, saying, I give a full and undoubting assent unto this as to a certain truth, that when all the sufferings of Christ were finished on the Cross, and his Soul was separated from his body, though his body were dead, yet his Soul died not, and though it died not, yet it underwent the condition of the Souls of such as die, and being he died in the similitude of a sinner,

Heb. 2. 14.

|| As we read of the Opinion in Tertullian's time, though not of him; Sed in hoc, inquit, Christus inferos adiit ne nos adiremus. Ceterum quod discernen Ethnicorum & Christianorum,

si carcer mortuis idem? De Anima cap. 55. Aut ipsius vox est hic, Et erasti animam meam ab inferno inferi, aut nostra vox per ipsum Christum Dominum nostrum; quia ideo ille pervenit usque ad infernum, ne nos remanentes in inferno, S. August. in Psal. 85 Πάσων γὰρ αὐτὸς ἡμῶν ἀνέλαβε, καὶ πενήν αὐτὸς ἡμῶν ἔφατο. καὶ εἰς τὸ ἄβυσσον κατέβηκεν, ἡμῶν ἀνέφερε, Athan. in Omnia mihi trad. &c.

his Soul went to the place where the Souls of men are kept who die for their sins, and so did wholly undergo the law of death: but because there was no sin in him, and he had fully satisfied for the sins of others which he took upon him, therefore as God suffered not his Holy One to see corruption, so he left not his Soul in Hell, and thereby gave sufficient security to all those who belong to *Christ* of never coming under the power of Satan or suffering in the flames prepared for the Devil and his Angels. And thus, and for these purposes may every Christian say, I believe that *Christ descended into Hell.*

### HE ROSE AGAIN.

**W**Hatsoever variations have appeared in any of the other Articles, this part of *Christ's* Resurrection hath been constantly delivered without the least alteration, either by way of addition or \* diminution. The whole matter of it is so necessary and essential to the Christian Faith, that nothing of it could be omitted; and in these few expressions the whole doctrine is so clearly delivered, that nothing needed to be added. At the first view we are presented with three Particulars: First, the Action it self, or the Resurrection of *Christ*, *he rose again.* Secondly, the verity, reality, and propriety of that Resurrection, *he rose from the dead.* Thirdly, the Circumstance of Time, or distance of his Resurrection from his Death, *rose from the dead the third day.*

\* For though *Eusebius Gallitanus* and *Trenantius Fortunatus* leave out the last word à mortuis, and some Copies in *Ruffinus* have it not; yet is it generally expressed in all the rest which are more

ancient, than *Eusebius* or *Fortunatus*: and therefore that omission is to be imputed rather to negligence either of the Author or the Scribe, than to the usage of the Church in their age. Quod die tertio resurrexit à mortuis Dominus Christus, nullus ambigit Christianus, *S. Aug. Serm. in Vigiliis Pasche.*

For the illustration of the first Particular, and the justification of our belief in *Christ's* Resurrection, it will be necessary first to shew the promised *Messias* was to rise from the dead; and secondly, that *Jesus* whom we believe to be the true and only *Messias*, did so rise as it was promised and foretold. As the *Messias* was to be the Son of *David*, so was he particularly typified by him and promised unto him. Great were the oppositions which *David* suffered both by his own people and by the Nations round about him; which he expressed of himself, and foretold of the *Messias* in those words, *The Kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, that is, his Christ.* From whence it came to pass, that against the holy child *Jesus*, whom God had anointed, both *Herod and Pontius Pilate*, with the Gentiles and the people of *Israel*, were gathered together to do whatsoever the hand and the counsel of God determined before to be done, which was to crucify and slay the Lord of life. But notwithstanding all this opposition and persecution, it was spoken of *David*, and foretold of the son of *David*, *Yet have I set mine anointed upon my holy hill of Sion. I will declare the decree, the Lord hath said unto me, Thou art my son, this day have I begotten thee.* As therefore the persecution in respect of *David* amounted only to a depression of him, and therefore his exaltation was a setting in the Kingdom; so being the conspiracy against the *Messias* amounted to a real crucifixion and death, therefore the exaltation must include a resurrection. And being he which riseth from the dead, begins as it were to live another life, and the grave to him is in the manner of a womb to bring him forth, therefore when God said of his anointed, *Thou art my son, this day have I begotten thee*, he did foretel and promise that he would raise the *Messias* from death to life.

But

But because this prediction was something obscured in the figurative expression, therefore the Spirit of God hath cleared it farther by the same Prophet, speaking by the mouth of *David*, but such words as are agreeable not to the person, but the Son of *David*, *My flesh shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.* As for the Patriarch *David*, he is both dead and buried, and his flesh consumed in his sepulchre; but being a Prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loyns according to the flesh he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. They were both to be separated by his death, and each to be disposed in that place which was respectively appointed for them: but neither long to continue there, the body not to be detained in the grave, the soul not to be left in Hell, but both to meet, and being reunited to rise again.

Again, Lest any might imagine that the *Messias* dying once might rise from death, and living after death yet die again, there was a further Prophecy to assure us of the excellency of that resurrection and the perpetuity of that life to which the *Messias* was to be raised. For God giving this promise to his people, *I will make an everlasting covenant with you* (of which the *Messias* was to be the Mediator, and to ratifie it by his death) and adding this expression, *even the sure mercies of David*, could signifie no less than that the *Christ*, who was given first unto us in a frail and mortal condition, in which he was to die, should afterwards be given in an immutable state, and consequently that he being dead should rise unto eternal life. And thus by virtue of these three predictions we are assured that the *Messias* was to rise again, as also by those Types which did represent and prefigure the same. *Joseph*, who was ordained to save his brethren from death who would have slain him, did represent the Son of God, who was slain by us, and yet dying saved us; and his being in the dungeon typified *Christ's* death; \* his being taken out from thence represented his resurrection, as his ejection to the power of *Egypt* next to *Pharaoh*, signified the session of *Christ* at the right hand of his Father. *Isaac* was sacrificed, and yet lived, to shew that *Christ* should truly die, and truly live again. And *Abraham* offered him up, <sup>a</sup> *accounting that God was able to raise him up even from the dead, from whence also he received him in a figure.* In *Abraham's* intention *Isaac* died, in his expectation he was to rise from the dead, in his acceptance being spared he was received from the dead, and all this acted to \* prefigure, that the only Son of God was really and truly to be sacrificed and die; and after death was really to be raised to life. What was the intention of our Father *Abraham* not performed, that was the resolution of our heavenly Father and fulfilled. And thus the Resurrection of the *Messias* was represented by types, and foretold by prophecies; and therefore the *Christ* was to rise from the dead.

*Psal. 16. 10.*

*Acts 2. 31.*

*Heb. 55. 3.*

\* Post duos annos dierum, tertio incipiente, de carcere educitur Joseph. Et noster Joseph Christus Dominus die tertio a mortuis resurrexit. Præsentatur Pharaoni, mundo resurrectionis declaratur... Data est Joseph à Pharaone in tota Ægypto potestas. Et noster Joseph Christus Dominus

post resurrectionem dicit, Data est mihi omnis potestas in caelo & in terra, *Prosper de Promis. & Prædic. p. 1. c. 29.*  
<sup>a</sup> *Heb. 11. 19.* \* Ideo Isaac immolatus non est, quia resurrectio Filio Dei servata est, *Prosper de Promis. & Prædic. p. 1. c. 17.* Οὗτος γὰρ τῶ ἀγίῳ πνεύματι τὸ μέγα μυστήριον τυτικῶς ἀποκάλυψις ἐπιμεσίανθη, τὸ τε ἡγαπῶμεν ἑὸν καὶ τὸ συμπεφωδενχθένι τρεβλάτω, ὡσεὶ δαχθλιῶν ἐν ἑὸν τῶ τρεβλάτω τὸ τὸ θανάτου μυστήριον, ἐν ᾧ τῶ μωροσφεί τ' ἑλθῶν, καὶ μὴ διαλοπλιθῶν τῶ θανάτου. *Græc. Nijf. Orat. 1. in Resur.*

That Jesus, whom we believe to be the true and only *Messias*, did rise from the dead according to the Scriptures, is a certain and infallible truth, delivered unto us and confirmed by testimonies humane, angelical and divine. Those pious women which thought with sweet spices to anoint him dead, found him alive, *held him by the feet and worshipped him*, and as the first preachers of his Resur-

Resur-

Resurrection, with fear and great joy ran to bring his Disciples word. The blessed Apostles follow them, to whom also he shewed himself alive after his passion by many infallible proofs; who with great power gave witness of the resurrection of the Lord Jesus, the principal part of whose office consisted in this testimony, as appeareth upon the election of Matthias into the place of Judas, grounded upon this necessity. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, must one be ordained to be a witness with us of his resurrection, The rest of the Disciples testified the same, to whom he also appeared, even to five hundred brethren at once. These were the witnesses of his own family, of such as worshipped him, such as believed in him. And because the testimony of an adversary is in such cases thought of greatest validity, we have not only his disciples but even his enemies to confirm it. Those souldiers that watched at the sepulchre, and pretended to keep his body from the hands of his Apostles; they which felt the earth trembling under them, and saw the countenance of an Angel like lightning and his raiment white as snow; they who upon that sight did shake and became as dead men, while he whom they kept became alive: even some of these came into the city and shewed unto the chief Priests all the things that were done. Thus was the Resurrection of Christ confirmed by the highest humane testimonies, both of his friends and enemies, of his followers and revilers.

But so great, so necessary, so important a mystery had need of a more firm and higher testimony than that of man: and therefore an Angel from Heaven, who was ministerial in it, gave a present and infallible witness to it. He descended down, and came and rolled back the stone from the door, and sat upon it. Nay, two Angels in white, sitting the one on the head, the other at the feet where the body of Jesus had lain, said unto the women, Why seek ye the living among the dead? he is not here but is risen. These were the witnesses sent from heaven, this the Angelical testimony of the Resurrection.

And if we receive the witness of men, or Angels, the witness of God is greater, who did sufficiently attest this Resurrection; not only because there was no other power but that of God which could effect it, but as our Saviour himself said, the Spirit of truth, which proceedeth from the Father, he shall testify of me; adding these words to his Apostles, and ye shall bear witness, because ye have been with me from the beginning. The Spirit of God sent down upon the Apostles did thereby testify that Christ was risen, because he sent that Spirit from the Father; and the Apostles witnessed together with that Spirit, because they were enlightened, comforted, confirmed and strengthened in their testimony by the same Spirit. Thus God raised up Jesus, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to those who did eat and drink with him after he rose from the dead. And thus as it was foretold of the Messiah, did our Jesus rise; which was the first part of our enquiry.

For the second, concerning the reality and propriety of Christ's Resurrection, expressed in that term *from the dead*, it will be necessary first to consider what are the essential characters and proprieties of a true resurrection, and secondly, to shew how those proprieties do belong and are agreeable to the raising of Christ. The proper Notion of the Resurrection consists in this, that it is a substantial change by which that which was before, and was corrupted, is reproduced the same thing again. It is said to be a change, that it may be distinguished from a second or new creation. For if God should annihilate a man or Angel, and make the same man or Angel out of nothing, though it were a restitution of the same thing, yet were it not properly a resurrection, because it is not a change or proper mutation, but a pure and total



total production. This change is called a substantial change to distinguish it from all accidental alterations: he which awaketh from his sleep, ariseth from his bed, and there is a greater change from sickness to health, but neither of these is a Resurrection. It is called a change of that which was, and hath been corrupted, because things immaterial and incorruptible, cannot be said to rise again: Resurrection implying a reproduction, and that which after it was, never was not, cannot be reproduced. Again, of those things which are material and corruptible, of some the forms continue and subsist after the corruption of the whole, of others not. The forms of inanimate bodies, and all irrational Souls, when they are corrupted, cease to be; and therefore if they should be produced out of the same matter, yet were not this a proper Resurrection, because thereby there would not be the same individual which was before, but only a restitution of the *species* by another individual. But when a rational Soul is separated from its body, which is the corruption of a man, that Soul so separated doth exist, and consequently is capable of conjunction and re-union with the body; and if the two be again united by an essential and vital union, from which life doth necessarily flow, then doth the same man live which lived before; and consequently this re-union is a perfect and proper Resurrection from death to life, because the same individual person, consisting of the same Soul and body, which was dead is now alive again.

Having thus delivered the true nature of a proper Resurrection, we shall easily demonstrate that *Christ* did truly and properly rise from the dead For first, by a true, though miraculous, generation he was made flesh; and lived in his humane nature a true and proper life; producing vital actions as we doe. Secondly, He suffered a true and proper dissolution at his death; his Soul being really separated, and his body left without the least vitality, as our dead bodies are. Thirdly, The same Soul was re-united to the same body, and so he lived again the same man. For the truth of which, two things are necessary to be shewn upon his appearing after death, the one concerning the verity, the other concerning the identity of his body. All the Apostles doubted of the first, for when *Christ* stood in the midst of them, *they were affrighted and supposed that they had seen a spirit.* But he sufficiently assured them of the verity of his corporeity, saying, \* *Handle me and see: for a spirit hath not flesh and bones, as ye see me have.* He convinced them all of the identity, of his body, saying, *Behold my hands and my feet, that it is I my self;* especially unbelieving *Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.* The body then in which he rose, must be the same in which he lived before, because it was the same with which he died.

Lucē 24. 37. 39.

\* Thus Ignatius disputes against the *Docētāi* in his days, *Ἐγὼ γὰρ μὴ πλὴν ἀνάσασθαι ἐν σαρκὶ αὐτῶν οἶδα καὶ πιστῶ ὄντα. Καὶ οὕτως παρὰ τοῦ πᾶσι*

πέβαν ἦθαι, ἔφη αὐτοῖς λάβετε, ἠλαφίσαιτέ με, καὶ ἴδετε ὅτι ἐκ εἰμὶ σαρκὸς καὶ ὀστέων. Καὶ εὐθὺς αὐτῶν ἠψήθη καὶ ὄπισθεν κερήνην τῆς σαρκὸς αὐτοῦ καὶ τῶν ὀστέων. ... Μετὰ δὲ τῆς ἀνάστασιν σαρκὸς αὐτοῦ καὶ σωτηρίαν ὡς σαρκὸς, καὶ ὡς πνευματικῶς ἰναρξήσῃ πᾶσι. *Epist. ad Smyrn.* Palpandum carnem Dominus praebebat, quam januis clausis introduxit, ut esse post resurrectionem ostenderet corpus suum & ejusdem naturae & alterius gloriae. *Greg. Hom. 26. in Evāg.* Resurrexit Christus, absoluta res est. Corpus erat, caro erat, pendit in sepulchro, exhibuit illam vivam qui vivebat in illa, *Serm. 158. De Tempore.*

And that we might be assured of the Soul as well as of the body, first he gave an argument of the vegetative and nutritive faculty, saying unto them, *Have ye here any meat? and they gave him a piece of a broiled fish, and of an honey comb, and he took it and did eat before them:* Secondly, of the sensitive part, conversing with them, shewing himself, seeing and hearing them: Thirdly, he gave evidence of his rational and intellectual Soul, by speaking to them and discoursing out of the Scriptures, concerning those things which he spake unto

them

them while he was yet with them. Thus did he shew, that the body which they saw was truly and vitally informed with an humane Soul. And that they might be yet further \* assured that it was the same Soul by which that body lived before, he gave a full testimony of his divinity by the miracle which he wrought in the multitude of fishes caught, by breathing on the Apostles the Holy Ghost, and by ascending into heaven in the sight of his Disciples. For being *no man ascended into heaven but he which came from heaven, the Son of man which was in heaven*, being the divinity was never so united to any humane Soul but only in that person, it appeared to be the same Soul with which he lived and wrought all the miracles before. To conclude, being *Christ* appeared after his death with the same body in which he died, and with the same Soul united to it, it followeth that *he rose from the dead* by a true and proper Resurrection.

\* Ideo clausis ad discipulos ostiis introibat, & flatu suo dabat Spiritum Sanctum, & dato intelligentia lumine sanctorum Scripturarum occulta pandebat; & rursus idem vulnus lateris, fixuras clavorum, & omnia recentissima passionis signa monstrabat, ut agnosceretur in eo proprietates divinae humanaeque naturae individua permanere, *Leo Serm. 1. de Resurrectione.*  
 || Ut mediator dei & hominum homo Christus Jesus resurrectione clarificaretur, prius humilitatus est passione: non enim a mortuis resurrexisset si mortuus non fuisset. Humilitas claritatis est meritum, claritas humilitatis est primum, *S. Aug. Tract. 104. in Joh.*

Moreover, that the verity and propriety of *Christ's* Resurrection may further appear, it will be necessary to consider the cause thereof, by what power and by whom it was effected. And if we look upon the meritorious cause, we shall find it to be *Christ* himself. For he by his voluntary sufferings in his life, and exact obedience at his death, did truly || deserve to be raised unto life again. Because he drunk of the Brook in the way, because he humbled himself unto death, even to the death of the Cross, therefore was it necessary that he should be exalted, and the first degree of his exaltation was his Resurrection. Now being *Christ* humbled himself to the sufferings both of Soul and body; being whatsoever suffered; the same by the virtue and merit of his passion was to be exalted; being all other degrees of exaltation supposed that of the Resurrection; it followeth from the meritorious cause that *Christ* did truly rise from the dead with the same Soul and the same body, with which he lived united, and died separated.

The Efficient cause of the Resurrection of *Christ* is to be considered either as Principal or Instrumental. The Principal cause was God himself; for no other power but that which is omnipotent can raise the dead. It is an act beyond the activity of any creature, and unproportionate to the power of any finite Agent. *This Jesus hath God raised up*, saith the Apostle, *whereof we all are witnesses.* And generally in the Scriptures as our, so *Christ's*, Resurrection is attributed unto God; and as we cannot hope after death to rise to life again without the activity of an infinite and irresistible power, no more did *Christ* himself, who was no otherwise raised than by an eminent act of God's omnipotency; which is excellently set forth by the Apostle, in so high an exaggeration of expressions, as I think is scarce to be parallell'd in any Author, \* *That we may know what is the exceeding greatness of his power to usward who believe, according to the working of the might of his power which he wrought in Christ, when he raised him up from the dead.* Being them Omnipotency is a divine attribute, and infinite power belongs to God alone: being no less power than infinite could raise our Saviour from the dead; it followeth, that whatsoever instrumental action might concurr, God must be acknowledged the principal Agent.

*Acts 2. 32.*  
 \* Eph. 1. 19.  
 Καὶ τὸ ἰσχυρὸν καὶ τὸ ἐνέργειαι καὶ κράτος τοῦ Θεοῦ ὁ ἰσχυρὸς καὶ ἡ ἐνέργεια καὶ κράτος, ἡ ἐνέργεια καὶ κράτος ἐν τῷ Χριστῷ ὅταν ἠγείνηται ἐκ τῶν νεκρῶν.  
 which words

our Translation comes far short of, and I doubt our language can scarce reach it. For first, here are *δυναμεις* and *ισχυς*, two words to express the power of God and the validity and force of it, but not sufficient; wherefore there is an addition to each of them, *μεγεθος* & *δυναμεις*, and *κρστος* & *ισχυος*, two words more to express the eminent greatness of this power and force, but not sufficient yet; and therefore there is another addition to each addition, *το ισχυρον μεγαθος*, and *η ενεργεια καρτος*, to set forth the eminence and activity of that greatness; and all yet as it were but flat and dull, till it be quickned with an active verb, *ω ενεργουν εν τω Χριστω εν τω ενεργειαι*. All which he set on work, all which he attained in Cori 1, when he raised him from the dead.

And



αὐτῶν ποιεῖν, πρὸς ἃς θέλει ἐναντίον ἔσθιν. Εἰ γὰρ εἰς θέλει, διώσει αὐτὸν ποιεῖν· τὸ γὰρ θέλειν ὀφείσκει· οἱ δὲ εἰ διώσει αὐτὸν, ἕκαστος εἰς θέλει. Τὸ μὲν γὰρ, ὡς ὁ πατὴρ ἐγείρει, τῆς διωξέως δίκην οὐκ ἀπαρραδίαν· τὸ δὲ, εἰς θέλει, ἢ ὀφείσκει· ἢ ἰούτηα. S. Chryf. Hom. 38. in Joh. Where it is very observable, that though ἐγείρειν τὸν νεκρὸν and ζωοποιεῖν be the same in the language of the Scriptures, yet ἐγείρειν and ζωοποιεῖν are not the same. By which observation the late learned Bishop of Ely hath most evidently detected that Socinian Cavil. Si quis obstinatè vocem *Exiitabo* [ἐγείρω] urgere vult, is animadvertet quid D. Jesus alibi dicat. Eum qui perdidit animam, vivificaturum eam. Ubi si quis insistere vellet ipsis verbis, eum colligere oporteret, Credentes etiam ipsos sese vivificaturos, & à mortuis excitaturos. *Car. Rac. pag. 278.* For ἐγείρω hath manifest relation to the dead, but ζωοποιεῖν unto the living. And therefore our Translation hath very well rendered those words *Luc. 17. 33.* εἰς ἐὰν ἀπολέσῃ αὐτὸν, ζωοποιεῖται αὐτὸν, Whosoever shall lose his life shall preserve it, so that ζωοποιεῖν αὐτὸν is to preserve life; which interpretation is most evident out of the antithesis of the same place, Ὅς ἐὰν ζητήσῃ ἢ ψυχὴν αὐτὸν σώσει, ἀπολέσει αὐτὸν. For σώσει and ἀπολέσει in the former part are the same with σώσει and ζωοποιεῖται in the latter. And beside, this is the language of S. Luke, who *Acts 7. 19.* says that the Egyptians ill intreated the Israelites, τὰ παιδιὰ ἐκθίοντες τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωοποιεῖσθαι. So that they cast out their young children, to the end they might not live, that is, remain alive. *Syr.* ܘܢܝܢ ܕܢܝܢ, ne servarentur, ne viverent, as the *Arabick.* In which words there is a manifest reference to that place in *Exodus*, where thrice this word is used in that sense by the *LXX.* as *1. 17.* ܘܢܝܢ ܕܢܝܢ, ἢ ἐξωγόνον τὰ ἀρσενά, V. T. sed conservabant mares. *Chald.* ܘܢܝܢ ܘܢܝܢ ܘܢܝܢ *Jo. vers. 18.* ἐξωγονήσατε τὰ ἀρσενά, and *22.* ἢ τῶν θυλῶν ζωοποιεῖται αὐτοῦ. And indeed ܘܢܝܢ in *Piel*, is often used for keeping or preserving alive, and is so several times translated, ζωοποιεῖν as well as ζωοποιεῖν, as *Jud. 8. 19.* ܘܢܝܢ ܕܢܝܢ, ὅτι ἐξωγονήσατε αὐτὸν, ἢ ἀπὸ τέρψεναι ὑμᾶς. V. T. Si servassetis eos, non vos occiderem. If ye had saved them alive, I would not slay you. *1 Sam. 27. 9.* ܘܢܝܢ ܕܢܝܢ, ἢ ἢ ἐξωγόνον ἀνδρῶν, ἢ γυναικῶν. V. T. Nec relinquebat viventem virum aut mulierem. And left neither man nor woman alive. And which is yet nearer to our purpose, *1 Kings 20. 31.* ܘܢܝܢ ܕܢܝܢ ܘܢܝܢ ܕܢܝܢ, *LXX.* ἕσπεως ζωοποιεῖται ταῖς ψυχῶν ἡμῶν. V. T. for sitan salvabit animas nostras. Peradventure he will save thy life. So that ζωοποιεῖν in the language of the *LXX.* is to save alive, and ζωοποιεῖν ἢ ψυχὴν, is to preserve ones life. So that S. Luke in the Text cited by the Socinians, could intend no more than, that he which was ready to lose his life for Christ should thereby preserve it, and consequently he speaks nothing of the raising of the dead.

other way dissolved than by that separation. God suffered not his holy One to see corruption, and therefore the parts of his body, in respect of each to other, suffered no dissolution. Thus as the Apostle desired to be dissolved and to be with Christ, so the temple of Christ's body was dissolved here, by the separation of his Soul: for the temple standing was the body living; and therefore the raising of the dissolved temple was the quickning of the body. If the body of Christ had been laid down in the sepulchre alive, the temple had not been dissolved; therefore to lift it up out of the sepulchre, when it was before quickned, was not to raise a dissolved temple, which our Saviour promised he would do, and the Apostles believed he did.

Again, it is most certainly false that our Saviour had power only to lift up his body when it was revived, but had no power of himself to re-unite his Soul unto his body, and thereby to revive it. For Christ speaketh expressly of himself, I lay down my life (or soul) that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. The laying down of Christ's life was to die, and the taking of it again was to revive, and by this taking of his life again he shewed himself to be the Resurrection and the life. For he which was made of the seed of David according to the flesh, was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. But if Christ had done no more in the Resurrection, than lifted up his body when it was revived, he had done that which any other person might have done, and so had not declared himself to be the Son of God with power. It remaineth therefore, that Christ by that power which he had within himself did take his life again which he had laid down, did re-unite his Soul unto his body from which he separated it when he gave up the Ghost, and so did quicken and revive himself: and so it is a certain truth, || not only that God the Father raised the Son, but also that God the Son raised himself.

Joh. 10. 17, 18.

ἢ καὶ ἀληθῶς ἐπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτὸν. Ign. ad Smyrn.

Si peccati confessor revixit à morte, quis eum suscitavit? Nullus mortuus est suisipsum suscitator. Ille se potuit suscitare qui mortua carne non mortuus est. Etenim hoc suscitavit quod mortuum fuerat. Ille se suscitavit qui vivebat in se, in carne autem suscitanda mortuus erat. Non enim Pater solus Filium suscitavit, de quo dictum est ab Apostolo, Propter quod cum Dominus exaltatus, sed et in Dominus seipsum, id est, corpus suum: unde dicit, *Solvite templum hoc, & in triduo suscitabo illud.* S. Ag. De Verbis Domini, *Serm. 8.*

From this consideration of the efficient cause of Christ's Resurrection we are yet further assured, that Christ did truly and properly rise from the dead in

in the same Soul, and the same body. For if we look upon the Father, it is beyond all controverſie that he raiſed his own Son: and as while he was here alive, God ſpake from heaven, ſaying, *This is my well beloved Son*; ſo after his death it was the ſame perſon, of whom he ſpake by the Prophet, *Thou art my ſon, this day have I begotten thee*. If we look upon *Chriſt* himſelf, and conſider him with power to raiſe himſelf, there can be no greater aſſurance that he did totally and truly ariſe in Soul and body by that Divinity which was never ſeparated either from the body or from the Soul. And thus we have ſufficiently proved our ſecond particular, the verity, reality, and propriety of *Chriſt's* Reſurrection, contained in thoſe words, *He roſe from the dead*.

The third Particular concerns the time of *Chriſt's* Reſurrection, which is expreſſed by *the third day*; and thoſe words afford a double conſideration: one in reſpect of the diſtance of time, as it was after three days; the other in reſpect of the day, which was the third day from his Paſſion, and the precise day upon which he roſe. For the firſt of theſe, we ſhall ſhew that the *Meſſias*, who was foretold both to die and to riſe again, was not to riſe before, and was to riſe upon, the third day after his death; and that in correſpondence to theſe predictions, our *Jeſus*, whom we believe to be the true *Meſſias*, did not riſe from the dead until, and did riſe from the dead upon, the third day.

The typical predictions of this truth were two, answering to our two conſiderations, one in reference to the diſtance, the other in reſpect of the day it ſelf. The firſt is that of the Prophet *Jonas*, who *was in the belly of the great fiſh three days and three nights*, and then by the ſpecial command of God he was rendred ſafe upon the dry land, and ſent a Preacher of repentance to the great City of *Nineveh*. This was an expreſs type of the *Meſſias* then to come, who was to preach repentance and remiſſion of ſins to all Nations; that *as Jonas was three days and three nights in the whales belly, ſo ſhould the Son of man be three days and three nights in the heart of the earth*: and as he was reſtored alive unto the dry land again, ſo ſhould the *Meſſias* after three days be taken out of the jaws of death, and reſtored unto the land of the living. Jon. 1. 17. and  
2. 10.  
Matt. 12. 38.

The type in reſpect of the day was the waved ſheaf in the feaſt of the firſt-fruits, concerning which this was the law of God by *Moſes*, *When ye come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaf of the firſt-fruits of your harveſt unto the Prieſt, and he ſhall wave the ſheaf before the Lord to be accepted for you, on the morrow after the ſabbath the Prieſt ſhall wave it, and ye ſhall offer that day when ye wave the ſheaf an he-lamb without blemiſh of the firſt year for a burnt-offering unto the Lord*. For under the Levitical law all the fruits of the earth in the land of *Canaan* were prophane; none might eat of them till they were conſecrated, and that they were in the feaſt of the firſt-fruits. One ſheaf was taken out of the field and brought to the Prieſt, who liſted it up as it were in the name of all the reſt, waving it before the Lord, and it was accepted for them, ſo that all the ſheafs in the field were holy by the acceptation of that. *For if the firſt-fruits be holy, the lump is alſo holy*. And this was always done the day after the Sabbath, that is, the Paſchal ſolemnity, after which the fulneſs of the harveſt followed: by which thus much was foretold and repreſented, that as the ſheaf was liſted up and waved, and the lamb was offered on that day by the Prieſt to God, ſo the promiſed *Meſſias*, that immaculate Lamb which was to die, that Prieſt which dying was to offer up himſelf to God, was upon this day to be liſted up and raiſed from the dead, or rather to ſhake and liſt up and preſent himſelf to God, and ſo to be accepted for us all, that ſo our duſt might be ſanctified, our corruption hallowed, our mortality conſecrated to eternity. Lev. 23. 10.  
Rom. 11. 15.

Thus was the Resurrection of the *Messias* after death typically represented both in the distance and the day.

And now in reference to both resemblances, we shall clearly shew that our *Jesus*, whom we believe, and have already proved to be the true *Messias*, was so long and no longer dead, as to rise *the third day*; and did so order the time of his death, that the third day on which he rose might be that very day on which the sheaf was waved, the day after that Sabbath mentioned in the Law.

As for the distance between the Resurrection and the death of *Christ*, it is to be considered first generally in it self, as it is some space of time; secondly, as it is that certain and determinate space of three days. *Christ* did not, would not, suddenly arise, lest any should doubt that he ever died. It was as necessary for us that he should die, as that he should live, and we, which are to believe them both, were to be assured as well of the one as of the other. That therefore we may be ascertained of his death, he did sometime continue it. || He might have descended from the Cross before he died, but he would not, because he had undertaken to die for us. \* He might have revived himself upon the Cross, after he had given up the ghost, and before *Joseph* came to take him down, but he would not, lest as *Pilate* questioned whether he were already dead, so he might doubt whether he ever died. The reward of his Resurrection was immediately due upon his Passion, but he deferred the receiving of it, lest either of them being questioned, they both might lose their efficacy and intended operation. It was therefore necessary that some space should intercede between them.

|| De cruce descendere poterat, sed differat ut de sepulchro resurgeret. S. Augustine in Job. Tract. 22.

\* Ἠδύατο μὲν καὶ παρ' αὐτὰ πρὸ θανάτου τὸ σῶμα διεγείραι καὶ πάλιν δέξαι ζῶν.

ἀλλὰ καὶ τὸτο καλῶς περιεῖδον ὁ Σατὴρ ἢ πεποιήκε. Εἶπε γὰρ ἄντις μηδὲ ὄλωσ αὐτὸ τεθνηκέναι, ἢ μηδὲ τέλος αὐτῶν τὸν θάνατον ἐφανκέναι, εἰ παρ' αὐτὰ τιμὴ ἀνάστασιν ἠὲ ὀψιδέξαι. Τάχα ἢ καὶ ἐν ἰσθμῷ τῷ διαστήματι ὄντι τῷ θανάτῳ τε καὶ τῷ ἀναστάσεως ἀθλον ἐξέτερο τὸ πρὸς τῷ ἀθλητῶν κλέου. Ὅθεν ἵνα διεχθῆ νεκρὸν τὸ σῶμα, καὶ μίαν ἐστέμνη μέσω ὁ λόγος, καὶ τεταῖον τὸτο πᾶσιν ἐδείξεν ἀφθαρτον, S. Athanas. de Incarnat. Verbi. Καὶ τρεῖς ἢ ἡμέρας διὰ τὸτο ὣς ἐχάρασεν, ἵνα πισθῆ ὅτι ἀπέθανεν, ἢ γὰρ πρὸ σμυρῶ αὐτῶ μόνον βεβαιῶται, καὶ τῇ πάντων ὄψει, ἀλλὰ καὶ τῷ χρόνῳ ἢ ἡμερῶν, S. Chrysost. Homil. 43. in Matt.

Again, because *Christ's* exaltation was due unto his humiliation, and the first step of that was his Resurrection; because the Apostles after his death were to preach repentance and remission of sins through his blood, who were no way qualified to preach any such doctrine till he rose again; because the Spirit could not be sent till he ascended, and he could not ascend into heaven till he rose from the grave; therefore the space between his Resurrection and Passion could not be long; nor can there be any reason assigned why it should any longer be deferred, when the verity of his death was once sufficiently proved. Lest therefore his Disciples should be long held in suspense, or any person after many days should doubt whether he rose with the same body with which he died, or no; that he might shew himself alive while the Souldiers were watching at his grave, and while his crucifixion was yet in the mouths of the people, he would not stay || many days before he rose. Some distance then of time there was, but not great, between his Crucifixion and his Resurrection.

|| Ἐνεκα μὲν ἐν πρὸ διεχθῆσαι τῷ θανάτῳ ἐν τῷ σώματι τεταῖον ἀνά-

στασε τὸτο· ἵνα ἢ μὴ ὄπι πολὺ διαμῆναι καὶ φθαρὲν τέλος ὕστερον ἀναστήσει ἀπισθῆ, ὡς ἐκ αὐτῶ ἀλλ' ἔτερον σῶμα ἐξερῶν (ἐμελλε γὰρ ἄν τις καὶ δι' αὐτῶν χρόνον ἀπισθῆν τῷ φαινομένῳ καὶ ὀψιδεξῆσθαι ἢ ἡμερῶν) διὰ τὸτο ἢ πλείω ἢ τειῶν ἠνέχθη; ἀλλ' ὄπι πολὺ τῶν ἀκείων αὐτῶ πρὸς τῷ ἀναστάσεως παρέκλυσε· ἀλλ' ἔτι ἢ ἀκοῶν αὐτῶ ἑταῖον ἐχόντων ἢ λόγον, καὶ ἔτι ἢ ὀφθαλμῶν αὐτῶ ἐκλεχθῶν, καὶ τῷ διανοίας αὐτῶ ἠρητιμῶν, καὶ ζῶντων ὄπι γῆς ἔτι καὶ ὄπι τόπον ὄρων ἢ θανατοῦσάντων καὶ ὑστέρωντων πρὸ τῷ θανάτῳ τῷ Κυριακῷ σώματι, αὐτῶ ὁ τῷ Θεῷ ὕς ἐν τεταῖω διαστήματι τῷ χρόνῳ νεκρὸν σῶμα ἐδείξεν ἀθάνατον καὶ ἀφθαρτον. Ibid.

The particular length of this space is determined in *the third day*: but that expression being capable of some diversity of interpretation, it is not so easily conclu-

concluded how long our Saviour was dead or buried before he revived or rose again. It is written expressly in *S. Matthew*, that *as Jonas was three days and three nights in the whales belly, so should the Son of man be three days and three nights in the heart of the earth.* From whence it seemeth to follow, that *Christ's* body was for the space of three whole days and three whole nights in the grave, and after that space of time rose from thence. And hence some have conceived, that being our Saviour rose on the morning of the first day of the week, therefore it must necessarily follow that he died and was buried on the fifth day of the week before, that is on Thursday; otherwise it cannot be true that he was in the grave three nights.

But this place, as expresse as it seems to be, must be considered with the rest in which the same truth is delivered; as when our Saviour said, *After three days I will rise again*: and again, *Destroy this temple, and in three days I will build it up*, or, *within three days I will build another made without hands.* But that which is most used, both in our Saviour's prediction before his death, and in the Apostles language after the Resurrection, is, that <sup>a</sup> || he rose from the dead the third day. Now according to the language of the Scriptures, if *Christ* were slain and rose the third day, the day in which he died is one, and the day on which he arose is another, and consequently there could be but one day and two nights between the day of his death and of his Resurrection. As in the case of Circumcision, the male child eight days old was to be circumcised, in which the day on which the child was born was one, and the day on which he was circumcised was another, and so there were but six compleat days between the day of his birth and the day of his circumcision. The day of Pentecost was the fiftieth day from the day of the wave-offering; but in the number of the fifty days was both the day of the wave-offering and of Pentecost included; as now among the Christians still it is. Whituesday is now the day of Pentecost, and Easter-day the day of the Resurrection, answering to that of the wave-offering; but both these must be reckoned to make the number of fifty days. *Christ* then who rose upon the first day of the week (as is confessed by all) died upon the sixth day of the week before: or if he had died upon the fifth, he had risen not upon the third, but the fourth day, as: *Lazarus* did. Being then it is most certain that our Saviour rose on <sup>\*</sup> the third day, being according to the constant language of the *Greeks*, and *Hebrews*; he cannot be said to rise to life on the third day, who died upon any other day between which and the day of his Resurrection there intervened any more than one day: therefore those other forms of speech which are far less frequent, must be so interpreted as to be reduced to this expression of the *third day* so often reiterated.

Matt. 12. 40.  
Matt. 27. 65.  
Mark 8. 32.  
John 2. 19.  
Mark 14. 58.  
Matt. 16. 21.  
17. 23.  
20. 19.  
Mark 9. 31.  
10. 34.  
Luke 9. 22.  
18. 32.  
24. 7. 45.  
Acts 10. 40.  
1 Cor. 15. 4.  
|| These several phrases are used; first that *Christ* was in the heart of the earth  
τρεῖς ἡμέρας, ἡγέρθη τὴν τρίτην ἡμέραν  
secondly, that he was to rise  
τρεῖς ἡμέρας  
thirdly, that he would rebuild this temple ἐν τριῶν ἡμέρων ἡμέραν  
and lastly, that he rose τῆς τρίτης ἡμέρας, which is the most general and constant form of speech.  
∴ *Lazarus* is said to be τετραήμερος, four

days dead, that is counting the day on which he died, and the day on which his sister spake so to our Saviour at his sepulchre. And being he was raised then, he rose τὴν τετάρτην ἡμέραν, the fourth day. Our Saviour rose τῆς τρίτης ἡμέρας, and therefore he was τετάρτη when he rose; and so the Fathers call him, as you may observe in the words last cited of *Athanasius*. As we read in *Plutarch*, Σολῶς ὁ Θεωπέσιος \* ὤξθησεν, καὶ τετάρτη ἡμέρῃ ἀπέθανε ταῖς παλαιαῖς ἀντιλήψεις. De his qui sero pan. And of that Spirit in a Boy possessed, who hated all women ἐπὶ ἡ γυνὴν ἀπὸ πάντων ἄνθρώπων, τετάρτην κενώσας γυναικῶν ἐπέσει, *Philosophat.* l. 3. c. 12. What this τετάρτη is, the *Greek* Grammarians will teach us. Περὶ μὲν τὸ πρῶτον ἀπαιτῶν τὸ τετάρτην τυχὸν ἢ τεταρτήν, περὶ δὲ τὸ δεύτερον τὸ τρίτον ἢ τετάρτην ἢ τεταρτήν, ὅτι περὶ τὸ τεταρτήν ἀπὸ πάντων ἀπαιτῶν τὸ τετάρτην τυχὸν ἢ τεταρτήν, ἢ γυνὴν τετάρτην ἡμέραν ἔχον ἀπὸ πάντων ἢ τεταρτήν. *Schol. Eurip. Hecuba.* τετάρτη then, in respect of his coming to or from any place, is that person which is now the third day in or from that place; which cannot be better interpreted, as to the *Greek* language, than in the expression of a *Tertian Fever*, called so because the second accession is upon the third day from the first, and the third from the second, &c. in which case there is but one day between, in which the Patient is wholly free from his disease: from whence παρὰ μίαν, and τετάρτη is the same in the language of the Physicians. This is excellently expressed by *Alexander Aphrodisiensis* in that prolenatical Question, Διὰ τί ὁ μὲν τετάρτη ἐκ δευτέρου χυμῶ γεννῶνται, καὶ ἔχον μακρὴν καὶ καταλύουσαν χολῶν, παρὰ μίαν κινῶται: ὁ δὲ αὐτομακρῶν, ἔχον περὶ τὸν πρῶτον τὴν βαρῦτητα καὶ συρροῦτητα καὶ ἡμέραν: ὁ δὲ τεταρτή, διὰ δύο μερῶν μέσων, *Publ.* 10. l. 2. The *Quotidian* Ague hath its accessions καθ' ἡμέραν: τοῦ τριῶν παρὰ μίαν (ἢ ἡμέραν) ἀπὸ παντὸς ἰντερμισσίου; τοῦ τεταρτήν διὰ δύο ἡμερῶν μέσων. In the same manner he mentions the τεταρτήν, τὴν ἑβδομηκονταήμερον, and ἐναληκονταήμερον: in all which this is constantly observable, that the days of perfect intermission are fewer by two, than the number in the name of the Fever: for if the

That he be a τετάρτη the day of intermission is but one, if τετάρτη τῶν, if τεμῆται three, if ἐξομῆται five, if ἐναντία seven. Thus if our Saviour were one whole day in the grave, and died the day before, and rose the day after, he did rise τετάρτη if he were two whole days in the grave, he rose τετάρτη. So Aristotle, Δια τί ὁ νυκτεῖνος βορέας τετάρτη λήγη; πότερον ὅτι ἀπὸ μικρῆς καὶ ἀδυνάτου ἀρχῆς; ἢ τετῆν ἢ κείμηται, Probl. 14. Sect. 25. τῆν τετῆν therefore and τετάρτη is the same. For from τετῆν comes τετάρτη, and from τετάρτη, τετάρτη, &c. in which ἡμέρα is always understood. Τετάρτη, τετάρτη, Suidas, Τετάρτη then is τετάρτη. πυρῆς τετάρτη, διὰ τετῆς. and τετάρτη, διὰ τετάρτης. Thus being Christ did certainly rise τῆν τετῆν ἡμέρα, he did rise according to the Greeky τετάρτη and according to the same then he must also rise πρὸς μίαν, that is, one day only interceding between the day of his death, and the day of his resurrection.

When therefore we read that after three days he would raise the temple of his body, we must not imagine that he would continue the space of three whole days dead, and then revive himself; but upon the third day he would rise again: as Joseph and his mother, after three days found him in the temple, that is, the third day after he tarried behind in Jerusalem. And when we read, that he was three days and three nights in the heart of the earth, we must not look upon those nights as || distinct from the days, but as Moses spake, the evening and the morning, that is, the night and the day, were the first day; and as the Saint spake unto Daniel, <sup>a</sup> Unto two thousand and three hundred evenings and mornings, intending thereby so many days: nor must we imagine that those three days were completed after our Saviour's death, and before he rose; but that upon the first of those three days he died, and upon the last of those three days he rose. As we find that <sup>b</sup> eight days were accomplished for the circumcising of the child; and yet Christ was born upon the first and circumcised upon the last of those \* eight days: nor were there any more than six whole days between the day of his birth and the day of his circumcision; the one upon the five and twentieth of December, the other upon the first of January. And as the Jews were wont to speak, the Priests in their courses by the appointment of David were to minister before the Lord eight days, whereas every week a new course succeeded, and there were but seven days service for each course, (the Sabbath on which they began, and the Sabbath on which they went off being both reckoned in the eight days;) so the day on which the Son of God was crucified, dead, and buried, and the day on which he revived and rose again, were included in the number of three days. And thus did our Saviour rise from the dead upon the third day properly, and was three days and three nights in the heart of the earth: synecdochically.

Luke 2. 46.

|| A night and a day in the Hebrew language, not used to compositions, is the same with the Greek νυκθήμερον or ημερονύκτιον.   
 והי ערב והי בקר והי חמה והי לילה   
 The evening and the morning were the first day. For though God called the light Day, and the darkness he called Night, yet at the same time that day and that night was called day. So that the same word יום in the same verb signifieth both the natural and artificial day. And the evening and the morning are sometimes put instead of the day; as Dan. 8. 14. מראת הערב והבקר, which we translate, the vision of the evening and the morning, but might be rather translated in reference to the former, the Vision of the days, viz. the 2300 days before spoken of. Now though a Day be thus diversly taken, yet in the measuring of any time which containeth in it both days and nights, a day is always taken in that sense in which it comprehendeth both day and night. Thus Galen, who is very punctual and exact in all his language, and full of expositions of the words he uses, to prevent mistakes, being to speak of the critical days, gives notice that by a day he understands not that space of time which is opposed to the night, but that which comprehendeth both the night and day, 'Ημέραν διλογότε παρ' ὅλον τὸ λόγον εἰρησιωφόροις καὶ ἐκ τῆς ἡμέρας αὐτῆς μόνως σωσιεσώσαν, ἀλλὰ καὶ τὴν νυκτὸς χρόνον καθάσθαι ἢ καὶ μίαν τριακονθὰ ἡμερῶν ἢ λέγμεν, ἢ μόνον τῶτον τὸν χρόνον ὃν ἔσθαι τῆς ἡμέρας ὅλην φαίνεται περιουροῦσιν ἡμέραν, ἀλλὰ καὶ τὴν νυκτὸς αὐτῆς περιεσθέναι, ἕως δὲ πῶς καὶ ἑνιαυτὸν πέντε καὶ ἑξήκοντα καὶ τριακονθῶν ἡμερῶν ἢ εαυθὶ. D. Crisostom, l. 2. This is observed by S. Basil to be also the custom of the Scriptures, upon those words in Genesis, Ἐγένετο ἕν ἑσπέρα, ἕσπρωτο πρωί, τὸ ἡμερονύκτιον λέγει. καὶ ἔτι περιεσθέναι, ἡμέρα καὶ νύξ, ἀλλὰ τὸ ἐπιπεσθέναι τὸ πᾶσαν περιουροῦσαν ἀπένεμε. Γαῶντιον ἀν καὶ ἐν πάσῃ γραφῇ τὸ περιεσθέναι εὐερεῖς ἐν τῷ τῷ χρόνῳ μετῆσαι, ἡμέρας ἡριθμητικῶς ἐχθὶ καὶ νύκτας καὶ ἢ ἡμερῶν, In Hexam. Hom. 2. Now being generally in all computations of time, as S. Basil observeth, ἐν τῷ τῷ χρόνῳ μετῆσαι, a day was taken for the whole space of day and night; and as the evening and the morning signifieth the same, that is a day; and 2300 evenings and mornings no more than so many days; and so three days and three nights in the computation of time signify no more than three days. (For God called the light Day, and the darkness he called Night, and the evening and the morning were the first day, and the evening and the morning were the second day, &c.) Being three days in the language of the Scripture are said to be fulfilled when the third day is come, though it be not wholly passed over; it followeth that to be three days dead, or to be three days and three nights dead, in the Hebrew language, cannot necessarily infer any more, than that the person spoken of did continue dead till the third day. <sup>a</sup> Dan. 8. 14. <sup>b</sup> Luke 2. 21. \* As we read of the circumcising of our Saviour, ἐπλήθυνσαν ἡμέρας ὀκτώ. Jo of Zachary, ὡς ἐπλήθυνσαν αἱ ἡμέραι τῆς λειτουργίας αὐτῆς and though the number ὀκτώ were not expressed, yet it is to be understood, according to the language of the Scripture in other cases, and of Josephus particularly in this, Διέταξε τὴν ἡμέραν σαββᾶν διακοσμηθῆσαι τὸ ὄψον ὅτι ἡμέρας ὀκτώ ἀπὸ σαββάτου ὅτι σαββάτον. . . . So S. Hierome on Jonas 2. 1. Et erat Jonas in ventre piscis tribus diebus & tribus noctibus. Hujus loci mysterium in Evangelio Dominus exponit, & superfluum est vel idipsum vel aliud dicere. Hoc solum quaerimus, quomodo tres dies & tres noctes fuerit in corde



terra. Quidam *παρασκευῶν*, quando Sole fugiente, ab hora sexta usque ad horam nonam nox successit diei, in duas dies & noctes dividunt, & apponentes Sabbatum, tres dies & tres noctes asstant supputandas: nos vero *συνεχῆ τῶν* totum intelligamus à parte; ut ex eo quod *ἐν παρασκευῇ* mortuus est, unam diem supputemus & noctem, & Sabbati alteram; tertiam vero noctem, quæ diei Dominicæ runcupatur, referamus ad exordium diei alterius: nam & in Genesi nox præcedentis diei (*add non*) est sed sequentis, id est, principium futuri non finis præteriti. To the same purpose S. Augustine, Ipsam autem triduum non totum & plenum fuisse Scriptura testis est; sed primus dies à parte extrema totus annumeratus est; dies vero tertius à parte prima & ipse totus; medius autem inter eos, i. e. secundus dies absolute totus viginri quatuor horis suis, duodecim nocturnis & duodecim diurnis. Crucifixus est enim primo Judæorum vocibus hora tertia, cum etiam dies sexta Sabbati. Deinde, in ipsa cruce suspensus est hora sexta, & spiritum reddidit hora nona. Sepultus est autem cum jam sero factum esset: sic sese habent verba Evangelii, quod intelligitur in fine diei. Unde liber ergo incivus, etiam si alia ratio reddi potest, quomodo non sit contra Evangelium Johannis, ut hora tertia ligno suspensus intelligatur, totum diem primum non comprehendis. Ergo à parte extrema totus computabitur, sicut tertius à parte prima. Nox enim utque ad diluculum quo Domini resurrectio declarata est, ad tertium diem pertinet, *De Trinit. l. 4. c. 6.* And after him Leo the Great. Ne turbatos Discipulorum animos longa mœstitudo cruciaret, denunciata tridui moram tam mira celeritate brevavit, ut dum ad integrum secundum diem pars primi novissima & pars tertii prima concurrir, & aliquantum temporis spacio decideret, & nihil dierum numero deperiret. *De Resurr. Domini, Serm. 1. Ihsol. Pelis. Epist. 114. l. 1.*

This is sufficient for the clearing the precise distance of *Christ's* Resurrection from his Crucifixion, expressed in the determinate number of three days: the next consideration is, what day of the week that *third day* was, on which *Christ* did actually rise, and what belongeth to that day in relation to his Resurrection. Two characters there are which will evidently prove the particularity of this third day: the first is the description of that day in respect of which this is called the *third*, after the manner already delivered and confirmed; the second is the Evangelists expression of the time on which *Christ* rose.

The character of the day in which our Saviour died is undeniable, for it is often expressly called the || preparation; as we read, they therefore laid *Jesus* in the garden, <sup>a</sup> because of the Jews preparation day, for the sepulchre was nigh at hand. And <sup>b</sup> the next day that followed the preparation, the chief Priests and Pharisees asked a guard. Now this day of preparation was the day immediately before the Sabbath or some other great feast of the Jews called by them the Eve of the Sabbath or the feast: and therefore called the preparation, because on that day they did prepare whatsoever was necessary for the celebration of the following festival; according to that command in the case of Manna, <sup>c</sup> It shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily. This preparation being used both before the Sabbath and other Festivals, at this time it had both relations: for first, it was the preparation to a Sabbath, as appeareth by those words of S. Mark, <sup>d</sup> Now when the even was come, because it was the preparation, that is, the day before the Sabbath; and those of S. Luke, <sup>e</sup> That day was the preparation, and the Sabbath drew on. Secondly, it was also the Eve of a Festival, even of the great day of the Paschal solemnity, as appeareth by S. John, who saith, when Pilate sat down in the judgment-seat, <sup>f</sup> it was the preparation of the Passover. And that the great Paschal Festivity did then fall upon the Sabbath, so that the same day was then the preparation or Eve of both, appeareth yet farther by the same Evangelist, saying, The Jews therefore, because it was the preparation, that the bodies should not remain upon the Cross on the Sabbath day, for that Sabbath day was an high day; that is, not only an ordinary or weekly Sabbath, but also a great Festival, even a Paschal Sabbath. Now being the Sabbath of the Jews was constant and fixed to the seventh day of the week, it followeth that the Preparation or Eve thereof must necessarily be the sixth day of the week, which from the day, and the infinite benefit accruing to us by the Passion upon that day, we call *Good Friday*. And from that day being the sixth of one, the third must consequently be the \* eighth or the first of the next week.

|| *Παρασκευῆν*, Parascève interpretatur præparatio, saith S. Augustine, and in the Greek language it signifieth generally any preparation of what nature soever: but in this case it signifieth rather the time in which preparation was made; as Luke 2. 54. Καὶ ἡ παρασκευὴ παρασκευῆν and that preparation among the Jews for the Sabbath; as S. Mark 15. 42. Ἐπεὶ ἦν παρασκευὴ ἡ ὄψις παρασκευῆς and in the Edition of Augustin Caspar, ἡ παρασκευὴ τῆ μὲν ἑσπέρας ἦν ὁμοιοῦς ἔν τῃ παρασκευῇ τῆ παρασκευῆς τῆ ἑσπέρας ἔν τῃ ἑσπέρας. Jul. An. l. o. c. 10. which is well expressed by Syn. Hist. Ep. 4. Ἡμερὰ δὲ ἦν ἡν, λέγεται ἡ παρασκευὴ.

γασιν οἱ Ἰουδαῖοι παρασκευῆν ἡ ἡμέρα τῆ παρασκευῆς τῆ ἑσπέρας ἔν τῃ ἑσπέρας. καὶ ἡν ἔσπερ ἡμερὰ ἔσπερ ἔν τῃ ἑσπέρας ἔν τῃ ἑσπέρας. ἀλλὰ τῆ παρασκευῆς τῆ ἑσπέρας ἔν τῃ ἑσπέρας. *Tuis παρασκευῆς of the thobrens was anjuxta. to the eamā para*

of the Gentiles, as the old Glossary, Cœna pura, *παρασκευή*, & in Gloss. Latino-Arabico, Parasœue cœna pura, id est, præparatio quæ fit profabbato. From whence some of the Fathers did so interpret the Eves of the Jewish Sabbaths, as Tertullian, Dies observatis & mensis & tempora & annos & fabbata, ut opinor, & cœnas puras, & jejunia & dies magnos. Adv. Marcio. l. 5. c. 4. Acceleratam vult intelligi sepulturam ne advesperaret, quando jam properat cœnam, quam cœnam puram Judæi Latine utitatus apud nos vocant, facere tale quid non licebat. S. Aug. Tract. 76. in Job. And the ancient Translators of the Greek Fathers did use the Latine cœna pura for the Greek *παρασκευή*. As the Interpreter of S. Chrysostom, Serm. in Natalem Joh. Bapt. Quæ enim die conceptus est Dominus, eadem die & passus est; eadem ipsa dies cœna pura fuit, in qua & luna quattadecima occurrit. So likewise the old Interpreter of Irenæus, Parasœue quæ dicitur cœna pura, id est, sexta feria, quam & dominus ostendit passus in ea. Iren. l. 5. c. 23. & lib. 1. Moheni sexta die dixisse, quæ est in cœna pura. As therefore the Cœna pura among the Gentiles was that time in which they prepared and sanctified themselves for their sacred solemnities, so the Jews did make use of that word to signify their sanctification, and of the Greek *παρασκευή* to testify the preparation of all things used on their holy days, upon the Eve thereof, or day before. Parasœue Latine præparatio est, sed isto verbo Græco libentius utuntur Judæi in hujusmodi observationibus, etiam qui magis Latine quam Græce loquuntur, saith S. Aug. Tract. 117. in Job. So that the same Father testified that the Jews speaking Latine in his time, did sometimes use parasœue, sometimes cœna pura for their Eve of preparation. Otherwise in their own language they called it *ערב* or *ערב*; by which generally, they understood the sixth day of the week, the day before the Sabbath. For so they reckoned the days of the week in Bereshit Rabba, *ערב* the first of the week, *יום* the second, *יום* the third, *יום* the fourth, *יום* the fifth, *יום* the Eve, *יום* the Sabbath. Thus in Hebrew *ערב*, in Greek *παρασκευή*, in Latine Cœna pura, were used by the Jews for the same day, the Friday or sixth of the week; but not for that alone, but for the Eve of any great Festival which answered to a Sabbath, so that they had their *ערב*, and *יום*, as *παρασκευή* & *σάββατος*, and *παρασκευή* & *ἑορτή*. And when a great Festival fell upon the Sabbath, then as the Festivities were both one day, so the Eve to both was the same Friday. And such was the day of preparation on which our Saviour was crucified. <sup>a</sup> John 19. 42. <sup>b</sup> Matt. 27. 62. <sup>c</sup> Exod. 16. 5. <sup>d</sup> διάνη 15. 42. <sup>e</sup> Luke 23. 54. <sup>f</sup> John 19. 42. \* *Ὁρᾶτε πᾶς λέγει, ἡ τὰ νῦν σάββατα ἐμοὶ δεκτὰ, ἀλλὰ ἡ πεποίηκα, ἐν ᾧ καθ' αἰῶνα τὰ πάντα ἀρχὴν ἡμέρας ὀρθῶς ποιῶ, ὃ ὄντιν ἄλλο κόσμῳ ἀρχὴν. διὸ καὶ ἀγορεύω τῶν ἡμέρων τῶν ὀρθῶν ὡς εὐφροσύνην, ἐν ᾧ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν, καὶ φανερωθεὶς ἀνέστη εἰς τοὺς οὐρανοὺς. Βασιλεῦς Ἐπιστ. c. 11. Ἡ εἰς ἡμᾶς πνευματικῶν ἀνάστασις ἐν κυριακῇ ἐν ὁρᾷ δὲ ἡ κυριακὴ ὀνομάζεται. Θεοδόσιος Ἐπιστ. 1. Ἡ εἰς ἡμᾶς τῆς σαιτουμὸς κελύματα τῆς ὀρθῆς ἡμέρας ἐκ παντὸς σαιτεῖται τὰ ἡγῶνῶν, τυπὸν τοῦ ἁληθινῆς σαιτουμὸς ἡ σαιτεῖται ἡμῶν ἀπὸ τῆς πλάτης καὶ σπυγνείας, διὰ τὸ ἀπὸ νεκρῶν ἀναστάντων ἐν μιᾷ τῆς σάββατων ἡμέρας Ἰησοῦ Χριστοῦ τὸ κῦρος ἡμῶν. Μία γὰρ τῆς σάββατων πρώτη μέρα ἡμῶν πᾶσιν ἡμέρων, καὶ ἡ ἀειμὸν πάλιν ἡμῶν πᾶσιν ἡμέρων τῆς κωλοροείας, ὀρθῶς καλεῖται, καὶ πρώτη ὅσα ἡμέρας. Iulinius Dial. cum Ipyhone. Cùm in septimo die Sabbati nomen fit & observantia constituta, tamen nos in octava die quæ & ipsa prima est, perfecti Sabbati festivitatem letamur. S. Hilari. Comm. in Psal. Prol. Hæc octava sententia quæ ad caput redit, purificatumque hominem declarat, significatur fortasse & circumcisio octava die in veteri Testamento, & Domini resurrectione post Sabbatum, quod est utique octavus idemque primus dies. S. August. de Serm. Dom. in monte, l. 1. c. 11. Καὶ τὸ εἶδος καὶ τὸ σῆμα ἡμῶν ἀπῆλθε πᾶσαν κυριακὴν τιμῶν καὶ ἐν ταύτῃ πανηγουίσειν, ἐπειδή ἐν ταύτῃ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς τῆς ἐκ νεκρῶν ἀνάστην ἡμῶν ἐπετυχεῖν. διὸ καὶ ἐν τῇ ἱεραῖς γραφαῖς καὶ πρώτη κέκληται, ὡς ἀρχὴ ζωῆς ἡμῶν ὑπὸς χριστοῦ, καὶ ὀρθῶς, ὡς ἡμεῖς ἡμεῖς τῆς Ἰσραὴλ σάββατισμῶν. Theophylus Alexand.*

The next Character of this third day is the expression of the time of the Resurrection in the Evangelists. *When the Sabbath was past*, saith S. Mark, which was the day after the preparation on which he was buried, *very early in the morning the first day of the week*. In the end of the Sabbath, as it began to dawn towards the first day of the week, saith S. Matthew. Upon the first day of the week early in the morning, saith S. Luke. The first day of the week early when it was yet dark, saith S. John. By all which indications it appeareth that the body of Christ being laid in the sepulchre on the day of the preparation, which was the Eve of the Sabbath, and continuing there the whole Sabbath following, which was the conclusion of that week, and farther resting there still and remaining dead the night which followed that Sabbath, but belonged to the first day of the next week, about the end of that night early in the morning, was revived by the accession and union of his Soul, and rose again out of the sepulchre.

Whereby it came to pass, that the obligation of the day, which was then the Sabbath, died and was buried with him, but in a manner by a diurnal transmutation revived again at his Resurrection. Well might that day which carried with it a remembrance of that great deliverance from the Egyptian servitude resign all the sanctity or solemnity due unto it, when that morning once appeared upon which a far greater Redemption was confirmed. One day of seven was set apart by God in imitation of his rest upon the Creation of the world, and that seventh day which was sanctified to the Jews was reckoned in relation to their deliverance from Egypt. At the second delivery of the Law we find this particular cause assigned, *Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm, therefore the Lord thy God,*

commanded thee to keep the Sabbath day. Now this could not be any special reason why the Jews should observe a seventh day; first because in reference to their redemption, the number of seven had no more relation than any other number; secondly, because the reason of a seventh day was before rendered in the body of the commandment it self. There was therefore a double reason rendered by God why the Jews should keep that Sabbath which they did, one Special, as to a seventh day, to shew they worshipped that God who was the Creator of the world; the other Individual, as to that seventh day, to signify their deliverance from the Egyptian bondage, from which that seventh day was dated.

Being then upon the Resurrection of our Saviour a greater deliverance and far more plenteous redemption was wrought than that of Egypt, and therefore a greater observance was due unto it than to that, the individual determination of the day did pass upon a stronger reason to another day, always to be repeated by a seventh return upon the reference to the Creation. As there was a change in the year at the coming out of Egypt, by the command of God: *This month, the month of Abib, shall be unto you the beginning of months, it shall be the first month of the year to you;* so at this time of a more eminent deliverance a change was wrought in the Hebdomadal or weekly account, and the first day is made the seventh, or the seventh after that first is sanctified. The first day, because on that Christ rose from the dead, and the seventh day from that first for ever, because he who rose upon that day was the same God who created the world, and rested on the seventh day; *For by him all things were created that are in heaven and that are in the earth, all things were created by him and for him.*

Exod. 12. 2.

Coloss. 1. 15.

This day did the Apostles from the beginning most religiously observe, by their meeting together for holy purposes and to perform religious duties. The first observation was performed providentially, rather by the design of God than any such inclination or intention of their own: *For the same day, saith the Evangelist, that is the day on which Christ rose from the dead, at evening, being the first day of the week, the Disciples were assembled for fear of the Jews.* The second observation was performed voluntarily, *for after eight days again his Disciples were within, and Thomas with them:* the first day of the week, when Christ rose by the providence of God, the Disciples were together, but Thomas was absent; upon the first day of the next week, they were all met together again in expectation of our Saviour, and Thomas with them. Again, *when the day of Pentecost was fully come, which was also the first day of the week, they were all with one accord in one place, and having received the promise of the Holy Ghost they spake with tongues, preached the Gospel, and the same day were added unto them above three thousand souls.* The same practice of convening we find continued in the following years. *For upon the first day of the week, when the disciples came together to break bread, Paul preached unto them:* and the same Apostle gave express command concerning the collection for the Saints both to the Churches of Galatia and of Corinth, *Upon the first day of the week, let every-one of you lay by him in store, as God hath prospered him.*

John 20. 19.

John 20. 26.

Acts 2. 1.

Acts 2. 41.

Acts 20. 7.

From this Resurrection of our Saviour, and the constant practice of the Apostles, this first day of the week came to have the name of the Lords day, and is so called by S. John, who says of himself in the Revelation, *I was in the Spirit on the Lords day.* And thus the observation of that day, which the Jews did sanctifie, ceased, and was buried with our Saviour, and in the stead of it, the religious observation of || that day on which the Son of God rose from the dead, by the constant practice of the blessed Apostles was transmitted to the Church of God and so continued in all Ages.

<sup>2</sup> Rev. 1. 10.  
 || Ἦν τὸ ἡλίαι  
 λεγούμην ἡ-  
 μέρα πάντων  
 καὶ πρὸς ἡ α-  
 γίας μετέστη  
 ἐν τῷ αὐτῷ  
 σωτήριον ἡ-  
 μέραι, Ἰησοῦ  
 ἀποκ. 2.  
 ἐν πρώτῳ ἡ-  
 μέραι τῷ ἡ-  
 λίαι ἡμέραι  
 τῆς ἡμέρας, ἡμέραι  
 ἡμέραι

κοινῇ πάντες τῷ σωτήριον ποιούμεθα, ἐπειδὴν πρώτη ἔστιν ἡμέρα ἐν ᾗ ὁ Θεὸς τὸ σκότος καὶ τὸ ἔλλει τρέφας, ἡμέραι

ἐποίησε ἢ Ἰησοῦς Χριστὸς ὁ ἡμέτερος Σωτὴρ τῆ αὐτῆ ἡμέρα ἐκ νεκρῶν ἀνέστη. Τῆ γὰρ περὶ τὸ Κελευκῆς ἐσαύρασαν αὐτὸν, καὶ τῆ μὲν ἢ Κελευκῆς, ἢ τις ἕστιν Ἡλίας φανέσ τοῖς Ἀποστόλοις αὐτῆ καὶ μαθηταῖς, ἐδιδάξε ταῦτα ἅσπ ὡς ὅπισκε ἴεν καὶ ὑμῖν ἀνοδὸς αὐτῶν. *This I take to be, without question, that status dies which is mentioned by Pliney in his Epist. to Trajan.* Affirmabant hanc fuisse summam vel culpam suam vel erroris, quod essent soliti statim die ante lucem convenire, carmenque Christo quasi Deo canere. Nobis quibus Sabbata extranea sunt & neomenia & feria & Deo aliquando comitant, strenua contonant, lufus, convivia confreperunt. O melior fides nationum in suam sectam, quae nullam solennitatem Christianorum sibi vindicat, non Dominicum Diem, non Pentecostem, *Tertull. de Idol. c. 14.* Nam quod in Judaica circumfisione carnali octavus dies observabatur, sacramentum est in umbra atque imagine ante praemissum, sed veniente Christo in veritate completum. Nam quia octavus dies idem est Sabbatum primum dies futurus erat, quo Dominus resurgeret & nos vivificaret, & circumfisionem nobis spiritualem daret, hic dies octavus, id est, post sabbatum primum & Dominicus praecessit in imagine, *S. Cyr. l. 3. Epist. 8. Eusebius reports how Constantine taught his Soldiers to observe the Lords Day.* Καὶ μὲν καὶ ἡμέραν εὐχῶν ἠγάθη κατὰλλοιον ἢ κυριακὴν ἀληθῆ καὶ πρώτῳ ὄντος κυριακῆς τε καὶ σωτήριον, ἢ δὴ καὶ φῶτος καὶ ζωῆς ἀθανάσιας τε καὶ ἀγαθῆ παντὸς ἐπαύριον. *Orat. de Laudibus Constantinianae, c. 9.* Quid est secunda sabbati nisi Dominica dies quae Sabbatum sequebatur? Dies autem Sabbati erat dierum ordine posterior, sanctificatione legis anterior. Sed ubi finis legis adventit, & resurrectione sua octavum sanctificavit, coepit eadem prima esse quae octava est, & octava quae prima, habens ex numeri ordine praerogativum, & ex resurrectione Domini sanctitatem. *S. Ambros. Enar. in Psal. 47.* Dicat aliquis, Si dies observari non licet, & menses & tempora & annos, nos quoque simile crimen incurrimus, quartam Sabbati observantes, & paschaecum, & diem Dominicam, *S. Hier. in Epist. ad Gal. c. 4. v. 10. And S. Aug. in answer to the same objection,* Nam nos quoque, & Dominicum diem & Pascha solenniter celebramus & quilibet alias Christianas dierum festivitates, *Contra Adimant. c. 16.* Dies Dominicus non Judaeis sed Christianis resurrectione Domini declaratus est, & ex illo habere coepit festivitatem suam, *S. Aug. Epist. 119.* Hac tamen septima erit Sabbatum nostrum, cuius finis non erit vespera sed Dominicus dies velut octavus aeternus, qui Christi resurrectione factus est, aeternam non solum spiritus verum etiam corporis requiem praefigurans, *Idem de Civit. Dei. l. 22. c. 30.* Dominicum diem Apostoli & Apostolici viri ideo religiosa solennitate habendum sanxerunt, quia in eodem Redemptor noster a mortuis resurrexit. Quia ideo Dominicus appellatur ut in eo a terrenis operibus vel mundi illecebris abstinentes tantum divinis cultibus serviamus, dantes scilicet diei huic honorem & reverentiam propter spem resurrectionis nostrae quam habemus in illa. Nam sicut ipse Dominus Jesus Christus & Salvator resurrexit a mortuis, ira & nos resurrecturos in novissimo die speramus, *Autor. Sermon. de Tempore, Sermon. 251. & paulo post, Sancti doctores Ecclesiae decreverunt omnem gloriam Judaici Sabbatismi in illam transferre, ut quod ipsi in figura, nos celebraremus in veritate. Max. Taurin. de Pentecost. Hom. 3.* Dominica nobis ideo venerabilis est atque solennis, quia in ea Salvator velut sol oriens discussis infernorum tenebris, luce resurrectionis emicuit, ac propterea ipsa dies ab hominibus saeculi Dies solis vocatur, quod ortus eum sol iustitiae Christus illuminet. Περὶ ἐρχεῖ ἔν ἡ μὲν παρὰ τὸν δὴ τὸ Σάββατον ἢ τὰ πρῶτα, ἢ Κυριακῆ ἢ ὀνόμασαν, *Autor. Clem. Constit. lib. 5. cap. 13.* Ὅτι ἡ δὴ χριστιανὸς Ἰουδαϊζμὸν καὶ ἐν τῷ Σάββατο γοράζειν, ἀλλὰ ἐργάζεσθαι αὐτῶ ἐν τῇ αὐτῇ ἡμέρα, ἢ ἢ Κυριακῆ καὶ προτιμῶνται· εἴτε δὴ αὐτῶ, γοράζειν, ὡς χριστιανοὶ· εἴ ἢ εὐρηθῆεν Ἰουδαϊσμοῦ, ἔσθωσαν ἀνάθιμα παρὰ χριστοῦ. *Council. Laodic. Can. 29.*

This day thus consecrated by the Resurrection of Christ was left as the perpetual badge and cognizance of his Church, As God spake by Moses to the *Exod. 31. 13.* *Israelites, Verily my Sabbath ye shall keep, for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that do sanctify you; thereby leaving a mark of distinction upon the Jews who were by this means known to worship that God whose name was Jehovah, who made the world, and delivered them from the hands of Pharaoh: So we must conceive that he hath given us this day as a sign between him and us for ever, whereby we may be known to worship the same God Jehovah, who did not only create heaven and earth in the beginning, but also raised his eternal Son from the dead for our redemption. As therefore the Jews do still retain the celebration of the seventh day of the week, because they will not believe any greater deliverance wrought than that of Egypt: as the Mahometans religiously observe the sixth day of the week in memory of Mahomet's flight from Mecca, whom they esteem a greater Prophet than our Saviour: as these are known and distinguished in the world by these several celebrations of distinct days in the worship of God; so all which profess the Christian Religion are known publickly to belong unto the Church of Christ by observing the first day of the week, upon which Christ did rise from the dead, and by this mark of distinction are openly \* separated from all other professions.*

\* Quid hac die felicitus in qua Dominus Judaeis mortuus

est, nobis resurrexit? in qua Synagoga cultus occubuit, & est ortus Ecclesiae; in qua nos homines fecit secum surgere & vivere & sedere in caelestibus, & impletum est illud quod ipse dixit in Evangelio. *Cum autem exaltatus fuero a terra omnia traham ad me.* Hac est dies quam fecit Dominus, exultemus & latemur in ea. Omnes dies quidem fecit Dominus, sed ceteri dies possunt esse Judaeorum, possunt esse Hereticorum, possunt esse Gentilium; Dies Dominica, dies resurrectionis, dies Christianorum, dies nostra est, *Explan. in Psalm. 117. sub nomine Hivron.*

That Christ did thus rise from the dead, is a most necessary Article of the Christian Faith, which all are obliged to believe and profess, to the meditation whereof the Apostle hath given a particular injunction, *Remember that Jesus*

Jesus Christ of the seed of David was raised from the dead. First, because without it our Faith is vain, and by virtue of it, strong. By this we are assured that he which died was the Lord of life, and though he were crucified through weakness, yet he liveth by the power of God. By this Resurrection from the dead, he was declared to be the Son of God, and upon the morning of the third day did those words of the Father manifest a most important truth, *Thou art my Son, this day have I begotten thee.* In his death he assured us of his humanity, by his Resurrection he demonstrated his divinity.

Secondly, by the Resurrection we are assured of the justification of our persons; and if we believe on him that raised up Jesus our Lord from the dead, it will be imputed to us for righteousness: For he was delivered for our offences, and was raised again for our justification. By his death we know that he suffered for sin, by his resurrection we are assured that \* the sins for which he suffered were not his own: had no man been a sinner he had not died; had he been a sinner he had not risen again: but dying for those sins which we committed, he rose from the dead to shew that he had made full satisfaction for them, that we believing in him might obtain remission of our sins and justification of our persons, <sup>a</sup> God sending his own Son in the likeness of sinful flesh, for sin condemned sin in the flesh, and raising up our surety from the prison of the grave, did actually absolve, and apparently acquit him from the whole obligation, to which he had bound himself, and in discharging him acknowledged full satisfaction made for us. <sup>b</sup> Who then shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again.

ὁ ἀνέστη, εὐδελον ὅτι ἀμαρτωλὸς ἐκ κω; εἰ ἢ ἀμαρτωλὸς ἐκ κω, πῶς ἐσαυρώθη; δι' ἑτέρου· οἱ ἢ δι' ἑτέρου, πάντως ἀνέστη. <sup>a</sup> Rom. 8. 3. <sup>b</sup> Rom. 8. 33, 34.

Thirdly, it was necessary to pronounce the Resurrection of Christ as an Article of our Faith, that thereby we might ground, confirm, strengthen and declare our hope. For the God and Father of our Lord Jesus Christ according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance uncorruptible and undefiled. By the Resurrection of Christ his Father hath been said to have begotten him; and therefore by the same he hath begotten us, who are called brethren and coheirs with Christ. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. He laid down his life, but it was for us; and being to take up his own, he took up ours. We are the members of that body of which Christ is the head; if the Head be risen, the members cannot be far behind. He is the first-born from the dead, and we the sons of the Resurrection. The Spirit of Christ abiding in us maketh us the members of Christ, and by the same spirit we have a full right and title to rise with our Head. For if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by his spirit that dwelleth in us. Thus the Resurrection of Christ is the cause of our resurrection by a double causality, as an Efficient, and as an Exemplary cause. As an Efficient cause, in regard our Saviour by and upon his Resurrection hath obtained power and right to raise all the dead; For as in Adam all die, so in Christ shall all be made alive. As an exemplary cause, in regard that all the Saints of God shall rise after the similitude and in conformity to the Resurrection of Christ; For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. He shall change our vile bodies that they may be like unto his glorious body: That as we have born the image of the earthy, we may also bear

*the image of the heavenly.* This is the great hope of a Christian, that *Christ* rising from the dead hath obtained the power, and is become the pattern, of his resurrection. *The breaker is come up before them: they have broken up and have passed through the gate, their King shall pass before them, and the Lord on the head of them.*

Fourthly, it is necessary to profess our Faith in *Christ* risen from the dead, that his Resurrection may effectually work its proper operation on our lives. For as it is efficient and exemplary to our bodies, so it is also to our souls. *Ephes. 2. 5. Rom. 6. 4.* *When we were dead in sins, God quickned us together with Christ. And, as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life.* To continue among the graves of sin while *Christ* is risen, is to incur that reprehension of the Angel, *why seek ye the living among the dead?* To walk in any habitual sin, is either to deny that sin is death, or *Christ* is risen from the dead. Let then *the dead bury the dead*, but let not any Christian bury him who rose from death that he might live. *Ephes. 5. 14.* *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* There must be a spiritual Resurrection of the Soul before there can be a comfortable Resurrection of the body. *Rom. 20. 6.* *Blessed and holy is he that hath part in this first resurrection, on such the second death hath no power.*

Having thus explained the manner of *Christ's* Resurrection, and the necessity of our faith in him risen from the dead, we may easily give such a brief account as any Christian may understand what it is he should intend when he makes profession of this part of the Creed; for he is conceived to acknowledge thus much, I freely and fully assent unto this as a truth of infinite certainty and absolute necessity, that the eternal Son of God, who was crucified and died for our sins, did not long continue in the state of death, but by his infinite power did revive and raise himself by re-uniting the same Soul which was separated to the same body which was buried, and so rose the same man: and this he did the third day from his death; so that dying on Friday the sixth day of the week, the day of the preparation of the Sabbath, and resting in the grave the Sabbath day, on the morning of the first day of the week he returned unto life again, and thereby consecrated the weekly revolution of that first day to a religious observation until his coming again. And thus I believe *the third day he rose again from the dead.*

ARTICLE VI.

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

**T**His Article hath received no variation, but only in the addition of the name of God, and the attribute *Almighty*; the \* Ancients using it briefly thus, *He ascended into Heaven, sitteth at the right hand of the Father.* It containeth two distinct parts: one transient, the other permanent: one as the way, the other as the end: the first is *Christ's* Ascension, the second is his Session.

\* Ascendit in  
caelos, sedet ad  
dextram Pa-  
tris. Rufinus in  
Symb. S. Aug.  
in Enchirid.  
Maximus Tau-  
rin. Chrysol.  
Author Expos.

*Symb. ad Catechumenos, Venantius Fortunatus, the Latine and Greeke MSSs. set forth by the Arch-bishop of Armagh. S. August. de Fide & Symb. hath it, Sedet ad dextram Dei Patris; to which was afterwards added Omnipotentis. Sedet ad dextram Patris omnipotentis. Euseb Gallican. Sedet ad dextram Dei Patris omnipotentis, Etherius Uxam. & Author. Sermonum de Tempore, the Greeke and Latine MSSs. in Bennet Colledge Library.*

In the Ascension of *Christ* these words of the Creed propound to us three considerations and no more: the first of the Person, *He*; the second of the Action, *ascended*; the third of the Termination *into heaven.* Now the Person being perfectly the same which we have considered in the precedent Articles, he will afford no different speculation but only in conjunction with this particular Action. Wherefore I conceive these three things necessary and sufficient for the illustration of *Christ's* Ascension: First, to shew that the promised *Messias* was to ascend into Heaven; secondly, to prove that our *Jesus*, whom we believe to be the true *Messias*, did really and truly ascend thither; thirdly, to declare what that heaven is, into which he did ascend.

That the promised *Messias* should ascend into Heaven, hath been represented typically, and declared prophetically. The High-priest under the law was an expresse type of the *Messias* and his Priestly Office; the atonement which he made was the representation of the propitiation in *Christ* for the sins of the world: for the making this atonement, the High-priest was appointed once every year to enter into the Holy of Holies, and no oftner. For the Lord said unto Moses, *Speak unto Aaron thy brother, that he come not at all times into the Holy place within the Vail before the Mercy-seat, which is upon the Ark, that he die not. None entred into that holy place but the High-priest alone; and he himself could enter thither but once in the year; and thereby shewed that the High-priest of the good things to come, by a greater and more perfect Tabernacle not made with hands, was to enter into the Holy place, having obtained eternal redemption for us.* The Jews did all \* believe that the Tabernacle did signifie this world, and the Holy of Holies the highest heavens; wherefore as the High-priest did slay the sacrifice, and with the blood thereof did pass through the rest of the Tabernacle, and with that blood enter into the Holy of Holies; so was the *Messias* here to offer up himself, and being slain to pass through all the courts of this world below, and with his blood to enter into the highest heavens, the most glorious seat of the Majesty of God. Thus *Christ's* Ascension was represented typically.

Lev. 16. 2.

Heb. 9. 11, 12.

\* Εἰ τις τῆς σκηνῆς κληρονομήσει τὴν κτίσιν, καὶ τῆς ἱερῆς ἰδὼν τὴν σκηνὴν τὰ τε σκῆνη εἰς αὐτὴν τὴν ἱερουργίαν χρῆσθαι, τὸν τε νομοθέτην εὔρησεν θεῶν ἀνδρα καὶ μα-

ἰσας ἡμᾶς ἰσὸς ἦν ἄλλαν τὰς βλασφημίας ἀκούσας ἕκαστα γὰρ τέτανται ἐπιμίμησον καὶ διαύψασιν ἦν ἄλλαν, ἵτις ἀθεῖ-  
νας ἐβέλει καὶ μὲν σωθῆναι σκοπῶν, εὔρησεν χειρότατα τὴν τε γὰρ σκηνὴν τετακτοῦν τεχνῶν ἦσαν εἶμαι ἵς τελεῖν, καὶ ἴδο  
μέρη πάντων ἵς οἷς ἱερῶσιν, ὡσπερ βέβηλ:ν τινα καὶ κοινὸν τόπον, τὴν γὰρ καὶ τὴν θάλασσαν ἀποσημαίνει καὶ γὰρ ταῦτα  
πάντων ἔστιν ὁμοίωμα τὴν ὃ τρίτῳ μοίρῳ μόνῳ πᾶσι γὰρ ἐπει τῶ θεῷ, διὰ τὸ καὶ ἱερῶν ἀποπέρασον ὃ ἀνθρώποις. Ἰω. 17.  
ἀπὸ 17.

Antiq. l. 3. c. 8. where it is to be observed, that the place which S. Paul calls the first tabernacle, Josephus terms βέβαιον τινα καὶ κοινὸν τόπον, a common and prophane place, as representing this world in which we live, and our life and conversation here: as the Apostle seems to speak, Heb. 9. 1. Ἐλεγε ἡ ἀρχὴ ἢ πρώτη σκηνὴ διακόσμου λαβείας τὸ τῶν ἄγων κοσμητικόν. For ἄγων κοσμητικόν sanctum secularc, or as the Syriack בית קורשא על מניא domus sancta mundana, may well be that part of the tabernacle which represented this world, and therefore termed common and prophane in respect of that more holy part which represented heaven.

The same Ascension was also declared prophetically, as we read in the Prophet David, <sup>a</sup> *Thou hast ascended up on high, thou hast led captivity captive, thou hast received gifts for men:* which phrase *on high* in the language of David signifying heaven, could be applied properly to no other conqueror but the *Messias*, not to *Moses*, not to *David*, not to *Joshua*; not to any but the *Christ*; who was to conquer sin, and death, and hell, and triumphing over them to ascend unto the highest heaven, and thence to send the precious and glorious gifts of the Spirit unto the sons of men. The Prophecy of *Micah* did foretel as much, even in the opinion and confession of the <sup>\*</sup> *Jews* themselves, by those words, *The breaker is come up before them: they have broken up and have passed through the gates and are gone out by it; and their Kings shall pass before them, and the Lord at the head of them.* And thus *Christ's* Ascension was declared prophetically as well as typically; which was our first Consideration.

<sup>a</sup> Psal. 68. 18. This place must necessarily be understood of the *Messias*, by reason of that high place to which no other conqueror ascended. For that למרום in the language of the Prophet is attributed to God, as Psal. 7. 8. שובה למרום return on high, that is in the language of the Chaldee Paraphrase, לבי שנתך תוב, return to the house of thy majesty; and Psal. 93. 4. אדיר יהוה במרום יהוה, the Lord on high is mighty, Chald. בשמי מרומה, in the upper heavens. Psal. 71. 19. Thy righteousness, O Lord, is מרום עד usque ad excelsum; the Chald. again, עד שמי מרומה. In the same manner in this place, עליה למרום, thou hast ascended high, the Chaldee Paraphrase translates לרקיע סלקתא לרקיע thou hast ascended the firmament: and he addeth immediately משה נביא O thou Prophet Moses: yet there is a plain contradiction in that interpretation; for if it were meant of Moses it cannot be the firmament; if it were the firmament, it cannot be understood of Moses, for he never ascended thither. <sup>\*</sup> This breaker up is by the confession of the Jews the title of the *Messias*. So the Author of *Sepher Abchath Ruchal* in his description of the coming of the *Messias* maketh use of this place. And the same appeareth farther by that saying of Moses Haddarshan in *Bereshit Rabba*, נטעה מלמטה זה אברהם נטעה מלמעלה וה אברהם נטעה מלמעלה: *The plantation from below is Abraham, the plantation from above is Messias*, as it is written, *The breaker is come up before them*, &c. So he on Gen. 40. 9. *Again the same Bereshit Rabba* Gen. 44. 18. אמיתו כשעלו הנדביות מניהם והשכינה בראשם When shall we rejoice? when the feet of the Shecinah shall stand upon the Mount of Olives; and again, שני יועבר מלכם לפניהם ויהוה בראשם: When? when the captives shall ascend from Hell, and Shecinah in the head, as it is written (*Mich. 2. 13.*) *Their King shall pass before them, and the Lord in the head of them.*

Secondly, whatsoever was thus represented and foretold of the promised *Messias*, was truly and really performed by our *Jesus*. That only begotten and eternal Son of God, who by his divinity was present in the heavens while he was on earth, did by a local translation of his humane nature, really and truly ascend from this earth below on which he lived, into the heavens above, or rather above all the heavens, in the same body, and the Soul, with which he lived and died and rose again.

The Ascend of *Christ* into heaven was not metaphorical or figurative, as if there were no more to be understood by it, but only that he obtained a more heavenly and glorious state or condition after his Resurrection. For whatsoever alteration was made in the body of *Christ* when he rose, whatsoever glorious qualities it was invested with thereby, that was not his Ascension, as appeareth by those words which he spake to *Mary*, *Touch me not, for I am not yet ascended to my Father.* Although he had said before to *Nicodemus*, *No man ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven;* which words imply that he had then ascended: yet even those concern not this Ascension. For that was therefore only true, because the Son of man, not yet conceived in the Virgins womb, was not in heaven, and after his conception by virtue of the hypostatical union was in heaven; from whence speaking after the manner of men, he might well say, that he had ascended into heaven; because whatsoever was first on earth and then in heaven, we say ascended into heaven. Wherefore beside that

John 20. 17.  
John 3. 13.





Christ ascended into heaven are briefly touched by Tertullian; Ut & illi erubescant, qui adfirmant carnem in caelis vacuum sensu ut vaginam exempro Christo sedere, aut qui carnem & animam tantundem, aut tantummodo animam, carnem vero non iam, De carn. Christi, c. 24, Of which Gregory Nazianzen, Εἰ τις ἀποτεθείδης τῶν ἢ σάρκα λέγει, καὶ γυμνῶν ἢ ἡ θεότητα σώματος, ἀλλὰ μὴ κατὰ τὸ πνεύματος καὶ ἢ καὶ ἡ ψυχή, μὴ ἴδωι ἢ ὄψαν ἢ παρουσίας, Epist. 1. ad Cledonium. The Apellite taught that Christ left his body dissolved in the air, and so ascended into heaven without it; Hunc Apellem dicunt quidam etiam de Christo tam facta sensisse, ut diceret cum non quidem carnem duxisset de caelo, sed ex elementis mundi accepisse, quae mundo reddidit eum sine carne resurgens in caelum ascendit, S. Aug. Heres. 23. This opinion of Apelles is thus delivered by Eusebius in his own words, \* Εὐδοκεῖν ὁ Χριστὸς ἑαυτὸν παθεῖν ἐν αὐτῷ πρὸ σώματι, καὶ ἑσαυρώθην ἀληθῆα, καὶ ἔδωκεν αὐτῷ ἢ (σάρκα τοῖς αὐτοῖς μαθηταῖς, καὶ ἀναλίσκει αὐτῷ ἢ ἐνανδρωπῆσιν ἑαυτὸ ἀπεμείωσε πάλιν ἐκάστῳ ἢ σοικῶν τὸ ἴδιον ἀποδὲς, τὸ θεομῶν πρὸ θεομῶν, τὸ ψυχρὸν πρὸ ψυχρῶν, τὸ ξηρὸν πρὸ ξηρῶν, τὸ ὄψρον πρὸ ὄψρον καὶ ἕτως διαλύσας ἀπ' αὐτῶ πάλιν τὸ ἑστατικὸν σῶμα ἀνέστη ἐν ἢ ἑρανῶν, ὅθεν καὶ ἦκε. Heres. 44. Of whom Gregory Nazianzene is to be understood in the Epistle before cited, ἦ καὶ ἢ ἀπὸ ἐχέδῃ καὶ δεικνύει, ὡς φωνῆς φύσις, καὶ ὁμοῦς ῥύσις, καὶ ἀσραπῆς δέξιμος ὄχισαυήσις.

Thirdly, being the name of heaven admitteth divers acceptions in the sacred Scriptures, it will be necessary to enquire what is the true Notion of it in this Article, and what was the proper termination of Christ's Ascension. In some sense it might be truly said Christ was in heaven before the cloud took him out of the Apostles sight; for the clouds themselves are called the clouds of heaven: but that heaven is the first; and our Saviour certainly ascended at least as far as S. Paul was caught up, that is, into the third heaven; For we have a great High-priest that is <sup>a</sup> passed through the heavens. And needs must he pass through the heavens, because he was <sup>a</sup> made higher than the heavens; For <sup>b</sup> he that descended is the same also that ascended up far above all heavens. When therefore Christ is said to have ascended into heaven, we must take that word as signifying as much as the heaven of heavens, and so Christ is ascended through and above the heavens, and yet is still in heaven: for he is <sup>c</sup> entred into that within the veil, there is his passage through the heavens: <sup>d</sup> into the holy place, even into heaven it self to appear in the presence of God, this is the heaven of heavens. For thus said the Lord, the heaven is my throne, and the earth is my footstool; and as Christ descended unto the footstool of his Father in his humiliation, so he ascended unto the throne of his Father in his exaltation. This was the place of which our Saviour spake to his Disciples, What and if you shall see the Son of man ascend up where he was before? Had he been there before in body, it had been no such wonder that he should have ascended thither again: but that his body should ascend unto that place where the Majesty of God was most resplendent; that the flesh of our flesh, and bone of our bone should be seated far above all Angels and Archangels, all principalities and powers, even at the right hand of God; this was that which Christ propounded as worthy of their greatest admiration. Whatsoever heaven then is higher than all the rest which are called heavens; whatsoever sanctuary is holier than all which are called holies, whatsoever place is of greatest dignity in all those Courts above, into that place did he ascend, where in the splendor of his Deity he was before he took upon him our humanity.

As therefore when we say Christ ascended, we understand a literal and local ascent, not of his Divinity, (which possesseth all places, and therefore being every where is not subject to the imperfection of removing any whither) but of his humanity, which was so in one place that it was not in another: so when we say the place into which he ascended was heaven, and from the expositions of the Apostles must understand thereby the heaven of heavens or the highest heaven, it followeth that we believe the body with the soul of Christ to have passed far above all those celestial bodies which we see, and to look upon that opinion as a low conceit which left his body in the || Sun.

Heb. 4. 14. \* We read it indeed into the heavens, but the Original imports as much as through; Δεληλυθῆτα τοῦ ἑρανοῦ: Vul. qui penetravit caelos.  
<sup>a</sup> Heb. 7. 26.  
<sup>b</sup> Eph. 4. 10.  
<sup>c</sup> Heb. 6. 19.  
<sup>d</sup> Heb. 9. 12, 25.

|| The Seleuciani and Hymniani taught that the body of Christ ascended no farther than the Sun, in which it was deposited; of whom Philastrius, and out of him S. Aspin thus, Negant Salvatorem in carne sedere ad dextram Patris, sed ea se exuisse perhibent, eamque in Sole posuisse, accipientes occasionem de Peshro, In Sole posuit Tabernaculum suum, Heres. 59. The same opinion Gregory Nazianzene attributeth to the Manichaeans.

Πε γὰρ τὸ σῶμα τοῦ, εἰ μὴ μὲν τὸ προσλαβόντων ; ἢ γὰρ διὰ χεῖρ τῶν Μανιχαίων λίγος τῶν ἡλίων ἀνατολιθεῖσαι ἴναι : τι μὴν δὲ τὸ ἀπίστευτον. Ἐπιτ. 1. ad Cleodimim. A. d. S. Aclim says they taught the Sun to be the Christ, Manichæi Solem istum: oculis carneis visibilem, ex profum & publicum, non tantum hominibus, sed etiam pecoribus ad videndum, Christum Dominum esse putarunt. Tract. 34. in Job. His opinion is more clearly set down, but without a name, in the Latin Patrim on the 13. Psalm, Οὐ γὰρ προσεσκεῖον τοῖς τῶν Αἰρετικῶν φλυαρίαις οἱ εἶπαν μὲν ἢ ἀνάσαν ὁ Σωτὴρ ἐν τῇ ἡλιακῇ ἑσπέρῃ ἀπέθετο ἔξορῆσε σῶμα φυλάττου μὴ χεῖρ τὸ δεύτερον παρυσίας. This was the old Heresie of Hermogenes, as is related by Theodoret, Οὐτὸς (ὁ Ἑρμογῆνης) τὸ Κρεῖν τὸ σῶμα ἐν τῶ ἡλίῳ ἔβλεπεν ἀποτιθεῖναι, ἢ τὸ διὰ βολὸν κὶ τῶν δαίμονας ἢ τὸ ἔλαυ ἀναγεσθῆσθαι. Heret. Fab. lib. 1. cap. 19.

It was necessary to profess this Article of Christ's Ascension, first for the confirmation and augmentation of our Faith. Our Faith is thereby confirmed, in that we believe in him who is received unto the Father, and therefore certainly came from the Father ; his Father sent him and we have received the Message from him, and are assured that it is the same message which he was sent to deliver, because he is so highly rewarded by him that sent him for delivering it. Our Faith is thereby exalted and augmented, as being the evidence of things not seen. The further the Object is removed from us, the more of Faith hath that act which embraceth it, Christ said unto Thomas, a because thou hast seen me thou hast believed ; blessed are they that have not seen, and yet have believed : and that blessedness by his Ascension he hath left to the whole Church. Thus Christ ascended is the ground and glory of our Faith ; and by virtue of his being in heaven our belief is both encouraged and commended ; for his ascent is the cause, and his absence the crown of our Faith ; because he ascended we the more believe, and because we believe in him who hath ascended, our Faith is the more accepted.

Heb. 11. 1.

|| Magnarum hic vigor est mentium, & valde fidelium lumen est animarum, incunctanter credere quæ corporeo non videntur intuitu, & ibi figere desiderium quo ne-

queas inferre conspectum. Hæc autem pietas unde in nostris cordibus nasceretur, aut quomodo quisquam justificaretur per fidem, si in iis tantum salus nostra confisteret quæ obtutibus subjacerent ? Leo in Ascen. Ser. 2. Fides eorum qui Deum visuri sunt, quamdiu peregrinantur corda mundantur, quod non vider credit, nam si vides non est fides : credenti colligitur meritum, videnti redditur præmium. Eat ergo Dominus & paret locus ; eat ne videatur, lateat ut credatur : tunc enim locus paratur, si ex fide vivatur : creditus desideretur ut desideratus habeatur, desiderium dilectionis præparatio est mansionis. S. Augusti. Itat. 68. in Job. John 20. 29.

Secondly, it is necessary to believe the Ascension of Christ for the corroboration of our hope. We could never expect our dust and ashes should ascend the heavens ; but being our nature hath gone before in him, we can now hope to follow after him. He is our \* Head, and where that is, the members may expect admission : for in so great and intimate an union there is no fear of separation or exclusion. b There are many mansions in his Fathers house. And when he spake of ascending thither, he said exprelly to his Disciples, I go to prepare a place for you, and will come again, and receive you unto my self, that where I am, there ye may be also. The || first-fruits of our nature are ascended, and the rest is sanctified. c This is the new and living way which he consecrated for us through the vail, that is to say, his flesh. And hence we d have our hope as an anchor of the soul both sure and stedfast, which entred into that within the vail, whither the forerunner is for us entred. For if Christ in his ascension be the forerunner, then are there \* some to follow after ; and not only so, but they which follow are to go in the same way, and to attain unto the same place : and if this forerunner be entred for us, then we are they which are to follow and to overtake him there ; as being of the same nature, members of the same body, branches of the same vine, and therefore he went thither before us as the first-fruits before those that follow, and we hope to follow him as coming late to the same perfection.

\* Christi ascensio nostra proventus est, & quo processit gloria capitis, eo spes vocatur & corporis. Leo de Ascen. Ser. 1. b John 14. 2. || Διὰ τὸτο ἐσπέρῃ ὁρῶν ὁρῶν λυβὸν ἐπειδὴν σήμερον ἢ ἀπαρχὴ τῶ ἡμετέρας συστάμασθ, τῶ τῶ τῶ σέρκα, ἐν ἑσπέρῃς Χριστὸς ἀνιῆσθε. S. Aug. Orat. 1. de Ascen. Διὰ λοιπὸν χριστὸς ἐχούμεν τὰ ἐλεγεῖσθε τῶ τῶ τῶ

ἡμετέραν ἀπαρχὴν ἀφορῶντες. Ibid. Orat. 2. \* Heb. 10. 20. d Heb. 6. 10, 2. \* There is a double notion of προσδραμασθ, to this purpose, one of a man sent usfore to make preparations for others whoen follow; in which it is well observed on S. Chrysostom. Ο ἢ προσδραμασθ τινῶν ἐστὶ προσδραμασθ, ὡσπερ Ἰωάννης τὸ Χριστὸν, κὶ ἐκείπεν ἀπὸ τῶ ἐσπέρῃ ἐν ἀλλ' ὅτι τὸ προσδραμασθ τῶ ἡμῶν ἐσπέρῃ ἐστὶ ὡς κὶ ἡμῶν ὁρῶν ὁρῶν κατὰ λαβόντων. Οὐ γὰρ γὰρ τὸ προσδραμασθ κὶ τὸ ἐπὶ τῶν ἐσπέρῃ ἐστὶ τὸ μέσον ἢ ἐπὶ ἐστὶ ἀν ἐπὶ προσδραμασθ ἢ γὰρ προσδραμασθ κὶ τὸ ἐπὶ τῶν ἐσπέρῃ ἐστὶ τὸ μέσον κὶ τὸ ἐπὶ ἐστὶ ἀν ἐπὶ προσδραμασθ ἢ γὰρ προσδραμασθ κὶ τὸ ἐπὶ τῶν ἐσπέρῃ ἐστὶ τὸ μέσον

ἢ ἀκαταλαμβάνειν. Hom. 11. in Epist. ad Hebræos. Another notion there is among the Greeks of the fruit which is ripe and come to perfection before the rest, as Isalah 28. 4. Καὶ ἔσται τὸ ἄνθος τὸ ἐμπέσον ἢ ἐλπίδος ἢ δόξης ἐπ' ἄκρη τοῦ ὄρους ὡς πρῶτον. ὡς σῦκα, ἢ τὰ πρῶτα ὄντα, tanquam primitiæ, or fructus primogeniti, ficus præcox. Hieronymus, Πρῶτον σῦκα, τὰ ἐν τῷ ἄρονι ἔσται, ἢ τὰ πρῶτα ὄντα σῦκα. lege Πρῶτον, for they indeed are properly τὰ πρῶτα ὄντα σῦκα, præcoces ficus: For so Theophylactus speaking particularly of Συκίης, hath these words, ἡσοληποιδίης γὰρ πλείονος ἢ τοιαύτης ὑγείης, ὅταν αἴρ' ὀρθῶνται μαλακῆς καὶ ὑγρῆς καὶ θερμῆς, ἔξκαλέσασθαι βλάστησιν ὅτι ἢ τῶτο συμβαίνει φανερόν, ὅτι ἐν τῶτο τὰ μέρη ὁ καρπὸς ἀνιέται, ὅθεν καὶ οἱ πρῶτον. De causis Plant. lib. 5. cap. 1. Ὁ paulo post, Πάλιν ἢ τῶτο πρῶτον αἰμ' ἐφέρων, ὅθ, ἢτε Λακωνικὴ καὶ Ἀδοκομαλίος καὶ ἕτεροι πλείους, αἱ δὲ ἐφέρων. The first-fruits of the early figs were called πρῶτον, and the tree which bare them πρῶτον. Now as this early fruit doth forewin the latter fruit of the same tree, and comes to ripeness and perfection in its kind before the rest; so our Saviour goes before those men of the same nature with him, and they follow in their time to the maturity of the same perfection.

2 Ephes. 2. 6. As therefore <sup>a</sup> God hath quickned us together with Christ, and hath raised us up together by virtue of his resurrection; so hath he also made us sit together in heavenly places in Christ Jesus, by virtue of his ascension. We are already seated there || in him, and hereafter shall be seated by him; in him already as in our head, which is the ground of our hope; by him hereafter, as by the cause conferring, when hope shall be swallowed up into fruition.

|| Τῆς κεφαλῆς καθ' ἑαυτῆς καὶ τὸ σῶμα συγκαθ' ἡμῶν. διὰ τῶτο ἐπισημασθὲν ἐν Χριστῷ Ἰησοῦ. S. Chrylost. in locum.   
<sup>b</sup> Matth. 6. 21.   
<sup>c</sup> John 12. 32.   
<sup>d</sup> 2 Kings 2. 2.

Thirdly, the profession of Faith in Christ ascended, is necessary for the exaltation of our affections. <sup>b</sup> For where our treasure is, there will our hearts be also. <sup>c</sup> If I be lifted up from the earth, I will draw all men unto me, saith our Saviour; and if those words were true of his crucifixion, how powerful ought they to be in reference to his ascension? <sup>d</sup> When the Lord would take up Elijah into heaven, Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee; when Christ is ascended up on high, we must follow him with the wings of our meditations and with the chariots of our affections.

<sup>e</sup> Col. 3. 1, 2, 3. <sup>e</sup> If we be risen with Christ, we must seek those things which are above, where Christ sitteth on the right hand of God. If we be dead, and our life hid in Christ with God, we must set our affection on things above, not on things on earth. Christ is ascended into heaven to teach us, that we are strangers and pilgrims here, as all our fathers were, and that another country belongs unto us: from whence we <sup>f</sup> as strangers and pilgrims should learn to abstain from fleshly lusts, and not mind earthly things; as knowing that we are <sup>g</sup> Citizens of heaven, from whence we look for our Saviour, the Lord Jesus, yea <sup>h</sup> fellow-citizens with the Saints, and of the household of God. We should trample upon our sins, and subdue the lusts of the flesh, that our conversation may be correspondent to our Saviour's condition; that where the eyes of the Apostles were forced to leave him, thither our thoughts may follow him.

<sup>f</sup> 1 Pet. 2. 11.   
<sup>g</sup> Phil. 3. 19, 20.   
<sup>h</sup> Ephes. 2. 19.

John 16. 7.

Fourthly, the Ascension of Christ is a necessary Article of the Creed in respect of those great effects which immediately were to follow it, and did absolutely depend upon it. The blessed Apostles had never preached the Gospel, had they not been indued with power from above; but none of that power had they received, if the Holy Ghost in a miraculous manner had not descended: And the Holy Ghost had not come down, except our Saviour had ascended first. For he himself when he was to depart from his Disciples, grounded the necessity of his departure upon the certainty of this truth, saying, If I go not away the Comforter will not come unto you, but if I depart I will send him unto you. Now if all the infallibility of those truths, which we as Christians believe, depend upon the certain information which the Apostles had, and those Apostles appear to be no way infallible till the cloven tongues had sit upon them, it was first absolutely necessary that the Holy Ghost should so descend. Again being it was impossible that the Spirit of God in that manner should come down, until the Son of God had ascended into heaven; being it was not fit that the second Advocate should officiate on earth, till the first Advocate had entred upon his Office in heaven; therefore in respect of this great work the Son of God must necessa-

necessarily ascend, and in reference to that necessity we may well be obliged to confess that Ascension.

Upon these considerations we may easily conclude what every Christian is obliged to confess in these words of our Creed, *He ascended into Heaven*: for thereby he is understood to express thus much, I am fully persuaded, that the only begotten and eternal Son of God, after he rose from the dead, did with the same Soul and body with which he rose, by a true and local translation convey himself from the earth on which he lived, through all the regions of the air, through all the celestial Orbs, until he came unto the heaven of heavens, the most glorious presence of the Majesty of God. And thus I believe in *Jesus Christ* who *ascended into heaven*.

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

THE second part of the Article containeth two Particulars; the Session of the Son, and the Description of the Father: the first sheweth that *Christ* upon his ascension is set down *at the right hand of God*: the second assureth us that the God, at whose right hand *Christ* is set down, is the *Father Almighty*.

For the explication of *Christ's* Session, three things will be necessary; First, to prove that the promised *Messias* was to sit at the right hand of God; Secondly, to shew that our *Jesus*, whom we believe to be the true *Messias*, is set down at the right hand of God; Thirdly, to find what is the importance of that phrase, and in what propriety of expression it belongs to *Christ*.

That the promised *Messias* was to sit at the right hand of God, was both pretypified and foretold. *Joseph* who was betrayed and sold by his brethren, was an express type of *Christ*, and though in many things he represented the *Messias*, yet in none more than in this, that being taken out of the Prison he was exalted to the Supreme power of *Egypt*. For thus *Pharaoh* spake to *Joseph*, *Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh took off the ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had, and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt.* Thus *Joseph* had the execution of all the Regal power committed unto him, all Edicts and Commands were given out by him, the managing of all affairs was through his hands, only the Authority by which he moved remained in *Pharaoh* still. This was a clear representation of the Son of man, who by his sitting on the right hand of God, obtained power to rule and govern all things both in heaven and earth, (especially as the *ruler of his house*, that is, the Church,) with express command that all things, both in heaven, and earth, and under the earth, should bow down before him: but all this in the name of the Father; to whom the throne is still reserved, in whom the original authority still remains. And thus the Session of the *Messias* was pretypified.

The same was also expressly foretold not only in the sense, but in the phrase. *The Lord said unto my Lord, saith the Prophet David, Sit thou at my right hand until I make thine enemies thy footstool.* The *Jews* have endeavoured to avoid this Prophecy, but with no success: some make the person to

|| *Ious Justine Martyr* testifieth of the Jews in his age, Καὶ τῶν τῶν Ἰουδαίων ὅτι εἰς τὸν Ἐζεχίαν ἢ Βασίλειαν ἔφηγε τὸν ἄγγελος ἐκ τῶν ἀγγέλων ἐλάλησεν. *Dialog. cum Tryphone.* And out of him *Tertullian*, citing this Psalm. Sed necesse est ad meam sententiam pertinere defendam eas Scripturas, quas & Judæi nobis avocare conantur. Dicunt denique hunc Psalmum in Ezechiam cecinisse, quia is fedit ad dexteram templi, & hostes ejus averterit Deus & absumpserit. *Adv. Marcion. l. 5. c. 9.* \* So *S. Chryostome* speaking of the Jews, Τίνα ἐν εὐαγγέλιῳ λέγουσιν ἄρα; ἢ Θεόν; ἢ ἄκρόντα; ἢ Ἀβραάμ; ἢ Ἐτερον; ἢ Ζοροβάβελ, ἢ ἄλλοι ἕτερον, ἀδ locum. Ita *Catena Græca*, Οἱ ἢ Ἰουδαῖοι, τὸ γαλιόταρον, εἰς τὸν Ἀβραάμ ἐφῆκε λέγουσιν καὶ τῶν ἐκ τῶν ἀγγέλων τῶ Θεῷ. And this Exposition is now followed by *Solomon Lurchi* and *Lipmannus*, *Lurchi* acknowledging it to be ancient, רבותינו ררשיהו באברהם אבינו ואנו אפרשנו כדבריהם נאם לדבריהם: † This is the Exposition of the later Rabbins, as of *Aben Ezra*, and *David Kimchi*, who attribute the subject of the Psalm to *David*: And not only they, but the ancient Rabbins since our Saviour's time, as apparatb by those words of *S. Chryostome*, Καὶ τὰ ἐπιβόλα ἢ δολοῖ ὅτι ἐστὶν πρὸς τὸν Ζοροβάβελ ἐν ταῦθα εἰρηναῖ ἐπὶ τῶν Δαβίδ. ἔδεις γὰρ αὐτῶν ἱερωσῶν τὸ τίμημα. Ἄλλα ἢ ἔτερον τίνα λέγουσιν τῶν ἐυλότερα πρὸς τὸ λαὸν λέγοντες ταῦτα εἰρηναῖ, ὅτι paulo post, Πῶς ἢ ἢ τῶν Δαβίδ, ἢ τῶν Ζοροβάβελ, ἢ τῶν λαῶν ταῦτα ἀρῶσεν; *S. Chryostome.* \* To which purpose saith *S. Chryostome*, concerning the Jews of his time, Τί γὰρ φασιν ἄλλοι παλιν; ὅτι ὁ πᾶς τῶν Ἀβραάμ ταῦτα λέγει πρὸς τὸν Κυεῖν τῶ ἐαυτοῦ.

whom God speaks to be || *Ezechias*, some \* *Abraham*, some *Zorobabel*, others † *David*, others .: the people of *Israel*; and because the Prophecy cannot belong to him who made the Psalm, therefore they which attribute the prediction to *Abraham*, tell us the Psalm was penned by his \* *Steward Eliezer*: they which expound it of *David*, say that one of his Musicians was Author of it.

∴ As for that objection which is made by *Aben Ezra*, that it is not the Psalm of *David*, but penned for and in the honour of *David*, because the title is דוד מנצח as if it were a Psalm for *David*: not of *David*: it is by no means to be admitted, because it may not only very well signify a Psalm made by *David*; but if it do not, there is no title which shews any Psalm to be his, and some of them we are sure are his, Luke 40. 42. || Τί ἐν, εἰτέ μοι, Ζοροβάβελ Κυεῖν τῶν Δαβίδ; ἢ τῶν ἀγγέλων τῶν ἐκ τῶν ἀγγέλων τῶ Θεῷ. *S. Chryost.* \* This is the Argument which the Fathers used against the Jews, as *Justine Martyr*, in opposition to their pretence of *Ezechias*, Ἰερῶς ἢ ὅτι ἔτε γέροντα Ἐζεχίαν, ἔτε ὄντι αἰῶνι ἱερῶς τῶ Θεῷ, ἐπὶ ἑαυτοῦ ἀνίστασιν τολμήσασε. *Dialog. cum Tryphone*; and from him *Tertullian*. Quod & in ipso hic accedit, Tu es Sacerdos in avum. Nec Sacerdos autem Ezechias. nec in avum, etsi fuisset. Secundum ordinem, inquit, Melchisedek. Quid Ezechias ad Melchisedek Altissimi sacerdotem, & quidem non circumcisum? *Adv. Marcionem, l. 5. c. 9.* and so *Chryostome* in the words before mentioned. ∴ As in the *Midrash Tullim*, Psal. 18 36. אר"י וידן בשר" חמא לעתיד הבה מושיב מד' ה: R Joden in the name of Rabbi Chama said that in the time to come God shall place *Messias* the King at his right hand, as it is written (Psal. 110. 1.) The Lord said unto my Lord, Sit thou at my right hand. So *Moses Haddarfan* on Gen. 18. Hereafter God holy and blessed shall sit the King *Messias* אר"י on his right hand, as it is written (Psal. 110.) The Lord said, &c.

But first it is most certain that *David* was the Pen-man of this Psalm; the title speaks as much, which is, ∴ *A Psalm of David*: from whence it followeth that the prediction did not belong to him, because 'twas spoken to his Lord. Nor could it indeed belong to any of the rest which the Jews imagine, because neither *Abraham*, nor *Ezechias*, nor || *Zorobabel* could be the Lord of *David*, much less the people of *Israel* (to whom some of the Jews referred it) who were not the Lords, but the subjects of that *David*. Beside, he which is said to sit at the right hand of God is also said to be a Priest for ever after the order of *Melchisedek*: but neither *Abraham*, nor *Ezechias*, nor any which the Jews have mentioned was ever any \* *Priest* of God. Again, our Saviour urged this Scripture against the Pharisees, saying, *What think ye of Christ? whose Son is he? they say unto him, The Son of David.* He saith unto them, *How then doth David in Spirit, call him Lord, saying, the Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word.* From whence 'tis evident that the Jews of old, even the Pharisees, the most accurate and skilful amongst them, did interpret the Psalm of the *Messias*; for if they had conceived the Prophecy belonged either to *Abraham*, or *David*, or any of the rest since mentioned by the Jews, they might very well, and questionless would have answered our Saviour, that this belonged not to the Son of *David*. It was therefore the general opinion of the Church of the Jews before our Saviour, and of divers ∴∴ Rabbins since his death, that this prediction did concern the Kingdom of *Christ*. And thus the Session of the *Messias* at the right hand of God was not only represented typically, but foretold prophetically: which is our first Consideration.

Secondly, We affirm, that our *Jesus*, whom we worship as the true *Messias*, according unto that particular prediction, when he ascended up on high, did sit

fit down at the right hand of God. His Ascension was the way to his Session, and his Session the end of his Ascension; as the Evangelist expresseth it, *He was received up into heaven, and sat on the right hand of God*; or as the Apostle, *God raised Christ from the dead, and set him at his own right hand in the heavenly places*. There could be no such Session without an Ascension; and *David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool*. Therefore *let all the house of Israel know assuredly, let all the blind and wilful Jews be convinced of this truth, that God hath not set at his own right hand neither Abraham nor David, neither Ezechias nor Zerubbabel, but hath made that same Jesus whom they have crucified both Lord and Christ*.

Mark 16. 19.  
Acts 2. 34, 35.  
36.

This was an honour never given, never promised to any man but the *Messias*: the glorious Spirits stand about the Throne of God, but never any of them set down at the right hand of God. For *to which of his Angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool*. But *Christ* was so assured of this honour, that before the Council of the Chief Priests and the Elders of the people, when he foresaw his death contrived, and his Cross prepared, even then he expressed the confidence of his expectation, saying, *Hereafter shall the Son of man sit on the right hand of the power of God*. And thus our *Jesus*, whom we worship as the true promised *Messias*, *is gone into heaven, and is on the right hand of God*. Which was our second Consideration.

Heb. 1. 13.  
Luke 22. 69.  
1 Pet. 3. 22.

Our next inquiry is, what may be the utmost importance of that phrase, and how it is applicable unto *Christ*. The phrase consists of two parts, and both to be taken metaphorically: First therefore, we must consider what is the *right hand of God*, in the language of the Scriptures; Secondly, what it is to *sit down* at that right hand. God being a Spirit can have no material or corporeal parts; and consequently as he hath no body, so in a proper sense can he have no hands at all: but because God is pleased to descend to our capacity; and not only to speak by the mouths of men, but also, after the manner of men, he expresseth that which is in him by some analogy with that which belongs to us. The hands of man are those organical parts which are most active, and executive of our power; by those the strength of our body is expressed, and most of our natural and artificial actions are performed by them. From whence the power of God, and the exertion or execution of that power is signified by the hand of God. Moreover being by a general custom of the world the right hand is more used than the left, and by that general use acquireth a greater firmitude and strength, therefore the *right hand of God* signifieth the exceeding great and infinite power of God.

|| Credimus etiam quod fecerit ad dexteram Dei Patris. Nec ideo tamen quasi humana forma circumscriptum esse Deum Patrem arbitrandum est, ut de illo cogitantibus dextrum aut sinistrum lacus animo occurrat.  
S. Aug. de Fide

☞ Symb. \* Succedunt brachia & validi lacertorum tori, validæ ad operandum manus, & proceribus digitis habiles ad tenendum: Hinc aprior usus operandi, hinc scribendi elegantia, & ille calamus scribæ velociter scribentis, quo divinæ vocis exprimuntur oracula. Manus est quæ cibum ori ministrat; manus est quæ pælaris eniter factis, quæ conciliarix divinæ gratiæ sacris infertur altaribus, per quam offerimus & fumimus sacramenta cœlestia. Manus est quæ operatur pariter atque dispensat divina mysteria, cujus vocabulo non dedignatus est se Dei Filius declarari, dicente David, *Dextra Domini exaltavit me*. Manus est quæ fecit omnia, sicut dixit Deus omnipotens, *Nonne manus mea fecit hæc?* S. Ambros. Hexam. l. 6. c. 9.

Again, because the most honourable place amongst men is the right hand, (as when *Bathsheba* went unto King *Solomon*, *he sat down on his throne, and caused a seat to be set for the Kings mother, and she sat on his right hand*) therefore the *right hand of God* signifies the glorious Majesty of God.

1 Kings 2. 19.

Thirdly, because the gifts of men are given and received by the hands of men, and every perfect gift comes from the Father of lights, therefore the *right hand of God* is the place of celestial happiness and perfect felicity; according

Ps. 16. 11.

ording to that of the Psalmist, *In thy presence is fulness of joy, at thy right hand pleasures for evermore.*

Now as to the first acception of the *right hand* of God, Christ is said to sit down at the *right hand* of the Father in regard of that absolute power and dominion which he hath obtained in heaven; from whence it is expressly said, *Hereafter ye shall see the Son of man sitting on the right hand of power.*

Matth. 27. 64.  
Mark 14. 62.  
Luke 22. 69.

|| Secundum consuetudinem nostram illi confessus offertur qui aliquo opere

As to the second acception, Christ is said to sit on the *right hand* of God in regard of that || honour, glory, and Majesty which he hath obtained there; wherefore it is said, <sup>a</sup> *When he had by himself purged our sins, he sat down on the right hand of the Majesty on high*: and again, <sup>b</sup> *We have an High-priest who is set on the right hand of the throne of the Majesty in the heavens.*

perfecto honoris gratia promeretur ut sedeat. Ita ergo & homo Jesus Christus passione sua diabolium superans, resurrectione sua inferna referans, tanquam perfecto opere ad caelos victor adveniens, audit a Deo Patre, *Sede ad dextram meam*: Max. Taurin. Hom. 1. de Pentecoste. <sup>a</sup> Heb. 1. 3. <sup>b</sup> Heb. 8. 1.

In reference to the third acception Christ is said to sit on the *right hand* of God, because now after all the labours and sorrows of this world, after his stripes and buffetings, after a painful and shameful death, he resteth above in unspeakable joy, and everlasting \* felicity.

\* At dextram intelligendum

est dictum esse in summa beatitudine, ubi justitia & pax & gaudium est. S. Aug. de Fide & Symb. Quid est Patris dextera, nisi illa aeterna ineffabilisque felicitas quo pervenit Filius hominis, etiam carnis immortalitate percepta? Idem contra Serm. Avrian. Beatus est a beatitudine, quae dextera Patris vocatur; ipsius beatitudinis nomen est dextera Patris. De Symb. ad Catech. Salus temporalis & carnalis in sinistra est, salus aeterna cum Angelis in dextra est. Ideo jam in ipsa immortalitate positus Christus dicitur sedere ad dextram Dei. Non enim Deus habet in seipso dextram aut sinistram; sed dextra Dei dicitur felicitas illa, quae quoniam ostendi non potest, tale nomen accepit. S. Aug. in Psal. 137.

Rom. 8. 34.

1 Pet. 3. 22.

As for the other part of the phrase, that is, his *Session*, we must not look upon it as determining any posture of his body in the heavens, correspondent to the inclination and curvation of our limbs. For we read in the Scriptures a more general term which signifies only his being in heaven, without any expression of the particular manner of his presence. So S. Paul, *Who is even at the right hand of God*; and S. Peter, *Who is gone into heaven, and is at the right hand of God*. Beside, we find him expressed in another position than that of *Session*: for *Stephen looking stedfastly into heaven, saw the glory of God, and Jesus standing on the right hand of God*: And said, *Behold, I see the heavens opened, and the Son of man standing on the right hand of God*. He appeared standing unto *Stephen*, whom we express sitting in our Creed; but this is rather a difference of the occasion, than a diversity of position. He

|| Ἐπεὶ τὸ ἐπι-  
σῆν καθῆσθαι  
εὐσεβικῶν ἀν-  
θρώπων, τῶς  
τῆ ἀνα-

appeared || standing to *Stephen* as ready to assist him, as ready to plead for him, as ready to receive him: and he is oftner expressed *sitting*, not for any positional variation, but for the variety of his effect, and operation.

εὐσεβῶς κινεῖ λόγον, καὶ ἐπισημαίνει ἵστασθαι. S. Chrysost. Hom. 18. in Acta. Si major gratia & manifestior intelligentia in Novo est quam in Veteri Testamento, quare Esaias Propheta sedentem in throno Majestatis vidit Deum Sabaoth, in novo autem Stephanus primus Martyr stantem se vidisse ait Jesum a dextris Dei? Quid est istud, ut hic subjectus videatur post triumphos, & illic quasi dominus antequam vinceret? Prout causa erat tecisse, ita & Dominus se ostendit. Propheta enim visus est quasi rex corripiens plebem, & hoc se ostendit quod erat, hoc est, sedentem, in pace enim erat causa divinitatis ejus. Stephano autem ut stans appareret fecit calumnia Judaeorum. In Stephano autem Salvatoris causa vim patebatur. Ideo sedente Judice Deo stans apparuit, quasi qui causam diceret; & quia bona causa ejus est, ad dextram Judicis erat; Omnis qui causam dicit, stet necesse est. S. Aug. Quaest. in Novo Test. 82. Sedere judicantis est, stare vero pugnantis vel adjuvantis. Stephanus ergo in labore certaminis positus, stantem vidit quem adiutorem habuit. Sed hunc post ascensionem Marcus sedere scribit, quia post ascensionis suae gloriam Judex in fine videbitur. Greg. Hom. 29. in Evang. Max. Taurin. de Pentec. Hom. 1. moves the Question, Quae sit ratio quod idem Dominus a David sedens prophetatur, stans vero a Stephano praedicatur? and then renders this reason, Ut modo ejus omnipotentia, modo misericordia describatur. Nam utique pro potestate regis sedere dicitur, pro bonitate intercessoris stare suggeritur. Ait enim beatus Apostolus, quia *Advocatum habemus apud Patrem Jesum Christum*. Judex est igitur Christus cum residet, Advocatus cum assurgit. Judex plane Judaeis, Advocatus Christianis. Hic enim stans apud Patrem Christianorum licet peccantium causas exorat; ibi residet cum patre Pharisaeorum persecutorum peccata condemnans. Illis indignans vehementer ulciscitur; his interveniens leniter miseretur. Hic stat ut suscipiat Stephani Martyris spiritum; ibi residet ut condemnet Judaei proditoris admittum.



This phrase then to *fit*, preſcinding from the corporal poſture of Seſſion, may ſignifie no more than habitation, poſſeſſion, permanſion, and continuance; as the ſame word in the || Hebrew and Greek languages often ſignifies. And thus our Saviour is ſet down at the right hand of God in heaven, becauſe he which dwelt with us before on earth, is now aſcended up into heaven, and hath taken his manſion or habitation there; and ſo hath he ſeated himſelf, and \* dwelleth in the higheſt heavens.

|| יושב *which properly ſignifieth to fit, as familiarly uſed for permanſion, and habitavit; as*  
Jud. 5. 17.  
אשר יושב

לְחֵן יְיָ לִי LXX. Ἀσπὴ ἐκάθισεν παραλίαν θαλάσσης, After continued on the Sea ſhore. Lev. 8. 35. כִּי יִשְׁבֹּעַ יְיָ וְיִלְחַם לְפָנָיו שִׁבְעָה יָמִים, καὶ ὅτι τὸν θυμὸν τῆς σκηνῆς τῆς ἁγίας καθήσεται ἐξ ἡμερῶν, ἡμέραν καὶ νύκτα, Therefore ſhall ye abide at the door of the Tabernacle of the Congregation, day and night, ſeven days. Upon which place S. Auguſt. Quid eſt quod dicit Moyſes ad Aaron & filios ejus cum ſanctificantur ad incundum ſacerdotium? Ad oſtium tabernaculi teſtimonii ſedebitis ſeptem dies, die & nocte, ne movamini. Numquid nam credibile eſt ſitu corporis uno loco federe præcepto per dies ſeptem die & nocte, unde ſe omnino non commoverent? Nec tamen hic tanquam allegorice aliquid ſignificatum, quod non fieret, cogendi ſumus accipere, ſed potius agnoscere locutionem Scripturæ, ubi Seſſionem pro habitatione & commoratione poſuit. Non enim quia dictum eſt de Semei quod ſederet in Hieruſalem annos tres, ideo putandum eſt per totum illud tempus in ſella ſediſſe & non ſurrexiſſe. Hinc & ſedes dicuntur, ubi habent commorationem quorum ſedes ſunt; habitatio quippe hoc nomen accepit. *Quæſt. ſuper Levit. 24. And this is as familiar with the Latines as the Hebrews.* Si venti eſſent, nos hic Corcyræ non ſederemus. *Cic. l. 9. Epist.* Id horreum fuit præſidium Pœnis ſedentibus ad Trebiam. *Liv. l. 2. de Brill. Pan.* \* *Sedit ad dextram Patris.* Credite Sedere, intelligite habitare; quomodo dicimus de quocunq; homine, in iſta patria ſedit per tres annos. Dicit illud & Scriptura ſediſſe quendam in civitate tantum tempus. Numquid ſedit, & nunquam ſurrexit? Ideo hominum habitationes ſedes dicuntur. Ubi habitantur ſedes, numquid ſemper ſederetur, non ſurgitur, non ambulatur? Et tamen ſedes vocantur. Sic ergo credite habitare Chriſtum in dextera Dei Patris ubi eſt. *Author. lib. de Symb. ad Catec.*

Again, the Notion of *ſitting* implieth reſt, quietneſs and indifturbance; according to that promiſe in the Prophet, *They ſhall ſit every man under his fig-tree, and none ſhall make them afraid.* So Chriſt is aſcended into heaven, where reſting from all pains and ſorrows, he is ſeated free from all diſturbance and oppoſition; God having placed him at his right hand, until he hath made his enemies his footſtool.

Thirdly, this *ſitting* implieth yet more than quietneſs or continuance, even || Dominion, Sovereignty, and Majeſty; as when Solomon ſate in the throne of his Father, he raigned over *Israel* after the death of his Father. And thus *Chriſt is ſet down at the right hand of the throne of God.* And S. Paul did well interpret thoſe words of the Prophet, *Sit thou on my right hand, until I make thine enemies thy footſtool,* ſaying, *He muſt reign till he hath put all enemies under his feet.*

|| Iſtum verbum: ſede regni ſignificat poteſtatem. S. Hier. Com. ad Eph. c. 1. v. 19. Heb. 11. 2. Pfal. 110. 1. 1 Cor. 15. 25. Prov. 20. 8. 112. 5. \* S: ſede quod dicitur Deus non membrorum ſed iudiciariam ſignificat poteſtatem, quâ illa Majeſtas nunquam caret, ſemper digna dignis tribuendo; quavis in extre-

Fourthly, this *ſitting* doth yet more properly and particularly imply the right of Judicature, and ſo eſpecially expreſſeth, <sup>a</sup> *a King that ſitteth in the throne of Judgment*; as it is written, <sup>b</sup> *In mercy ſhall the throne be eſtabliſhed, and he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgment, and haſting righteousneſs.* And ſo *Chriſt* \* ſitting at the right hand of God is manifeſted and declared to be the great Judge of the quick and the dead. Thus to *ſit* doth not ſignifie any peculiar inclination or flexion, any determinate location or poſition of the body, but to be in heaven with permanence of habitation, happinels of condition, regular and judiciary power; as in other || Authors ſuch ſignifications are uſual.

extremo iudicio multo maniſeſtius inter homines Unigeniti Dei Filii Iudicis vivorum & mortuorum clarius indubitata eſſulgebit. S. Auguſt. de Fide & Symb. cap. 7. Hoc quod dicitur Filius ſedere ad dextram Patris, demonſtratur quod ipſe homo, quem ſuſcepit Chriſtus, poteſtatem acceperit Iudicantis. *Author. l. 3. de Symb. ad Catechum.* || *Moſt anciently ſedere did ſignifie no more than eſſe, to be in any place; as Servius noteth on that place of Virgil, Æneid. 9. Luco tum forte parentis Piliſumni Turnus ſacrata valle ſedebat.* Sedebat, ut Alper dicit, erat. Quæ clauſula antiqua eſt, & de uſu remota. *And then he goes on to ſhew that ſedere is taken for that which men were wont to do ſitting.* Secundum Plaurum autem ſedere eſt conſilium capere, qui inducit in Moſtellaria ſervum dicentem, *Sine juxta aram ſedeam & dabo meliora conſilia.* Sed ſecundum Augures *Sedere* eſt augurium captare: Namque poſt designatas cœli partes à ſedentibus captabantur auguria. Quod & ſupra ipſe oſtendit latenter, inducens Picum ſolum ſedentem, ut, *Parvaque ſelebat Succinctus trabes,* quod eſt augurium, cum alios ſtantes induxerit. Ergo *Sedebat*, aut erat, aut conſilia capiebat, aut augurabatur.

The importance of the language being thus far improved, at last we find the substance of the Doctrine, which is, that sitting at the right hand of God was our Mediator's solemn entry upon his Regal Office, as to the execution of that full Dominion which was due unto him. For worthy is the Lamb that was slain to receive power and riches and wisdom, and strength and honour and glory and blessing. Wherefore Christ after his death and resurrection saith, All power is given unto me in heaven and in earth. For because he humbled himself and became obedient unto death, even the death of the cross, therefore God hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth. And this obedience and submission was and is due unto him, because God raised him from the dead, and set him at his own right hand in the heavenly places, far above all principalities and powers, and might and dominion, and every name that is named, not only in this world but also in that which is to come; and hath put all things under his feet; and gave him to be the head over all things to the Church.

There was an express promise made by God to David, Thine house and thy Kingdom shall be established for ever before thee, thy throne shall be established for ever. This promise strictly and literally taken was but conditional: and the condition of the promise is elsewhere expressed, Of the fruit of thy body will I set upon thy throne. If thy children will keep my Covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore. Notwithstanding this promise this Kingdom of David was intercepted, nor was his family continued in the Throne: part of the Kingdom was first rent from his posterity, next the Regality it self; and when it was restored, translated to another family: and yet we cannot say the promise was not made good, but only ceased in the obligation of a promise, because the condition was not performed. The posterity of David did not keep the Covenant and testimony of their God, and therefore the throne of David was not by an uninterrupted lineal succession established to perpetuity.

But yet in a larger and better sense, after these intercessions, the throne of David was continued. When they had sinned and lost their right unto the Crown, the Kingdom was to be given unto him who never sinned, and consequently could never lose it; and he being of the seed of David, in him the throne of David was without interception or succession continued. Of him did the Angel Gabriel speak at his conception, The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end. Thus the throne of Christ is called the throne of David, because it was promised unto David, and because the Kingdom of David was a type, resemblance and representation of it; insomuch that Christ himself in respect of this Kingdom is || often called David, as particularly in that promise, I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a Prince among them.

Now as David was not only first designed, but also anointed King over Israel; and yet had no possession of the Crown; Seven years he continued anointed by Samuel, and had no share in the Dominion; seven years after he continued anointed in Hebron only King over the tribe of Judah; at last he was received by all the Tribes, and so obtained full and absolute regal power over all Israel, and seated himself in the Royal City of Jerusalem: So Christ was born King of the Jews, and the conjunction of his humane nature with his divine in the union of his person was a sufficient unction to his Regal Office,

fice, yet as the Son of man he exercised no such dominion, professing that his *Kingdom was not of this world*; but after he rose from the dead, then as it were in *Hebron* with his own Tribe he tells the Apostles, *All power is given unto him*, and by virtue thereof, gives them injunctions; and at his ascension he enters into the *Jerusalem* above, and there sits down at the right hand of the throne of God, and so makes a solemn entry upon the full and entire dominion over all things; then could S. Peter say, *Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ.* Acts 2. 36.

The immediate effect of his Regal power, the proper execution of this Office, is the subduing of all his Enemies; For he is *set down on the right hand of God, from henceforth expecting till his enemies be made his foot-stool.* Hib. 10. 12, 13. This was the ancient custom of the Oriental conquerors, to tread upon the necks of their subdued enemies; as when *Josuah* had the five Kings as his prisoners, he *said unto the men of war which went with him, Come near, put your feet upon the necks of them.* Jos. 10. 24. Thus to signify the absolute and total conquest of *Christ*, and the dreadful Majesty of his throne, all his enemies are supposed to lie down before him, and he set his feet upon them.

The enemies of *Christ* are of two kinds, either Temporal or Spiritual; The Temporal enemies I call such as visibly and actually oppose him, and his Apostles, and all those which profess to believe in his name. Such especially and principally were the *Jews*, who rejected, persecuted and crucified him; who after his Resurrection, scourged, stoned, and despitfully used his Disciples; who tried all ways and means imaginable to hinder the propagation, and dishonour the profession of Christianity. A part of his Regal Office was to subdue these enemies, and he set down on the right hand of God that they might be made his foot-stool: which they suddenly were according to his prediction, *There be some standing here which shall not taste of death till they see the son of man coming in his Kingdom.* Math. 16. 28. For within few years the Temple, the City, and the whole Polity of the *Jews* were destroyed for ever in a revenging manner by the hands of the *Romans*, which they made use of to crucifie the Lord of life. The *Romans* themselves were the next enemies, who first complied with the *Jews* in *Christ's* crucifixion, and after in defence of their heathen Deities endeavoured the extirpation of Christianity by successive persecutions. These were next to be made the foot-stool of the King of Kings, and so they were when *Rome* the regnant City, the head of that vast Empire, was taken and sacked; when the Christians were preserved and the Heathens perished; when the worship of all their Idols ceased, and the whole Roman Empire marched under the banner of Christianity. In the same manner all those persons and Nations whatsoever which openly oppose and persecute the name of *Christ*, are enemies unto this King, to be in due time subdued under him, and when he calleth to be slain.

The spiritual Enemies of this King are of another nature; such as by an invisible way make opposition to *Christ's* dominion, as Sin, Satan, Death. Every one of these hath a Kingdom of its own, set up and opposed to the Kingdom of *Christ*. The Apostle hath taught us, that *sin hath reigned unto death*; and hath commanded us not to *let it reign in our mortal bodies, that we should obey it in the lusts thereof.* Rom. 5. 21. There is therefore a dominion and Kingdom of sin set up against the throne of the immaculate Lamb. Satan would have been like the most high, and being cast down from heaven, hath erected his throne below; he is *the Prince of this world: the spirit which now worketh in the children of disobedience is the Prince of the power of the air*; and thus the John 12. 13.  
Eph. 2. 2, &  
6. 12. rulers

*rulers of the darknes of this world* oppose themselves to the true light of the world. Death also hath its dominion, and, as the Apostle speaks, *reigned from Adam to Moses*; even by one offence death reigned by one, and so set up a ruling and a regal power against the *Prince of life*.

For the destruction of these powers was *Christ* exalted to the right hand of God, and by his Regal office doth he subdue and destroy them all. And yet this destruction is not so universal, but that Sin, Satan and Death shall still continue. 'Tis true he shall *put down all rule and authority and power*, but this amounts not so much to a total destruction, as to an absolute subjection: for as he is *able*, so will he *subdue all things to himself*. The principal end of the Regal Office of the Mediator is the effectual redemption and actual salvation of all those whom God hath given him, and whosoever or whatsoever opposeth the salvation of these is by that opposition constituted and become an enemy of *Christ*. And because this enmity is grounded upon that opposition, therefore so far as any thing opposeth the salvation of the sons of God, so far it is an enemy, and no farther: And consequently, *Christ* by sitting at the right hand of God hath obtained full and absolute power utterly to destroy those three spiritual enemies so far as they make this opposition; and farther than they do oppose they are not destroyed by him, but subdued to him: whatsoever hindereth and obstructeth the bringing of his own into his kingdom, for the demonstration of God's mercy is abolished; but whatsoever may be yet subservient to the demonstration of his justice is continued.

*Christ* then as King destroyeth the power of sin in all those which belong unto his Kingdom, annihilating the guilt thereof by the virtue of his death, destroying the dominion thereof by his actual grace, and taking away the spot thereof by grace habitual. But in the reprobate and damned souls the spot of sin remaineth in its perfect die, the dominion of sin continueth in its absolute power, the guilt of sin abideth in a perpetual obligation to eternal pains: but all this in subjection to his throne, the glory of which consisteth as well in punishing Rebellion as rewarding Loyalty.

Again, *Christ* sitting on the right hand of God destroyeth all the strength of Satan and the powers of Hell: by virtue of his death, perpetually represented to his Father, *he destroyeth him that had the power of death, that is, the Devil*. But the actual destruction of these powers of darknes hath reference only to the Elect of God. In them he preventeth the *wiles*; those he taketh out of the *snare*, in them he destroyeth the *works*, those he preserveth from the *condemnation of the Devil*. He freeth them here from the prevailing power of Satan by his grace, he freeth them hereafter from all possibility of any infernal opposition by his glory. But still the reprobate and damned souls are continued slaves unto the powers of hell; and he which sitteth upon the throne delivereth them to the Devil and his Angels, to be tormented with and by them for ever; and this power of Satan still is left as subservient to the demonstration of the divine justice.

Thirdly, *Christ* sitting on the throne of God at last destroyeth death it self: For the last enemy which shall be destroyed is death. But this destruction reacheth no farther than removing of all power to hinder the bringing of all such persons as are redeemed actually by *Christ* into the full possession of his heavenly Kingdom. He *will ransom them from the power of the grave*, he *will redeem them from death*. O death, he *will be thy plague*; O grave, he *will be thy destruction*. The trump shall sound, the graves shall open, the dead shall live, the bodies shall be framed again out of the dust, and the souls which left them shall be reunited to them, and all the sons of men shall return

return to life, and *death* shall be *swallowed up in victory*. The sons of God shall then be made completely happy both in soul and body, never again to be separated, but to inherit eternal life. Thus he who sitteth at the right hand of God *hath abolished death, and brought life and immortality to light*. But to the Reprobate and damned persons death is not destroyed but improved. They rise again indeed to life, and so the first death is evacuated; but that life to which they rise is a *second*, and a far worse death. And thus *Christ* is set down at the right hand of God that he might subdue all things to himself.

The Regal power of *Christ* as a branch of the Mediatorship, is to continue all till those Enemies be subdued. *For he must reign till he hath put all enemies under his feet. But now we see not yet all things put under him.* Therefore he must still continue there: and this necessity is grounded upon the promise of the Father, and the expectation of the Son. *Sit thou on my right hand, until I make thine enemies thy foot-stool,* saith the Father; upon which words we may ground as well the continuation as the session. Upon this promise of the Father the Son *sate down at the right hand of God, from henceforth expecting till his enemies be made his foot-stool.* Being then the promise of God cannot be evacuated, being the expectation of *Christ* cannot be frustrated, it followeth that our Mediator shall exercise the Regal power at the right hand of God till all opposition shall be subdued.

When all the enemies of *Christ* shall be subdued, when all the chosen of God shall be actually brought into his Kingdom, when those which refused him to rule over them, shall be slain, that is, when the whole office of the Mediator shall be completed and fulfilled, then every branch of the execution shall cease. As therefore there shall no longer continue any act of the Prophetical part to instruct us, nor any act of the Priestly part to intercede for us, so there shall be no further act of this Regal power of the Mediator necessary to defend and preserve us. The beatifical vision shall succeed our information and instruction, a present fruition will prevent oblation and intercession, and perfect security will need no actual defence and protection. As therefore the general notion of a Mediator ceaseth when all are made one, because *a Mediator is not a Mediator of one*; so every part or branch of that Mediatorship, as such, must also cease, because that unity is in all parts complete. *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For when all things shall be subdued unto him, then shall the Son also himself be subject unto him that hath put all things under him, that God may be all in all.*

Now though the Mediatorship of *Christ* be then resigned, because the end thereof will then be performed; though the Regal Office as part of that Mediatorship be also resigned with the whole; yet we must not think that *Christ* shall cease to be a King, or lose any of the power and honor which before he had. The dominion which he hath was given him as a reward for what he suffered: and certainly the reward shall not cease when the work is done. He hath promised to make us Kings and Priests, which honor we expect in heaven, believing we shall *reign with him* for ever, and therefore for ever must believe him King. *The kingdoms of this world are become the kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever,* not only to the modified eternity of his Mediatorship, so long as there shall be need of Regal power to subdue the enemies of God's elect; but also to the complete eternity of the duration of his humanity, which for the future is coeternal to his Divinity.

Left we should imagine that *Christ* should ever cease to be King, or to interpret this Article, as if he were after the day of judgment to be removed from the right hand of God, the ancient Fathers added those words to the Nicene Creed, † whose Kingdom shall have no end, against the Heresie which then arose denying the eternity of the Kingdom of *Christ*.

† Οὐδὲ βασιλεία αὐτοῦ ἔσται τέλος. We find not these words

in the Nicene Creed, as it was in it self before the additions at Constantinople. But not long after, S. Cyril expounds them in his Catechism, and Epiphanius in Ancorato repeating two severall Creeds, a shorter and a longer, §. 120. and 121. hath these words in both. After this they were added expressly in the Constantinopolitan Creed. And the reason of their insertion without question was that which St. Cyril insinuateth in his explication, that is, the Heresie which was then newly begun. Καὶ ποτὲ πῦρ ἀλώσεως λέγουσιν, ὅτι τέλος ἔχει ἡ βασιλεία, μάλιστα τῶν αἰώνων, τὸ θεοκτονίας ἔστιν ἄλλη κωδὴν φερομένου πάλιν τῆς Γαλιλαίας ἀναστάσεως ἐπολιτιστέ λέγουσιν, ὅτι μὴ τὸ τέλος τῶν κόσμῶν βασιλεία καὶ ἐπέμνησεν εἰσεῖν, ὅτι ὁ λόγος ἐν Πατρὶς ὑπέσχετο εἶναι εἰς Πατέρας πάλιν ἀνδρῶν ἐκείνῳ, Catech. 15. This was the pattern or Hoise of Marcellus Bishop of Anconia, followed by Proutius one in the same place, and therefore termed by St. Cyril πάλιν τῆς Γαλιλαίας ἀναστάσεως. It consisted of two parts; first, that the Kingdom of Christ did wholly cease at the end of this world; secondly, that the word was revolted again into the Father, and consequently did not only cease to reign, but also cease to exist. which is yet more plainly expressed by Eusebius in his second Book against Marcellus, Καὶ πάλιν ὅσον ἀδελφὸς παιδείας μὴ τῆς κείρας κωδὴν, τὸ μὲν λόγος ἐνώθη τῷ Θεῷ, ὡς μηδὲν ἔπειτα εἰς πᾶσι Θεῶν τῶν Καρμῶν ἐξήμῃς ἐξελθὼν ἀποδοῦναι τὸν λόγον, ὡς μὴ τῆς ὑπὸ τοῦ Θεοῦ πᾶσι ὑπεσθῆναι, ἀλλὰ τῶν ἀνθρώπων, ὡς ἀνθρώπων. This is the sense as S. Balu properly calls an impiety εἰς τὴν ἑσθῆσαν τῆς Κυβερνήσεως Ἰησοῦ Χριστοῦ, Epist. 78. and again Epist. 50. εἰς αὐτῶν τὴν ὑπερβίον τῆς μονοθεοῦς θεοποίησιν which he there more fully expresseth. Ὁς (Μάρκελλος) λόγον μὲν εἰρησῆς τῆς Μοιροσύνης διδωσὶ καὶ ἡσθῆναι καὶ ἐπὶ κωδὴν φερομένου, πάλιν ἢ εἰς τὸ ὄθεν ὑπέσχετο ἐπινασθῆναι, ἔτε πάλιν ἐπέσχετο, ἔτε μὴ τῶν ἐπὶ τῶν ὑπερβίον. That is, at the Incarnation, and ending when the word returned into the Father, that is, at the day of judgment. which is manifestly delivered by the Eastern Bishops in that profession of Faith which they sent to those in Italy. Ἀλλὰ ἐκ ποτὲ Χριστὸν αὐτῶν γαρύνομαι καὶ ὑπὸ τοῦ Θεοῦ εἶναι τῶν ἡμετέρων ἐν τῇ πατρὶνι σύνοχῃ ἀνείληθε, πάλιν τῆς ἐπινασθῆναι ἐλάνεσθαι, Ἐκ ποτὲ τῆς Χριστοῦ ἀρχῆς βασιλείας ἐρηκίνομαι δέλωσι, καὶ τέλος ἔχειν αὐτῶν ἐπὶ τὴν σωτηρίαν καὶ κείσιν. Τοῖσδε ἢ εἰσὶν οἱ δὲ Μάρκελλος καὶ Φωσθῆναι Ἰησοῦ ἀρχουσα ἡσθῆναι, οἱ τῶν σεραυῶν ὑπερβίον τῆς θεοποίησιν καὶ θεοποίησιν τῆς Χριστοῦ, καὶ τῶν ἀπεδοῦναι αὐτῶν βασιλείαν ἀθεσῆσαι, Ἰησοῦς δὲ κείνῳ τῶν μονοθεοῦς, Socrat. l. 2. c. 19. But although Marcellus did thus teach the Kingdom of Christ not to be eternal, yet his Hoise did not consist in the denial of this eternity, as of the subsistence and person of our Saviour: for otherwise he did truly teach that Christ was an eternal King; As appeareth out of his own words in his Book against Asterius the Arian, cited by Eusebius. Οὐδὲν ὄθεν πᾶσι πᾶσι δοκεῖ εἶναι ἢ καὶ ἀνθρώπων αὐτῶν οἰκονομία καὶ βασιλεία, ἔδεν γὰρ ἕτερον βέλεσθαι ἢ τὸ ποτὲ τῶν Θεῶν ἀποσθῆναι, ἔως αὐτῶν πᾶσι ἐξελθὼν αὐτῶν ἀποδοῦναι τῶν πᾶσιν αὐτῶν ἑκὼν ἐπεισθῆναι τῶν ἐξελθὼν καὶ ἀποδοῦναι τῶν πᾶσιν, ἐκ ἐπὶ ἡσθῆναι τῆς ἐν μέρει πᾶσι βασιλείας πᾶντων καὶ τῶν βασιλείας ὑπερβίον. And therefore he made the same confession with the Catechism when he delivered an account of his Faith to Julius Bishop of Rome. Πισθῶν ἢ ἐπινασθῆναι τῆς δείας γεραίας, ὅτι εἰς Θεοῦ καὶ τὸ τετα μονοθεοῦς ὑδὸς λόγος ὁ αἰὲς ὑπερβίον τῶν Πατρῶν, καὶ μηδὲν ποτὲ ἀρχῆς τῆς εἶναι ἐρηκίνομαι, ἀλλῶς ἐκ τῆς Θεοῦ ὑπερβίον, καὶ κείσιν, καὶ ποτὲ, ἀλλὰ αἰὲν, αἰὲν συμβαλλῶν τῶν Θεῶν καὶ Πατρῶν, καὶ βασιλείας, καὶ τῶν τῶν ἀποσθῆναι μὴ βίον; ἐκ ἐπὶ τέλος, Epist. Hæret. 72. §. 2.

The profession of Faith in Christ as fitting on the right hand of God is necessary; First, to mind us of our duty, which must needs consist in subjection and obedience. The Majesty of a King claimeth the loyalty of a Subject; and if we acknowledg his authority, we must submit unto his power. Nor can there be a greater incitation to obedience, than the consideration of the nature of his government. Subject we must be whether we will or no; but if willingly, then is our service perfect freedom; if unwillingly, then is our averfness everlasting misery. † Enemies we all have been, under his feet we shall be, either adopted or subdued. A \* double Kingdom there is of *Christ*; one of power, in which all are under him; another of Propriety, in those which belong unto him: none of us can be excepted from the first, and happy are we if by our obedience we shew our selves to have an interest in the second; for then that Kingdom is not only *Christ's* but ours.

† Inimicus eras, cris sub pedibus ejus aut adopratus aut vincius, S. Augustine.

\* Βασιλείας τῶ Θεοῦ ὅθεν αἰὲν ἢ γενοσθῆναι, καὶ οἰκείωσιν, τῶν ἢ καὶ διμερῆσιν βασιλείας μὲν γὰρ ἀπάντων καὶ Ἑλλῶνων καὶ Ἰουδαίων καὶ θμῶν καὶ ἀντισταγμῶν καὶ τῶν διμερῆσιν λόγον βασιλείας ἢ τῶν πᾶσιν καὶ ἐκόντων καὶ ἀντισταγμῶν καὶ τῶν οἰκείωσας, S. Chrysost. Hom. 59. in 1 ad Corinth.

Secondly, It is necessary to believe in *Christ* sitting on the right hand of God, that we might be assured of an auspicious protection under his gracious dominion. For God by this exaltation hath given our Saviour to be the head over all things to the Church; and therefore from him we may expect direction and preservation. There can be no illegality where *Christ* is the Law-giver, there can be no danger from hostility where the Son of God is the Defender.

The

The very name of † *head* hath the signification not only of dominion but of union, and therefore while we look upon him at the right hand of God we see our selves in heaven. This is the special promise which he hath made us since he sat down there, \* *To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.* How should we rejoyce, yea rather how should we \* fear and tremble at so great an honour!

† This is the exclamation of S. Chrysost. upon those words of S. Paul, Βαβαδ πῶ πάλ γ' αὐτῷ Ἐκκλησίᾳ ἐπιθέσει ὡς ἀπο διαπνοῆς εὐκων μίχαρης, εἰς ἕως αὐτῶν

ἀνίσταται ἐπὶ τὸ αὐτῶν ἐπ' αὐτῶν εἰς ἐκείνον τὸ θρόνον· ἔρχεται γὰρ ἡ κεφαλὴ ἐπὶ τὸ σῶμα· ἔδεν γὰρ μέσῳ διεξῆμι) ἢ κεφαλῇ αὐτῶν σῶμα· εἰ γὰρ διεξῆμι, ἔκ ἂν εἴη σῶμα· ἔκ ἂν εἴη κεφαλὴ, Hom. 2. in epist. ad Ephes. 2. Κεφ. 2. 21. \* Ἐνθάδε τὸ εἶναι τὸ βασιλικόν, ἐνθαὶ τὸ πῦρ τὸ ὑπερβολικόν· τὸ τοῦ γένους, εἰρε βολοῦδα, μάλλον ἡμῶν φοβήσῃται δυνάμει. Εἰ γὰρ μὴ γένετα ἂν, τὸ πῦρ ἂν ἦτορ πᾶσι ἐρεθίζετο καὶ κακός, τίνα ἂν ἀνέχετο κάλασον; τίνα πῦρ ἔσται; ἐνέστησαν πῦρ ἐγγὺς ἢ κεφαλῇ σου γ' αὐτῶν τὸ τοῦ μόνου καὶ ἀποχρηστέως πᾶν ὄπιν) πῦρ ἐν διεξῆμι ἰδρῶν), idem idiaem.

Thirdly, The belief of *Christ's* glorious Session is most necessary in respect of the immediate consequence, which is his most gracious Intercession. Our Saviour is ascended as the true *Melchisedec*, not only as the *King of Salem* Heb. 7. 1. the Prince of peace, but also as the *Priest of the most high God*; and whereas every *Priest* according to the law of *Moses*, stood daily *ministring and offering* Heb. 10. 11, 12. often times the same *Sacrifices* which could never take away sins, this man after he had offered one *Sacrifice* for sins for ever, sat down on the right hand of God. And now *Christ* being set down in that power and majesty though the *Sacrifice* be but once offered, yet the virtue of it is perpetually advanced by his Session, which was founded on his Passion: For he is entered into heaven it Heb. 9. 24. self, now to appear in the presence of God for us. Thus, *If any man sin, we have* 1 John 2. 1. *an Advocate with the Father, Jesus Christ the righteous.* And he is able also to Heb. 7. 25. save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. What then remaineth to all true believers but that triumphant exclamation of the Apostle, *Who shall lay any thing to the charge* Rom. 8 33: 34. *of Gods elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* For he which was accepted in his oblation; and therefore sat down on God's right hand, to improve this acceptation continues his intercession: and having obtained all power by virtue of his humiliation, representeth them both in a most sweet commixtion; by an humble omnipotency, or omnipotent humility, appearing in the presence, and presenting his \* postulations at the throne of God.

\* S. Austin discourses upon that place of S. Paul, 1 Tim. 2. 1. I exhort

that first of all supplications, prayers and intercessions be made for all men, observeth what is the nature of intercession. Pro Interpellationibus auctori quod nostri, secundum codices credo vestros postulationes posuisti. Hæc interim duo, id est, quod alii postulationes, alii interpellationes interpretari sunt, unum verbum transferre voluerunt, quod Græcus habet ἐπιπέσεις. Et profecto advertis: Sed nosti aliud esse interpellare, aliud postulare. Non enim solemus dicere, postulant interpellaturi, sed interpellant postulaturi. Veruntamen ex vicinitate verbum usurpatum, cui propinquitas ipsa impetrat intellectum, non est veluti centoria notatione culpandum Nam & de ipso Domino Jesu Christo dictum est, quod interpellat pro nobis. Numquid interpellat, & non etiam postulat? Imo vero quia postulat pro eo positum est interpellat. Evidenter quippe alibi de eo dicitur, Si quis peccaverit, advocatum habemus ad Patrem, Jesum Christum justum, ipse est exoratio pro peccatis nostris. Quanquam fortassis codices apud vos etiam in eoloco de Domino Jesu Christo non habent interpellat pro nobis, sed postulat pro nobis. In Græco enim, quo verbo hic posita sunt interpellationes, quas ipse posuisti postulationes, ipsum & illic verbum est, ubi scriptum est, interpellat pro nobis. Cum igitur & qui peccator oret, & qui orat preceatur, & qui orat interpellat Deum ad hoc interpellat ut oret & preceatur, &c. Epist. 59. ad Paulinum, Quæst. 5.

Having thus explicated the Session of our Saviour, we are next to consider the Description of him at whose right hand he is set down; which seems to be delivered in the same terms, with which the Creed did first begin. *I believe in God the Father Almighty*, and indeed, as to the expression of his essence, it is the same name of *God*; as to the setting forth his Relation, it is the same name of *Father*; but as to the adjoining attribute, though it be the same word, it is not the same notion of *Almighty*. What therefore we have spoken of

of the nature of God, and the Person of the Father is not here to be repeated but supposed; for *Christ* is set down at the right hand of that God and of that Father, which we understand when we say, *I believe in God the Father*. But because there is a difference in the language of the Greeks between that word which is rendred † *Almighty* in the first Article, and that which is so rendred in the sixth, because that peculiarly signifieth authority of Dominion, this more properly power in operation; therefore we have reserved this notion of Omnipotency now to be explained.

† In the first Article it is Παντοκράτωρ, in the sixth παντοδύναμος. See pag. 50. And this distinction is very material, and much observed by the Greeks;

as *Dionysius Areopagita* (whosoever that is) in his Book de Divinis Nominibus in the 13. Chapter, explicates the δυναμωνύμιαν, or παντοδύναμον, and in the 10. Chapter παντοκράτωρ, as two distinct names with different notions of God. Of the Παντοκράτωρ we have already concluded, he gives this account, Τὸ μὲν γὰρ λέγει διὰ τὸ πάντων αὐτῶν ἐδῆ πασηκαταπεικῶν ἔδειξεν σὺν ἅμα, καὶ ἐπιδρῶν καὶ δευτέρως καὶ δευτέρως καὶ ἀπειροσίγνωσται, καὶ ἀφάρτως ἐν ἑαυτῷ τὰν ἀποτελεῖ καὶ ἐξ ἑαυτῆς τὰ ὅλα καὶ ὡς ἐν ἑῷ παντοκρατορικῆς ἀρχῆς, καὶ ἐν ἑαυτῷ τὰ πάντα καὶ ὡς ἐν ἑῷ πασηκαταπεικῶν ἐπιδρῶν καὶ σὺν ἅμα, ὡς πάντων ἔδειξεν πασηκαταπεικῶν πάντα καὶ μίαν ἀφάρτως πάντα ὡς ἑῷ ἀποδρῶν καὶ ἐν ἑῷ αὐτῷ δεικνύσονται ἑαυτῆς, ὡς ἐν παντὶ ἐπὶ τῆς ἀφάρτως. But of the δυναμωνύμιαν he gives another account, as we shall see hereafter.

In which two things are observable; the Propriety, and the Universality; the propriety in the Potency, the universality in the Omnipotency; first, that he is a God of power; secondly, that he is a God of infinite power. The potency consisteth in a proper, innate, and natural force or activity, by which we are assured that God is able to act, work and produce true and real effects, which do require a true and real power to their production: and in respect of this he is often described unto us under the notion of a *mighty* God. The omnipotency or infinity of this power consisteth in an ability to act, perform and produce, whatsoever can be acted or produced, without any possibility of impediment or resistance: and in this respect he is represented to us as an *Almighty* God. And therefore such an Omnipotency we ascribe unto him: Which is sufficiently delivered in the Scriptures, first by the testimony of an Angel, *For with God nothing shall be impossible*; secondly, by the testimony of Christ himself, who said, *With men it is impossible, but not with God; for with God all things are possible*. Now he, to whom all things are possible, and to whom nothing is impossible, is truly and properly Omnipotent. Thus whatsoever doth not in it self imply a repugnancy of being or subsisting, hath in reference to the power of God a possibility of production; and whatsoever in respect of the power of God hath an impossibility of production, must involve in it self a repugnancy or contradiction.

Luke 1. 34. Mark 10. 27.

This truth, though confessed by the heathens, hath yet been denied by some of them; but with poor and insufficient † Arguments, that we shall need no more than an explication of the doctrine to refute their objections.

† The Arguments which the Heathen used are briefly

touch'd by *Plutarch*, but were more largely delivered by *Pliny*. Ἀρηρήσω γὰρ (εὐσιν) σὺν Κλημμάχω τῷ λέγοντι, Ἐὶ Θεὸν εἶδα, ἴδ' ὅτι καὶ βέβαιον Δαίμονι πῶν δυνατῶν. (so it must be read) ἔδει γὰρ ὁ Θεὸς δυνάμει πᾶν ποιεῖν. Ἐπεὶ ποιῆει Θεὸς ἐστὶ ποιεῖται ἢ ἄβυσσος μέλαινα, τὸ ἢ πῶς ψυχρῶν, τὸ ἢ κατὰ μῆτρον ἕρδων, καὶ τὸ ἐναντιον, *Plutarch. de Plac. Pi. lib. 1. c. 7.* Imperfectæ vero in horum natura præcipua solatia ne Deum quidens posse omnia. Namque nec sibi potest mortem consciscere, si velit, quod homin. in dedit optimum in tantis vitæ poenis, nec mortales æternitate donare, aut revocare defunctos, nec facere ut qui vixit non vixerit, qui honores gessit non gesserit; nullumque habere in præterita jus præterquam oblivionis: atque (ut facitis quoque argumentis societas hæc cum Deo copuletur) ut bis dena viginti non sint, ac multa similiter efficere non posse; per quæ declaratur haud dubie naturæ potentia, idque esse quod Deum vocamus, *Plin. Nat. Hist. l. 2. c. 7.* Add unto these that *Objection* of *Elmas* the Sorcerer, recorded by *Dionysius*, Καίτοι εὐσιν Ἐλυμας ὁ μάγος, Ἐὶ παντοδύναμος ὅστις ὁ Θεὸς πῶς λέγεται π μὴ δυνάτωσ ἀπὸ τῶ καθ' ἑμᾶς Θεολόγος. Λοιδρεῖ) ἢ τῷ δειῶ Παύλω φήσωντι, μὴ δυνάτωσ ἢ Θεὸν ἑαυτῶ ἀρηρήσωσ, *De Divinis Nominibus, c. p. 8.*

First then we must say God is Omnipotent, because all power whatsoever is in any Creature is derived from him; and well may he be termed *Almighty*, who is the fountain of all might. There is no activity in any Agent, no influence of any Cause, but what dependeth and proceedeth from the Principal



cipal Agent, or the first of Causes † There is nothing in the whole circum-  
ference of the Universe, but hath some kind of activity, and consequently some  
power to act; (for nothing can be done without a power to do it: ) and as all  
their entities flow from the first of beings, so all their several and various  
powers flow from the first of powers: and as all their beings cannot be con-  
ceived to depend of any but an infinite essence, so all those powers cannot  
proceed from any but an infinite power.

† Ἡ ἀπαιε-  
δωαμὸς τὸ  
Θεὸς δὴ δὴ σὺς  
εἰς πάντα τὰ  
ὄντα ἰσχύει, καὶ  
ἐδέν ἐστὶ τῶ ὄν-  
των ὁ παντεὶς ἀρ-  
αφῆν) τὸ  
ἔχει πνα δω-  
αμιν, ἀλλ' ἢ  
ροεγεν, ἢ λο-  
ἔχει ὁ Θεὸς.

ἰκλω, ἢ ἀεισῆικλω, ἢ ζωικλω, ἢ ἐσώδη δωαμιν ἔχει. Καὶ αὐτὸ ὅ, εἰ δέμυς εἰπέμ, τὸ ἔδ) δωαμιν, εἰς τὸ ἔδ) ἔχει ὁ Θεὸς. †  
ὁσῆσῆ δωαμιν. Dionys. Areopag. De Divin. Nom. cap. 8.

Secondly, God may be called Omnipotent, \* because there can be no resi-  
stance made to his power, no opposition to his will, no rescue from his hands.  
\* *The Lord of hosts hath purposed, and who shall dismay it? his hand is stretched  
out, and who shall turn it back?* <sup>b</sup> *He doth according to his will, in the army of  
heaven, and among the inhabitants of the earth: and none can stay his hand, or  
say unto him, what dost thou?* According to the degrees of power in the A-  
gent and the Resistant is an action performed or hindered; if there be more  
degrees of power in the Resistant than the Agent, the action is prevented; if  
fewer, it may be retarded or debilitated, not wholly hindered or suppressed.  
But if there be no degree of power in the Resistant in reference to the Agent,  
then is the action totally vigorous; and if in all the powers beside that of  
God there be not the least degree of any resistance, we must acknowledge  
that power of his being above all opposition, to be infinite. As *Jehosaphat*  
said, *In thine hand, O God, is there not power and might, so that none is able to  
withstand thee?* From hence there is no difficulty with God to perform any  
thing; no greater endeavour or activity to produce the greatest than the  
least of creatures; but an equal facility in reference unto all things: which  
cannot be † imagined but by an infinite excess of power above and beyond all  
resistance.

\* Neque enim  
veraciter ob  
aliud vocatur  
Omnipotens  
nisi quia quic-  
quid vult po-  
telt; nec vo-  
luntate cujus-  
piam creaturæ  
voluntatis om-  
nipotentis im-  
peditur effe-  
ctus. S. Aug.  
Ench. ad Lant.  
cap. 56.  
a Isa. 14. 27.  
b Dan. 4. 35.  
c 2 Chron. 20. 6.

Thirdly, God is yet more properly called Omnipotent, because his own  
active power extendeth it self to \* all things; neither is there any thing ima-  
ginably possible which he cannot do. Thus when God several ways had  
declared his power unto *Job*, <sup>a</sup> *Job answered the Lord and said, I know that  
thou canst do every thing.* Now that must needs be infinite activity which an-  
swereth to all kinds of possibility. Thus the power of God is infinite exten-  
sively, in respect of its object, which is all things; for whatsoever effects there  
be of his power, yet still there can be more produced; intensively, in respect of  
the action, or perfection of the effect produced; for whatsoever addition of  
perfection is possible is within the sphere of God's omnipotency. The object  
then of the power of God is whatsoever is simply and absolutely possible,  
whatsoever is in it self such as that it may be; and so possible every thing is  
which doth not imply a contradiction. Again, whatsoever implieth a con-  
tradiction is impossible, and therefore is not within the object of the power  
of God, because impossibility is the contradiction of all power. For that is  
said to imply a contradiction, which if it were, it would necessarily follow  
that the same thing would be and not be. But it is impossible for the same  
thing both to be and not to be at the same time and in the same respect: and  
therefore whatsoever implieth a contradiction is impossible. From whence  
it followeth, that it may be truly said, God cannot effect that which involveth  
a contradiction, but with no derogation from his power: and it may be as  
truly said, God can effect whatsoever involveth not a contradiction, which  
is the expression of an infinite power.

† Nisi omni-  
potens esset,  
non una ea-  
demque facili-  
tate summa  
arque ima se-  
cisset, Fulgent.  
de Fide ad Pe-  
trum, cap. 3.  
\* Quis est om-  
nipotens nisi  
qui omnia po-  
telt? S. Aug.  
de Trin. l. 4.  
c. 7.  
a Job 42. 1, 2

Now an action may imply a contradiction two ways, either in respect of  
the

the Object, or in respect of the Agent. In respect of the object it may imply a contradiction immediately or consequentially. That doth imply a contradiction immediately, which plainly and in terms doth signifie a repugnancy and so destroys it self, as for the same thing to be and not to be, to have been and not to have been. And therefore it must be acknowledged that it is not in the power of God † to make that not to have been, which hath already been: but that is no derogation to Gods power, because not within the object of any power. And he may certainly have all power, who hath not that which belongeth to no power. Again, that doth imply a contradiction consequentially, which in appearance seemeth not to be impossible, but by necessary consequence if admitted, leadeth infallibly to a contradiction. As that one body should be at the same time in two distinct places, speaks no repugnancy in terms; but yet by consequence it leads to that which is repugnant in it self; which is that the same body is but one body, and not but one. Being then a covert and consequential contradiction is as much and as truly a contradiction as that which is open and immediate, it followeth that it is as impossible to be effected, and therefore comes not under the power of God.

\* Το γαρ οντος εν ηυδερτα μη ηυδεις, εδ ορθως Α γαδων. Μορς εδ αυτα η Οδν τελοξε ται. Αρρυντα πειν ας αν η περ ας μβ ας αη. Ethic. Eud. l. 5. c. 2.

Quisquis dicit, Si omnipotens est Deus faciat ut quæ facta

sunt facta non fuerint, non videt hoc se dicere, si omnipotens est faciat ut ea quæ vera sunt eo ipso quo vera sunt falsa sint, S. Aug. contra Faustum, l. 26. c. 5. It is granted therefore to be true, which Pliny objects, Deum non facere ut qui vixit non vixit, qui honores gessit, non gesserit; as this proves nothing against omnipotency because it is no act of possibility. Had the Act objected been feizable, and God had not the power to effect it, then had he wanted some power, and consequently had not been Omnipotent. But being it is not want of power in the Agent, but of possibility in the Object, it proveth no deficiency in God.

That doth imply a contradiction in respect of the Agent, which is repugnant to his essential perfection; for being every action floweth from the essence of the Agent, whatsoever is totally repugnant to that essence, must involve a contradiction as to the Agent. Thus we may say God cannot sleep, God cannot want, God cannot † die; he cannot sleep whose being is spiritual; he cannot want, whose nature is all-sufficient; he cannot die who is essentially and necessarily existent. Nor can that be a diminution of his Omnipotency, the contrary whereof would be a proof of his impotency, a demonstration of his infirmity. Thus it is impossible for God to \* lie, to whom we say nothing is impossible; and, he who can do all things, <sup>a</sup> cannot deny himself. Because a lie is repugnant to the perfection of Veracity, which is essential unto God as necessarily following from his infinite knowledg, and infinite sanctity. We who are ignorant may be deceived, we who are sinful may deceive; but it is repugnant to that nature to be deceived which is no way subject unto ignorance; it is contradictory to that essence to deceive, which is no way capable of sin. For as it is a plain contradiction to know all things and to be ignorant of any thing: so is it to know all things and to be deceived; as it is an evident contradiction, to be infinitely holy, and to be sinful, so is it to be infinitely holy and deceive. But it is impossible for any one to lie, who can neither deceive nor be deceived. Therefore it is a manifest contradiction to say that God can lie, and consequently it is no derogation from his Omnipotency, that he cannot. Whatsoever then God cannot do, whatsoever is impossible to him, doth not any way prove that he is not Almighty, but only shew that the rest of his Attributes and perfections are as essential to him as his power; and as his power suffereth no resistance, so the rest of his perfections admit no repugnance. Well therefore may we conclude him absolutely † Omnipotent,

† Neque enim & vitam Dei & præscientiam Dei sub necessitate ponimus si dicamus, Necessus est Deum semper vivere & cuncta præscire, sicut nec potestas ejus minuitur, cum dicitur mori fallique non posse. Sic enim hoc non potest, ut potius si posset, minoris esset utique potestatis; Recte quippe Omnipotens dicitur qui tamē mori & falli non potest. Dicitur enim Omnipotens faciendo quod vult non patiendo quod non vult.

Quod si ei accideret, nequaquam esset Omnipotens. Unde propterea quædam non potest quia Omnipotens est, Aug. de Civ. Dei, l. 5. c. 10. Nam ego dico quanta non possit. Non potest mori, non potest peccare, non potest mentiri, non potest falli. Tanta non potest, quæ si posset non esset Omnipotens, Astor Scriv. 119. ad Temp. <sup>a</sup> Heb. 6. 18. \* Nunquid mentitur Deus? Sed non mentitur; quia impossibile est mentiri Deum. Impossibile autem istud nunquidnam infirmitatis est? Non utique; Nam quomodo omnia potest, si aliquid efficiere non potest? Quid ergo ei impossibile? Illud utique quod naturæ ejus contrarium est, non quod virtutis arduum. Impossibile



*the Son Almighty*, because the Son is God; and *the Holy Ghost Almighty*, because the Holy Ghost is God. The Father, Son, and Holy Ghost are God by the same Divinity: therefore the Father, Son, and Holy Ghost are Omnipotent by the same Omnipotency. The *Father* then is not called *Almighty* by way of exclusion, but is here mentioned with that attribute peculiarly, \* because the power of God answereth particularly to the right hand of God, as being *the right hand of power*. The *Father* therefore is here described by the notion of *Almighty*, to shew that *Christ*, having ascended into heaven, and being set down at *the right hand of God*, is invested with a greater power than he exercised before: and that power which was then actually conferred upon him, acknowledgeth no bound or limits; but *all power* in the ultimate extent of its infinity is *given unto* him, who is set down on the right hand of him who is *God the Father*; and, being so, is therefore truly and properly *Almighty*.

\* Nor is it unusual in other Authors to make use of the word Omnipotens, rather in relation to the present occasion, than in reference to the person who is said to be omnipotent; as is observed by Servius upon that Verse of Virgil, *Æneid.* 9. Jupiter omnipotens audacibus annue cœptis. Hoc epitheton interdum ad gloriam numinis ponitur, interdum ad causam dicitur. Namque hoc loco dicendo Omnipotens ostendit eum etiam his qui per se minus valent præstare posse virtutem.

It is necessary to profess belief in God *Almighty*; First, because the acknowledgment of his Omnipotency begetteth that fear and reverence, submission and obedience which is due unto his infinite Majesty. Our God is a *great God, a mighty, and a terrible*; therefore terrible because mighty. *I will forewarn you*, saith our Saviour, *whom ye shall fear: Fear him which after he hath killed hath power to cast into hell, I say unto you, fear him*. Three times we are commanded to fear, and one only reason rendered, but sufficient for a thousand fears, the power of him who is able eternally to punish us. God gave a general command to *Abraham*, and with it a powerful persuasion to obedience, when he said unto him, *I am the Almighty God, walk before me and be thou perfect*. It was a rational advice which the Apostle giveth us. *Humble your selves under the mighty hand of God, that he may exalt you in due time*. And it is a proper incentive to the observation of the law of God, to consider that he is the *one Law-giver who is able to save and to destroy*.

Secondly, The belief of Gods omnipotency is absolutely necessary as the foundation of our faith. All the miracles which have been seen, were therefore wrought, that we may believe; and never miracle had been seen, if God were not Omnipotent. The Objects of our Faith are beyond all natural and infinite power, and did they not require an infinite activity, an assent unto them would not deserve the name of Faith, If God were not *Almighty* we should believe nothing; but being he is so, † why should we disbelieve any thing? What can God propound unto us, which we cannot assent unto, if we can believe that he is Omnipotent?

† This was the Argument which the Pythagoreans used, who believed many miraculous actions, which others looked upon as fabulous. Because they would disbelieve nothing which was referred to the divine power, and the reason of that was because they thought all things possible to God, as we shewed before. Τὸν τοῦτων ἢ (saith Iamblichus, having related several strange actions either fabulous or miraculous) ἢ δὲ δουλοῦτων μυθικῶν ἀσημημιονδενῶν ὡς μηδὲν ἀπιστοῦτες ὁ, πᾶν εἰς τὸ θεῶν ἀνδραγαθῶν. And whereas others looked upon them as weak and simple people, for giving credit to such fabulous relations, οὐδὲς πᾶντα τὰ τοιαῦτα ἐχὶ αὐτῶν ἐνὶ δεισιφομίᾳ ἀλλὰ τὸ ἀπιστοῦτας, Iamblich. de Vita Pythag. cap. 28.

Thirdly, It is not only necessary in matters of bare faith, and notions of belief, but in respect of the active and operative reliance upon the promises of God. This was the particular confidence of *Abraham* the Father of the *Faithful*, who staggered not at the promise of God through unbelief, but was strong in faith giving glory to God, and being fully persuaded that what he had promised he was able also to perform. The promises of God are therefore

\* firm

\* firm and sure, because he is both willing and able to perform them. We doubt or distrust the promises of men, either because we may fear they intend not to do what they have promised, or cannot do what they intend; in the first we may suspect them, because they are subject to iniquity; in the second, because they are liable to infirmity. But being God is of infinite sanctity, he cannot intend by breaking his promises to deceive us; therefore if he be also of infinite power, he must be able to perform what he intended, and consequently we can have no reason to distrust his promises. From whence every good Christian may say with the Apostle, *I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.* I am assured that if I be a sheep and hear my Saviours voice, the powers of darkness and the gates of hell can never prevail against me, for it was the voice of the Son of God, *My Father which gave them me is greater than all; and no man is able to pluck them out of my Fathers hand.*

\* Nulla est in promissis Dei falsitas, quia nulla est in facendis difficultas aut impossibilitas, Fulgent. l. 1. Ad Mortim.

2 Tim. 1. 12

John 10. 29

Lastly, The belief of Gods Omnipotency is necessary to give life to our devotions. We ask those things from heaven which none but God can give, and many of them such, as if God himself were not *Almighty*, he could not effect. And therefore in that form of Prayer which *Christ* hath taught us, we conclude all our petitions unto the Father with that acknowledgment, *For thine is the Kingdom, the Power, and the Glory.* Nor can there be a greater encouragement in the midst of all our temptations, than that we are invited to call upon him in the day of trouble, *who is able to doe exceeding abundantly above all that we ask or think according to the power that worketh in us.*

Matth. 6. 13

Eph. 3. 20

After this Explication of our Saviours Session, we may conclude what every Christian ought, and may be supposed to intend, when he maketh profession to believe that *Christ is set on the right hand of God the Father Almighty.* For thereby he is conceived to declare thus much, I assent unto this as a most infallible and necessary truth, that *Jesus Christ* ascending into the highest heavens, after all the troubles and sufferings endured here for our Redemption, did rest in everlasting happiness; he which upon earth had not a place to lay his head, did take up a perpetual habitation there, and sit down upon the Throne of God, as a Judge, and as a King, according to his office of Mediator, unto the end of the world, according to that which he merited by his Mediatorship, to all eternity; which hand of God the Father Almighty signifieth an omnipotent power, able to doe all things without any limitation, so they involve not a contradiction, either in themselves or in relation to his perfections. And thus I believe in *Jesus Christ* who *sitteth at the right hand of God the Father Almighty.*

ARTICLE VII.

From \*thence shall He come to Judge the Quick and the Dead.

\* Or, from whence; the Latines sometimes inde, sometimes unde. And the Greek is ὀθεν, unde, both in the ancient MS. in Sir Robert Cottons Library, and in the Creed of Marcellus. But ἐκείθεν ἐρχόμενον, in the latter Ms. in Bennet

This Article containeth in it four Particular Considerations, and no more; First, That Christ, who is gone from us, shall come again. Secondly, That the place from whence he shall then come is the highest heaven, to which he first ascended; for from thence he shall come. Thirdly, That the end for which he shall come, and the action which he shall perform when he cometh, is to judge; for from thence he shall come to judge. Fourthly, That the object of that Action, or the persons whom he shall judge, are all men, whether dead before, or then alive; for from thence shall he come to judge the quick and the dead.

College Library. Others neither ὀθεν nor ἐκείθεν but πάλιν, as Justin Martyr, Ἡμεῖς ἐπιγινώσκω Χριστὸν ὃν Θεὸς σαρωθέντα καὶ ἀναστάντα, καὶ ἀνελθόντα εἰς τοὺς ἑξέτους, καὶ πάλιν παροξυσσομένου κελῶν πάντων ἀπὸ τοῦ ἀνθρώπου μέχρις αὐτοῦ Ἀδάμ. Dial. cum Tryphone. Others without inde or unde, only venturus, as the Nicene Creed, ἐρχόμενον κελῶν, others πάλιν ἐρχόμενον, or ἤξουτα πάλιν; and Fortunatus leaving out inde venturus, bathony judicatorus vivos & π.ortuos.

For the illustration of the first Particular two things will be necessary, and no more; first, to shew that the promised Messias was to come again after he once was come; secondly, to declare how our Jesus (whom we have already proved once to have come as the true Messias) did promise and assure us of a second coming.

That the Messias was to come again, was not onely certainly, but copiously foretold; the Scriptures did often assure us of a second advent. As often as we read of his griefs and humility, so often we are admonished of his coming to suffer: as often as we hear of his power and glory, so often we are assured of his coming to judg. We must not fanse with the Jews, a double Messias, one the son of Joseph, the other of David; one of the tribe of Ephraim, the other of Judah; but we must take that for a certain truth, which they have made an occasion of their errour; that the Messias is twice to come, once in all humility, to suffer and die, as they conceived of their son of Joseph; and again in glory, to govern and judge, as they expect the son of David. Particularly, Enoch the seventh from Adam prophesied of his Advent, saying, Behold the Lord cometh with ten thousand of his Angels. And more particularly Daniel saw the Representation of his judiciary power and glory. I saw in the night visions, and behold one like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion in an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. This Son of man the \* Jews themselves confes to be the promised Messias, and they take the words to signifie his coming, and so far give testimony to the truth, but then they evacuate the prediction by a false interpretation, saying that † if the Jews went on in their sins, then the Messias should come in humility, according to the description in Zachary, lowly and riding upon an ass; but if they pleased

Jude 14.

Dan 7. 13, 14.

\* R. Saadias Gaon ad locum,

וזה משיח In Bereshit Rubba, speaking of the Genealogy concluding (1 Chron. 3. 34.) with Anani the youngest of the seven sons of Elioenai, the Author asks this question, ורשי הוא ענני and who is this Anani? and answers it thus, וזה משיח, וזה משיח, as it is written, Dan. 7. 13. I saw in the night visions, and behold one like the Son of man, came with Anani, that is, the clouds of heaven; Solomon Jarchi ad locum, אנש הוא מלך המשיח, and Abin Ezra ibidem, אחר רב וישועה כי זה כבר וצבא

יְסוּד אֱלֹהִים מִזֶּה כֹּחַ כֹּחַ הַמְּשִׁיחַ כְּאֹמְרֵי כֹכַב So the Author of Tzevor Hammor; אֱנֹשׁ הַמְּשִׁיחַ וְנִבְיָא הַדָּבָרָה  
 אֱנֹשׁ אֱתֵי The mystery of man is the mystery of the Messias, according to that of Daniel, he came as the Son of man.  
 This place is mentioned for one of the כְּתוּבִין which speak of the Messias, in the Midrash Tillim, Psal. 2. And the Midrash upon  
 the 21 Psal. v. 7. אֱנֹשׁ אֱתֵי כְּתוּבֵי אֱחָד אִיִּם וְעַם עֲנַנֵי שָׁמַיָא כְּכֹכַב אֱנֹשׁ. speaking of the Messias.  
 Indeed the Jews do so generally interpret this place of Daniel of the Messias, that they make it an Argument to prove that the  
 Messias is not yet come, because no man hath yet come with the clouds of heaven. † This interpretation is delivered ex  
 libro Sahebrim, אֱנֹשׁ אֱתֵי עַל מַלְאָכֵי הַשָּׁמַיִם וְאֵרָא עִם עֲנַנֵי שָׁמַיָא כְּכֹכַב אֱנֹשׁ אֱתֵי הוּא וְכָתוּב, † This interpretation is delivered ex  
 libro Sahebrim, אֱנֹשׁ אֱתֵי עַל מַלְאָכֵי הַשָּׁמַיִם וְאֵרָא עִם עֲנַנֵי שָׁמַיָא לֹא זָכוּ עֲנֵי וְרוֹכֵב עַל הַמָּוֶר;  
 Rabbā R. Mosch Haddarshan, Gen. 49. 11. Thus they make the coming of Christ to depend upon their merit or demerit; whereas the  
 promises of the Messias are absolute and irrespective, depend only on the goodness of God, not to be evacuated or altered by the wick-  
 edness of man. Nay the unworthiness of the Jews which Christ found when he came in humility, is one special cause why he should  
 come again in glory.

God, then he should come in glory, according to the description in the Pro-  
 phet Daniel with the clouds of heaven. Whereas these two descriptions are  
 two several predictions, and therefore must be both fulfilled. From whence  
 it followeth, that, being Christ is already come lowly and sitting upon an ass,  
 therefore he shall come gloriously with the clouds of heaven. For if both  
 those descriptions cannot belong to one and the same advent, as the Jews ac-  
 knowledge, and both of them must be true, because equally prophetic; then  
 must there be a double advent of the same Messias, and so his second  
 coming was foretold.

That our Jesus, whom we have already proved to have come once into the  
 world as the true Messias, shall come the second time, we are most assured.  
 We have the testimony of the Angels, This same Jesus which is taken up from Acts 1. 11.  
 you into heaven shall so come in like manner as ye have seen him go into heaven.  
 We have the promise of Christ himself to his Apostles, If I go to prepare a John 14. 3, 23.  
 place for you, I will come again and receive you unto my self: ye have heard how  
 I said unto you, I go away and come again unto you. He it is which from the  
 beginning was to come; that expresse prophesie so represented him, The Sce- Gen. 49. 10.  
 pter shall not depart from Judah until Shiloh come; the name of Shiloh was ob-  
 scure, but the notion of the comer, added to it, was most vulgar. Accord-  
 ing to this notion once Christ came, and being gone he keeps that notion  
 still; he is to come again. For yet a little while and he that shall come will come.  
 Our Jesus then shall come, and not only so, but shall so come, as the Messias was  
 foretold, after the same manner, in the same glory of the Father, as the Son  
 of man coming in his Kingdom. This was expressed in the prophetic vision  
 by coming with clouds, and in the same manner shall our Jesus come; For  
 Behold he cometh with clouds, and every eye shall see him, and they also which  
 pierced him. Those clouds were anciently expounded by the † Jews of the  
 glorious attendance of the Angels, waiting upon the Son of man: and in the  
 same manner, with the same attendance do we expect the coming of our  
 Jesus, even as he himself hath taught us to expect him, saying, For the Son  
 of man shall come in the glory of his Father with his Angels. And thus our Je-  
 sus as the true Messias shall come again, which was our first Considera-  
 tion.

This was it which made the Apostles ask that Question, Mat. 24. 3. When shall these things be, and what shall be the sign of  
 thy coming, and of the end of the world? † Mat. 16. 28. † Rev. 1. 7. † As R. Saadia Gaon upon that place of Dan. 7. 13.  
 עֲנַנֵי הַשָּׁמַיִם הֵם מַלְאָכֵי צְבָא הַשָּׁמַיִם זֶה הֵינָה רֹב הַגְּדוּלָה שִׁיתָן הַבְּוֹרָה לַמְּשִׁיחַ  
 The clouds of heaven they are the Angels of the host of heaven; this is the great magnificence and power which God shall give  
 unto the Messias. From hence is that exposition in Midrash Tillim, Psal. 21. 7. כְּתוּבֵי אֱחָד אִיִּם וְעַם עֲנַנֵי שָׁמַיָא כְּכֹכַב אֱנֹשׁ אֱתֵי  
 אֱנֹשׁ אֱתֵי עַל מַלְאָכֵי הַשָּׁמַיִם וְאֵרָא עִם עֲנַנֵי שָׁמַיָא לֹא זָכוּ עֲנֵי וְרוֹכֵב עַל הַמָּוֶר; Rabbi Barachia said in the name of Rabbi Samuel, One Scripture  
 saith (Dan. 7. 13.) And behold one like the son of man came with the clouds of heaven, and came to the Ancient of days, and they  
 brought him near before him. And another Scripture saith, (Jer. 30. 21.) and I will cause him to draw near and he shall ap-  
 proach unto me. Behold in what manner? The Angels shall bring him into the midst of them.

The place from whence he shall come is next to be considered, and is suf-  
 ficiently expressed in the Creed by reflection upon the place whither he went  
 P p 3 when

when he departed from us ; For he ascended into heaven, and sitteth on the right hand of God, and from thence shall he come : that is, from, and out of the highest heaven (where he now sitteth at the right hand of God) shall *Christ* hereafter come to judge both the quick and the dead. For him must the heaven receive till the time of the restitution of all things ; and when that time is fulfilled, from that heaven shall he come. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God. Our conversation ought to be in heaven, because from thence we look for our Saviour the Lord Jesus. Our High-priest is gone up into the Holy of holies not made with hands, there to make an atonement for us ; therefore as the people of Israel stood without the Tabernacle expecting the return of *Aaron*, so must we look unto the heavens and expect *Christ* from thence, when the Lord Jesus shall be revealed from heaven with his mighty Angels. We do believe that *Christ* is set down on the right hand of God ; but we must also look upon him as coming thence, as well as sitting there : and to that purpose *Christ* himself hath joyned them together, saying, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Thus shall the Saviour of the world come from the right hand of power, in fulness of Majesty, from the highest heavens, as a demonstration of his sanctity : that by an undoubted authority, and unquestionable integrity, he might appear most fit to judge both the quick and the dead : which is the end of his second coming, and leads me to the third consideration, the act of his judging, From whence shall he come to judge.

For the explication of this Action, as it stands in this Article, three considerations will be necessary, First, How we may be assured that there is a Judgment to come, that any one shall come to judge. Secondly, In case we be assured that there shall be a Judgment, how it appeareth that he which is ascended into heaven, that is, that *Christ* shall be the Judge. Thirdly, In case we can be assured that we shall be judged, and that *Christ* shall judge us, it will be worthy our inquiry in what this judgment shall consist, how this action shall be performed : and more than this cannot be necessary to make us understand, that he shall come to judge.

That there is a Judgment to come after this life, will appear demonstrable, whether we consider our selves who are to undergo it, or God who is to execute it. If we do but reflect upon the frame and temper of our own spirits, we cannot but collect and conclude from thence, that we are to give an account of our actions, and that a judgment hereafter is to pass upon us. There is in the soul of every man a Conscience, and whose soever it is, it giveth testimony to this truth. The antecedent or directive conscience tells us what we are to doe, and the subsequent or reflexive conscience warns us what we are to receive. Looking back upon the actions we have done, it either approves or condemns them ; and if it did no more, it would only prove that there is a judgment in this life, and every man his own Judge. But being it doth not only allow and approve our good actions, but also doth create a complacency, apology, and confidence in us ; being it doth not only disprove and condemn our evil actions, but doth also constantly accuse us, and breed a fearful expectation and terrour in us ; and all this precluding from all relation to any thing either to be enjoyed or suffered in this life : it followeth that this conscience is not so much a judge as a witness, bound over to give testimony, for or against us at some judgment after this life to pass upon us. For all men are a Law unto themselves, and have the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another in the day when God shall judge the secrets of men.

Again,



Again, if we consider the God who made us and hath full dominion over us, whether we look upon him in himself, or in his Word, we cannot but expect a judgment from him. First if we contemplate God in Himself, we must acknowledge him to be the Judge of all mankind, *so that a man shall say, verily he is a God that judgeth in the earth.* Now the same God who is our Judge, is, by an attribute, necessary and inleperable, Just; and this Justice is so essential to his Godhead, that we may as well deny him to be God, as to be Just. It was a rational expostulation which *Abraham* made, *Shall not the Judge of all the earth be right?* we may therefore infallibly conclude that God is a most just Judge; and if he be so, we may as infallibly conclude that after this life he will judge the world in righteousness. For as the affairs of this present world are ordered, though they lie under the disposition of providence, they shew no sign of an universal Justice. The wicked and disobedient persons are often to happy, as if they were rewarded for their impieties; the innocent and religious often so miserable, as if they were punished for their innocency. Nothing more certain than that in this life, rewards are not correspondent to the virtues, punishments not proportionable to the sins of men. Which consideration will enforce one of these conclusions; either that there is no judge of the Actions of mankind; or if there be a Judge, he is not just, he renders no proportionable rewards or punishments; or lastly, if there be a Judge, and that Judge be just, then is there a judgment in another world, and the effects thereof concern another life. Being then we must acknowledge that there is a Judge which judgeth the earth, being we cannot deny but God is that Judge, and all must confess that God is most just; being the rewards and punishments of this life are no way answerable to so exact a justice as that which is divine must be; it followeth that there is a judgment yet to come, in which God will shew a perfect demonstration of his justice; and to which every man shall in his own bosome carry an undeniable witness of all his actions.

From hence the Heathen, having always had a serious apprehension both of the power of the conscience of man, and of the exactness of the justice of God, have from thence concluded that there is a judgment to come. Inso-much that when *S. Paul* reasoned of righteousness and temperance and judgment to come, *Felix* trembled. The discourse of righteousness and temperance touched him who was highly and notoriously guilty of the breach of both, and a pre-conception which he had of judgment after death, now heightened by the Apostles particular description, created an horrour in his soul and trembling in his limbs. The same Apostle discoursing to the *Athenians*, the great lights of the Gentile world, and teaching them this Article of our Creed, that God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead; found some which mocked when they heard of the resurrection of the dead, but against the day of judgment none replied. That was † a principle of their own, that was confessed by all who either believed themselves, or a God; a conscience, or a Deity.

*Psal. 58. 11.*

*Gen. 18. 25.*

*Acts 24. 25.*

*Acts 17. 31.*

† This principle of a Judgment to come, Justin Martyr propounds to the Gentiles, as generally

acknowledged by all their writers, and as the great encouragement of his Apology for the Christian Religion. *Ἐπεὶ δὲ τὸν κοινὸν ὁ αὐτὸς ἰσχυρῶς δεσποῦναι φέρεται λόγος ἡς ἔδειξαι αἰμασι, ἀπὸ τῶν τῆς ἀνιδυίας βίου ἀποσημασίαις ἢ νερούμασι δὲ ἢ μέλλουσι ὡς ἢ τελευτῶν τε δεῖν ἢ βίαισιν κείων ἢ ὡς μιν οἱ ἡμέτεροι καὶ δὲν κηρύττει ἀποστολῶν ἀποστολῆς ἢ καὶ νομοθεσίας ἢ ἀλλὰ καὶ πρὸς ὁμοῦ νομιζάντες ἐν αὐτοῖς, ἢ πᾶσι μόνον ἀλλὰ καὶ φιλόσοφοι, οἱ τῶν ἀληθῶν καὶ δεινῶν ἐπισημασίαις παρὰ ἑαυτὸν εἰδέναι γινώσκοντες, ἢ ὡς ἄλλοις κοινῶς.* *1. Tertullian* shews the same not only from the writings, but the constant conversation and language even of the Gentiles. *Anima licet corporis carere pressa, licet inlitionibus pravis circumscripta, licet libidinibus & concupiscentiis vigorata, licet talis Diis exancillata, cum tamen retipiscit ut ex crapula, ut ex somno, ut ex aliqua valetudine, & sanitatem sibi paritur, & Deum nominat, hoc solo quia proprie verus hic unus Deus bonus & magnus. Et quod Deus dedit omnium vox est. Judicem quoque contestatur illum, Deus videt, & Deo commendat, & Deus mihi reddet. O testimonium animæ naturaliter Christianæ!* *Apol. adv. Gentes. Indeed the Ancient Gentiles have expressed this judgment to us very exactly. As Philemon cited by Justin Martyr de Monach. De, Ἐπεὶ δὲ τὸν κοινὸν ὁ αὐτὸς ἰσχυρῶς δεσποῦναι φέρεται λόγος ἡς ἔδειξαι αἰμασι, ἀπὸ τῶν τῆς ἀνιδυίας βίου ἀποσημασίαις ἢ νερούμασι δὲ ἢ μέλλουσι ὡς ἢ τελευτῶν τε δεῖν ἢ βίαισιν κείων ἢ ὡς μιν οἱ ἡμέτεροι καὶ δὲν κηρύττει ἀποστολῶν ἀποστολῆς ἢ καὶ νομοθεσίας ἢ ἀλλὰ καὶ πρὸς ὁμοῦ νομιζάντες ἐν αὐτοῖς, ἢ πᾶσι μόνον ἀλλὰ καὶ φιλόσοφοι, οἱ τῶν ἀληθῶν καὶ δεινῶν ἐπισημασίαις παρὰ ἑαυτὸν εἰδέναι γινώσκοντες, ἢ ὡς ἄλλοις κοινῶς.*

ὁ φθλαμὸς ὅς τὰ πᾶν ἔρα. Εἰ γὰρ ὁ δὲ ἰσχυρὸς καὶ σέβης ἔξισον ἐν, Ἄρπαζ ἀπὸ τῶν, κλέπῃ, ἀποσέρει κίχρα. Μὴ δὲν παυθῆς, ἔστ  
 καὶ ἄδε κείρας. Ἦν ὅρ ποιήσαι, Θεὸς ὁ πάντων δεσπότης. Οὐ τὸ νομα φοβρὸν, ἔδ' ἀν' οὐραϊσάμ' ἐγώ. And Plato especially  
 hath delivered it according to their Notion most particularly; whose places to that purpose are faithfully collected by Eusebius and  
 Theodoret, and may be read in them; Eusebius de Prepar. Evang. lib. 11. c. 28. & lib. 22. c. 6. Theodor. Serm. de Fine & Judi-  
 cio. where after the citation of several places he concludes, Οὗτως ἀκριβῶς ὅτις δὲν ὁ Πλάτων ἔδ' τὰ ἐν ἄδε κείρια.

But yet, beside the consideration of the eternal power of conscience in our selves, beside the intuition of that essential Attribute, the Justice of God (which are sufficient arguments to move all men,) we have yet a more near and enforcing persuasion grounded upon the express determination of the will of God. For the determinate council of the Almighty actually to judge the world in righteousness is clearly revealed in his word. *It is appointed unto men once to die, but after this the Judgment.* There is a death appointed to follow this life, and a judgment to follow that death, the one as certain as the other. For in all Ages God hath revealed his resolution to judge the world.

Heb. 9. 27.

Upon the first remarkable action after the fall, there is a sufficient intimation given to angry Cain, *If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door;* which by the most ancient † interpretation signifieth a reservation of his sin unto the Judgment of the world to come. Before the Flood Enoch prophesied of a Judgment to come, saying, *Behold the Lord cometh with ten thousand of his Saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against him.* His words might have an aim at the waters which were to overflow the world; but the ultimate intention looked through that fire which shall consume the world preserved from water.

Gen. 4. 7.  
 † So the Targum of Jonathan renders

הַמַּיִם הַלְלוּ אֶת ה' וְהַיָּם הַלְלוּ אֶת ה' וְהַיָּם הַלְלוּ אֶת ה'  
 הַיָּם הַלְלוּ אֶת ה' וְהַיָּם הַלְלוּ אֶת ה'  
 הַיָּם הַלְלוּ אֶת ה' וְהַיָּם הַלְלוּ אֶת ה'

If thou makest thy works good, shall not thy sin be forgiven thee? And if thou makest not thy works good in this world, thy sin is kept unto the day of the great judgment. And the Jerusalem Targum yet more expressly, *הַיָּם הַלְלוּ אֶת ה' וְהַיָּם הַלְלוּ אֶת ה' וְהַיָּם הַלְלוּ אֶת ה'* If thou makest thy works good in this world, thy sins shall be remitted and forgiven unto thee in the world to come? And if thou makest not thy works good in this world, thy sins shall be reserved unto the day of the great judgment. In the same manner the Chaldee Paraphrase of Onkelos, *הַיָּם הַלְלוּ אֶת ה' וְהַיָּם הַלְלוּ אֶת ה'* c. Jude 4.

The testimonies which follow in the Law and the Prophets, the predictions of Christ and the Apostles, are so many and so known, that both the number and the plainness will excuse the prosecution. The Throne hath been already seen, the Judge hath appeared sitting on it, the Books have been already opened, the Dead small and great have been seen standing before him; there is nothing more certain in the Word of God, no doctrine more clear and fundamental, than that of *eternal Judgment*. I shall therefore briefly conclude the first consideration from the internal testimony of the conscience of man, from the essential attribute, the justice of God, from the clear and full revelation of the will and determination of God, that after death, with a reflection on this, and in relation to another life, there is a Judgment to come, there shall some person come to judge.

Heb. 6. 2.

Our second consideration followeth; ( seeing we are so well assured that there shall be a judgment, ) who that person is which shall come to judge, who shall sit upon that Throne, before whose tribunal we shall all appear, from whose mouth we may expect our sentence. Now the Judiciary power is the power of God, and none hath any right to judge the subjects and servants of God, but that God whose servants they are. The Law by which we are to be judged was given by him, the actions which are to be discussed were due to him, the persons which are to be tried are subject to his dominion; God therefore is the Judge of all. He shall bring every work into judgment with every secret thing, whether it be good or whether it be evil; and so the last day, that day of wrath is the revelation of the righteous judgment of God. Now if God, as God,

Heb. 12. 23.  
 Eccles. 12. 14.  
 Rom. 2. 5.

God, be the Judg of all, then whoſoever is God is judg of all men, and there- † Παρεστὶ τῷ κυ-  
fore being we have proved the Father and the Son, and ſhall hereafter alſo εν τῇ κείνῃ τῷ-  
prove the Holy Ghoſt to be God, it followeth that the † Father, and the Son, τε ὁ Θεὸς ὁ  
and the Holy Ghoſt ſhall judg the World; becauſe the Father, Son, and Ho- πλῆτων ποιητῆς,  
ly Ghoſt in reſpect of the ſame divinity have the ſame autocratorical power, συγκρατοῦ-  
dominion, and authority. μόνος Χείρας,  
καὶ συμπαραγε-  
ῖτο Ἀγίας

But notwithstanding in that particular day of the general judgment to Πρωτῶν ἁγίων,  
come, the execution of this Judiciary power ſhall be particularly commit- S. Cyril Catech.  
ted to the Son, and ſo the Father and the Holy Ghoſt ſhall actually judg 15.  
the World no otherwiſe but by him. For God hath appointed a day in the which Acts 17. 31.  
he will judg the world in righteousneſs, by that man whom he hath ordained.  
It is God who judgeth, it is Chriſt by whom he judgeth. For the Father John 5. 22.  
judgeth no man, but hath committed all judgment to the Son. There is there-  
fore an original, ſupreme, autocratorical judiciary power; there is a judicia-  
ry power delegated, derived, given by Commiſſion. Chriſt as God hath  
the firſt together with the Father and the Holy Ghoſt: Chriſt as man  
hath the ſecond from the Father expreſſly, from the Holy Ghoſt concomi-  
tantly. For the Father hath given him authority to execute judgment becauſe John 5. 27.  
he is the Son of man; not ſimply becauſe he is a man, therefore he ſhall be  
judg, ( for then by the ſame reaſon every man ſhould judg, and conſequent-  
ly none, becauſe no man could be judged if every man ſhould only judg )  
but becauſe of the three perſons which are God, he only is † alſo the Son of † This Explica-  
man, and therefore for his affinity with their nature, for his ſenſe of their in- tion I thought  
firmities, for his appearance to their eyes, moſt fit to repreſent the greateſt neceſſary to in-  
mildneſs and ſweetneſs of equity in the ſeverity of that juſt and irreciprocative ſert, becauſe it  
judgment. ſeems to me the  
only way to  
end that contro-  
verſie which is

raiſed upon the interpretation of theſe words of S. John which we ordinarily read thus, 27. Καὶ ἔζησαν ἔδωκεν αὐτῷ καὶ κείνῳ ποιῆσαι ὅτι υἱὸς ἀνθρώπου ἐστίν. 28. Μὴ θαυμάζετε τῆτο. By which diſtinction theſe words, becauſe he is the Son of man, have reference to the precedent ſentence. But anciently they have been otherwiſe diſtinguiſhed, Καὶ ἔδωκεν αὐτῷ καὶ κείνῳ ποιῆσαι. Ὅτι υἱὸς ἀνθρώπου ἐστίν καὶ θαυμάζετε τῆτο. So the old Syriack Tranſlation, verſe 27. **וְהָיָה כִּי יִשְׁמַע הַיְהוָה בְּכֹחַ הַיְהוָה** and then verſe 28. **וְלֹא תִשְׁמַע בְּכֹחַ הַיְהוָה** And S. Chryſoſtom is ſo earneſt for this reading, that he chargeth the former diſtinction upon Paulus Samofatenus, as intended by him in favour of his Heretiſe, that Chriſt was nothing elſe but purely man. "Ὅτι υἱὸς ἀνθρώπου ἐστίν καὶ θαυμάζετε τῆτο. Παῦλος μὲν ὁ Σαμοσατῶν ἐχέτω φησίν, ἀλλὰ πῶς ἔζησαν ἔδωκεν αὐτῷ κείνῳ ποιῆσαι ὅτι υἱὸς ἀνθρώπου ἐστίν" ἀλλ' ἔδωκεν ἀκολούθῳ ἔχει τῆτο λεγόμενον. So he argues againſt that reading) ἔτι καὶ διὰ τῆτο ἔδωκεν αὐτῷ κείνῳ ποιῆσαι ὅτι υἱὸς ἀνθρώπου ἐστίν (ἐπειδὴ τὸ ἐκάλυψε πάντως ἀνθρώπου ἐστίν κείνῳ;) ἀλλ' ἔπεδαν τὸ ἀερίως ἔπας κείνῳ ἐστίν υἱὸς ἀνθρώπου καὶ κείνῳ ἐστίν. Οὕτως ἐν ἀναγιγνωσκῶν, "Ὅτι υἱὸς ἀνθρώπου ἐστίν καὶ θαυμάζετε τῆτο. Εὐνομήτης follows the diſtinction of S. Chryſoſtom, and Theophylact makes the ſame Argument, Χρῆσθ' ἢ γινώσκῃ ὅτι Παῦλος ὁ Σαμοσατῶν ἄλλῃ ἀνθρώπου δογματίζων ἢ Κείνῳ, ἕτως ἀνεγίνωσκε τῆτο τὸ κείνῳ. Καὶ ἔζησαν ἔδωκεν αὐτῷ καὶ κείνῳ ποιῆσαι, ὅτι υἱὸς ἀνθρώπου ἐστίν. ἐν τῷ κείνῳ τὸ ὅτι ὁ Πατὴρ ἔδωκεν, ἐχέτω ὅτι υἱὸς ἀνθρώπου ἐστίν, ἀλλ' ὅτι Θεός. But though this diſpoſition of the words be both by S. Chryſoſtom and Theophylact charged upon Paulus Samofatenus the Heretiſch, yet we find no other diſtinction in the ancient Copies; nor did the ancient Latine Fathers any otherwiſe read it than that Paulus did. We muſt then acknowledge no other coherence than the ordinary, that God gave his Son power to judg becauſe he was the Son of man. Nor need we to avoid the Argument of S. Chryſoſtom, change the ὅτι into καὶ, the quia into quatenus, for it is not rendered as the abſolute reaſon in it ſelf, but in relation unto God, or the perſons of the Trinity; the Father ſhall not judg, nor the Holy Ghoſt, becauſe thoſe two perſons are only God, but all judgment is committed to God the Son becauſe he is the Son of man.

Nor was this a reaſon only in reſpect of us who are to be judged, but in regard of him alſo who is to judg; for we muſt not look only upon his being the Son of man, but alſo upon what he did and ſuffered as the Son of man. He humbled himſelf ſo far as to take upon him our nature, in that nature ſo taken he humbled himſelf to all the infirmities which that was capable of, to all the mileries which this life could bring; to all the pains and ſorrows which the ſins of all the World could cauſe; and therefore in regard of his humiliation did God exalt him, and part of the exaltation due unto him was this power of judging. The Father therefore, who is only God, and never took upon him either the nature of men or Angels, judgeth no man; (and the ſame reaſon reacheth alſo the Holy Ghoſt) but hath

Q q commit-

John 5. 22. 5.

committed all judgment to the Son; and the reason why he hath committed it to him, is *because he is*, not only the Son of God, and so truly God, but also *the Son of man*, and so truly man; *because he is* that *Son of man*, who suffered so much for the sons of men.

From whence at last it clearly appeareth not only that it is a certain truth that *Christ* shall judg the world, but also the reasons are declared and manifested unto us why he hath that power committed unto him, why *He shall come to judg the quick and the dead*. For certainly it is a great demonstration of the justice of God so highly to reward that Son of man, as to make him Judg of all the World, who came into the World and was judged here; to give him absolute power of absolution and condemnation, who was by us condemned to die, and died that he might absolve us; to cause all the sons of men to bow before his Throne, who did not disdain for their sakes to † stand before the Tribunal and receive that sentence, *let him be crucified*; which event as infallible, and reason as irrefragable, *Christ* himself did shew at the same time when he stood before the judgment seat, saying, <sup>a</sup> *Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

† Veniet Christus ut iudex qui stetit sub iudice: veniet in ea forma in qua iudicatus est, ut videant in quem pupugerunt, & cognoscant Iudæi quem negaverunt, convincat eos homo ille susceptus & ab eis crucifixus, *Author. l. de Sym. ad Catech. l. 1. c. 4.* Veniet ergo, fratres mei, veniet ille; qui prius venit occultus, veniet in potestate manifestus. Ille qui iudicatus est veniet iudicaturus. Ille qui stetit ante hominem iudicaturus est omnem hominem, *Idem l. 2. c. 8.* Iudex hic erit filius hominis; forma illa: hic iudicabit quæ iudicata est. Audite & intelligite, jam hoc Propheta dixerat, *Videbunt in quem pupugerunt.* Ipsam formam videbunt quam lancea percussit. Sedebit Iudex qui stetit sub iudice. Damnabit veros reos qui factus est falsus reus. Ipse veniet, forma illa veniet, *S. Aug. de Verbis Dom. Serm. 64.* <sup>a</sup> *Matt. 26. 64.*

† Cum boni & mali visuri suor iudicem vivorum & mortuorum, proculdubio eum videre non poterunt mali, nisi secundum formam qua filius hominis est; sed tamen in claritate in qua iudicabit, non in humilitate in qua iudicatus est. Ceterum illam Dei formam in qua æqualis est Patri proculdubio impii non videbunt. Non enim sunt mundicordes, *Beati enim mundicordes, quoniam ipsi videbunt Deum, S. Aug. de Trin. l. 1. c. 13.* Hoc rectum erat ut iudicandi viderent Iudicem. Iudicandi autem erant boni & mali. *Beati enim mundo corde, quoniam ipsi Deum videbunt.* Restabat ut in iudicio forma servi & bonis & malis ostenderetur, forma Dei solis bonis servaretur, *Idem de verbis Dom. Serm. 64.* *Et potestatem dedit ei iudicium facere quia filius hominis est.* Puto nihil esse manifestius. Nam qui Filius Dei est æqualis Patri, non accepit hanc potestatem iudicii faciendi, sed habet illam cum Patre in occulto. Accepit autem illam ut boni & mali eum viderent iudicantem, quia filius hominis est. Visio quippe Filii hominis exhibebitur & malis. Nam visio formæ Dei non nisi mundi corde, quia *ipsi Deum videbunt* id est, solis piis exhibebitur, quorum dilectioni hoc ipsum promittit quia seipsum ostendit illis, *Idem in ius de Trin. lib. 1. cap. 13.*

Again, If we look upon our selves which are to be judged, whom can we desire to appear before, rather than him who is of the same nature with us? If the children of *Israel* could not bear the presence of God as a Law-giver, but desired to receive the Law by the hand of *Moses*; how should we appear before the presence of that God judging us for the breach of that Law, were it not for a better Mediator, of the same nature that *Moses* was and we are, who is our Judg? In this appeareth the wisdom and goodness of God, that making a general Judgment, he will make a visible Judg, which all may see who shall be judged. *Without holiness no man shall ever see God*, and therefore if God, as only God, should pronounce sentence upon all men, the ungodly † should never see their Judg. But that both the righteous and uprighteous might see and know who it is that judgeth them, *Christ* who is both God and man is appointed Judg; so as he is man all shall see him, and as he is God they only shall see him who by that vision shall enjoy him.

† Cum boni & mali visuri suor iudicem vivorum & mortuorum, proculdubio eum videre non poterunt

mali, nisi secundum formam qua filius hominis est; sed tamen in claritate in qua iudicabit, non in humilitate in qua iudicatus est. Ceterum illam Dei formam in qua æqualis est Patri proculdubio impii non videbunt. Non enim sunt mundicordes, *Beati enim mundicordes, quoniam ipsi videbunt Deum, S. Aug. de Trin. l. 1. c. 13.* Hoc rectum erat ut iudicandi viderent Iudicem. Iudicandi autem erant boni & mali. *Beati enim mundo corde, quoniam ipsi Deum videbunt.* Restabat ut in iudicio forma servi & bonis & malis ostenderetur, forma Dei solis bonis servaretur, *Idem de verbis Dom. Serm. 64.* *Et potestatem dedit ei iudicium facere quia filius hominis est.* Puto nihil esse manifestius. Nam qui Filius Dei est æqualis Patri, non accepit hanc potestatem iudicii faciendi, sed habet illam cum Patre in occulto. Accepit autem illam ut boni & mali eum viderent iudicantem, quia filius hominis est. Visio quippe Filii hominis exhibebitur & malis. Nam visio formæ Dei non nisi mundi corde, quia *ipsi Deum videbunt* id est, solis piis exhibebitur, quorum dilectioni hoc ipsum promittit quia seipsum ostendit illis, *Idem in ius de Trin. lib. 1. cap. 13.*

*Christ Jesus* then, the Son of God, and the Son of man, he which was *born of the Virgin Mary*, he which *suffered under Pontius Pilate*, he which *was crucified, dead and buried*, and *descended into hell*, he which *rose again from the dead, ascended into heaven*, and is *set down on the right hand of God*; *He*, the same

<sup>a</sup> *Matt. 16. 27.* person, in the same nature, <sup>a</sup> *shall come to judg the quick and the dead.* For the

Son of man shall come in the glory of his Father, with his Angels, and then he shall reward every man according to his works. He then which is to come is the Son of man, and when he cometh it is to judge. *The same Jesus which was taken up from the Apostles into heaven, shall so come in like manner as they saw him go into heaven.* That Son of man then, which is to judge, is our Jesus, even the same Jesus, and shall come in the same manner, by a true and local translation of the same nature out of heaven. For God will judge the world in righteousness by that man whom he hath ordained, whereof he hath given an assurance unto all men in that he hath raised him from the dead. He then which ascended into heaven, was the same which was raised from the dead, and by that Resurrection God assured us that the same man should judge us. For to this end Christ both died and rose and revived that he might be the Lord both of the dead and living. It appeareth therefore by Gods determination, by Christ's Resurrection and Ascension, that the man Christ Jesus is appointed Judge;

This Office and dignity of the Son of man was often declared by several figurative and parabolical descriptions. John the Baptist, representeth him that cometh after him by his delineation of an husbandman, Whose fan is in his hand, and he will throughly purge his floore, and gather his wheat into the garner, but will burn up the chaff with unquenchable fire. The Son of man describes himself as an housholder saying to the Reapers in the time of harvest, Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn: and this harvest is the end of the world. He representeth himself under the notion of a Fisherman <sup>a</sup> casting a net into the sea, and gathering of every kind; which, when it was full, he drew to the shore and sat down and gathered the good into vessels, but cast the bad away. He is the Bridegroom who took the wise Virgins <sup>b</sup> with him to the marriage, and shut the door upon the foolish. He is the man who travelling into a far country, delivered the talents to his servants, and <sup>c</sup> after a long time cometh again, and reckoneth with them, exalting the good and faithful, and casting the unprofitable servant into utter darkness. Lastly, He is the Shepherd, and is so expressly described in relation to this judgment. For <sup>d</sup> when the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit down upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a Shepherd his sheep from the goats. And he shall set the sheep on his right hand, and the goats on his left. Being then the Son of man is thus constantly represented as making the great decretory separation, and the last judicatory distinction between man and man, as an husbandman separating the wheat, sometime from the chaff, somtime from the tares: as a Fisherman gathering the good fish, casting the bad away; as a Bridegroom receiving the wife, excluding the foolish Virgins; as a Master distinguishing the Servants of his Family, rewarding the faithful, punishing the unprofitable; as a Shepherd, dividing his sheep from the goats, placing one on the right hand, the other on the left; it plentifully proveth that the same Son of man is appointed the Judge of all the Sons of men. And thus it appeareth that Christ is he who shall be the Judge, which is the second consideration subservient to the present Explication.

Thirdly, It being thus resolved that the Son of man shall be the Judge, our next consideration is, what may the nature of this Judgment be; in what that Judicial action doth consist; what he shall then doe, when he shall come to judg. The reality of this Act doth certainly consist in the final determination, and actual disposing of all persons in soul and body to their eternal condition: and in what manner this shall particularly be performed

Acts 10. 11.

Acts 17. 31.

Rom. 14. 9.

Matth. 3. 12.  
Ἄνωθρον ἔχει  
καλασπὴν ἔχει,  
ἐνταῦθα ὁ ἅγιος  
καρπὸν θείων  
καὶ ἅγιον πνεῦμα  
ἐλάσσει ἐν τῷ  
αἵματι.

\* Mat. 13. 30.

Πάλιν ἀνα-  
μανήσει αὐ-  
τοὺς ἵνα  
ἀντιβῶν ἡμιμέτων  
ἵνα κείτω αὐ-  
τὸν ἐπὶ τὸν ἄβυσσον.  
S. Chryst. ad lo-  
cum.

<sup>a</sup> Mat. 13. 47, 48.

<sup>b</sup> Mat. 25. 10;

<sup>c</sup> Mat. 25. 19,  
21, 30.

<sup>d</sup> Mat. 25. 31,  
32, 33.

† S. Austin speaking of the particular foretold to be exhibited at the day of Judgment, concludes them in this manner, *Quæ omnia quidem ventura esse credendum est; sed quibus modis & quo ordine veniant magis tunc docēbit rerum experientia quam nunc valeat consisti ad perfectum hominem intelligentia.* De Civitate Dei, l. 2. c. 30.  
 † Mat. 19. 28.  
 † Rev. 20. 4, 11.  
 † Rom. 14. 10.  
 † 2 Cor. 5. 10.  
 † Rev. 20. 12.  
 † Mat. 25. 32.  
 † Mat. 24. 31.  
 † 2 Thess. 2. 1.  
 † 1 Cor. 4. 5.  
 † Eccl. 12. 14.  
 † Rev. 20. 12.  
 \* Dominus non accipiet personam iudicatur mundum, unusquisque secundum quæ facit accipiet. Si fuerit bonus bonitas eum antecedit; si nequam, merces nequitie eum sequitur, Epist. Barab. c. 3.  
 † Mat. 24. 34.  
 † Ver. 41.  
 † Ver. 46.

is not so † certain unto us; but that which is sufficient for us, it is represented under a formal judiciary process. In which first there is described a Throne; a tribunal, a judgment-seat; for *in the regeneration the Son of man shall sit in the throne of his glory*: and that this Throne is a seat not only of Majesty but also of Judicature, appeareth by the following words spoken to the Apostles, *ye also shall sit upon the thrones judging the twelve tribes of Israel.* As in that vision in the Revelation, *I saw thrones and they sate upon them, and judgment was given unto them. And I saw a great white throne, and him that sate on it, from whose face the earth and the heaven fled away.* This Throne of Christ is expressly called his Judgment-seat, when the Apostle tells us, *we shall all stand before the judgment-seat of Christ,* and *we must all appear before the judgment-seat of Christ.* In respect then of the Son of man, he shall appear in the proper form and condition of a Judge, sitting upon a Throne of Judicature. Secondly, There is to be a personal appearance of all men before that Seat of Judicature upon which Christ shall sit, for *we must all appear, and we shall all stand before that judgment-seat.* *I saw the dead,* saith the Apostle, *stand before the throne of God.* Thus all nations shall be gathered before him. *He shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.* For the coming of our Lord Jesus Christ is our gathering together unto him. Thirdly, when those which are to be judged are brought before the Judgment-seat of Christ, all their actions shall appear; *he will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts*: he will bring every work into judgment with every secret thing, whether it be good or whether it be evil. To this end in the vision of Daniel, when the Judgment was set, the books were opened; and in that of S. John, the books were opened, and the dead were judged out of those things that were written in the books according to their works. Fourthly, After the manifestation of all their actions, there followeth a \* definitive sentence passed upon all their persons according to those actions which is the fundamental and essential consideration of this judgment; the sentence of absolution, in these words expressed, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world*; the sentence of condemnation, in this manner, *Depart from me, ye cursed, into everlasting fire prepared for the devil and his Angels.* Lastly, After the promulgation of the sentence followeth the execution. As it is written, *And these shall go away into everlasting punishment, but the righteous into life eternal.* Thus appeareth Christ's Majesty by sitting on the throne, his Authority by convening all before him, his Knowledge and Wisdom by opening all secrets, revealing all actions, discerning all inclinations, his Justice in condemning sinners, his Mercy in absolving Believers, his Power in his execution of the sentence. And thus the Son of man shall come to judge, which is the last particular subservient to the third Consideration of this Article.

Acts 10. 42.  
 † Pet. 4. 5.  
 † Tim. 4. 1.

The fourth and last consideration is what is the object of this Action, who are the persons which shall appear before that Judge, and receive their sentence from him, what is the latitude of that expression, *the quick and the dead.* The phrase it self is delivered several times in the Scriptures, and that upon the same occasion; for *Christ was ordained of God to be the judge of quick and dead*; and so his commission extendeth to both: *he is ready to judge the quick and the dead*; his resolution reacheth to each: and as he is ordained and ready, *so shall he judge the quick and the dead*; the execution excludeth neither. But although it be the Scripture language, and therefore certainly true; yet there is some ambiguity in the phrase, and therefore the intended sense not evident.

The Holy Ghost speaketh of death in several notions, which makes the quick and the dead capable of several interpretations. Because after death the soul doth live, and the body only remaineth dead; therefore † some have understood the souls of men by *the quick*, and their bodies by *the dead*: and then the meaning will be this, that *Christ* shall come to judge immediately upon the resurrection, when the souls which were preserved alive shall be joyned to the bodies which were once dead; and so men shall be judged entirely both in body and soul, for all those actions which the soul committed in the body. Now though this be a truth, that men shall be judged when their souls and bodies are united; though they shall be judged according to those works which their souls have acted in their bodies; yet this is not to be acknowledged as the interpretation of this Article, for two reasons; first, because it is not certain that all men shall die, at least a proper death, so that their bodies shall be left any time without their souls; secondly, because this is not a distinction of the parts of man, but of the persons of men.

† So Theophylact calls the souls of men, πνεύματα ἢ ψυχὰς καὶ σώματα ἐν ἡμῖν, Comment. in 2 Tim. 4. 1. Indeed Ido-rius Pelusota gives this as the first interpretation. Τὸ κελύκος ζώοντος καὶ νεκροῦ πάντοτε, τὸ καὶ ἕνωμα καὶ σῶμα εἰς κελύκον ἐκδύσασθαι, καὶ ὅτε ἐν σαρκὶ ἔσται, Epi-

πνεύματι κληρονομήσει. ἀλλ' ὅταν κληρωθῇ ἐν ταύτῃ συνάρθειαν ἐπιήσεται, ἔτι καὶ τὸν ἐκείθεν διελθὼν ἡνωθήσεται. Epi- 222. lib. 1.

Again, because the Scripture often mentioneth a death in trespasses and sins, and a living unto righteousness, others have conceived by *the quick* to be understood the † just, and by *the dead* the unjust: so that *Christ* shall judge *the quick*, that is the just, by a sentence of absolution; and *the dead*, that is the unjust, by a sentence of condemnation. But, though the dead be sometimes taken for sinners, and the living for the righteous, though it be true that *Christ* shall judge them both; yet it is not probable that in this particular they should be taken in a figurative or metaphorical sense, because there is no adjunct giving any such intimation, and because the sense affordeth a fair explication; further yet, because the Scripture in the same particular naming the quick and the dead sufficiently teacheth us that it is to be understood of a corporeal death, *Whether we live or die, saith the Apostle, we are the Lords: for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

† This is the second exposition delivered by Ido-rius Pelusota to such as are not satisfied with the first, Εἰ δὲ ἄλλως, ζήσεις, ἔτι δὲ καὶ ἐκείθεν, ζώοντος τοῦ ἀέζωνος βίου καὶ θανάτου μετελεύσαντος, καὶ ἐπειθεύοντος αὐτοῦ ἀπελευθερωθέντος ἀ-

μαθῶς κελύκει τοῦ νεκροῦ σώματος τῆς ἀυτῆς ψυχῆς καὶ τὸ θάνατον αὐτῆς τίλαντιν ὡς ἐν τέρῳ τῆ ἐκείθεν καταχρῶσται; ἔσται ἡμῶν, καὶ ἀμωμάτος αὐτοῦ, Epi- 222. lib. 1. \* Rom. 14. 9.

Thirdly, Therefore by *\* the dead* are understood all those who ever died before the time of *Christ's* coming to judgment, and by *the quick* such as shall be then alive: so that the quick and the dead literally taken are considered in relation to the time of *Christ's* coming; at which time there shall be a generation living upon the face of the earth, and before which time all the generations passed since the creation of the world shall be numbred among the dead. And this undoubtedly is the proper \* and literal sense of the Article, that *Christ* shall come to judge, not only those which shall be alive upon the earth at his appearing, but also all such as have lived and died before. None shall be then judged while they are dead: whosoever stand before the judgment-seat shall appear alive; but those which never died, shall be judged as they were alive; those which were dead before, that they may be judged, shall rise to life. He shall judge therefore *the quick*, that is those which shall be † then alive when he cometh, and he shall judge *the dead*, that is those which at the same time shall be raised from the dead.

\* This is the third Exposition of Ido-rius Pelusota. Εἰ δὲ ἄλλως, ἔτι καὶ κελύκει τοῦ τότε ζώοντος καὶ μετελεύσαντος, καὶ τοῦ ἡδὴ περὶ αὐτῆς κελύκειν ἔσται, In Opus of the Fathers give the second and the third explanation, leaving it indifferent, and rejecting neither as S. Chrysost.

ἡμῶν λέγει καὶ ἀμωμάτος, ἢ περὶ καὶ τοῦ ἀπελευθέντος καὶ τοῦ γόν ὄντος, ὅτι πολλοὶ καταχρῶσται ζῶντες, Com in 2 Tim. 4. 1. D- obus autem modis accipi potest quod vivos de mortuos judicabit; sive ut vivos intelligamus quos hic nondum mortuos sed adhuc in ista carne inventurus est ejus adventus; mortuos autem qui de corpore priusquam veniat exire

vel exituri sunt: sive vivos iustos, mortuos autem injustos, quoniam iusti quoq; iudicabuntur, *S. Aug. in Enchirid. c. 54.* Credimus etiam inde venturum convenientissimo tempore, & iudicaturum vivos & mortuos, sive istis nominibus iusti & peccatores significantur; sive quos tunc ante mortem nostram in terris inventurus est appellati sunt vivi, mortui vero qui in ejus adventu resurrexerunt sunt, *Idem de Fide & Symb. c. 8. Inde venturus iudicare vivos & mortuos.* Vivos qui superaverint, mortuos qui praeceiserint. Potest & sic intelligi, vivos, iustos; mortuos, injustos: utrosque enim iudicat sua cuique retribuens. Iustis dicitur est in iudicio, *Venite Benedicere, &c.* Sinistris quid? *Ite in ignem, &c.* Sic iudicabuntur à Christo vivi & mortui, *Author l. 1. de Symb. ad Catechum.* Duobus modis hæc sententia accipitur. Vivi & mortui in animo, item vivi & mortui in corpore. In corpore secundum priorem, iudicabit vivos in anima credentes, & mortuos in anima fidem nullam habentes: secundum posteriorem iudicabit vivos in carne, quos præsentem invenierit ejus adventus; iudicabit & mortuos in carne, quos resuscitaturus est Deus excelsus, *Author. l. 4. de Symb. ad Catech. c. 7. But although these two Expositions were thus indifferently propounded, yet the former ought by no means so to be received as any way to evacuate or prejudice the latter.* Quod autem dicimus in Symbolo, in adventu Domini vivos ac mortuos iudicandos, non solum iustos & peccatores significari, sicut *Diodorus* putat; sed & vivos eos qui in carne inveniendi sunt credimus, qui adhuc motuuri creduntur, vel immutandi sunt, ut alii volunt, ut suscitari continuo, vel reformari, cum ante mortuis iudicentur, *Gennadius de Dogmat. Eccl. c. 8.*

\* This is the clear interpretation of Theodoret, without the least mention of any other, *Νεκρῶν καὶ ζώντων κριτῶν ἢ Κύριον κάλληρον, ἐπειδὴν καὶ τὸ νεκρὸν ἀνίστησι καὶ εἰς τὸ κριτεῖον ἄγει, καὶ τὸ ζῶν ἢ τὸ σωτηρίας καμῶν ἐνεισκομῆρας ἐκθῶν τῶν ἀφ' αἰσίου ἀποστῆναι πρὸς οὐρανῶν. Πάντες γὰρ, φησιν, ἢ ἐκοιμηθῆσάντων, πάντες δὲ ἀλλαγησάντων, *Com. in 2 Tim. 1. VIVI* agnoscuntur qui in corpore eiunt in adventu Domini, mortui qui ex hac luce migraverunt, *Author Exp. Symb. sub nomine S. Chrys.* † This is cleared by the Author of the Questions and Answers under the name of Justin Martyr, *Εἰ τὸ ἄναστότεος δῶκεν πᾶσι τοῖς θανάσειν ὁ Θεὸς διδοῦναι ὑπέσχετο, καὶ πάντες ἐκ ἡβῆ πάθων ἀνάσαντες τῷ κριτῇ πεισθέντι μέλλουσιν, πῶς πληρωθῆσονται τὸ, κείνεν νεκρὸς καὶ ζῶντας ἢ κύριον; πῶς δὲ νεκροὶ κριτῶναι θωπήσονται, ἃ τὰ μὲν σώματα ἐν μνήμασιν ἔρρηγμαι, αἱ δὲ ψυχὰς ἡβῆ σωμάτων κεραισώφαι εἰσίν; *Κεῖν. Οὐ πάντες, φησὶ, κοιμηθῆσάντων κενεῖσιν ζῶντας μὲν, τὰς τότε ζῶντας, νεκρὸς δὲ, τὰς ἀναστάντας ἐκ ἡβῆ νεκρῶν, *Quest. 109.****

The only doubt remaining in this interpretation is, whether those that shall be found alive when our Saviour cometh, shall still so continue till they come to judgment; or upon his first appearance they shall die, and after death revive, and so together with all those which rise out of their graves, appear before the judgment-seat. The consideration of our mortality, and the cause thereof, (that it is appointed for all men once to die, in that death hath passed upon all) might persuade us that the last generation of mankind should taste of death as well as all the rest that went before it; and therefore it hath been thought, especially of late, that those whom *Christ* at his coming finds alive shall immediately die; and after a sudden and universal expiration shall be restored to life again, and joynd with the rest whom the graves shall render, that all may be partakers of the Resurrection.

\* Omnium enim hominum erit resurrectio. si omnium erit, ergo omnes moriuntur, ut mors ab Adam ducta omnibus filiis eius dominetur, & maneat illud privilegium in Domino, *Nos dabis sanctum tuum videre corruptionem.* Hanc rationem maxima Patrum turba tradente suscepimus, *Gennadius de Eccl. Dogmat. cap. 7.*

But the Apostles description of the last day mentioneth no such kind of death, yea rather excludeth it. *For we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout with the voice of the Archangel and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord.* In which words they which remain unto the coming of the Lord, are not said to die or to rise from the dead, but are distinguished from those which are asleep and rise first; yea being alive are \* caught up together with them, having not tasted death.

1 Thess. 4. 15, 16, 17.

\* This is the observation of Eusebius who from these words proves as much. For having repeated the text, he thus infers, *Ἀπὸ ἧβῆ σωζομένησαν ἐκείνης λέξεως ἔστιν ἰδέναι τὰ ἔπιχειρα. Διακρινῶν γὰρ ὁ ἄγιος Ἀπόστολος ἡβῆ δὴν ἔστι τὸ ἔδος εἰς μίαν ἐλπίδα σωτήριας, ἀπὸ τῶν, ἡμεῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς συνάντησιν αὐτοῦ. ἵνα δεῖξῃ ὅτι τὸ τὸ σώμα, καὶ ἔχ' ἔτρον πρὸς τὸτο. ὁ γὰρ ἀρπαγὴς ἔπ' ὅσον. *He. c. 65. §. 70.**

1 Cor. 15. 51.

The same is farther confirmed by the same Apostle, saying, *Behold I shew you a mystery, we shall not all sleep but we shall all be changed.* Which being added to the former putteth this doctrine out of question: for the living which remain at the coming of *Christ* are opposed to them which are asleep, and the opposition consists in this, that they shall not sleep; which sleep is not opposed to a long death but to death it self, as it followeth, *the dead shall be raised*

raised



raised incorruptible, and we, (which shall not sleep) shall be changed; so † that † Nam & in their mutation shall be unto them as a resurrection. And the collation of these two Scriptures maketh up this conclusion so manifestly, that I conceive no man had ever doubted or questioned the truth of it, had they not first differed in the \* reading of the Text.

& non nudi inveniamur; id est, ante volumus superinduere virtutem cœlestem æternitatis, quam carne exuamus. Hujus enim gratiæ privilegium illos manet, qui ab adventu Domini deprehendentur in carne, & propter duritias temporum An-ribus scribit, Tert. de Res. Carn. c. 41. Sancti qui die consummationis atq; judicii in corporibus reperti sunt cum aliis sanctis qui ex mortuis resurrecturi sunt, rapientur in nubibus obviam Christo in aere, & non gustabunt mortem; eruntq; semper cum Domino, gravissima mortis necessitate calcata, unde ait Apostolus. Omnes quidem non dormiemus, omnes autem immutabimur. Theod. Heracl. Cor. ad loc. apud S. Hier. Ep. 152. Appollinarium licet aliis verbis eadem quæ Theodorus asseruit; quodam non esse mortuos, sed de præsenti vira rapiendos in futuram, ut muratis glorificatisq; corporibus sint cum Christo, S. Hier. id. "Ο ἵ λέγει τὸ ὅτι" & πάντες ἐκ ἀποθανῶν ἴδωμεθα, πάντες ἢ ἀλλաγησώμεθα, καὶ οἱ μὴ ἀποθνήσκοντες. Ἐπιτοὶ δὲ κακίνοι. Μὴ τί-γυν ἐπειδὴν ἀποθνήσκεις διὰ τὸ τοῦ θείου, οὐκ εἶναι ὡς ἐκ ἀνασπασίμου. Εἰσὶ γὰρ τινες, εἰς, οἱ καὶ τὰ τοῦ διαβόλου καὶ ὁμοῦ ἐκ ἀρχῆς τὸ αὐτοῖς εἰς ἑνέσσαν ἐκείνῳ, ἀλλὰ δεῖ καὶ κείνα τὰ σώματα τὰ μὴ ἀποθνήσκοντα ἀλλαγήσασθαι, καὶ εἰς ἀσθαρσίαν μεταπεσεῖν, S. Chrys. ad loc. So S. Hier. speaking of that place 1 Thess. 4. Hoc ex ipsius loci continentia sciri potest, quod Sancti qui in adventu Salvatoris fuerint deprehensi in corpore, in ipsdem corporibus occurrant ei, ita tamen ut inglorium & corruptivum & morale gloria & incorruptione & immortalitate mutetur: ut qualia corpora mortuorum surrectura sunt, in talem substantiam etiam vivorum corpora transformantur, S. Hier. Ep. 148. ad Marcell. And S. Austin in relation to the same place, Revera quantum ad verba beati Apostoli pertinet, videtur asserere quosdam in fine sæculi, adventente Domino, cum futura est resurrectio mortuorum, non esse mortuos, sed vivos repertos in illam immortalitatem quæ Sanctis etiam cæteris datur, repente murandos, & simul cum illis rapiendos, sicut dicit, in nubibus. Nec aliquid aliud mihi visum est quoties de his verbis volui cogitare, S. Aug. ad tertiam Quest. Dulcitii. These and others of the Ancients have clearly delivered this truth, so that Genadius, notwithstanding his maxima Patrum turba for the contrary, did well confess. Verum quia sunt & alii aque Catholici & erudici viri, qui credunt anima in corpore manente immutandos ad incorruptionem & immortalitatem eos qui in adventu Domini vivi inveniendi sunt; & hoc eis reputari pro resurrectione ex mortuis, quod mortalitatem præsentis vitæ immutatione deponant, non morte. Quolibet quis acquiescat modo, non est hæreticus, nisi ex contentione hæreticus fiat, de Eccl. Dogm. c. 7. They have been observed three several readings of that place, 1 Cor. 15. 51. one of the Latine, two of the Greek. Illud autem breviter in fine commoneo; hoc, quod in Latinis codicibus legitur, Omnes quidem resurgemus, non omnes autem immutabimur; in Græcis voluminibus non haberi, sed vel, Omnes dormiemus, non autem omnes immutabimur; vel, Non omnes dormiemus, omnes autem immutabimur, S. Hier. Ep. 152. But there was not one of these three only in the Latine Copies, that is the first, but one which was in the Greek was also in the Latine, that is the second. For both these S. Austin takes notice of. Nam & illud quod in plerisque codicibus legitur, Omnes resurgemus, unde fieri poterit, nisi omnes moriamur? Resurrectio quippe, nisi mors præcesserit, nulla est. Et quod nonnulli codices habent, Omnes dormiemus, multo facilius & apertius id cogit intelligi, Ad 3. Quest. Dulcit. Sed aliud rursus occurrit quod idem dicit Apostolus cum de resurrectione corporum ad Corinthios loqueretur, Omnes resurgemus, vel, sicut alii codices habent, Omnes dormiemus, Idem de Civit. Dei, l. 20. c. 20. Two readings therefore were anciently in the Latine, two in the Greek; one of the Greek in the Latine and no more. First then that reading, Omnes quidem resurgemus, &c. which is at this day in the Vulgar Latine, was by the testimony of S. Jerome and S. Austin the ordinary reading in their times, and is also used by Tertullian, Hortum demutationem ad Corinthios dedit, dicens, Omnes quidem resurgemus, non autem omnes demutabimur, De Resur. Carn. c. 42. And altho S. Jerome testifieth that it was not to be found in the Greek Copies, yet to the same purpose it is amongst the Variæ Lectiones March. Vile'. Πάντες ἀναβιώσωμεθ, ἀλλὰ ἢ πάντες ἀππληγησώμεθα. And in codice Claromontano, the Greek is erased in this place, but the Latine left in, Omnes quidem resurgemus. As for the second Reading, Omnes dormiemus, &c. this was anciently in the Latine Copies according to S. Austin, and also in the Greek, according to S. Jerome. Didymus did so read it, and contend for that reading, Scio quod in nonnullis codicibus scriptum sit, Non quidem omnes dormiemus, omnes autem immutabimur: Sed considerandum est an ei quod præfixum est, Omnes immutabimur, possit convenire quod sequitur, Mortui surgent incorrupti, & nos immutabimur; Si enim omnes immutabuntur, & hoc commune cum cæteris est, superfluum fuit dicere, & nos immutabimur. Quamobrem ita legendum est, Omnes quidem dormiemus, non autem omnes immutabimur, Apud S. Hier. Ep. 152. Indeed Acacius Bishop of Casarea doth not only acknowledge this Reading, but saith it was in most Copies. Dicamus primum de eo, quod magis in plurimis codicibus invenitur. Ecce mysterium dico vobis, Omnes quidem dormiemus, non omnes autem immutabimur. The Alexandrian MS. may confirm this lection, which reads it thus, Οἱ πάντες ἐκ ἀποθανῶν ἴδωμεθα, ἢ πάντες ἢ ἀλλαγησώμεθα, for the first ἢ is not written in the line but above it. And the Ethiopick Version to the same purpose. Omnes nos moriemur, sed non omnes nos immutabimur. The third reading Non omnes dormiemus, &c. though it were not anciently in the Latine, yet it is as frequently found in the Greek Copies. Acacius testifieth thus much, Transcamus ad secundam lectionem, quæ ita fertur in plerisque codicibus, Non quidem omnes dormiemus, omnes autem immutabimur, apud Hier. ib. It was so anciently read in the time of Origen, as appeareth by the fragment taken by S. Jerom out of his Ἐξήγησις upon the first Epistle to the Thessalonians which he mentioneth him self in his 2 Book against Celsus) and by his words in the 5 against Celsus ἐκ ἀποθανῶν μεταπεσεῖν πᾶσι ὁ ἀποθνήσκων καὶ ὁ μὴ ἀποθνήσκων, ἢ πάντες ἢ ἀλλαγησώμεθα, S. Hier. ib. being of those two but one is now to be found, and the Greek Fathers successively have acknowledged no other, being that which is left agrees with the most ancient Translations, we have no reason to doubt or question it.

Wherefore being the place to the Thessalonians sufficiently proves it of itself, being that to the Corinthians, as we read it, invincibly confirmeth the same truth, I conclude that the living when Christ shall come, are properly distinguished from all those which die before his coming; because death it self

self hath passed upon the one, and only a change different from death shall pass upon the other; and so conceive that *Christ* is called the Lord and Judg of the quick and dead, in reference at least to this expression of the Creed. For although it be true of the living of any Age to say that *Christ* is Lord and Judg of them and of the dead, yet in the next Age they are not the living but the dead which *Christ* shall come to judg, and consequently no one generation but the last can be the quick which he shall judg. As therefore to the interpretation of this † Article I take that distinction to be necessary, that in the end of the World all the generations dead shall be revived, and the present generation living so continued, and *Christ* shall gather them all to his tribunal seat, and so shall truly come to judg both *the quick and the dead*.

† This was well observed by S. Austin, Si autem in illis verbis Apostoli nullus alius sensus poterit reperiri, & hoc eum intelligi voluisse clarum erit, quod videntur ipsa verba clamare; id est, quod futuri sint in fine seculi, & secundo adventu Domini, qui non expolientur corpora, sed superinduantur immortalitate, ut absorbeatur mortale à vita: huic sententiæ procludubio conveniet quod in Regula Fidei confitemur, venturum Dominum, judicaturum vivos & mortuos, ut non hic intelligamus, vivos justos, mortuos autem injustos, quamvis judicandi sint & justii & injusti, sed vivos, quos nondum exiisse, mortuos autem, quos jam exiisse de corporibus advenus ejus inveniet, ad 3. Quæst. Dulcitii. And Origen long before did make the same exposition of those words, That he might be Lord both of the dead and living, Rom. 14. 9. Ὁμοῦ ἐν ταῖς ἑπ' ἀπέθανεν Ἰησοῦς, ἢ αὐτῶν κρείσσον, καὶ αἰετῶν ἵνα μὴ μόνον νεκρῶν ἀλλὰ καὶ ζώντων κρείσσον. Καὶ οἱ δὲ γε οὐκ ἂν ἴδοντο νεκρῶν μὴ ὄν κρείσσον ὁ Χριστός, τὸν ἔτι κατελεγεμένον ἐν τῇ σφραγίδι Κουεντίας σφραγίδα (σουλπίσει γὰρ καὶ οἱ νεκροὶ ἐγερθήσονται) ἀφάρτοι (ζώντας δὲ αὐτῶν καὶ τὸν ἀλλοιωσιμῶς ἑτέρας ὕλης τὴν ἐγερθασυμῶσαν νεκρῶν. Ἐχει δὲ καὶ πάλιν τῶν ἡ λέξις ἔπος, Καὶ ἡμεῖς ἀλλοιωσιμῶς ἐξ ἑστειρωμένη πᾶς, Οἱ νεκροὶ ἐγερθήσονται) σφραγίδα. Ἀλλὰ καὶ ἐν τῇ σφραγίδι Θεσσαλονικεῖς σφραγίδα ἐν ἑτέρας λέξις τὴν αὐτῶν διαφορῶν πεισιμῶς φησιν, ἄλλος μὴ εἶναι τοῦ κοιμηθέντος, ἄλλος δὲ τοῦ ζώντος λέγων, 2. contra Cellsum. Which Exposition is far more proper than that of Anthonius, Epist. 7. ψυχῶν καὶ ἐπὶ τῇ σωματίων ἀφ' αὐτῶν ζώντων μὴ τῶν νεκρῶν, καὶ ἀθάνατοι, νεκρῶν δὲ ἔσσι σωματίων, Phot. in Biblia. Col. 234. ana Κυριως, Quid autem dicitur judicare vivos & mortuos, nisi quod alii vivi alii mortui ad judicium veniant? sed animæ simul judicabuntur & corpora, in quibus vivos animas, corpora mortuos nominavit, Expos. in Symb.

To believe an universal Judgment to come is necessary: first, to prevent the dangerous doubts arising against the ruling of the World by the providence of God; that old rock of offence upon which so many souls have suffered shipwreck. That which made the Prophet *David* confess, his feet were almost gone, his steps had well nigh slipt, hath hurried multitudes of men to eternal perdition. The conspicuous prosperity of the wicked, and apparent miseries of the righteous, the frequent persecution of Virtue, and eminent rewards of Vice, the sweet and quiet departures often attending upon the most dissolute, and horrid tortures putting a period to the most religious lives, have raised a strong temptation of doubt and mistrust whether there be a God that judgeth the earth. Nor is there any thing in this life considered alone, which can give the least rational satisfaction in this temptation. Except there be a life to come after such a death as we daily see, except in that life there be rewards and punishments otherwise dispensed than here they are, how can we ground any acknowledgment of an over-ruling justice? That therefore we may be assured that God who sitteth in heaven ruleth over all the earth, that a divine and most holy providence disposeth and dispenseth all things here below: it is absolutely necessary to believe and profess, that a just and exact retribution is deferred, that a due and proportionable dispensation of rewards and punishments is reserved to another World; and consequently that there is an Universal Judgment to come.

Secondly, It is necessary to believe a Judgment to come, thereby effectually to provoke our selves to the breaking off our sins by repentance, to the regulating our future actions by the Word of God, and to the keeping a conscience void of offence toward God and toward man. Such is the sweetness of our sins, such the connaturalness of our corruptions, so great our confidence of impunity here, that except we looked for an account hereafter, it were unreasonable to expect that any man should forsake his delights, renounce his complacencies, and by a severe repentance create a bitterness to his own Soul. But being once persuaded of a judgment, and with-

Psal. 73. 2.

withall possessed with a sense of our sins, who will not tremble with *Felix*? who will not flee from the wrath to come? what must the hardness be of that impatient heart which treasureth up unto it self wrath against the day of wrath and revelation of the righteous judgment of God? We are naturally inclined to follow the bent of our own wills, and the inclination of our own hearts: all external rules and prescriptions are buttherfem to us; and did we not look to give an account, we had no reason to satisfy any other desires than our own: especially the dictates of the Word of God are so pressing and exact, that were there nothing but a commanding power, there could be no expectation of obedience. It is necessary then that we should believe that an account must be given of all our actions; and not only so, but that this account will be exacted according to the rule of Gods revealed will, that *God shall judg the secrets of men by Jesus Christ, according to the Gospel.* There is in every man not only a power to reflect, but a necessary reflection upon his actions, not only a voluntary remembrance, but also an irresistable judgment of his own conversation. Now if there were no other judg beside our own souls, we should be regardless of our own sentence, and wholly unconcerned in our own condemnations. But if we were persuaded that these reflections of conscience are to be so many witnesses before the tribunal of Heaven, and that we are to carry in our own hearts a testimony either to absolve or condemn us, we must infallibly watch over that unquiet inmate, and endeavour above all things for a good conscience. For seeing that all things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. Reason it self will tell us thus much; but if that do not, or if we will not hearken to our own voice; the grace of God that bringeth salvation teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.

Thirdly, 'Tis necessary to profess faith in *Christ* as Judg of the quick and the dead, for the strengthening our hope, for the augmenting our comfort, for the establishing our assurance of eternal life. If we look upon the Judgment to come only as revealing our secrets, as discerning our actions, as sentencing our persons according to the works done in the flesh, there is not one of us can expect life from that tribunal, or happiness at the last day. We must confess that we have all sinned, and that there is not any sin which we have committed but deserves the sentence of death; we must acknowledg that the best of our actions bear no proportion to eternity, and can challenge no degree of that weight of glory; and therefore in a judgment, as such, there can be nothing but a fearful expectation of eternal misery, and an absolute despair of everlasting happiness. It is necessary therefore that we should believe that *Christ* shall sit upon the throne, that our Redeemer shall be our Judg, that we shall receive our sentence not according to the rigour of the Law, but the mildness and mercies of the Gospel; and then we may look upon not only the precepts but also the promises of God; whatsoever sentence in the sacred Scripture speaketh any thing of hope, whatsoever text administheth any comfort, whatsoever argument drawn from thence can breed in us any assurance, we may confidently make use of them all in reference to the Judgment to come; because by that Gospel which contains them all we shall be judged. If we consider whose Gospel it is, and who shall judg us by it, we are the members of his body, of his flesh, and of his bones; for which cause he is not ashamed to call us brethren. As one of our brethren he hath redeemed us he hath laid down his life as a ransom for us. He is our High-priest who made an atonement for our sins, a merciful and faithful

Ephes. 3. 12.

John 5. 24.

*High-Priest in all things ; being made like unto his brethren.* He which is Judge is also our Advocate ; and who shall condemn us, if he shall pass the sentence upon us, who maketh intercession for us? Well therefore may we *have boldness and access with confidence by the faith of him* unto the Throne of that Judge, who is our Brother, who is our Redeemer, who is our High-Priest, who is our Advocate, who will not by his Word at the last day condemn us, because he hath already in the same Word absolved us, saying, *Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.*

Having thus explained the nature of the judgment to come and the necessity of believing the same, we have given sufficient light to every Christian to understand what he ought to intend, and what it is he professeth, when he saith, I believe in him who *shall come to judge the quick and the dead.* For thereby he is conceived to declare thus much. I am fully persuaded of this as of an infallible and necessary truth, that the eternal Son of God, in that humane nature, in which he died, and rose again, and ascended into Heaven, shall certainly come from the same Heaven into which he ascended, and at his coming shall gather together all those which shall be then alive, and all which ever lived and shall be before that day dead : when causing them all to stand before his judgment-seat he shall judge them all according to their works done in the flesh ; and passing the sentence of condemnation upon all the Reprobates, shall deliver them to be tormented with the Devil and his Angels, and pronouncing the sentence of absolution upon all the Elect, shall translate them into his glorious Kingdom, of which there shall be no end. And thus I believe in *Jesus Christ, who shall judge the quick and the dead.*

ARTICLE VIII.

I Believe in the HOLY GHOST.

IN this Article we repeat again the first word of the Creed, *I believe*; where- as a Conjunction might have been sufficient, but that so many particulars concerning the Son hath intervened. For as we are baptized in the name of the Father, the Son, and the Holy Ghost: so do we make confession of our Faith, saying, *I believe in the Father, the Son, and the Holy Ghost*; and the Ancients, whose Creed was something shorter, made no repetition of the Act of Faith, but only an addition of the Object; † *And in the Holy Ghost*. And as we repeat the Act of Faith in this Article, so some did also in the second, ∴ *I believe in Jesus Christ*. Wherefore being this word, *I believe*, is taken here only by way of resumption or repetition, and consequently must be of the same sense of importance of which it was in the beginning of the Creed, it may well receive the same explication here which it received there; so that therefore the Reader is referred.

\* Sed enim ordo rationis, & Fidei auctoritas, digestis vocibus & literis Domini, admonet nos post hæc credere etiam in Spiritum S. olim Ecclesiæ promissum, sed statutis tenoribus op-

portunitatibus redditum. Novatianus de Trin. c. 29. Schlitgingius the Socinian in his Preface to the Polonian Confession of Faith, endeavoureth to persuade us that this Article of the Holy Ghost is not so ancient as the rest; which being diametrically opposite to that Original of the Creed, which I have delivered, the Baptism words, Father, Son, and Holy Ghost, it will be necessary to examine his reason, which is drawn only from the authority of Tertullian; who in his Book de Veland. Virg. reciting the Rule of Faith, makes no mention of the Holy Ghost: and de Præser. Heret. propounds this Article no otherwise, quam ut credamus Christum in cælos receptum federe ad dextram Patris, misisse vicariam vim Sp. Sancti. But this Objection made for the Novelty of this Article is easily answered. For Irenæus before Tertullian hath it express'd, in his Confessio, l. 1. c. 2. and calls it the Faith in Patrem & Filium, & Spiritum Sanctum, and also declares, that the Church received that Faith, and preserved it through the whole world. † So the ancient Greek Ms. *Χρὶς πνεῦμα ἄγιον*; and Marcianus, *Χρὶς τὸ ἄγιον πνεῦμα*; as also Arius and Euzoïus, and the Council of Nice. Thus also he Lazares, Post hoc ponitur in ordine facti, Et in Spiritum Sanctum, Rufinus in Symb. Max. Taurin. & Author lib. de Symb. ad Catechum. The MS. in the Oxford Library, Et in Spiritu Sancto. Others instead of the Conjunction made use of Credo by way of repetition as we do: Credo in Spiritum Sanctum, Chrysolog. Euzib. Gallican. Author Serm. de Tempore, Eberius Hexam. the Greek and Latine MS. in Bennet College Library: and Credo in Sancto Spiritu: Venantius Fortunatus. ∴ as the ancient Saxon Creed set forth by Freherus.

For although the \* Ancient Fathers did frequently make use of this Language to prove the Divinity of the Spirit, and did thence argue that he is really and truly God, because we believe in the Holy Ghost; yet being that Language is not expressly read in the Scriptures in relation to the Spirit, as it is in reference to the Son; being to believe in the Holy Ghost, is only the expression of the Church contained in the Creed; being in the same Creed many of the Ancients, without any reprehension, have used the same phrase in the following Articles expressly, and, where the preposition is not expressed, it may very well be thought it was understood; therefore I think fit to acquiesce in my former Expolition, and lay no great force in the Preposition.

† Gregory Nazianzenze disputing for the Divinity of the Holy Ghost, proveh that he is no Creature thus, Ἄλλ' εἰ μὲ κτῆσμα, πῶς εἰς αὐτὸ πνεῦμα ἄγιον; ἢ ἐν ἑαυτῷ τελεῖσθαι, & ὅ τω πνεῦμα ἄγιον πνεῦμα εἰς π, ἀπὸ αὐτῶ π-

ς δὲ αὐτῶ τὸ μὲ γὰρ ὅτι θεῶν ἐστίν, τὸ δὲ πνεῦμα ἄγιον, Orat. 37. Epiphanius seems to speak thus much, shewing that though the Fathers of the Nicene Council had interm. in nothing particularly of the Holy Ghost, yet they sufficiently shew that he is God by those words. *Χρὶς πνεῦμα ἄγιον. Εὐθὺς ὁμολογῶντες εὐλογοῦντες ἔχον ἀνεῖν*. Πνεῦμα ἄγιον καὶ εἰς ἕνα Θεὸν Πατέρα πατρὸς ἡμετέρας. Τὸ δὲ πνεῦμα ἄγιον ἀπὸ πατρὸς ἐκπορεύεται, ἀλλ' ἢ πατρὸς εἰς ἕνα Θεόν, καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστόν, ἔχον ἀπὸ πατρὸς ἐκπορεύεται, ἀλλ' ἢ Θεὸν ἢ πῶς. Καὶ, εἰς τὸ ἄγιον πνεῦμα, ἔχον ἀπὸ πατρὸς ἐκπορεύεται, καὶ εἰς μίαν ἑνωμένην ἐκπόρευσιν, καὶ μίαν ὁμολογήσιν, εἰς τὰ τέλει, μίαν ὅτι ἐκπορεύεται, μίαν ὁμολογήσιν, μίαν κυριότητα, καὶ τὸ πνεῦμα ἄγιον καὶ πνεῦμα ἄγιον καὶ πνεῦμα ἄγιον. Hist. 4. Aguecimus verbi ipsius privilegium. Credere illi quilibet potest hominum, credere vero in illum iohi debere te Majestati noveris. Sed & hoc ipsum aliud est Deum credere, aliud est credere in Deum. Esse Deum & Diabolus credere dicitur, secundum Apostolum; nam & demones credunt & contemiscunt. In Deum vero credere, hoc est fideliter eum quærere, & tota in eum dilictione transire. Credo ergo in illum hoc est dicere, Confiteor illum, colam illum, adoro illum, iorum me in jus eius ac dominum trado, atque transfundo. In professionis hujus reverentia universa divino nomini debita continentur obsequia, Paschasius in Præfat. Operis de Spiritu S.

It will therefore be sufficient for the explication of this Article, if we can declare what is the full and proper object of our Faith contained in it, what

we are obliged to believe concerning the *Holy Ghost*. And as to this we shall discharge our undertaking, and satisfy whatsoever is required in this Exposition, if we can set forth these two particulars, the Nature and the Office of that blessed Spirit. For the name of GHOST or GAST in the ancient Saxon Language signifieth a Spirit, and in that appellation of the Spirit of God, his nature principally is expressed. The addition of Holiness though it denote the intrinsecal sanctity essentially belonging to that Spirit, yet notwithstanding it containeth also a derivative notion, as signifying an emanation of that holiness and communication of the effects thereof; and in this communication his Office doth consist. Whatsoever therefore doth concern the Spirit of God, as such, and the intrinsecal sanctity which belongeth to that Spirit, may be expressed in the explication of his Nature; whatsoever belongeth to the derivation of that sanctity, may be described in his Office; and consequently more cannot be necessary than to declare what is the Nature, what the Office of the Spirit of God.

For the better indagation of the Nature of the Holy Ghost, I shall proceed by certain steps and degrees, which as they will render the Discourse more clear, so will they also make the Reasons more strong, and the Arguments more evident. And first, as to the existence of the Spirit of God, it will be unnecessary to endeavour the proof of it; for although the Sadduces seemed to deny it, who said that there is no resurrection, neither angel, nor spirit; though it hath been ordinarily concluded from thence that they rejected the Holy Ghost, yet it cannot be proved from those words that they denied the existence of the Spirit of God, any more than that they denied the existence of God, who is a Spirit: nor did the Notion which the Jews had of the Spirit of God any way incline the Sadduces, who denied the existence of the Angels and the Souls of men, to reject it. The Resurrection, Angel, and Spirit which the Sadduces refused to acknowledg, were but particulars, for it is expressly added that the *Pharisees confessed both*; of which two the Resurrection was one, \* Angels and Spirits were the other; wherefore that which the Sadduces disbelieved was the existence of such created spiritual natures, as the Angels and the Souls of men are conceived to have. And as for those Disciples at *Ephesus*, who had <sup>a</sup> not so much as heard whether there be an Holy Ghost, if they were Gentiles, it is no wonder, because they never had that notion in their Religion; if they were Jews, as they seem to be, because they were baptized with the baptism of *John*, it signifieth not that they never heard of the Spirit of God, but only that they had not heard of the giving of it, which the Apostle mentioned. As we read elsewhere, that the *Holy Ghost was not yet*; not denying the existence, but the plentiful effusion of it. For, whatsoever the Nature of the Spirit of God may be thought to be, no man can conceive the Apostle should deny his existence before *Christ's* glorification, whose operation was so manifest at his conception. Howsoever, the Apostle asked those ignorant Disciples, *Unto what then were ye baptized?* intimating that if they were baptized according to the rule of *Christ*, they could not be ignorant that there is an Holy Ghost; because the Apostles were commanded to baptize in the name of the Father, and of the Son, and of the Holy Ghost. It is therefore presumed that every one who professeth the name of *Christ*, from the first baptismal institution acknowledgeth that there is an Holy Ghost; and the only question consists in this, what that *Holy Ghost* is, in whose name we are baptized, and in whom according to our baptism we profess in the Creed to believe.

In order to the determination of which question; our first Assertion is, that the Holy Ghost, described to us in the Word of God, and joynd with the

Acts 23. 8.  
 † As Epirh.  
 Here! 14.  
 Πνεύμα το  
 άγιον Σαδ-  
 δυχαίοι κ' εδ  
 εδ) το παραπαν  
 ενόμισαν (εδ  
 εδ άγγελος,  
 εδ ε ανθρωπον)  
 εκ οιδ' οθεν  
 πας τσα άπιες  
 απελ αυτω μρ-  
 πλειας εν τη  
 πηλαια διαπύ-  
 σωτες, Οια 7.  
 † Φαρισάοι δ,  
 φησιν, ύμολο-  
 γησιν τα άμβό-  
 τρηα κ' μω-  
 ρηα, δετι πως  
 εν λέγει άμβό-  
 τρηα; η όπ  
 πνεύμα κ' άγ-  
 γελος εν δετι;  
 ο. Chryl. ad 10.  
 cum.

<sup>a</sup> Acts 19. 2.  
<sup>b</sup> John 7. 39.



spoken of the Spirit of God any other way than as of a Person: secondly, that whatsoever attributes or expressions are used in the Scriptures of the Holy Ghost, and are objected as repugnant to the nature of a Person, either are not so repugnant, as is objected, or if they be, they belong unto the Spirit, as it signifies not a Person.

First then the Holy Ghost, or good Spirit of God is clearly and formally opposed to those evil Spirits, which are and must be acknowledged persons, of a spiritual and intellectual subsistence. As, *the Spirit of the Lord departed from Saul, and an evil Spirit from the Lord troubled him.* Now, what those evil spirits from the Lord were, is apparent from the sad example of *Abab*, concerning whom we read, *there came out a Spirit and stood before the Lord and said, I will entice him: and the Lord said unto him; wherewith? and he said, I will go out and be a lying Spirit in the mouth of all his Prophets; and the Lord said, Thou shalt entice him, and thou shalt also prevail; go out and do even so.* From whence it is evident that the evil Spirits from God were certain persons, even bad Angels, to which the one good Spirit as a person is opposed, departing from him to whom the other cometh.

Again, The New Testament doth describe the Holy Ghost by such personal dispositions, and with such operations, as are as evident marks and signs of a person as any which are attributed to the Father or the Son, which are unquestionable persons, and whatsoever terms are spoken of the Spirit by way of quality, are spoken as well of those which are acknowledged persons. We are exhorted by the Apostle *not to grieve the Spirit of God*, and grief is certainly a personal affection of which a quality is not capable. We are assured that the same *Spirit maketh intercession for us with groanings which cannot be uttered*; and we can understand what are interceding persons, but have no apprehension of interceding or groaning qualities. The operations of the Spirit are manifest, and as manifestly personal: for he *searcheth all things, yea even the deep things of God*, and so he knoweth all things, *even the things of God*, which can be no description of the power of God; he *worketh all the spiritual gifts dividing to every man severally as he will*; in which the operation, discretion, distribution, and all these voluntary, are sufficient demonstrations of a person. He revealeth the will of God and speaketh to the sons of men, in the nature and after the manner of a person; for the Spirit said unto Peter, *Behold three men seek thee. Arise therefore and get thee down, and go with them doubting nothing, for I have sent them*: and the Holy Ghost said unto the Prophets and Teachers at Antioch, *Separate me Barnabas and Saul for the work whereunto I have called them.* We cannot better understand the Nature of the Holy Ghost than by the description given by Christ which sent him: and he said thus to his Disciples, *The Comforter (or, the Advocate) which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, he shall testify of me: and ye also shall bear witness. If I go not away, the Comforter will not come unto you, but if I depart I will send him unto you. And when he is come he will reprove the world, and he will guide you in to all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he shall shew you things to come; he shall glorify me, for he shall receive of mine, and shall shew it unto you.* All which words are nothing else but so many descriptions of a person, a person hearing, a person receiving, a person testifying, a person speaking, a person reproving, a person instructing.

The † Adversaries to this truth acknowledging all these personal expressi-

† The present Adversaries to this truth are the Socinians, and their Opinion was thus first delivered by Socinus, Quod in testimoniis sacris quæ adversarii citant Spiritui S. actiones tribuuntur, & ea quæ personarum sunt propria, ex hoc nihil concludi potest, cum aliis rebus, quæ personas non esse constat,



stat, similiter in Scripturis sacris actiones tribuantur, & ea quæ sunt propria personarum. Cuius rei plenissimam fidem facere potest vel locus illi Pauli, 1 Cor. 12. à v. 3. ad 8. ubi perpetuo de Charitate, tanquam de persona aliqua loquitur illi perinvita tribuens, quæ revera non nisi in personam cadunt, *Faustus Socinus contra Wickem, c. 10.*

ons, answer that it is ordinary in the Scriptures to find the like expressions, which are proper unto persons, given unto those things which are no persons: as when the Apostle saith, *Charity suffereth long and is kind, charity envieth not, charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh none evil, rejoyceth not in iniquity, but rejoyceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.* All which personal actions are attributed to Charity which is no person, as in \* other cases it is usual, but belonging to that person which is charitable; because that person which is so qualified doth perform those actions according to, and by virtue of, that charity which is in him. In the same manner, ∴ say they, personal actions are attributed to the Holy Ghost, which is no person, but only the virtue, power, and efficacy of God the Father of our Lord *Jesus Christ*; because that God the Father is a person, and doth perform those personal actions, attributed to the Holy Ghost, by that virtue, power, and efficacy in himself which is the Holy Ghost. As when we read *the Spirit said unto Peter, Behold three men seek thee; arise therefore and get thee down and go with them doubting nothing; for I have sent them*: we must understand that God the Father was the person which spake those words, and which sent those men; but because he did so by that virtue which is the Holy Ghost, therefore the Holy Ghost is said to speak those words and send those men. In the same manner when we read, *the Holy Ghost said unto those at Antioch, Separate me Barnabas and Saul, for the work wherunto I have called them*; we must conceive it was God the Father who spake those words, who had called *Barnabas* and *Saul*, and to whom they were to be separated: but because God did all this by that power within him which is his Spirit, therefore those words and actions are attributed to the Holy Ghost. This is the sum of their answer; and more than this I conceive cannot be said in answer to that Argument which we urge from those personal expressions attributed to the Spirit of God, and, as we believe, as to a person.

\* So the *Racovian Catech.* doth enlarge this Answer, stating the question thus, *Qui vero in Scriptura loci accipiendi sunt in quibus Sp. S. actiones personarum propriæ & ad Deum ipsum spectantes attribuantur? And returning this solution, Ad eum modum, quo in Scripturis rebus id attribuitur sapienter, quod personarum est, neque tamen res illæ propterea personæ censentur, ut peccato, quod deceperit, & occiderit, Rom.*

7. 11. & legi, quod loquatur, *Rom. 7. 19* & Scripturæ quod prospiciat & præannunciet, *Gal 3. 18.* & Charitati quod sit *logarithmus*, &c. 1 Cor. 13. 4, 5, 6, 7. Denique Spiritui, i. e. vento, quod spiret ubi velit, c. 6. Vide *Socini Epistolam 3. ad Petram Statorium.* ∴ Quod si quis dixerit satis constare Paulum eo in loco figurate loqui, & charitatis nomine eum intelligere qui charitate est præditus quatenus ea est præditus: respondebo, Cum Spiritus S. sit Spiritus Dei, certumque sit alioqui spiritum alicujus personæ non posse esse personam ab ea cujus est Spiritus distinctam, non minus constare eum Spiritui S. ea tribuantur, quæ personæ & simul ipsius Dei sunt propria, nihil aliud intelligendum nomine Spiritus S. esse, quam ipsum Deum spiritu suo, id est, virtute atque efficacia sua agentem atque operantem. F. *Socinus, ibid.* Quoniam vero Spiritus S. virtus Dei est, hinc fit ut ea quæ Dei sunt, Spiritui S. attribuantur, & sub nomine Spiritus S. sæpe Deus ipse intelligatur, quatenus suam virtutem Deus per Spiritum suum exercit, *Catech. Racov. ibid.*      a *Acts 10. 20.*      b *Acts 13. 2.*

But this Answer is most apparently insufficient, as giving no satisfaction to the Argument. For if all the personal actions, attributed in the Scriptures to the Spirit, might proceed from the Person of God the Father, according to the power which is in him, then might this answer seem satisfactory; but if these actions be personal, as they are acknowledged and cannot be denied, if the same cannot be attributed to the Person of God the Father, whose Spirit it is, if he cannot be said to do that, by the power within him, which is said to be done by the Holy Ghost, then is that defence not to be defended; then must the Holy Ghost be acknowledged a person. But I shall clearly prove, that there are several personal attributes given in the sacred Scriptures expressly to the Holy Ghost, which cannot be ascribed to God the Father, which God the Father by that power which is in him, cannot be said to do;

and consequently cannot be any ground whye thof attributes should be given to the Spirit if it be not a person.

Rom. 8. 27.

To make intercession is a personal action, and this action is attributed to the Spirit of God, *because he maketh intercession for the Saints according to the will of God.* But to make intercession, is not an act which can be attributed to God the Father, neither can he be said to intercede for us according to that power which is in him; and therefore this can be no *Prosopopeia*, the Holy Ghost cannot be said to exercise the personal action of intercession for that reason because it is the Spirit of that person which intercedeth for us. To

Jo. 15. 26.

come unto men, as being sent unto them, is a personal action, and so the Comforter, or Advocate, who is the Holy Ghost, did come being sent; *when the Comforter is come whom I will send you from the Father,* saith Christ, and again,

John 16. 7.

*If I go not away, the Comforter will not come unto you; but if I depart, I will send him to you.* But to come unto men as being sent, cannot be ascribed to

John 16. 13.

God the Father, who sendeth, but is never sent; especially in this particular, in which the Father is said expressly to send, and that in the name of the Son (*whom the Father will send in my name,* saith our Saviour.) When therefore the Holy Ghost cometh to the Sons of men, as sent by the Father in the name of the Son, and sent by the Son himself, this personal action cannot be attributed to the Father as working by the power within him, and consequently cannot ground a *Prosopopeia*, by which the virtue or power of God the Father shall be said to do it. To speak and hear are personal actions, and both together attributed to the Spirit, in such a manner as they cannot

John 16. 14.

be ascribed to God the Father. *When he,* saith Christ, *the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself: but whatsoever he shall hear, that he shall speak.* Now to speak and not of himself cannot be attributed to God the Father, who doth all things of himself; to speak what he heareth, and that of the Son; to deliver what he receiveth from another, and to glorifie him from whom he receiveth by receiving from him, as Christ speaketh of the Holy Ghost, *He shall glorifie me, for he shall receive of mine, and shew it to you,* is by no means applicable to the Father; and consequently it cannot be true that the Holy Ghost is therefore said to do these personal actions, because that person, whose Spirit the Holy Ghost is, doth those actions by and according to his own power, which is the Holy Ghost. It remaineth therefore that the Answer given by the Adversaries of this truth is apparently insufficient, and consequently that our Argument, drawn from the personal actions attributed in the Scriptures to the Spirit, is sound and valid.

I thought this discourse had fully destroyed the Socinian *Prosopopeia*; and indeed as they ordinarily propound their Answer, it is abundantly refuted. But I find the subtilty of *Socinus* prepared \* another explication of the *Prosopopeia* to supply the room where he foresaw the former would not serve. Which double Figure he groundeth upon this distinction. The Spirit, that is, the power of God, saith he, may be considered either as a propriety and power in God, or as the things on which it worketh are affected with it. If it be considered in the first notion, then if any Personal attribute be given to the Spirit, the Spirit is there taken for God, and by the Spirit God is signified: if it be considered in the second notion, then if any Personal attribute be given to the Spirit, the Spirit is taken for that man in which it worketh, and that man, affected with it, is called the Spirit of God.

\* Credo me  
facis ostendit  
se, Spiritum S.  
non esse perso-  
nam, non ma-  
gis quam alia  
vel proprietate,  
vel effecta  
Dei sint per-  
sonae, cum ni-  
hil sit aliud  
quam peculiari-  
s quaedam  
virtus & effica-  
cia Dei; quae  
si ut ipsius Dei

proprietate, & vis per quam agit consideratur & accipitur, figura metonymiae aut *prosopopeiae* accommodatissimus est locus: & metonymiae quidem, si Spiritus S. nomine ipse Deus cuius est Spiritus, quique per eum agit significetur; *prosopopeiae* vero, ut quando Deus per Spiritum S. agit ipsi Spiritui S. Dei actio tribuatur: sin autem haec virtus & efficitur

efficacia Dei consideratur & accipitur, ut res in quibus agit, ab ipsa efficiantur, utriusque illi figuræ similitudo aptissima est locus quandoquidem commodissime per metonymiam is qui à Spiritu S. aliquo modo affectus, quidpiam agit, quatenus id agit Spiritus S. seu Spiritus Dei metonymice dici potest: ut factum est apud Paulum, cum ait (1 Cor. 2. 10.) Spiritum (sub. Dei) omnia scrutari etiam profunda Dei: ubi Spiritus Dei nomine sine dubio intellexit hominem Spiritum à se prædicum, quatenus scilicet ab isto Spiritu afficitur. Jam per prosopopeiam ipsi Spiritui S. actionem tribuit, quæ ipsius Spiritus ope ab homine fiat adeo est proclive ut nihil magis, *F. Socinus, in Resp. ad n. i. c. 10.*

So that now we must not only shew that such things which are attributed to the Holy Ghost cannot be spoken of the Father, but we must also prove that they cannot be attributed unto man, in whom the spirit worketh from the Father. And this also will be very easily and evidently proved. The Holy Ghost is said to come unto the Apostles as sent by the Father and the Son, and to come as so sent is a personal action, which we have already shewed cannot be the action of the Father, who sent the Spirit; and it is as certain that it cannot be the action of an Apostle who was affected with the Spirit which was sent, except we can say that the Father and the Son did send S. Peter an Advocate to S. Peter: and S. Peter, being sent by the Father and the Son did come unto S. Peter. Again, our Saviour speaking of the Holy Ghost, saith, *He shall receive of mine*: therefore the Holy Ghost in that place is not taken for the Father; and shew it unto you, therefore he is not taken for an Apostle: in that he receiveth the first Socinian Prosopopeia is improper; in that he sheweth to the Apostle, the second is absurd. The Holy Ghost then is described as a Person distinct from the Person of the Father, whose power he is, and distinct from the Person of the Apostle in whom he worketh, and consequently neither of the Socinian Figures can evacuate or enervate the Doctrine of his proper and peculiar Personality.

Secondly, For those Attributes or expressions used of the Holy Ghost in the sacred Scriptures, and pretended to be repugnant to the nature of a Person, either they are not so repugnant, or if they be, they belong unto the Spirit, as it signifieth not the Person but the gifts or effects of the Spirit. † They tell us that the Spirit is given, and that, sometimes in measure, sometimes without measure, that the Spirit is poured out, and that men do drink of it, and are filled with it, that it is doubled and distributed, and something is taken from it, and that sometimes it is extinguished; and from hence they gather that the Holy Ghost is not a Person, because these expressions are inconsistent with personality. But a satisfactory Answer is easily returned to this Objection. 'Tis true, that God is said to have *given the Holy Ghost to them that obey him*, but it is as true that a Person may be given; so we read in the Prophet *Isaiah* *unto us a Son is given*, and we are assured that *God loved the world that he gave his only begotten Son*. and certainly the Son of God is a Person. And if all the rest of the expressions be such as they pretend, that is, not proper to a person, yet do they no way prejudice the truth of our Assertion, because we acknowledge the effects and operations of the Spirit to have in the Scriptures the name of the Spirit, who is the cause of those operations. And being to that Spirit, as the cause, we have already shewn those attributes to be given which can agree to nothing but a Person: we therefore conclude against the Socinians and the \* Jews, that the Holy Ghost is not a quality, but a Person; which is our first Assertion.

† Spiritum S. non esse Dei: alicuius Personam hinc dicere potes, primum quod ea quæ Spiritui S. in Scripturis attribuantur, nulla proferuntur ratione Personæ convenient, ut sunt quod datur quod ex eo datur, idque aut secundum mensuram, aut absque omni mensura quod effundatur ipse & ex ipso effundatur, & quod eo potentur homines, quod augetur, quod in duplo datur, in partes distribuitur, & tollatur ipse, &

ex ipso tollatur; & similia in Scripturis extant. *Catech. Roman. c. 6. Quest. 12.* <sup>a</sup> *Act. 5. 32.* <sup>b</sup> *Ier. 9. 6.* \* *The Opinion of the Jews was, that the Holy Ghost was nothing else but the afflatus or energy of God, and therefore they w<sup>ch</sup> denied the substantiality of the Spirit, w<sup>ch</sup> looked upon as symbolizing w<sup>th</sup> th<sup>e</sup>. Jews in this particular.* Lactantius in libris suis, & maxime in Epistolis ad Demetrianum Spiritum S. omnino negat substantiam; & errore Judaico dicit eum vel ad Patrem referri, vel ad Filium, & sanctificationem unius sive Personæ sub ejus nomine demonstrari, s. *He. Epist. 5. c. 1.* *Moses Maiorides* sufficitly declares the opinion of the Jews, w<sup>ch</sup> concerning the several significations of *רוח* maketh the fifth & sixth to be false. Quinto significat influentiam illam intellectualem divinam à Deo Prophetis insillatam, ejus virtute Prophetant. Sexto significant Proposium; & Voluntatem. *Ad hec concludes, Vox hæc רוּחַ quando Deo attribuitur, ubique tumitur partim in quinto, partim in sexta significatione, quatenus voluntatem significat, Abre Neroshim, p. 1. c. 47.*

Our second Assertion is, that the Holy Ghost, in whose name we are baptized, and in whom we profess to believe, is not a created, but a divine and uncreated, Person. And for the proof of this Assertion, we shall first make use of that Argument which our Adversaries have put into our hands. The Spirit of God which is in God is not a created Person. But the Holy Ghost is the Spirit of God which is in God, and therefore not a created Person. This Argument is raised from those words of the Apostle, *For who knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God.* That this Spirit of God is the Holy Ghost I find denied by none. That the same Spirit is in God, appeareth by the Apostles discourse, and is granted by the \* Socinians: that it is so the Spirit of God, and so by nature in God that it cannot be a creature, is granted by the same. It followeth therefore undeniably that the Holy Ghost is no created person; inasmuch as that cannot be a created person which hath not a created nature, and that can neither have nor be a created nature, which by nature is in God. Wherefore although it be replied by others, that it is not said in the Text that the Spirit is in God, yet our Adversaries reason overweighs their negative observation; and it availeth little to say that it is not expressed, which must be acknowledged to be understood. The Holy Ghost then is a person, (as I have proved) and is not of a nature distinguished from that which is in God, (as is confessed, and only denied to be in God, because it is not said so when it is implied,) therefore he is no created Person.

1 Cor. 2. 11.

\* The Socinians endeavouring to prove from this place that the Holy Ghost is not a person, lay the foundation of their Argument in this, that he is the Spirit of God, and by nature in God, so that those things which are proper to the divine nature are attributed and belong to him, and because

there is another person in the divine essence, and, as they say, there can be but one, therefore the Holy Ghost is not a Person. Deinde idem (sc. Sp. S. non esse Personam) ex eo patet, quod non sit extra Deum natura sed in ipso Deo. Nisi enim natura Deo inesset, non potuisset Paulus Spiritum Dei eum spiritu hominis qui homini inest natura conferre, idque eo in loco, 1 Cor. 2. 11. ubi ait, *Quis nominum novit quae sunt hominis nisi spiritus hominis qui inest homine? ita quae sunt Dei nemo novit nisi Spiritus Dei.* Quoniam vero Spiritus S. in Deo est, nec tamen in Spiritu S. reciproce dici potest esse Deum, hinc apparet Sp. S. non esse Personam. Praeterea cum superius demonstratum sit unam tantum esse in Deitate personam, & Spiritus S. sit Dei virtus, ut verba Christi ad Apostolos indicant, *Luc. 24. 49. efficitur Spiritum S. non esse personam divinam.* Denique si Spiritus S. esset persona, essentiam quoque divinam eum habere oporteret. Nam ea attribuntur illi quae propria sunt essentiae divinae: at superius docuimus substantiam divinam unam esse numero, nec tribus personis esse posse communem. Quamobrem Sp. non esse Deitatis personam planum est, *Catech. Racov. c. 6. To the same purpose doth Socinus argue against Wickes, that the nature of the Spirit is the nature of God, and that the Spirit cannot therefore be a person, because there can be but one person in the nature of God. whereas therefore independently from this place we have proved that the Holy Spirit is a person: and from this place have inferred with them, that the same spirit is in God and of the divine nature, it followeth that he is no created spirit, inasmuch as nothing in the divine nature can be created.*

Secondly, The Holy Ghost is such a one, as against whom a sin may be committed, and when it is so, cannot be remitted. But if he were no Person, we could not commit that sin against him; and if he were a created Person, the sin committed against him could not be irremissible. Therefore he is a Person, and that uncreated. The argument is grounded upon the words of our Saviour, \* *All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost it shall not be forgiven him, neither in this world neither in the world to come.* By which words it appeareth there is a sin or blasphemy against the Holy Ghost distinct from all other sins and blasphemies committed against God the Father or the Son of God; that this sin hath an aggravation added unto it beyond other sins and blasphemies: but if the Holy Spirit were no person, the sin could not be distinct from those sins which are committed against him whose Spirit he is; and if he were a person created, the sin could receive no such aggravation beyond other sins and blasphemies.

\* Mat. 12. 31, 32. Quomodo audient inter omnia numerare Spiritum S. quando ipse Dominus dixerit. *Qui blasphemaverit in Filium hominis remittetur ei, qui autem blasphemaverit in Spiritum S. nec hic nec in saeculum remittetur ei.* Quomodo

igitur inter creaturas audeat quisquam Spiritum computare? Aut quis sic se obligat, ut si creaturae derogaverit, non putet sibi hoc aliqua venia relaxandum? 3. *Ambrosii de Spiritu S. l. 1. c. 3.*

To



power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. Therefore the Spirit of God is no created Person; which is our second Assertion against the ancient, but newly revived Heresie of the † Arians and Macedonians.

† This express notion of the Spirit of God,

that he was a person, as a ministring Spirit, and created, was acknowledged the doctrine of the Arians, as may appear out of the former testimonies, and is evident by those which followed his Opinions. It hich being of two kinds, the Anomians, or pure Arians (such as were Actius, Eunomius, and Eudoxius) and the Homeousians, or Semiarians (such as Eusebius, and Macedonius) they both alike denied the Divinity, and asserted the creation of the Holy Ghost. The Opinion of the Anomians is clear out of the words of Eunomius, who very subtilly delivered it, as if it had been the Opinion of the Ancients, Τὸ δὲ ἄγιον ἐν ἅπασι φησὶ ἀνωστήτως διακρίθῆναι, παρ' οὗ ἔστιν αὐτὸ ἀξιώματι καὶ τάξει μαρτύρης, ἕτερον δὲ καὶ τῆ φύσει πεπεδημένον. The confession of the Ancients was that the Holy Ghost was the third person of the Trinity in order and dignity, and Eunomius pretending to follow them added that he was also third in nature, which the Ancients never taught. And what this third in nature was, he thus declared, Τέτατον τάξει καὶ οὐκ ἐστὶν ἀπερίγραπτον ἢ τῆ Πατρὸς, ἐνδοξία δὲ τῆ ἑξ ἑσθλοτέρου· ἕτερον ἄλλοι πρῶτον, ὡς αἰσθητὸν καὶ μείζον ἀπάντων, καὶ μέγαν τοῖς τοῦ τῆ μονοθεοῦ πνεύματι, θεότητι δὲ καὶ δυνάμει δυνάμει δυνάμει ἀποκλεισθέντων. And again, Εἰ μὴ κτίσμα ἐστίν, ἔστιν ἄβυσσος ἢ ἀβύσσον· εἰς τὴν ἀναρχίαν θεὸς καὶ ἀβύσσος· ἕτερον μὲν ἄβυσσος, ἕτερον δὲ ἐν κτίσματι καὶ κτίσματι αὐτὸ ὁμοιωθέντος, apud S. Basil. adverj. Eunom. lib. 3. So Gregory Nyssa repeats the words of the same Eunomius, Περὶ δὲ οὐρανῶν εἰς τὴν Παρθενίαν, ἑσθλοτέρου ἀπὸ τῆ μόνου θεοῦ διὰ τῆ μονοθεοῦ, and declares that their ordinary language was, ἀπὸ τῆ ἁγίας Πνεύματι κτίσμα κτίσματι· καὶ ἕτερον ἕτερον ὁμοιωθέντος, Orat. 1. contra Eunomium. Beside these, the Semiarians and some of those which were Orthodox as to the Divinity of the Son, were of the same Heresie as to the nature of the Holy Ghost, and therefore were called Πνευματομάχοι (as Epiphanius derives the n in the description of that Heresie, ἀπὸ Ἡμιαρῶν καὶ ἀπὸ Ὀρθοδόξων) and afterward Macedonians. Macedoniani sunt à Macedonia Constantinopolitana Ecclesia Episcopo, quos & Πνευματομάχος Græci dicunt, eo quod de Spiritu S. litigent. Nam de Patre & Filio recte sentiunt, quod unus sint ejusdemque substantia vel essentia, sed de Spiritu S. hoc nolunt credere, creaturam eum esse dicentes, S. Aug. Heres. 52. This Heresie was first condemned by the Council of Alexandria, ἡμεῖς τὸ ἅγιον Πνεύμα θεολογήσαντες τὸ ὁμοίως τῷ πατρὶ ὁμοιωθέντων, Socrat. l. 3. c. 7. Afterward by the Council held in Illyricum. Ημεῖς δὲ αἰσθητὸν ὡς καὶ αὐτοῦ, ὅν ἢ τῆ κτί· Ρώμην καὶ ἢ τῆ Γαλιαν, μίας ἐστὶ καὶ τῆ αὐτῶ ἐστίν, τῆ Πατρὸς, καὶ τῆ Υἱοῦ, καὶ τῆ ἁγίας Πνεύματι ἐν τῷ αἰσθητῷ, τῷ αἰσθητῷ τελείως ἑσθλοτέρου, Apud Theodoret, Hist. eccl. l. 4. c. 8. The Synod held at Rome with the Gallican Bishops under Damasus. Ὅσα τῆ Πατρὸς καὶ τῆ Υἱοῦ μίας ἐστίν, μίας θεότητι, μίας ἀρετῆς, μίας δυνάμει, καὶ ἐνὸς χαρακτήρι· πνεύματι καὶ τῆ αὐτῆς ἑσθλοτέρου καὶ ἑσθλοτέρου, καὶ τὸ Πνεύμα τὸ ἅγιον, Apud Theodoret. l. 2. c. 22. Another Synod held under the same Damasus at Rome, Εἰ πνεῦμα τὸ Πνεύμα τὸ ἅγιον πνεύμα, ἢ διὰ τῆ ἑξ, γεννηθέντος, ἀπὸ θεοῦ ἐστίν, apud Theodor. l. 5. c. 10. After and upon these particular Synods this Heresie was fully condemned in the second General Council held at Constantinople, in which these words were added to the Nicene Creed, Καὶ εἰς τὸ Πνεύμα τὸ ἅγιον, τὸ ἐκ τοῦ πατρὸς, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, καὶ ὡς ὁ πατὴρ ὁμοούσιον αὐτῷ συνεσσωμένον, καὶ ὡς ὁ πατὴρ ἀρχαὶ ἑσθλοτέρου, καὶ ὡς ὁ πατὴρ ἀρχαὶ ἑσθλοτέρου, And in the first Canon mentioning the Heresie condemned expressly by the Council; they name ἑσθλοτέρου τῆ ἑξ ἑσθλοτέρου, εἶπεν Ἀνομοίαν, καὶ τῆ ἑξ Ἀρετῶν, εἶπεν Ἐσθλοτέρου, καὶ τῆ ἑξ Ἡμιαρῶν, ἡ γενν Πνευματομάχων. And thus the Heresie of Macedonians was made the Holy Ghost a created Person, was condemned by the second General Council, ἕως δὲ ἂν ὁ ἱεραρχὸς ἕσθλοτέρου Μαρκερόντιον τινὰ τῆ Κωνσταντινουπόλεως ἔργον ἀρχαὶ ἑσθλοτέρου πνεύματι, ὅτι τὸ πανάγιον καὶ ὡς ὁ πατὴρ ἐκπορευόμενον Πνεύμα, ἐκ θεοῦ ἐστίν ἐσθλοτέρου ὡς ὁ ἁρῆ· καὶ τῆ ἑξ ἑσθλοτέρου, ἕτερον καὶ αὐτὸς καὶ παναγίως ὡς ὁ πατὴρ ἐκπορευόμενον Πνεύματι, εἰς ἄλλους καὶ ὡς ἑσθλοτέρου τῆ θεοτομίαν καὶ ὡς ἑσθλοτέρου αὐτῷ συνεσσωμένον καὶ ἐσθλοτέρου, Photius Epist. 1.

Our third Assertion is that which necessarily followeth from the former two, that the Spirit of God, in whose name we are baptized, and in whom we profess to believe, is properly and truly God. For if he be a Person, as we have proved in the Declaration of our first Assertion, if he be a person not created, as we have demonstrated in the corroboration of the second Assertion, then must he of necessity be acknowledged to be God, because there is no uncreated essence beside the essence of the one eternal God. And there is this great felicity in the laying of this third Assertion, that it is not proved only by the two precedent Assertions, but also by the Adversaries of them both. He which denies the first, that is the Socinian, affirms that the Spirit of God is in God, and is the eternal and omnipotent power of God; he which denies the second, that is, the Macedonian, asserts that he is a Person of an intellectual nature subsisting; but whatsoever is a Person subsisting of eternal and omnipotent power, must be acknowledged to be God. Whether therefore we look upon the truth of our Assertions, or whether we consider the happiness of their Negations, the Conclusion is, that the Holy Ghost is God.

But were there nothing, which is already said, demonstrated, there is enough written in the Word of God to assure us of the Deity of the Holy Ghost, to make us undoubtingly believe that the Spirit of God is God. It is written by Moses, that when he went in before the Lord to speak with him, he took the vail off, until he came out. And that Lord with whom Moses spake was the one Jehovah, the God of heaven and earth. But we are assured that the

the Spirit was and is that Lord to which *Moses* spake; for the Apostle hath taught us so much by his own interpretation, saying, *Even unto this day when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit.* The Spirit is here so plainly said to be *the Lord*, that is, *Jehovah*, the one Eternal God, that the Adversaries of this truth must either deny that *the Lord* is here to be taken for God, or, that *the Spirit* is to be taken for the Spirit of God: either of which denials must seem very strange to any person which considereth the force and plainness of the Apostles discourse.

But indeed they are so ready to deny any thing, that they will by no means acknowledg either the one or the other: but *the Lord* must be something which is not God, and *the Spirit* must be something which is not the Spirit of God: and then they conclude the Argument is of no force, and may as well conclude the Apostles Interpretation hath no sense. *The Lord*, they say, is *Christ*, and not God: for *Christ*, they say, is not God: *the Spirit*, they say, is the mystery of the Law, or the hidden sense of it, and that every one knows, is not the Spirit of God. But we are assured that the Apostle did mean by the *Spirit*, the Spirit of God, not the sense of the Law; for he addeth immediately, *Where the Spirit of the Lord is, there is liberty*, and the sense of the Law is never called the Spirit of the Lord. Nay, were it not that the coherence of the discourse did satisfie us; yet the objection ought not at all to move us; for the name of *Spirit* in those places mentioned by them to signifie *the sense of the law* hath no affinity with this, according to their own way of argumentation: for it is † never so taken with the emphasis of an Article, and put in the place either of an entire subject or a prædicate in a proposition except by way of opposition; and one of those it must of necessity be, in those words of the Apostle, *Now the Lord is the Spirit*, and that without the least intimation of any opposition.

2 Cor. 3. 15, 16.  
17.

† The places alledged by the are these, Πνεῦμα καὶ θεὸς ἓν ἰσχυρῶς ἡμεῖς ἠγνοῦμεν, Rom. 8. 29.

ἡμᾶς ἐν παντί τῷ πνεύματι, καὶ πνεύματι ἡμεῖς, Rom. 8. ἡμεῖς καὶ πνεύματι ἡμεῖς ἡμεῖς καὶ πνεύματι ἡμεῖς, Rom. 8. 29. One of these places speaks only adverbially; the other two have Πνεῦμα in obliquo; and one of those two have it cum adjuncto, both of them cum opposito, none of them cum articulo, none of them are in loco subjecti or prædicati; and therefore how any of these can shew that τὸ Πνεῦμα in this place by us urged, invested with an Article, standing in the place either of a complete subject, or a complete Prædicate, with nothing adjoined, nothing opposed unto it, must be taken in the same sense with them, I cannot imagine. In the sixth verse of this Chapter indeed it is the subject of a Proposition, and invested with an Article; but that is an Article of Opposition. τὸ πνεῦμα ἡμεῖς, τὸ πνεῦμα ἡμεῖς, and this not. Howsoever, in that sense objected, it neither agrees with the words before it, nor with those which follow it.

Again, We are assured that by *the Lord* the Apostle did understand the eternal God; for he speaketh of the same Lord which he mentioned in the verse before, and that is the Lord God spoken of in the Book of *Exodus*; of which except the Apostle speaks, his Argument hath neither inference nor coherence. In vain therefore is this pretended for an answer, that the Apostle by *the Lord* doth always, unless he cite some place out of the old Covenant, understand *Christ*; for in this particular he \* citeth a certain place out of the Book of *Exodus*, and useth the name of the *Lord* in the same notion in which there 'tis used, framing an Argument and urging it from thence; and if he did not, † that rule is not so universal and infallible, but that *the Lord* in the language of the same Apostle may not signifie the second, but the first or third person of the Trinity. If then *the Lord* be the eternal God, as the Apostle without any question understood him in *Moses*, if the *Spirit* be the Spirit of the Lord, as the Apostle expounds himself in the words immediately following, then the Spirit of the Lord is the eternal God, and so termed in the Scriptures.

\* The words in Exodus were these 34. 24. Ἠνὶκα δὲ ἐν εἰσαγγελίᾳ Μωϋσῆος ἔστησαν κούρις λέγοντες αὐτῷ, ἀκούσατο τὸ κλάσμα, which are thus made use of by the Apostle, ἡμεῖς δὲ ἐν ὁμοίᾳ τῇ αὐτῆς

κούρις, ἀκούσατο τὸ κλάσμα. Κούρις then is here used by S. Paul citing some place out of the old Covenant, and the words which follow, ὁ δὲ Κούρις signifie the same Κούρις, as appears by the Connection of; and if so, then according to the Doctrine

of our Adversarie, it cannot signifie Christ. For that Lord of whom Moses spake, was then when Moses wrote; but that Christ of which they interpret it, was not then, as they teach, therefore that Lord cannot be Christ, in their interpretation without a contradiction. † For though Christ be most frequently called our Lord, yet being God the Father of Christ is our Lord, being ὁ Κύριος is often by S. Paul without any restriction or intimation of appropriating that all unto the Son, which is attributed to the Lord by him, the rule cannot be certain and universal. For I desire to know by what means they can be assured that the Apostle doth by the title ὁ Κύριος intend Christ, and not the most High God the Father, in these following places, 1 Cor. 3. 5. 4. 19. 7. 10, 12. 16. 7. 1 Thess. 4. 6. 5. 27. 2 Thess. 3. 1. 5, 16. 2 Tim. 1. 16. 18. 2. 7. And beside, I ask how the pretence of this general rule can be properly objected by those who knew that they to whom they do object this Rule, have contended that this title is elsewhere attributed to the Holy Ghost. As S. Basil upon that place, 2 Thess. 3. 5. Ὁ ὃς Κύριος καθίσταται ὑμῶν τὴν καρδίαν εἰς τὸ ἀγαπᾶν τὸ Θεόν, καὶ εἰς τὸ ἠγαπᾶν τὸν Χριστόν, thus disputes, Τίς ὁ καθίστων Κύριος εἰς τὸ Θεὸν ἀγαπᾶν, καὶ εἰς τὸ ἠγαπᾶν τὸν Χριστόν; ἀποκρινάμεθα ἡμῶν οἱ τὸ Πνεῦμα καθιστάμενοι. Εἴτε γὰρ περὶ τοῦ Πατρὸς ὁ λογισμὸς, πάντως ἀνείρητο, ὁ ὃς Κύριος ὑμᾶς καθίσταται εἰς τὸ ἠγαπᾶν τὸν Θεόν, εἴτε περὶ τοῦ Υἱοῦ, προσέκειται ἀν, εἰς τὸν ἑαυτοῦ ἠγαπᾶν. (ἠγείνω γὰρ ἐν πᾶσι ἀλλοθεύωσαν ὅτι προσήρθε τὸ Κυρίως πᾶσι ἀξιον. And upon the like place, 1 Thess. 3. 12, 13. Πόσον Κύριον εὐχόμεθα εἶναι τὸν Θεόν καὶ Πατέρα ἡμῶν ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν, ἀμύμητος τὴν καρδίαν ἐπιεργαζόμενος ἐν ἀγαπᾶσθαι ἡμῶν ἐν Θεοκρατορίᾳ πάντων σφίσεως, Ἀποκρινάμεθα ἡμῶν οἱ μὴ ἴσθαι λειτουργιῶν πινυμάτων ἡμῶν πρὸς διακονίαν ἀποστολικῶν (the newly revised Opinions clearly) τὸ Πνεῦμα πίνοντες ἀλλ' ἐχ' ἔχουσι, De Spiritu Sancto, cap. 21.

Again, The same Scriptures do clearly manifest the same Spirit to be God, and term him plainly and expressly so. For when Peter said, *Ananias, Why hath Satan filled thine heart to lie to the Holy Ghost?* he repeateth the same question in reference to the same offence, *Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.* To lie unto the Holy Ghost, is to lie unto God: to lie unto the Holy Ghost, is not to lie unto men, because the Holy Ghost is not man, and consequently not to lie unto any Angel, because the Holy Ghost is not an Angel, not to lie unto any Creature, because the Holy Ghost is no Creature, but to lie unto God, because the Holy Ghost is God.

To this plain and evident Argument there are so many Answers, that the very multitude discovers the weakness of them all: for if any one of them were sufficient to bear down the force of our reason, the rest would be superfluous. First, They answer that it cannot be collected from hence that the Spirit is God, because the *Holy Ghost* in the Original is † put in one case, and *God* in another, and the Apostle speaking in one manner of the Spirit, and in another of God, cannot shew that the Spirit is God. To which is easily answered, that the case or manner of the Apostles speech can make no difference, if the sense and substance be the same, as here it is; for to deceive the Holy Ghost is nothing else but to lie unto him, or by a lie to endeavour to deceive him. The act objected to *Ananias* was but one, which act of his the Apostles looked upon as injurious not to themselves but to the Holy Ghost; and therefore *S. Peter* shewed the sin to be not against men, but against God; as certainly then as the Apostles were men, so certainly was the Holy Ghost, in the esteem of *S. Peter*, God.

As for that sense which they put upon the words, different from that of lying to God, as if *Ananias* were accused for counterfeiting the *Holy Ghost*, it is most certain that the words can in this place bear no such sense; for the sin of *Ananias* is again expressed in the case of his Wife *Sapphira*, to whom *S. Peter* said, *How is it that ye have agreed together to tempt the Spirit of the Lord?* but to tempt the Spirit, and to counterfeit the Spirit, are two several things: And it is evident that in this place the tempting of the Spirit, was nothing else but lying to him. For *S. Peter* said to *Sapphira*, *Tell me whether ye sold the land for so much; And she said, Yea for so much.* In which answer she lied. Then *Peter* said unto her, *How is it that ye have agreed together to tempt the Spirit of the Lord? viz.* in saying that ye sold the land for so much. Here is no colour then for that new pretence, that *Ananias* did bear the Apostles in hand that what was done he did by the motion of the Holy Spirit, and so did pretend, counterfeit, and bely the Holy Ghost. This is not to expound *S. Peter*, but to bely *Ananias*, and make him guilty of that sin which he was never yet accused of. It is most certain that he lied, it is also certain that he to whom

† Ex his facile apparet haudquaquam ex eo loco concludi posse Spiritum S. esse Deum, cum alio modo de Spiritu S. loquatur Petrus, alio de Deo. Illic dicit mentiri seu fallere, ac ludificari Spiritum S. hic mentiri Deo, Crellius de uno Deo Patre, l. 1. § 3. Argum. 1.



he lied was the Holy Ghost, and therefore it might be well † translated that † Our transla-  
be lied to the Holy Ghost. tion is here ac-  
cided with ac-  
112107. For

though the Original be ἄδουζυ τὸ πνεῦμα τὸ ἄγιον, yet some Copies have it εἰς τὸ πνεῦμα, and the Syriack did so read and inter-  
pret it, אֲדוּזַי רִק הַרְחַק לִי הַקֹּדֶשׁ the Vulgar Latine to the same purpose, mentiri te Spiritum S. And the Author of the  
Treatise de temp. Hieronico, under the name of S. Austini, mentiri te apud Spiritum S. c. 3. Now ἄδουζυ εἰς τὸ πνεῦμα is the  
same with τὸ πνεῦμα, as Μη ἄδουδε εἰς ἀλλήλας, Lye not one to another. If we read it εἰς πνεῦμα, then it is rightly tran-  
slated. Ἀδουζυ if we read it τὸ πνεῦμα, it has in this case the sense of τὸ πνεῦμασι. As Psalm 60. 2. וְיִכְחַשׁ לָךְ אֱיֹבָבִי  
LXX. ἄδουζυται Ἐε οἱ ἐχθροὶ Ἐε, of the same sense with that Psal. 18. 51. וְיִכְחַשׁוּ יוֹהֵ הַיִּשְׁרָאֵלִי לXX, οἱ ἐχθροὶ  
Κυεὶς ἐἄδουζυται. So Deut. 33. 26. וְיִכְחַשׁוּ אֱיֹבָבִי לXX, καὶ ἄδουζυται Ἐε οἱ ἐχθροὶ Ἐε. And Isa. 57. 11.  
וְיִכְחַשׁוּ אֱיֹבָבִי לXX, καὶ ἄδουζυται Ἐε οἱ ἐχθροὶ Ἐε. And so agreeeth with that which followeth to tempt the  
Holy Ghost, as Psal. 78. 36. τὴν γλῶσσαν αὐτῶν ἐἄδουζυται, and verse 41. ἐπέσπεσαν ἐπὶ ἐπιείκειαν ἃ Θεόν. Therefore what-  
soever shifts are laid upon the phrase, or difference of expression, are either false or frivolous.

Next, Because they may very well be conscious that this verbal or phra-  
seological answer may not seem sufficient, they tell us though both the phra-  
ses were synonymous, yet they did no way prove that the Spirit is God : and  
the reason which they render to justify this negation, is, because there are fe-  
veral places of the Scripture, in which the Messengers of God , who are ac-  
knowledged not to be God, are mentioned in the same relation unto God,  
as here the Spirit is. To which the answer is most plain and clear, that there  
is no creature ever mentioned in the same manner as the Holy Ghost is here.  
As when they alledg those words of the Apostle, *He therefore that despiseth,* 1 Thess 4. 2  
*despiseth not man but God, who hath also given us his Holy Spirit :* I cannot see  
what similitude can be made unto the Scripture now in question : for if the  
Spirit be not understood in the first words, *he therefore that despiseth,* it hath  
no relation to the present question ; and if it be , it were so far from being  
a confutation, that it would be another confirmation. As for the other  
*He that heareth you, heareth me, he that despiseth you, despiseth me , and he that*  
*despiseth me , despiseth him that sent me ;* it is so far from justifying their in-  
terpretation, that it hath nothing in it like that which founds our reason,  
that is, no opposition. For there are three particulars in that Scripture which  
we produce for our Assertion ; first, that they lied to the Holy Ghost ; se-  
condly, that in doing so, they lied not unto men ; and thirdly , that by the  
same act they lied unto God. In which the opposition is our foundation.  
For if the Spirit of God were not God, as we are sure it is not man ; it might  
as well have been said, you lied not unto the Holy Ghost, but unto God. And  
indeed if the Apostles would have aggravated the sin of *Ananias* with the full  
propriety and iniquity, in their sense, he must have said, thou hast not lied un-  
to men, nor unto the Spirit of God, but unto God. But being he first told  
him plainly his sin, *lying to the Holy Ghost,* and then let him know the sinfulness  
of it, *thou hast not lied unto men, but unto God :* it is evident that the Holy  
Ghost to whom he lied is God.

Thirdly, That Person whose inhabitation maketh a temple, is God ; for  
if the notion of a Temple be nothing else but to be the house of God, if to be  
the house of any creature is not to be a Temple, as it is not, then no inhabita-  
tion of any created person can make a Temple. But the inhabitation of the  
Holy Ghost maketh a Temple, as we are informed by the Apostle, *What, know* 1 Cor. 6. 19  
*ye not that our body is the temple of the Holy Ghost which is in you ?* Therefore  
the Holy Ghost is God.

To this is replied indifferently according to the diversity of our Adversaries;  
as it is not probable that the deniers of so great a truth should agree. The  
first tell us, that if we would inforce by this reason, that the Holy Ghost is God,  
we must † prove that he is a person, and that he doth possess our bodies by a  
† Si quis ex  
eo quod cor-  
pus nostrum  
Spiritus S.  
templum sit, concludere velit eum esse Deum, illi demonstrandum est ita corpus nostrum Sp. S. templum dici, ut intelli-  
gatur eum esse personam cujus honori corpus nostrum sit dedicatum, à qua corpus nostrum eo jure quod divini officina  
proprium est, possideatur, & principaliter incolatur, Cyrill. de uno Verq. Patre, l. 1. § 3. divide

1 Cor. 3. 16.

divine right. But we have already proved that he is a Person, and certainly there can be no other right but that which belongs to God, by which the Holy Ghost inhabiteth and possesseth us. Nor have they any pretence to evince the contrary, but that which more confirmeth our Assertion; for they urge only those words of the Apostle, *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.* We do certainly know that we are the Temple of God; and we also know that the Spirit of God therefore dwelleth in us; and we therefore know that we are the Temple of God, because we know that the Spirit of God dwelleth in us; and we know no other reason why we are the Temple of God, when the Spirit of God dwelleth in us, but only because we know the Spirit of God is God; for if the Spirit were any other Person not divine, or any thing but a Person though divine, we could not by any means be assured that he did properly inhabit in us, or if he did, that by his inhabitation he could make a Temple of us. The second hath very little to say, but only this, that being the Holy Ghost who possesseth us, is a Person, we must shew that our bodies are his by the highest interest, and primarily dedicated to his honor: which he therefore conceives we cannot shew, because he thinks our body is not at all his by interest, or dedicated to his honor. But it were very strange, if we should be baptized in the name of the Holy Ghost, and that the Holy Ghost should have no interest in us, but that he should be ours by interest, and not we his; that the Spirit of God should call for men to be separated to himself, and that they which are so separated should be no way dedicated to his honor. If the Holy Ghost had no interest in us, because he is given unto us, then *Christ* can have no interest in us, for he is also given unto us. Indeed if the Apostle had said, as our Adversary doth, that *we ought with our body to glorifie, not the Spirit but God,* I should have concluded that the Spirit is not God; but being that blessed Spirit which dwelleth in us, and spake by the Apostles, never taught us not to glorifie him, I shall rather take leave to suspect that of blasphemy, than the Assertion of his Deity to be false Divinity. And whereas it is said, that *the Apostle hath hinted in what respect our body is the temple of the Holy Spirit, to wit, by inhabitation;* that is so far from breeding in me the least thought of diminution, that by this only notion I am fully confirmed in the belief of my Assertion. For I know no other way by which God peculiarly inhabiteth in us but by the inhabitation of the Spirit: and I understand no other way by which we can be the Temple of God but by the inhabitation of God, as it is written, *Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people:* And therefore I conclude that the Holy Ghost who by his inhabitation maketh our bodies Temples, is that God which dwelleth in us.

2 Cor. 6. 16.

Fourthly, He, to whom the divine attributes do belong as certainly as they belong unto God the Father, is truly and properly God; because those are divine attributes which are proprieties of the divine nature, and consequently none can be indued with them to whom the nature of God belongeth not. But the divine attributes, such as are Omniscience, Omnipotency, Omnipresence, and the like, do belong as certainly unto the Holy Ghost as they do unto God the Father. Therefore we are as much assured that the Holy Ghost is God. The Scriptures to prove these attributes are so well known, that I shall not need to mention them, and they are so many that to manage them against the exceptions of the Adversaries would take up too much room in this discourse: especially considering they question some of them in the Father as well as in the Spirit, and so I should be forced to a double proof.

Fifthly,

Fifthly, He, to whom are attributed those works which are proper unto God, by and for which God doth require of us to acknowledg and worship him as God, is properly and truly God : because the operations of all things flow from that essence by which they are, and therefore if the operations be truly divine, that is, such as can be produced by no other but God, then must the essence of that person which produceth them be truly such. But such works as are proper unto God, by and for which God hath required us to acknowledg him and worship him as God, are attributed often in the Scriptures to the Spirit of God, as the acts of Creation and Conservation of all things, the miracles wrought upon and by our blessed Saviour, the works of grace and power wrought in the hearts of true Believers, and the like. Therefore without any further disputation, which cannot be both long and proper for an Exposition, I conclude my third Assertion, that the Holy Ghost, or Spirit of God, is a Person truly and properly Divine, the true and living God.

Now being we do firmly believe that the true and living God can be but one, that the infinity of the divine essence is incapable of multiplicity ; being we have already shewn that the Father is originally that one God, which is denied by none, and have also proved that the onely Son is the same God, receiving by an eternal generation the same Divine Nature from the Father ; it will also be necessary for the understanding of the nature of the Spirit of God, to shew how that blessed Spirit is God : to which purpose, that I may proceed methodically, my fourth Assertion is, that the Spirit of God, which is the true and living God, is neither God the Father, nor the Son of God.

First, Though the Father be undoubtedly God, though the Holy Ghost be also God, and (because there cannot be two Gods,) the same God ; yet the Holy Ghost is not the Father. For the Scriptures do as certainly distinguish them in their persons, as they do unite them in their nature. He which proceedeth from the Father is not the Father, because it is impossible any person should proceed from himself ; but the Holy Ghost *proceedeth from the Father* ; therefore he is not the Father. He which is sent by the Father and from the Father, is not the Father, by whom and from whom he is sent ; for no person can be sent by himself, and by another from himself. But the Holy Ghost is sent by God the Father, and by the Son *from the Father* ; therefore he is not the Father. John 15. 26.

Secondly, Though we have formerly proved that the Son of God is properly and truly God, though we now have formerly proved that the Spirit of God is God, and in reference to both we understand the same God ; yet the Holy Ghost is not the Son. For he which receiveth of that which is the Son's, and by receiving of it glorifieth the Son, cannot be the Son, because no person can be said to receive from himself that which is his own, and to glorifie himself by so receiving. But the Comforter, *who is the Holy Ghost*, received of that which is the Son's, and by receiving of it glorified the Son ; for so our Saviour expressly said, *He shall glorifie me, for he shall receive of mine.* John 16. 14. Therefore the Holy Ghost is not the Son. Again, He whose coming depended upon the Son's departing, and his sending after his departure, cannot be the Son who therefore departed that he might send him : But the coming of the Holy Ghost depended upon the Son's departing, and his sending after his departure ; as he told the Apostles before he departed, *I tell you the truth, it is expedient for you that I go away ; for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you ;* therefore the Holy Ghost is not the Son.

Thirdly, Though the Father be God, and the Son be God, and the Holy

Ghost be also the same God; yet we are assured that the Holy Ghost is neither the Father nor the Son; because the Scriptures frequently represent him as distinguished both from the Father and the Son. As, when *the Spirit of God descended like a dove, and loe, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased,* he was manifestly distinguished from the person of the Son, upon whom he lighted, and from the person of the Father, who spake from heaven of his Son. The Apostle teacheth us that *through the Son we have an access by one Spirit unto the Father,* and consequently assureth us that the Spirit, *by whom,* is not the Father, *to whom,* nor the Son, *through whom,* we have that access. So *God sent forth his Son, that we might receive the adoption of sons: and because we are sons, God hath sent forth the Spirit of his Son, into our hearts, crying, Abba, Father.* Where the Son is distinguished from the Father as first sent by him, and the Spirit of the Son is distinguished both from the Father and the Son, as sent by the Father after he had sent the Son. And this our Saviour hath taught us several times in a word, as, *The Comforter whom the Father will send in my name; the Comforter whom I will send unto you from the Father,* and when that Comforter is come, *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* I conclude therefore against the old † Sabellian Heresie, that the Holy Ghost, although he be truly and properly God, is neither God the Father, nor God the Son; which is my fourth Assertion.

Mat. 3. 16.

Ephes. 2. 18.

Gal. 4. 4, 5, 6.

John 14. 26.

15. 26.

Mat. 28. 19.

† This Heresie was very ancient, even before Sabellius, though those

which held it were afterwards all so denominated from Sabellius. For we find it was the opinion of Praxeus, against whom Tertullian wrote. who being urged with that place where the three persons were distinguished, *The Holy Ghost shall come upon thee, the power of the Highest shall overshadow thee, Therefore that which is born of thee shall be called the Son of God, answered thus, Filius Dei Deus est, & virtus altissimi altissimus est.* After Praxeus followed Noetus, *μονοτόπος ἢ αὐτὸν Πατέρα, ἢ Ἰδὸν, ἢ ἄγιον Πνεῦμα ἡγιστάμενον,* Epiph. Her. 57. Noetiani à quodam Noeto, qui docebat Christum eundem ipsum esse Patrem & Spiritum S. S. Aug. Ha. 36. Suddenly after Noetus arose Sabellius. *Δογματίζει ἢ ἑστῶ, ἢ οἱ ἀπ' αὐτῶ Σαβηλιανοὶ, ἢ αὐτὸν ἢ Πατέρα, ἢ αὐτὸν ἢ Ἰδὸν, ἢ αὐτὸν ἢ ἄγιον Πνεῦμα, ὡς ἢ ἐν μιᾷ ὑποστασει τρεῖς ὀνομασις,* Epiph. Her. 62. From him afterwards were all which held the same opinion called Sabellians. Sabelliani ab illo Noeto quem supra memoravimus defluxisse dicuntur. Nam & discipulum ejus quidam perhibent fuisse Sabellium. Sed qua causa duas hæreses Epiphanius computet nescio, cum fieri potuisse videamus, ut fuerit Sabellius iste famosior, & ideo ex illo celebrius hæc hæresis nomen acceperit. Noetiani enim difficillime ab aliquo sciuntur, Sabelliani autem sunt in ore multorum, S. Aug. Her. 41.

Our fifth Assertion is, that the Holy Ghost is the third Person in the blessed Trinity. For being he is a person, by our first Assertion; a Person not created, by the second; but a divine Person, properly and truly God, by the third; being though he is thus truly God, he is neither the Father nor the Son, by the Fourth Assertion, it followeth that he is one of the three; and of the three is the third. For as there is a number in the Trinity, by which the Persons are neither more nor less than three, so there is also an order by which of these Persons the Father is the first, the Son the second, and the Holy Ghost the third. Nor is this order arbitrary or external, but internal and necessary, by virtue of a subordination of the second unto the first, and of the third unto the first and second. The Godhead was communicated from the Father to the Son, not from the Son unto the Father; though therefore this were done from all eternity, and so there can be no priority of time, yet there must be acknowledged a priority of Order, by which the Father not the Son is first, and the Son not the Father second. Again, The same Godhead was communicated by the Father and the Son unto the Holy Ghost, not by the Holy Ghost to the Father or the Son: though therefore this was also done from all eternity, and therefore can admit of no priority in reference to time; yet that of order must be here observed; so that the Spirit receiving the Godhead from the Father who is the first Person cannot be the first, receiving the same from the Son who is the second, cannot be the second, but being from the first and second must be of the three the third. And thus both the number and the order of

the

the Persons are signified together by the Apostle, saying, *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* And though they are not expressly said to be three, yet the same number is sufficiently declared, and the same order is expressly mentioned, in the baptismal Institution made *in the name of the Father, and of the Son, and of the Holy Ghost.* As therefore we have formerly proved the Son to be truly the second Person, and at the same time the Father to be the first, so doth this which we have, but briefly spoken, prove that the Holy Ghost is the third; which is our fifth Assertion.

† Vide p. 58.  
So Epiphanius  
several times  
calls the Holy  
Spirit *τρίτον  
τῶν ὑπερουσίων.*

Our sixth and last Assertion, (sufficient to manifest the nature of the Holy Ghost, as he is the Spirit of God,) teacheth that Spirit to be a Person proceeding from the Father, and the Son. From whence at last we have a clear description of the blessed Spirit, that he is the most high and eternal God, of the same nature, attributes and operations with the Father, and the Son, as receiving the same essence from the Father and the Son, by proceeding from them both. Now this procession of the Spirit in reference to the Father is delivered expressly, in relation to the Son is contained virtually in the Scriptures. First, It is expressly said that the Holy Ghost proceedeth from the Father, as our Saviour testifieth, *When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me.* And this is also evident from what hath been already asserted: for being the Father and the Spirit are the same God, and being so the same in the unity of the nature of God, are yet distinct in their personality, one of them must have the same nature from the other, and because the Father hath been already shewn to have it from none, it followeth that the Spirit hath it from him.

Secondly, Though it be not expressly spoken in the Scripture that the Holy Ghost proceedeth from the Son, yet the substance of the same truth is virtually contained there; because those very expressions which are spoken of the Holy Spirit in relation to the Father, for that reason because he proceedeth from the Father, are also spoken of the same Spirit in relation to the Son; and therefore there must be the same reason presupposed in reference to the Son, which is expressed in reference to the Father. Because the Spirit proceedeth from the Father, therefore it is called the Spirit of God and the Spirit of the Father. *It is not ye that speak, but the spirit of your Father which speaketh in you.* For by the language of the Apostle the Spirit of God is the Spirit which is of God, saying, *The things of God knoweth no man but the Spirit of God.* And we have received not the spirit of the world, but the Spirit which is of God. Now the same Spirit is also called the Spirit of the Son; for because we are Sons God hath sent forth the Spirit of his Son into our hearts: the Spirit of Christ, *Now if any man have not the Spirit of Christ he is none of his; even the Spirit of Christ which was in the Prophets; the Spirit of Jesus Christ, as the Apostle speaks, I know that this shall turn to my salvation through my prayer and the supply of the Spirit of Jesus Christ.* If then the Holy Spirit be called the Spirit of God and the Father, because he proceeded from the Father, it followeth, that, being called also the Spirit of the Son, he proceedeth also from the Son.

Again, Because the Holy Ghost proceedeth from the Father he is therefore sent by the Father, as from him who hath by the original communication a right of mission; as, *the Comforter which is the Holy Ghost, whom the Father will send,* But the same Spirit which is sent by the Father, is also sent by the Son, as he saith, *when the Comforter is come whom I will send unto you.* Therefore the Son hath the same right of mission with the Father, and conse-

quently must be acknowledged to have communicated the same essence. The Father is never sent by the Son because he received not the Godhead from him, but the Father sendeth the Son, because he communicated the Godhead to him: in the same manner neither the Father nor the Son is ever sent by the Holy Spirit, because neither of them received the divine nature from the Spirit: but both the Father and the Son sendeth the Holy Ghost, because the divine nature common to both the Father and the Son was communicated by them both to the Holy Ghost. As therefore the Scriptures declare expressly that the Spirit proceedeth from the Father, so do they also virtually teach that he proceedeth from the Son.

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From whence it came to pass in the Primitive times that the † Latine Father taught expressly the procession of the Spirit from the Father and the Son, because by good consequence they did collect so much from those passages of the Scripture which we have used to prove that truth. And the Greek Fathers, though they stuck more closely to the phrase and language of the Scripture, saying that the Spirit proceedeth from the Father, and \* not saying, that he proceedeth from the Son; yet they acknowledged under another Scripture-expression the same thing which the Latines understand by procession, viz. that the Spirit is of or from the Son, as he is of and from the Father, and therefore usually when they said he *proceedeth from the Father*, they \*\* also added, he *received of the Son*. The interpretation of which words according to the Latines inferred a .: procession, and that which the Greeks did understand thereby, was the same which the Latines meant by the procession from the Son, that is, the receiving of his essence from him. That as the Son is God of God by being of the Father, so the Holy Ghost is God of God by being of the Father † and the Son, as receiving that infinite and eternal essence from them both.

procedens quidem à Patre & Filio: sed non est ipse Filius, quia non generatur, neque Pater, quia procedit ab utroque; *Id. de Symb. c. 3.* Ex in servos coelestia dona profudit. Spiritum ab Unigena Sanctum & Patrem procedentem, *Paulinus in Nat. 9. S. Felicis.* Non possumus dicere quod Spiritus S. & à Filio non procedat, neque enim frustra Spiritus & Patris & Filii Spiritus dicitur. *S. Aus. de Trin. l. 4.* Firmissime tene & nullatenus dubites, eundem Spiritum S. qui Patris & Filii unus est Spiritus, de Patre & Filio procedere, *Fulgent. de Fide ad Petrum.* Qui noster Dominus, qui tuus unicus spirat de Patri corde Paraclitum. *Prud. Hymn. 5. Cathem.* Tanquam idem Deus nunc Pater, nunc Filius, nunc Spiritus S. nominetur, nec alius est qui genuit, alius qui genitus est, alius qui de utroque processit. *Leo speaking of the Sabellian Heresie, Epist. 93. c. 1.* Audi manifestius proprium Patris esse genuisse, & proprium Filii natum fuisse: proprium vero Sp. S. procedere de Patre Filioque; *Vigilius contra Eut. l. 1.* By which testimonies and the like of the Latine Fathers we may well guess in which Church the Creed commonly attributed to Athanasius first was framed; for as it is confessed to be written first in Latine, so it is most probable that it was composed by some member of the Latin Church, by that expression in it. Spiritus S. à Patre & Filio, non factus, nec creatus, nec genitus, sed procedens. \* The ancient Greek Fathers speaking of this procession, mention the Father only, and never, I think, express the Son, as sticking constantly in them to the language of the Scriptures. Thus Gregory Nazianzen distinguishes the three Persons, *Ἐπὶ τῷ ἡμετέρῳ ἔργῳ ἱεράριον, τὸ ἀρμονίῳν εἰσαύρου, καὶ τὸ ἡρῳπτόν, καὶ τὸ ἐκ τῷ Πατρὸς ἐκπερδόμενον, Θεὸν τὸν Πνεῦμα, and the three properties attributed to the three Person are these. ἀρμονία to the Father, ἡρῳπτόν to the Son, and ἐκπερδόμενον to the Holy Ghost. But this word ἐκπερδόμενος, or the very ἐκπερδόμενος, was not used by the Greeks in reference to the Son, but only, as the Scriptures speak, in relation to the Father. \*\* As Epiroanians, Καὶ ὁ καὶ ἀπὸ τῷ Πνεύματι & βλαστημῶσι, καὶ τομῶσι λέγειν κακίαις ἀπὸ τῷ ὅς ὡς ἐστὶ ἀκρίστον, ἐκ Πατρὸς ἐκπερδόμενον, καὶ τῷ Πνεύματι λαμβάνον, *Her. 69. § 52.* Τὸ πνεῦμα Πνεύμα, Πνεύμα ἄγιον, Πνεύμα Θεῶν, ἀπὸ δὲ τῷ Πατρὶ καὶ τῷ Υἱῷ, καὶ ἀλλότῳ Θεῶν, ἀπὸ τῷ Θεῶ ἐκπερδόμενον, καὶ τῷ Πνεύματι λαμβάνον, *idem Ancor. c. 6.* Αἰεὶ ὁ δὲ τὸ Πνεύμα τῷ Πατρὶ καὶ τῷ Υἱῷ, ἐκ τῷ Πατρὶ καὶ τῷ Υἱῷ, ἐκπερδόμενον, καὶ τῷ Πνεύματι λαμβάνον, *Id. Her. 62. § 4.* .: A Filio accipit, qui & ab eo mittitur, & a Patre procedit: & interrogo utrum id ipsum sit à Filio accipere quod à Patre procedere. Quod si nihil differre crederetur inter accipere à Filio, & à Patre procedere. certe id ipsum atque unum esse existimabitur, à Filio accipere, quod sit accipere à Patre. Ipse enim Dominus ait, *Quoniam de meo accipiet, & annuntiabit vobis, S. Hilari. l. 8. de Trin. So S. Cyril, Ἐπειδὴ (τὸ Πνεύμα) ἐμοῦσον τὸ ἐστὶ τῷ Υἱῷ, καὶ ἀρῆσει θεοπροπῶς ὡς ἀπὸ πάντῳ αὐτῷ τῷ ἐπὶ ἀπαιτῶν ἔργῳ ἐνέργειαν τῷ καὶ δαύτῳ, δια τῷ φησιν, ἐκ τῷ ἐμῷ λήψεται, *Com in Joan. l. 11.* De Filio ergo accipit, & omnia qua habet Pater Filium, quia Spiritus S. accipit; quia non de solo Filio, sed simul de utroque procedit, *Fulg. l. 7. contra Iud. apud Theodulphum de Sp. S.* †† That it was the sense of the Greek Fathers anciently, who said of those two Sentences of the Holy Ghost, appeareth by Epiroanians, who frequently declares so much: As in Ancorato, Πνεύμα τῷ Θεῶ καὶ Πνεύμα Πατρὸς καὶ Πνεύμα Υἱῶ, ἐκ τῷ Πατρὸς καὶ τῷ Υἱῷ, τῆτον τῷ ἡνωμασία, *cap. 8.* And speaking of *Λαζαριὸν who lived upon the Spirit. Ἄρα Θεὸς ἐκ Πατρὸς καὶ Υἱῶ τὸ Πνεύμα, ὃ ἐκπέδοντο οἱ ἀπὸ τῷ πνεύματι & νοσητάμῳ, cap. 9.* Οὐκ ἀλλότῳ Πατρὸς καὶ Υἱῶ, ἀλλὰ ἐκ τῷ αὐτῶν ἕσας, ἐκ τῷ αὐτῶν δέσπῳ, ἐκ Πατρὸς καὶ Υἱῶ, τῷ Πατρὶ καὶ τῷ Υἱῷ ἐκπέδοντο ἀπὸ Πνεύμα ἄγιον, *idem Her. 62.* In these words is plainly contained the truth, that the Spirit is God of God the Father and of God the Son. And that they did conclude this truth from those two Scriptures, he proceedeth from the Father, and receiveth of the Son is manifest by these and he like passages, *Fi ὁ Χριστὸς ἐκ τῷ Πατρὸς περδόμενος Θεὸς ἐκ Θεῶ καὶ τὸ Πνεύμα ἐκ τῷ Χριστῷ ἐκ τῷ ἀνοστήσαν, ὡς φησιν ὁ Χριστὸς, ἐκ τῷ Πατρὸς ἐκπερδόμενος, καὶ ἐκ τῷ Υἱῷ λήψεται, Epiroan. Ancor. § 67.* Εὐ τοίνυν**

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mitted the addition Filioque. This was done first in the time and by the power of Pope Nicolaus the first, who by the activity of Photius was condemned for it. Tunc inter alias accusaciones hoc principaliter posuit Photius ipsum (Nicolaum) fore excommunicatum quod appouerat ad Symbolum Spiritum S. à Filio procedere. Similiter & depositum, quod ipse Nicolaus Papa incidisset in sententiam tertii Concilii, Antonin. Part. 3. tit. 22. c. 13. This was it which Photius complained of so highly in his Encyclick Epist. to the Archbishop of Sees of the Eastern Church. Ἀλλὰ γὰρ ἔτι μόνον εἰς ταῦτα ἀφαιροῦμεν ὑπερωβρῆσαι, ἀλλὰ καὶ εἰς κακῶν ὄτι κοινῶς εἰς πάντων ἀνδράων, αἰεὶ γὰρ τοῖς ἱερουργοῦσι ἀποπέμματα καὶ τὸ ἱερόν καὶ ἄγιον σύμβολον ὁ πᾶσι τοῖς Γνωστικοῖς καὶ οἰκουμένης Ἀφρίμασιν ἀμαχῶν ἔχει τὸ ἱερόν, νόθοις λογισμοῖς καὶ περιεργασίαις λόγους καὶ θεάτους ὑπεβολῆν κενόδοξον ἐπεβρέψαι (ὡς ἔστι τὸ πνεῦμα ἁγίου καὶ ἐκ τοῦ Πατρὸς μόνον ἀλλὰ καὶ ἐκ τοῦ Υἱοῦ ἐπιπροσέειν κηρολογήσαντες, but. Epist. 2. § 8. Hugo Etimianus legit κηρολογήσαντες, αὐτὸν οὐκ ἔστιν, ἰσχυρὰ προτείνει; This for Photius against Nicolaus by some he was deposed. After he was restored again, in the time of Pope John the eighth, in the eighth General Council, as the Greeks call it, it was declared that the Addition of Filioque made in the Creed should be taken away. Ἐξήπισεν δὲ ἡ Σύνοδος αὐτῆ καὶ αἰεὶ τὸ θεολόγιον τὸ Συμβόλιον, καὶ ἐνεῖεν ἄξιον ἵνα ὑψαιρεθῆ πῶτελός. Says Marcus Bishop of Ephesus in the Council of Florence. After this the same complaint was continued by Michael Cardinalis, and Theophylact. in as high a manner as by Photius, Ἐστὶν ἐν τῷ μείζοντι ἐκείνο σφάλμα. καὶ τότο δὲ τὸ τὸ Σολομῶν τῷ ἁδῶ πτωρῶς πῶτεν σωμάτων, ἢ ἐν τῷ τῷ πῆρας Συμβόλιον κηροποιία, ὡς ἐποίησαν ἀνακεῖντες τὸ Πνεῦμα ἐκ τῷ Πατρὸς καὶ ἐκ τοῦ Υἱοῦ ἐπιπροσέειν, Theoph. ad Joan. c. 3. Καὶ τοῖς Δυσπτοῖς πῶτεν ἐπὶ τῷ αἰεὶ τὸ δόγμα διαμῶνται) τὸ παρῆκτον πῶτεν σθεδόν, ὅτι δὴ τὸ ἐν τῷ Συμβόλιον αἰεὶ τῷ ἁγίου Πνεύματι τῷ αἰετῶν ἁγίων, ἐν δὲ ἀ κίνδυνος μείζοντος, τῶτο μὴ διορθώσεως ἀξίον ὁ συζωῶν ἀσχωρῶν τῶ, Ibid. Thus did the Oriental Church accuse the Occidental for adding Filioque to the Creed, contrary to a General Council, which had prohibited all additions, and that without the least pretence of the Authority of another Council, and so the Schism between the Latine and the Greek Church began and was continued, never to be ended until those words καὶ ἐκ τῷ Υἱοῦ, or Filioque are taken out of the Creed. The relying upon the truth of the doctrine contained in those words, and the Authority of the Pope to alter any thing; the other either denying or suspelling the truth of the doctrine, and being very zealous for the Authority of the ancient Councils. This therefore is much to be lamented that the Greeks should not acknowledg the truth which was acknowledged by their Ancestors, in the substance of it; and that the Latines should force the Greeks to make an addition to the Creed, without as great an authority as hath prohibited it, and to use that language in the expression of this doctrine which never was used by any of the Greek Fathers.

Now although the addition of words to the formal Creed without the consent, and against the Protestation of the Oriental Church be not justifiable; yet that which was added is nevertheless a certain truth, and may be so used in that Creed by them who believe the same to be a truth; so long as they pretend it not to be a Definition of that Council, but an addition or explication inserted, and condemn not those who, out of a greater respect to such Synodical determinations, will admit of no such insertions, nor speak any other language than the Scriptures and their Fathers spake.

Howsoever we have sufficiently in our Assertions declared the nature of the Holy Ghost, distinguishing him from all qualities, energies or operations, in that he is truly and properly a Person; differencing him from all creatures and finite things, as he is not a created Person; shewing him to be of an infinite and eternal essence, as he is truly and properly God; distinguishing him from the Father and the Son, as being not the Father, though the same God with the Father, not the Son, though the same God with him; demonstrating his order in the blessed Trinity, as being not the first or second, but the third Person, and therefore the third, because as the Son receiveth his essence communicated to him by the Father, and is therefore second to the Father, so the Holy Ghost receiveth the same essence communicated to him by the Father and the Son, and so proceedeth from them both, and is truly and properly the Spirit of the Father, and as truly and properly the Spirit of the Son.

Thus far have we declared the Nature of the Holy Ghost, what he is in himself, as the Spirit of God; it remaineth that we declare what is the Office of the same, what he is unto us, as the Holy Spirit. For although the Spirit of God be of infinite essential and original holiness, as God, and so may be called Holy in himself; though other Spirits which were created, be either actually now unholy, or of defectible sanctity at the first, and so having the name of Spirit common unto them, he may be termed Holy, that he may be distinguished from them: yet I conceive he is rather called the Holy Spirit, or the Spirit of Holiness, because, of the three Persons in the blessed Trinity, it is his particular Office to sanctifie, or make us holy.

Now when I speak of the Office of the Holy Ghost, I do not understand any Ministerial office or function, such as that of the created Angels is, who are all ministring Spirits sent forth to minister for them who shall be heirs of salvation;

Rom. 1. 4.

Heb. 1. 14.



vation; for I have already proved this Spirit to be a Person properly divine, and consequently above all ministrations. But I intend thereby whatsoever is attributed unto him peculiarly in the salvation of man, as the work wrought by him, for which he is sent by the Father and the Son. For all the Persons in the Godhead are represented unto us as concurring unto our salvation: *God so loved the world that he gave his only begotten Son, and through that Son we have an access by one Spirit unto the Father.* As therefore what our Saviour did and suffered for us belonged to that Office of a Redeemer which he took upon him: so whatsoever the Holy Ghost worketh in order to the same salvation, we look upon as belonging to his Office. And because without holiness it is impossible to please God, because we are all impure, and unholy, and the purity and holiness which is required in us to appear in the presence of God whose eyes are pure, must be wrought in us by the Spirit of God, who is called Holy because he is the cause of this holiness in us, therefore we acknowledge the Office of the Spirit of God to consist in the sanctifying of the servants of God, and the declaration of this Office, added to the description of his nature, to be a sufficient explication of the object of Faith contained in this Article *I believe in the Holy Ghost.*

Now this sanctification being opposed to our impurity and corruption, and answering fully to the latitude of it, whatsoever is wanting in our nature of that holiness and perfection, must be supplied by the Spirit of God. Wherefore being by nature we are totally void of all saving truth, and under an impossibility of knowing the will of God; being as *no man knoweth the things of a man save the spirit of man which is in him, even so none knoweth the things of God but the Spirit of God; this Spirit searcheth all things, yea the deep things of God, and revealeth them unto the sons of men; so that thereby the darkness of their understanding is expelled, and they are enlightned with the knowledge of their God.* This work of the Spirit is double, either external and general, or internal and particular. The external and general work of the Spirit, as to the whole Church of God, is the Revelation of the Will of God, by which so much in all Ages hath been propounded as was sufficient to instruct men unto eternal life. For there have been *holy Prophets ever since the world began; and prophesie came not at any time by the will of man, but Holy men of God spake as they were moved by the Holy Ghost.* When it pleased God in the last days to speak unto us by his Son, even that Son sent his Spirit into the Apostles, *the Spirit of truth, that he might guide them into all truth, teaching them all things, and bringing all things to their remembrance whatsoever Christ had said unto them.* By this means it came to pass that *all Scripture was given by inspiration of God, that is, by the motion and operation of the Spirit of God; and so whatsoever is necessary for us to know and believe, was delivered by Revelation.* Again, The same Spirit which revealeth the Object of Faith generally to the Universal Church of God, which object is propounded externally by the Church to every particular Believer, doth also illuminate the understanding of such as believe that they may receive the truth. For Faith is the gift of God not only in the object but also in the act; *Christ is not only given unto us, in whom we believe, but it is also given us in the behalf of Christ to believe on him; and this gift is a gift of the Holy Ghost working within us an assent unto that which by the word is propounded to us: by this the Lord opened the heart of Lydia, that she attended unto the things which were spoken of Paul; by this the word preached profiteth being mixed with faith in them that hear it. Thus by grace are we saved through faith, and that not of our selves, it is the gift of God.* As the increase and perfection, so the

John 3. 16.  
Ephes. 2. 18.

1 Cor. 2. 10, 15.

Luke 1. 70.  
2 Pet. 1. 21.

Heb. 1. 2.  
John 16. 15.

Phil. 1. 29.

Acts 16. 14.  
Heb. 4. 2.  
Ephes. 2. 8.

*This is the ancient determination of the second Arausican Council, Si quis sicut augmentum, ita etiam initium Fidei, ipsumque creditur affe-*  
 the original, or † initiation of Faith is from the Spirit of God, not only by an external proposal in the word, but by an internal illumination in the soul; by which we are inclined to the obedience of Faith, in assenting to those truths; which unto a natural and carnal man are foolishness. And thus we affirm not only the Revelation of the will of God, but also the illumination of the Soul of man, to be part of the Office of the Spirit of God. against the old and new \* *Pelagians.*

*Etum quo in eum credimus qui justificat impium, & ad regenerationem baptismatis pervenimus, non per gratia donum, id est, per inspirationem Sp. S. corrigentis voluntatem nostram ab infidelitate ad fidem, ab impietate ad pietatem, & naturaliter nobis inesse dicit, Apostolicis dogmatibus adversarius approbatur, beato Paulo dicente, Confidimus quia qui cepit in vobis bonum opus perficit usque in diem Domini nostri Jesu Christi; & illud, Vobis datum est pro Christo non solum ut in eum credatis, sed etiam ut pro illo patiamini. Et, Gratia salvi facti estis per fidem, non ex vobis, Dei enim donum est, Can. 5. Concil. Araus. & Gennad. Eccl. Dogm. c. 42.*  
 \* *It was the known opinion of the Pelagians that it is in the power of man to believe the Gospel without any internal operation of the grace of God, and S. Austin was once of that opinion, Neque enim fidem putabam, says he, Dei gratia praeveniri, ut per illam nobis daretur quod posceremus utiliter, nisi quia credere non possemus, si non praeceperet praeconium veritatis. Ut autem praedicato nobis Evangelio consentiremus nostrum esse proprium, & nobis ex nobis esse arbitrabar. Quem meum errorem nonnulla Opuscula mea satis indicant ante Episcopatum meum scripta, De Praedest. Sanct. l. 1. c. 3. But whatsover he had so written before he was made a Bishop, he recalled and reversed in his Retraction, l. 1. c. 23. and disputed earnestly against it as a part of the Pelagian Heresy. This, as the rest of Pelagianism is renewed by the Socinians, who in the Racovian Catechism deliver it in this manner, Nonne ad credendum Evangelio Spiritus Sancti interiore dono opus est? Nullo modo: neque enim in Scripturis legimus cuiquam id conferri donum, nisi credenti Evangelio.*

*Tt. 3. 5.*  
 The second part of the Office of the Holy Ghost in the sanctification of man, is the regeneration and renovation of him. For our natural corruption consisting in an averfation of our wills, and a depravation of our affections, an inclination of them to the will of God is wrought within us by the Spirit of God. For according to his mercy he saveth us, by the washing of regeneration, and renewing of the Holy Ghost. So that except a man be born again of water and of the Holy Ghost, he cannot enter into the Kingdom of God. We are all at first defiled by the corruption of our nature and the pollution of our sins; *1 Cor. 6. 11.* but we are washed, but we are sanctified, but we are justified in the name of the Lord Jesus, and by the Spirit of our God. The second part then of the Office of the Holy Ghost is the renewing of man in all the parts and faculties of his Soul.

The third part of this Office is to lead, direct and govern us in our actions and conversations, that we may actually do and perform those things which are acceptable and well-pleasing in the sight of God. *Gal. 5. 25.* If we live in the Spirit, quickned by his Renovation, we must also walk in the Spirit following his direction, led by his manuduction. *Gal. 5. 16.* And if we walk in the Spirit, we shall not fulfil the lusts of the flesh; for we are not only directed but animated and acted in those operations by the Spirit of God, who giveth both to will and to do, and as many as are thus led by the Spirit of God, they are the sons of God. Moreover that this direction may prove more effectual, we are also guided in our prayers, and acted in our devotions by the same Spirit, according to the promise, *Zach. 12. 10.* I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication. Whereas then this is the confidence that we have in him, that if we ask anything according to his will he heareth us; and whereas we know not what we should pray for as we ought, the Spirit it self maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. From which intercession especially I conceive he hath the name of the Paraclete given him *John 14. 16.* by Christ, who said, I will pray unto the Father, and he shall give you another Paraclete. For if any man sin we have a Paraclete with the Father, Jesus Christ the righteous, saith S. John: who also maketh intercession for us, saith S. Paul, *1 John 2. 1.* and *Rom. 8. 34.*

and we have another *Paraclete*, saith our Saviour; which also *maketh intercession for us*, saith *S. Paul*. A † *Paraclete* then in the notion of the Scriptures

† Παράκλησις  
is five times used  
in the Scri-  
ptures, and that

by *S. John alone*: four times in his Gospel, attributed to the Holy Ghost, once in his first Epistle, spoken of Christ. When it relates to the Holy Ghost, we translate it *Comforter*, when to Christ we render it *Advocate*; of which diversity there can be no reason, because † it is whoso a *Paraclete* saith that he would send another *Paraclete*, and therefore the notion must be the same in both, ἀλλοι παρηκολυται δώσει υμῖν, ταπεινὸν ἄλογόν ἐστι. *S. Chrys.* If therefore in the language of *S. John* Παράκλησις be a *Comforter*, then Christ is the *Comforter*, ἡ ἀδελφότης be an *Advocate*, the Holy Ghost is the *Advocate*. The *Vulgar Latine* keeps the Greek word in the Gospels *Paracletus*, but in his Epistle renders it *advocatus*. The *Syriack* keeps the Original altogether פרוקרוי, as being of ordinary use in the writers of that and the Chaldaic language, and therefore was not well translated *Paracletus* in the Gospels, and *Advocatus* in the Epistle, by *Tremellius*. That the *Latines* did use generally the word *Paracletus* for the Holy Ghost, as it is now in the *Vulgar Latine*, appeareth by the description of the Heresie of *Montanus*, which *Tertull.* calls novam prophetiam de Paracletico inundantem, de Resur. Carn. c. 67. & spiritalem rationem Paracletico iutore, contra Marc. l. 1. c. 29. And yet the ancient † *Latine Translations* rendered it *Advocatus* even in the Gospels in reference to the Spirit. As we read it in *Tertullian*, Ecce quod & Dominus uis hoc verbo in persona Paracleti, non divitionem significavit sed dispositionem. Rogabo enim, inquit, Patrem, et a Patre Advocatum mittet vobis Spiritum parietatis. *Adv. Prax. c. 23.* So *Nicotianus*, Ego rogabo Patrem, et alium qui dicitur dabit vobis, Nec non etiam subdidit illud quod, Advocatus autem Spiritus S. quem missurus est Pater, ille vos corebit, ac Trinit. c. 8. Cum venerit Advocatus i equum, ego mittam. *Ad S. Hilary de Trin. l. 8.* Notwithstanding *Consolator* also is of good antiquity. As we read in the same *S. Hilary*, Sumus nunc quidem consolati, quia Dominus ait, Mittet vobis Pater & alium qui dicitur, i. n. in *Plat.* 125. And 'tis possible that some which used *Advocatus* might understand so much: for in the ancient *Christiack Latine*, *Advocatus* significeth to *comfort*, and *Advocatio* *consolation*; as being the bare interpretations of Παράκλησις and παρακαλεω. As *Tertullian* translates Παράκλησις πνεύματος. *Isa. 61. 2.* Advocare languentes, *Adv. Marc. l. 4. c. 14.* So when we read, Vae vobis divitibus, quia habens consolationem vestram; *Tertullian* read it, Vae vobis divitibus, quoniam receiptis advocacionem vestram, *Adv. Marc. l. 4. c. 15.* And speaking in his own language, *Beati*, inquit, stentes atque legentes. Quis talia sine patientia tolerat? Itaque talibus & advocatio & ritus promittitur, *De Patien. c. 11.* And as *S. Hilary* read it, so did *S. Aug.* expound it, Consolabuntur Spiritu S. qui maxime propterea Paracletus nominatur, id est, Consolator, *De Sermon. Dom. in Monte, l. 1. c. 4.* Cum Christus promiserit suis futurum se Paracletum, id est, Consolatorem vel Advocatum, contra *Faust. l. 13. c. 17.* Consolator ergo ille, vel *Advocatus*, utrumque enim interpretatur quod est *Græce Paracletus*, *Expos. in Joh. Tract. 94.* In Latin they read or expound it, so did the *Arabick* Translator render it by two several words, one in the Gospel, another in the Epistle, both signifying *Consolator*. Now what they meant by *Advocatus* is evident, that it is one which should plead the cause of Christians against their *Adversaries* which accused and persecuted them, that as there is an *Accuser* which is a Spirit, even *Satan*, so there should be an *Advocate* to plead against that *Accuser*, even the *Holy Spirit*. *Necessarius nobis est ius Dei, ut non comburamur, neque in fructu si officialimur; & ubi accusatorem habemus, illic habeamus & Paracletum, Trinit. l. 3. c. 19.* Hic ipse (Spiritus) & in *Prophetis* populum accusavit, & in *Apostolis* advocacionem gentibus præstitit. Nam illi ut accusarentur merebantur quia contempserant legem, & qui ex Gentibus credunt ut patrocinio Spiritus adjuventur merentur, quia ad Evangelicam pervenire gestiunt legem, *Novæ de Trin. c. 29.* And again, Quoniam Dominus in celo esset abiturus, Paracletum discipulis necessario dabat, ne illos quodammodo pupillos, quod minime decebat, relinquere, & sine *Advocato* & quodam *Tutore* desereret. *Ibid.* In this sense it was, that when *Vetus* pleaded for the *Gallican Martyrs* before their Persecutors, ἡ δὲ ἀναδεδωκεν ἀπολογίαν αὐτοῦ ἵνα ἴδωσιν, ἐν ἑαυτοῖς to clear them, he was called the Παράκλησις of the Christians, ἀνεληρτες ἑαυτοῦ εἰς τὴν ἀνάστησιν τῶν μάρτυρων, παρακλήσις Χριστιανῶν χριματίους. *Act. Martyrum Gal. apud Euseb. Hist. l. 5. c. 1.* In the same Notion and the ancient *Kabbins* use the same word retained in their language, פרוקרוי, as appeareth by that in the *Pirk Avoth*, c. 4. קשה כוניה אהרן קונה לו קונה רב פירקרוי אהרן קונה רב פירקרוי אהרן קונה רב פירקרוי. He which keepeth one commandment gaineth one *Advocate*, and he which transgresseth once getteth one *Accuser*. As therefore קונה רב פירקרוי is קונה רב פירקרוי, so קונה רב פירקרוי is קונה רב פירקרוי, or patronus qui causam ei agit. And so *Advocatus* is ordinarily understood for him which pleadeth and maintaineth the cause of any one. But I conceive there were other *Advocati*, and especially Παράκλησις among the *Greeks*, who did not plead or maintain the cause, but did only assist with their presence, intreating and interceding by way of *Petition* to the *Judges*, such as were the friends of the reus, called by him to his assistance, and interceding from him; in both which respects they were called Παράκλησις. As we read in *Heus*, τοῦ εἰλωσ παρακλήσις καὶ ῥήτορας παρασκευασαμένοι; the ῥήτορας were to plead, the εἰλωσ παρακλήσις were to intercede. The action of these *Advocati* was called Παράκλησις, and by the ancient *Grammarians* παρακλήσις is interpreted δέσις; as *Harporation*, Τίθε ἰμάτι σπανίως καὶ ἀνά τὴν δέσις; Λυσιγέσι, ἐν τῷ αὐτῷ ἰδέας, σεσηπών, ἢ μὲν αὐτῷ ἰδέας πῶς ἴδωσιν, ἐδεδωκεν ἂν ὑμῖν μετ' ἐνοχίας ἀπόστα μετ' ὀλίγον εἴσι, Νυμὶ δ' αὐτοῦ ὑμῶς αἶμα τῶτο ποιοῦσι καὶ χαλεπὸν παρακλήσις ἔμωσ. And that the Action of the Παράκλησις was δέσις, intreaty, and petition, appears by those words of *Demosthenes*, Αἱ δὲ αὖ παρακλήσις τῶτων δέσις καὶ σπασαί ἵπ' ἰδίων πλεονεξίων ἕνεκα ἐρίνοσι, *Orat. ἀπὸ παρακλήσις*. Of these Παράκλησις is *Athines* to be understood, Τῶ μὲν παρακλήσις ἐστὶτε, καὶ τῶ παρακλήσις ἐστὶτε ἕνεκα ἐρίνοσι, καὶ τῶ αὖ ἀποδοῦ δέσις αἰς κεχρησῶτες, *Orat. Κατὰ Κτισ*. Thus I conceive the notion of Παράκλησις common to the *Son* and to the *Holy Ghost* to consist, especially in the Office of *Intercession*, which by *S. Paul* is attributed to both, and is thus expressed of the Spirit by *Nicotianus*: Qui interpellat divinas aures pro nobis gemitibus ineloquacibus, Advocacionis implens officia & defensionis exhibens munera, *cap. 29.*

Fourthly, The Office of the same Spirit is to joyn us unto Christ, and make us members of that one body of which our Saviour is the head. For by one Spirit we are all baptized into one body. And as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ, & hereby we know that God abideth in us, by the Spirit which he hath given us. As we become spiritual men by the Spirit which is in us, as that union with the body and to the head is a spiritual conjunction, so it proceedeth from the Spirit; and he that is joyned unto the Lord is one Spirit.

1 Cor. 12. 13. 17.  
Dominus pollicitus est mittente se Paracletum qui nos apraret Deo. Sicut enim de tritico massa una fieri non potest sine humore neque unius panis: ita

ne nos multi unum fieri in Christo Jesu poteramus sine aqua qua de celo est, *Trinit. l. 3. c. 19.* • 1 Job. 3. 24. • 1 Cor. 5. 17

Fifthly, It is the Office of the Holy Ghost to assure us of the adoption of Sons, to create in us a sense of the paternal love of God toward us, to give us an earnest of our everlasting inheritance. *The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For as many as are led by the Spirit of God, they are the sons of God. And because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying Abba Father. For we have not received the Spirit of bondage again to fear; but we have received the Spirit of adoption whereby we cry Abba Father. The Spirit it self bearing witness with our spirit, that we are the children of God. As therefore we are born again by the Spirit, and receive from him our Regeneration, so we are also assured by the same Spirit of our Adoption; and because being sons we are also heirs, heirs of God, and joint heirs with Christ, by the same Spirit we have the pledg, or rather the earnest, of our inheritance. For he which establisheth us in Christ and hath anointed us is God, who hath also sealed us, and hath given the earnest of his Spirit in our hearts; so that we are sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession. The Spirit of God as given unto us in this life, though it have not the proper nature of a pledg; as in the gifts received here being no way equivalent to the promised reward, nor given in the stead of any thing already due; yet is to be looked upon as an † earnest, being part of that reward which is promised, and, upon the condition of performance of the Covenant which God hath made with us, certainly to be received.*

Rom. 5. 5.  
Rom. 14.  
Gal. 4. 6.  
Rom. 8. 15, 16.  
Rom. 8. 17.  
2 Cor. 1. 22.  
Ephes. 1. 14.

† Th. word ἀρραβών which the Apostle only useth in this particular, is

of an Hebrew extraction, אַרְבָּוֹן from אָרַב a word of promise and engagement in commerce, bargains, and agreements; and being but in one particular affair used in the old Testament, is taken for a pledge, Gen. 38. 17, 18, 20. and translated ἀρραβών by the LXX. as well as אַרְבָּוֹן by the Chaldee; yet the Greek word other wise, conformably enough to the origination, significeth rather an earnest than a pledge, as the Greeks and Latines generally agree. Helysch. Ἀρραβών, πῶδόςμα, Etym. Ἀρραβών, ἢ ὅτι τῷ ἀναίς ἄρραβὼν ἀνευθρόν διδοῦσιν σεραταβολὴν ἕως ἀσθμείας. which words are also extant in Suraas, but corruptly. To this purpose is used that of Menander, Μὴδὲ τῷ ἀρραβῶν μὲν ἵππεσιν ἐυθὺς καταβδένειν. So Aristotle speaking of Phales, ἑκοχούσαντα χερμαίων ὀλίγον ἀρραβῶνας διαδέναι τῷ ἑλαυροῖον. Ponsl. c. 11. So the Latines, Arrabo sic dicta ut reliquum reddatur. hoc verbum à Græco ἀρραβών. Reliquum ex eo quod debitum reliquit, Varro de L. L. lib. 4. In terrenis negotiis arrhæ quantitas, contractus illius pro quo intercesserit quadam portio est; pignoris vero ratio meritum rei pro qua poni videtur excedit. Pischaf. Diz. l. 1. de Sp. S. Pignus Latinus Interpres pro arrabone posuit. Non idipsum arrabo quod pignus sonat. Arrabo enim futura emptioni quasi quoddam testimonium & obligamentum datur. Pignus vero, hoc est, ἐπέχεσθαι, pro mutua pecunia opponitur, ut cum illa reddita fuerit reddenti debitum pignus à creditore reddatur, S. Hier. ad Ephes. 1. 14. *Toute is such a he observation in A. Gellius, upon these words of C. Claudius, Cum tantus arrhabo penes Samnites Populi Romani elict. Arrabonem dixit sexcentos obsoles, & id melius quam pignus dicere, quoniam vis hujus vocabuli in ea sententia gravior acriorq; est. Nil. Att. l. 17. c. 2. The sense and use of this word is evident in Plantus, Eas quanti destinat? Talentis magnis totidem quot ego & tu sumus. Sed arrhaboni has dedit quadriginta minas, Mostellaria. The sum was 120 l. of which he gave 40 l. in part of payment. and this was the arrhabo. So the Greek Fathers interpret St. Paul, Δια μύστι ἀρραβών ἡνίκα τοῦ δόξασθαι τὸ μέγεθος, ὃ τῷ ἀρραβῶν μικρὸν πῶδες ὅτι τῷ παντός. Theodoret 2 Cor. 1. 22. & 1 Cor. 15. 44. Δια τῶτο τῷ ἀρραβῶν τὸ γόν δόξασθαι ὄνομα (εἰ) ὡς πάλαι τὰ αἰτίας καὶ δόξασθαι ὄνομα τῷ χάρει. Οὐδὲ Πνεῦμα εἶπεν ἀπλῶς, ἀλλ' ἀρραβῶνα ἀνόμαστον, ἵνα δὸ τῶτο τῷ ἀρραβῶν παντός διαρρῆς, S. Ceryl. In this manner speaks Eusebius. Τὰ πνευματικά τῷ ἐπαθλῶν ἐυθὺν δε ἀρραβῶν (εἰ), D. vita constant. l. 1. c. 7. Theodor. in Cl. Alex 802. Οὐτε τῷ πᾶν κεκομισμένα, ἕτε παντός ὑπερέμω' ἀλλ' οἱ ἀρραβῶνα τῷ αἰώνιαν ἀγαθῶν καὶ τῷ παθῶς πᾶτες σεσελησ αὐτῶν. So Tertullian. Hic sequenter Dei arque hominum appellatus ex uniuersæ partis depono commissio sibi carnis quoque depositum seruat in semetipso, arrabonem summa totius. Quem admodum enim nobis arrhabonem Spiritus reliquit, ita & à nobis arrhabonem carnis accepit, & vexit in cælum pignus totius summa illic quandoque redigendæ. De resur. carnis, c. 51. Planè accepit & hic Spiritum caro: sed arrhabonem, animæ autem non arrhabonem sed plenitudinem, cap. 53. So though the Translator of Irenæus render ἀρραβῶν pignus, yet it is evident that Irenæus did understand by ἀρραβῶν an earnest. Quod & pignus, dixit Apostolus, hoc est parte ejus honoris qui à Deo nobis promissus est, in Epistola quæ ad Ephesios est, l. 5. c. 8. and a little after, Si enim pignus complectens hominem in semetipsum jam tacitè dicere Abba Pater, quid faciet uniuersa Spiritus gratia quæ hominibus dabitur à Deo, cum i miles nos ei efficiet, & perficiet voluntate Patris?*

Sixthly, For the effecting of all these and the like particulars, it is the Office of the same Spirit to sanctifie and set apart Persons for the duty of the Ministry, ordaining them to intercede between God and his People, to send up prayers to God for them, to blest them in the name of God, to teach the doctrine of the Gospel, to administer the Sacraments instituted by Christ, to perform all things necessary for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. The same Spirit which illuminated the Apostles, and endued them with power from above to perform personally

Ephes. 4. 12.



the excellency of his graces, and the abundance of his gifts. What the Apostle wished to the *Corinthians*, ought to be the earnest petition of every Christian, that *the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all.* For if any man have not the Spirit of Christ, he is none of his; if he have not that which maketh the union, he cannot be united to him: if he acknowledgeth him not to be his Lord, he cannot be his servant; and no man can say that *Jesus is the Lord, but by the Holy Ghost.* That which is born of the Spirit is spirit; such is their felicity which have it; that which is born of the flesh is flesh; such is their infelicity which want it. What then is to be desired in comparison of the supply of the Spirit of Jesus Christ; especially considering the encouragement we receive from Christ; who said, *If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

Thirdly, It is necessary to profess Faith in the Holy Ghost, that *the will of God may be effectual in us, even our sanctification.* For if God hath from the beginning chosen us to salvation through sanctification of the Spirit; if we be elected according to the fore-knowledge of God the Father through sanctification of the Spirit unto obedience, if the office of the Spirit doth consist in this, and he be therefore called Holy, because he is to sanctifie us, how should we follow peace with all men and holiness, without which no man shall see the Lord? how should we endeavour to cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? The temple of God is holy, which temple we are, if the Spirit of God dwelleth in us; for the inhabitation of God is a consecration; and that place must be a temple where his honor dwelleth. Now if we know that our body is the temple of the Holy Ghost within us which we have of God, if we know that we are not our own, for that we are bought with a price; we must also know that we ought therefore to glorifie God in our body, and in our spirit, which are Gods, thus it is necessary to believe in the Spirit of Sanctification, that our hearts may be established unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints.

Fourthly, It is necessary to believe in the Holy Ghost, that in all our weaknesses we may be strengthened, in all our infirmities we may be supported, in all our discouragements we may be comforted, in the midst of miseries we may be filled with peace and inward joy. For the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. We read of the Disciples at first, that they were filled with joy and with the Holy Ghost; and those which afterwards became followers of them and of the Lord, received the word in much affliction, but with joy of the Holy Ghost. These are the rivers of living water flowing out of his belly that believeth; this is the oyl of gladness wherewith the Son of God was anointed above his fellows, but yet with the same oyl his fellows are anointed also: for we have an unction from the Holy One, and the anointing which we receive of him abideth in us.

Lastly, The belief of the Holy Ghost is necessary for the continuation of a successive Ministry, and a Christian submission to the acts of their function, unto the end of the world. For as God the Father sent the Son, and the Spirit of the Lord was upon him, because he had anointed him to preach the Gospel, so the Son sent the Apostles, saying, *As my Father hath sent me, even so send I you; and when he had said this he breathed on them, and saith unto them, Receive the Holy Ghost: and as the Son sent the Apostles, so did they send others by the virtue of the same Spirit, as S. Paul sent Timothy and Titus, and gave them power to send others, saying to Timothy, Lay hands suddenly on no man, and to Titus, For this cause left I thee in Crete, that thou shouldest set in order the things that*

*that are wanting, and ordain Elders in every City, as I had appointed thee. Thus by virtue of an Apostolical Ordination there is for ever to be continued a Ministerial succession. Those which are thus separated by Ordination to the work of the Lord, are to feed the flock of God which is among them, taking the oversight thereof; and those which are committed to their care, are to remember and obey them that have the rule over them, and submit themselves, for that they watch for their souls as they that must give account.* 1 Pet. 5. 2. Heb. 13. 7, 17.

Having thus at large asserted the verity contained in this Article, and declared the necessity of believing it, we may easily give a brief exposition, by which every Christian may know what he ought to profess, and how he is to be understood, when he saith, *I believe in the Holy Ghost.* For thereby he is conceived to declare thus much, I freely and resolvedly assent unto this as unto a certain and infallible truth, that beside all other whatsoever, to whom the name of Spirit is or may be given, there is one particular and peculiar Spirit, who is truly and properly a person, of a true, real and personal substance, not a created but uncreated Person, and so the true and one eternal God; that though he be that God, yet is he not the Father nor the Son, but the Spirit of the Father and the Son, the third Person in the blessed Trinity, proceeding from the Father and the Son: I believe this infinite and eternal Spirit to be not only of perfect and indefectible holiness in himself, but also to be the immediate cause of all holiness in us, revealing the pure and undefiled will of God, inspiring the blessed Apostles, and enabling them to lay the foundation, and by a perpetual succession to continue the edification of the Church, illuminating the understandings of particular persons, rectifying their wills and affections, renovating their natures, uniting their persons unto Christ, assuring them of the adoption of sons, leading them in their actions, directing them in their devotions, by all ways and means purifying and sanctifying their souls and bodies, to a full and eternal acceptation in the sight of God. This is the eternal Spirit of God: in this manner is that Spirit holy; and thus *I believe in the Holy Ghost.*

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ARTICLE

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## ARTICLE IX.

*The Holy Catholick Church, the Communion of Saints.*

Although generally the Article of the Holy Church did immediately follow the Article of the Holy Ghost, as Tertullian well observeth, Cum sub tribus &

**I**N this ninth Article we meet with some variety of position, and with much addition, for whereas it is here the ninth, in some Creeds we find it the \* last, and whereas it consisteth of two distinct parts, the latter is wholly added, and the former partly augmented; the most Ancient professing no more than to believe † *the Holy Church*, and the Greeks having added by way of explication or determination, the word *Catholick*, it was at last received into the Latine Creed.

restatio fidei & sponso salutis pignerentur, necessario adjicitur Ecclesiæ mentio, quoniam ubi tres, id est, Pater & Filius & Spiritus Sanctus ibi Ecclesia quæ trium corpus est, *De Baptis. c. 6 and S. Aug. in Enchir. c. 56.* Spiritus S. si creatura non Creator esset, profectò creatura rationalis esset. Ipse enim esset summa creatura; & ideo in Regulâ fidei non poneretur ante Ecclesiam, quia & Ipse ad Ecclesiam pertineret. *And the Author of this first Book de Symb. ad Catech. Sequitur post S. Trinitatis commendationem S. Ecclesia, and S. Hier. cited in the next Note. Yet notwithstanding this order was not always observed, but sometimes this Article was reserved to the end of the Creed. As first appeareth in that remarkable place of S. Cyprian. Quod si aliquis illud opponit ut dicat eandem Novatianum legem tenere quam Catholica Ecclesia tenet, eodem Symbolo quo & nos baptizare, eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum S. ac propter hoc usurpare eum potestatem baptizandi posse, quod videatur in Interrogatione baptismi à nobis non discrepare; sciat quisquis & hoc opponendum putat, primum non esse unam nobis & Schismaticis Symboli legem, neque eandem interrogationem. Nam cum dicunt, Credis remissionem Peccatorum & vitam eternam per sanctam Ecclesiam? mentiuntur in interrogatione, cum non habeant Ecclesiam. Tunc deinde voce sua ipsi consentunt remissionem peccatorum non dari nisi per Sanctam Ecclesiam, Ep. ad Magn. Thus Arius and Euzoius, in the words hereafter cited, place the Church in the conclusion of their Creed. And the Author of the second Book de Sym. ad Catech. placeth the Remission of sins after the Holy Ghost. Noli injuriam facere ei qui te fecit, ut consequaris ab illo quod in isto S. Symbolo sequitur, Remissionem omnium peccatorum: and after he hath spoken of the Resurrection and life everlasting, proceedeth thus to speak of the Church, Sancta Ecclesia, in qua omnis Sacramenti terminatur autoritas, &c. The Author of the third. Ideo Sacramenti hujus conclusio per Eccl. terminatur quia ipsa est mater fecunda. And the Author of the fourth, Per sanctam Ecclesiam. Propterea hujus conclusio Sacramenti per S. Ecclesiam terminatur, quoniam si quis absq; ea inventus fuerit, alienus erit à numero filiorum; nec habebit Deum Patrem qui Ecclesiam noluerit habere matrem. Thus therefore they disposed the last part of the Creed, Credo in Spiritum S. peccatorum remissionem, carnis resurrectionem & vitam eternam per S. Ecclesiam. And the design of this transposition was to signify that remission of sins and resurrection to eternal life, are to be obtained in and by the Church. As the Creed in the first Homily under the name of S. Chrysostom, Credo in Sp. S. Iste Spiritus perducit ad S. Ecclesiam, ipsa est quæ dimittit peccata, promittit carnis resurrectionem, promittit vitam eternam. † Tertull. Quo est mater nostra, in qua reprimimus sanctam Ecclesiam, adv. Marcion, l. 5. c. 4. So Rufinus, Sanctam Ecclesiam. For Catholicam is added by Pamelius, So S. Hier. contra Lucif. Præterea cum solenne sit in lavacro post Trinitatis Confessionem interrogare, Credis Sanctam Ecclesiam? Credis remissionem peccatorum? Quam Ecclesiam credidisse eum dices? Arianorum? sed non habent: nostram? sed extra hanc baptizatus non potuit eam credere quam nescivit; and S. Aug. De Fide & Symb. Credimus & Sanctam Ecclesiam, with this declaration, utiq; Catholicam. So Maximus Taurin. Chrysl. and Venantius Fortunatus. The Author of the first Book de symb. ad Catech. Sequitur post Sancta Trinitatis commendationem S. Ecclesia. The Author of the other three, who placeth this Article last of all, Sancta Ecclesia, in qua omnis hujus sacramenti terminatur autoritas, l. 2. and l. 4. expressly Per Sanctam Ecclesiam, as the words of the Creed with the explication before mentioned. As also the Interrogation of the Novations ending with per Sanctam Ecclesiam, cited before out of S. Cyprian. So likewise of those two Homilies on the Creed which are falsely attributed to S. Chrysost. the first hath Sanctam Ecclesiam after the Belief in the Holy Ghost. the second concludeth the Creed with per Sanctam Ecclesiam. In carnis resurrectione fides, in vita eterna spes, in Sancta Ecclesia charitas. Thus the ancient Saxon Creed set forth by Freberus, Tha halgan gelathing, i. e. the Holy Church, the Greek Creed in Saxon letters in Sir Robert Cotton's Library, and the old Latine Creed in the Oxford Library. Deus qui in caelis habitat, & condidit ex nihilo ea quæ sunt, & multiplicavit propter Sanctam Ecclesiam suam, irascitur tibi, Herm. l. 1. Visum 1. Virtute sua potenti condidit Sanctam Ecclesiam suam, ib. Rogabam Dominum ut Revelationes ejus quas mihi ostendit per Sanctam Ecclesiam suam confirmaret, Vis. 4. But though it were not in the Roman or Occidental Creeds, yet it was anciently in the Oriental, particularly in that of Hierusalem, and that of Alexandria. In the Creed at Jerusalem it was certainly very ancient, for it is expounded by S. Cyril, Archbishop of that place, εις μιαν αγίαν Καθολικὴν Ἐκκλησίαν. And in the Alexandrian it was as ancient, for Alexander Archbishop of that place inserts it in his Confession, in his Epistle at Alexandria μιαν καὶ ἁγιάν καθολικὴν Ἐκκλησίαν, Theodoret. Hist. l. 2. c. 4. And Arius and Euzoius in their Confession of Faith given in to Constantine, thus conclude καὶ εἰς καθολικὴν Ἐκκλησίαν τῷ Θεῷ, ἢ ὑποπερίτων ἕως περιπτων, Socrates Hist. Eccl. c. 1. c. 26. The same is also expressed in both the Creeds, the lesser and the greater, delivered by Epiphanius in Ancorato; the words are repeated in the next Observation.*

To begin then with the first part of the Article, I shall endeavour so to expound it, as to shew what is the meaning of the *Church*, which Christ hath propounded to us, how that Church is *holy*, as the Apostle hath assured us, how that holy Church is *Catholick*, as the Fathers have taught us. For when I say





are not in the Striptures mentioned as parts or members of the Church, nor can be imagined to be built upon the Prophets or Apostles ; being we are at this time to speak of the proper notion of the Church, therefore I shall not look upon it as comphending any more than the sons of men. Again, being though Christ was the Lamb slain before the foundation of the World, and whosoever from the beginning pleased God were saved by his blood ; yet because there was a vast difference between the several dispensations of the Law and Gospel, because our Saviour spake expressly of building himself a Church when the Jewish Synagogue was about to fail, because Catholicism, which is here attributed unto the Church, must be understood in opposition to the legal singularity of the Jewish Nation, because the ancient \* Fathers were generally wont to distinguish between the Synagogue and the Church, therefore I think it necessary to restrain this notion to Christia-

\* *Thom. S. Ignatius speaking of Christ, Αὐτός ἐστὶν ἡσάνθρωπος ὅς ἐστιν εἰς τὸν χρόνον.* Ἀθεσάνου,

*ἡ Ἰουδαία, ἡ Ἰακώβ, ἡ οἱ Περσῶν) οἱ Ἀπόστολοι, ἡ ἡ Ἐκκλησία, Ep. ad Philad. where ἡ Ἐκκλησία is plainly taken for the multitude of Christians who were converted to the Faith by the Apostles, and those who were afterwards joyned to them in the profession of the same Faith. Sacrificia in populo, sacrificia & in Ecclesia, Iren. l. 4. c. 34. Disseminaverunt sermonem de Christo Patriarchæ & Prophetæ, demissa est autem Ecclesia. hoc est fructum percepit, Id. l. 4. c. 24. Quid Judaicus populus circa beneficia divina perfidus & ingratus? nonne quod à Deo primum recessit impatientiæ crimen fuit. S. Impatientia etiam in Ecclesia hæreticos carnal. S. Cypri. de Bono Patient. Quis non agnoscat Christum reliquisse matrem Synagogam Judæorum veteri Testamento familiariter adhaerentem, & adhæsisse uxori suæ, S. Ecclesiæ, S. Aug. contra Faustul. l. 2. c. 8. Mater Sponsi Domini nostri Jesu Christi Synagoga est; proinde nurus ejus Ecclesia... Idem Exar. in Psal. 44.*

Thirdly, Therefore I observe that the only way to attain unto the knowledge of the true notion of the Church, isto search into the New Testament, and from the places there which mention it, to conclude what is the nature of it. To which purpose it will be necessary to take notice that our Saviour first spake of it, mentioneth it as that which † then was not, but afterwards was to be ; as when he spake unto the great Apostle, *Thou art Peter, and upon this rock I will build my Church* ; but when he ascended into heaven, and the Holy Ghost came down, when Peter had converted *three thousand souls* which were added to the *hundred and twenty Disciples*, then was there a Church, (and that built upon † Peter, according to our Saviours promise, ) for after that we read, *The Lord added to the Church daily such as should be saved.* A Church then our Saviour promised should be built, and by a promise made before his death ; after his Ascension, and upon the preaching of S. Peter, we find a Church built or constituted, and that of a nature capable of a daily increase. We cannot then take a better occasion to search into the true notion of the Church of Christ, than by looking into the origination and increase thereof ; without which it is ∴ impossible to have a right conception of it.

† In quem tingeret... in Ecclesiam? quam nondum Apostoli struxerant, Tert. de Bapt. c. 16. <sup>a</sup> Matt. 16. 18. <sup>b</sup> Acts 2. 41. <sup>c</sup> Acts 1. 15. † Qualis es convertens atque commutans manifestam Domini intentionem personaliter hoc Perro conferentem, Super te, inquit, edificabo Ecclesiam meam, & dabo tibi claves, non Ecclesiæ. Sic enim & exitus docet: In ipso Ecclesia exstructa est, id est per ipsum, ipse clavem imbuat, vides quam. Viri Israelitæ, auribus mandate que dico: Jesum Nazarenum utrum à Deo vobis destinatum, & reliqua, Tertull. de Pudicitia, c. 21. So S. Basil. Εὐδοῦς ὁ δὲ τῶν ὁμῶν πάντης γούρω Νέεβου... ἡ δὲ τῆς πίστεως καὶ ἀρετῆς ἐφ' αὐτὸν ἡ ἀγαθοποιία τῆς Ἐκκλησίας δεξιόμοιου, adv. Eunom. l. 2. S. Peter took upon himself the building of the Church, that is, to build the Church, which he then performed, when he preached the Gospel by which the Church was first gathered. <sup>d</sup> Acts 2: 42. ∴ Tertullian mentioning the Acts of the Apostles, addeth these words, Quam Scripturam qui non recipiunt, nec Spiritus Sancti esse possunt, qui necdum Spiritum possint agnoscere discipulis missum; sed nec Ecclesiam defendere qui quando & quibus incunabulis institutum est hoc corpus, probare non habent. De Præfer. Hertt. c. 22.

*am meam, & dabo tibi claves, non Ecclesiæ. Sic enim & exitus docet: In ipso Ecclesia exstructa est, id est per ipsum, ipse clavem imbuat, vides quam. Viri Israelitæ, auribus mandate que dico: Jesum Nazarenum utrum à Deo vobis destinatum, & reliqua, Tertull. de Pudicitia, c. 21. So S. Basil. Εὐδοῦς ὁ δὲ τῶν ὁμῶν πάντης γούρω Νέεβου... ἡ δὲ τῆς πίστεως καὶ ἀρετῆς ἐφ' αὐτὸν ἡ ἀγαθοποιία τῆς Ἐκκλησίας δεξιόμοιου, adv. Eunom. l. 2. S. Peter took upon himself the building of the Church, that is, to build the Church, which he then performed, when he preached the Gospel by which the Church was first gathered. <sup>d</sup> Acts 2: 42. ∴ Tertullian mentioning the Acts of the Apostles, addeth these words, Quam Scripturam qui non recipiunt, nec Spiritus Sancti esse possunt, qui necdum Spiritum possint agnoscere discipulis missum; sed nec Ecclesiam defendere qui quando & quibus incunabulis institutum est hoc corpus, probare non habent. De Præfer. Hertt. c. 22.*

Now what we are infallibly assured of the first actual existence of a Church of Christ is only this. There were twelve Apostles with the Disciples before the descent of the Holy Ghost, and the number of the names together with an hundred and twenty. When the Holy Ghost came after a powerful and miraculous manner upon the blessed Apostles, and S. Peter preached unto the Jews, that they should repent and be baptized in the name of Jesus Christ for the remission of sins ; they

Acts 1. 15.

Acts 2. 38. 42, 47.

they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. These being thus added to the rest, continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread and in prayers: and all these persons so continuing are called the Church.

What this Church was is easily determined, for it was a certain number of men, of which some were Apostles, some the former Disciples, others were persons which repented, and believed, and were baptized in the name of Jesus Christ, and continued hearing the Word preached, receiving the Sacraments administered, joyning in the Publick Prayers presented unto God. This was then the Church, which was daily increased by the addition of other persons received into it upon the same conditions, making up <sup>a</sup> the multitude of them that believed, who were of one heart and one soul, <sup>b</sup> believers added to the Lord, multitudes both of men and women.

<sup>a</sup> Cum remissis silentium Sacerdotibus Petrum & Joannem, & reversi essent ad reliquos discipulos & Dominum, id est in Ecclesiam, <sup>b</sup> *Genes. 1. 3. 6. 3.* <sup>a</sup> *Acts 4. 32.* <sup>b</sup> *Acts 5. 14.*

But though the Church was thus begun, and represented unto us as one in the beginning, though that Church which we profess to believe in the Creed be also propounded unto us as one; and so the notion of the Church in the Acts of the Apostles might seem sufficient to express the nature of that Church which we believe; yet because that Church was one by way of <sup>†</sup> origination, and was afterwards divided into many, the actual members of that one becoming the members of several Churches; and that Church which we believe, is otherwise one by way of complexio, receiving the members of all Churches into it; it will be necessary to consider, how at the first those several Churches were constituted, that we may understand how in this one Church they were all united. To which purpose it will be farther fit to examine the several acceptions of this word as it is diversly used by the Holy Ghost in the New Testament; that, if it be possible, nothing may escape our search, but that all things may be weighed, before we collect and conclude the full notion of the Church from thence.

<sup>†</sup> Haec voces Ecclesiae, ex qua habet omnis Ecclesia initium. *S. Ven. ibid.*

First then that word which signifies the Church in the Original Greek, is sometimes used in the vulgar sense according as the Native Greeks did use the same to express their Conventions, without any relation to the Worship of God or Christ, and therefore is translated by the word *Assembly*, of as great a latitude. Secondly, It is sometimes used in the same notion in which the Greek Translators of the Old Testament made use of it, for the Assembly of the people of God under the Law, and therefore might be most fitly translated the *Congregation*, as it is in the Old Testament. Thirdly, It hath been conceived that even in the Scriptures it is sometimes taken for the place in which the members of the Church did meet to perform their solemn and publick services unto God; and some <sup>†</sup> passages there are which seem to speak no less, but yet are not so certainly to be understood of the place, but that they may as well be spoken of the people congregated in a certain place. Beside these few different acceptions, the Church in the language of the New Testament doth always signify a company of persons professing the Christian Faith, but not always in the same latitude. Sometimes it admitteth of distinction and plurality; sometimes it reduceth all into conjunction and unity. Sometimes the Churches of God are diversified as many; sometimes, as many as they are, they are all comprehended in one.

*Acts 19. 31. 39.*

*Acts 8. 38.*  
*Heb. 2. 12.*

<sup>†</sup> *Acts 11. 26.*  
*1 Cor. 11. 18.*  
*22. From these places, S. Augustine did coll. it that Ecclesia was taken in the Scriptures for the place of meeting, or the house of God, and was frequent.*

*in the language of the Christians in his time. Sicut Ecclesia dicitur locus quo Ecclesia congregatur. Nam Ecclesia homines sunt de quibus dicitur, et exhibebit sibi gloriosam Ecclesiam. Haec tamen vocari etiam ipsam domum orationum ideam Apostolus testis est. ubi ait, Non patitur dominus habitare ad manum eorum & videndum, Ecclesiam Dei contemnitis? Et hoc quotidianis loquendi usus obtinuit, ut, ad Ecclesiam prodire, aut ad Ecclesiam confugere, non dicitur, nisi quod ad locum ipsum pariterque prodierit, vel confugerit quibus Ecclesiae congregatio continetur. Quod super Ierem. 2. c. 57. By these words it is certain that in S. Augustines time they used the word Ecclesia, as we do now the Church, for a place set apart for the worship of God; and it is also certain that those of the Greek Church did use Εκκλησία, in the same sense as Eusebius speaking of the flourishing times of the Church, before the persecutions under Dioclesian, says the Christians *μνησθεύοντες τῆς πατρῆς ἐκκλησίας ἀρχαίως εὐσεβῶς καὶ ἀειπύου**

πλάτθ ἀνά πίστες πῶς πόλις ἐν Σεμιλίον ἀνίστατο ἐκκλησίας, Hist. l. 8. c. 1. and S. Chrys. Εἰ γὰρ Ἐκκλησίαν κλησασθεῖται χριστιανῶν καὶ ἀποστόλων, πολλὰ μάλλον γὰρ πινδασιμῶν, καὶ γὰρ ἀνδρωθῶ ἐκκλησίας σεμύοτερον, Hom. 26. ad Rom. But it is not so certain that the Apostle used Ἐκκλησία in that sense, nor is it certain that there were any houses set apart for the worship of God in the Apostles times, which then could be called by that name. For Isidorus Peleniota expressly denies it, and distinguishes between Ἐκκλησία ἀπὸ Ἐκκλησιαστίου, after this manner, Ἄλλο ἐστὶν Ἐκκλησία, καὶ ἄλλο Ἐκκλησιαστίον. ἢ μὲν ἐν τῷ αἰμαῖος Ἰουδαίῳ συνέστηκε τὸ εἶ ἀπὸ λίθων καὶ ξύλων οικοδομητῆται. And thus he proveth this distinction, Ὅμοιος γὰρ ἄλλο ἐστὶ συναστίον καὶ ἄλλο συναία, καὶ ἄλλο συναμπεῖον καὶ ἄλλο συναμία, καὶ ἄλλο βαλδοπέριον καὶ ἄλλο βαλή· τὸ μὲν γὰρ ἴσῳ τῶν ἐν ᾧ συνεδρῶσι μίωσι, ἢ ἴσῳ τῶν βαλδοπέριων ἀνδρας, οἷς καὶ κινδωθῶ καὶ ἰσπηρία ἀνήκει, ἔστω καὶ ἐπὶ τῷ Ἐκκλησιαστίῳ καὶ Ἐκκλησίᾳ. Then he concludes that in the Apostles times there were no Ἐκκλησιαστίαι, Ἐπὶ μὲν τῷ Ἀποστόλων ὅτι ἢ Ἐκκλησία ἐν ἑμῶν μὲν χριστιανισμῶν πινδασιμῶν, ἔβρεα τὸ πολίηα λαμπρῶ, ἐκκλησιαστίαι ἐν ᾧ, Epist. 246. l. 2.

For first in general there are often mentioned . the Churches by way of plurality, the Churches of God, the Churches of the Gentiles, the Churches of the Saints. In particular we find a few Believers gathered together in the house of one single person, called a \* Church, as the Church in the house of Priscilla and Aquila, the Church in the house of Nymphas, the Church in the house of Philemon; which Churches were nothing else but the believing and baptized persons of each Family, with such as they admitted and received into their house to joy in the worship of the same God.

Thus Origen for the most part speaks of the Church in the plural number αἱ ἐκκλησίαι. \* Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 1 5. Philem. 2. S. Chrys. observeth of Priscilla and Aquila. Οὕτω γὰρ ἡ εὐδοκίμοι ὡς καὶ ἴσῳ οἰκίαν ἐκκλησίαν ποιῆσαι, διὰ τὸ τῶν πάντων ποιῆσαι πῆρες, καὶ διὰ τὸ τοῖς ξένοις αὐτῶ ἀνοξῆσαι πᾶσι, Chrysost. Homil. 30. in Epist. ad Romanos.

Again, when the Scripture speaketh of any Country where the Gospel had been preached, it nameth always by way of plurality the \* Churches of that Country, as the Churches of Judæa, of Samaria and Galilee, the Churches of Syria and of Cilicia, the Churches of Galatia, the Churches of Asia, the Churches of Macedonia. But notwithstanding there were several such Churches or Congregations of Believers in great and populous Cities, yet the Scriptures always speak of such Congregations in the notion of one Church. As when S. Paul wrote to the Corinthians, \* Let your women keep silence in the Churches, yet the Dedication of his Epistle is, Unto the Church of God which is at Corinth. So we read not of the Churches, but the † Church at Jerusalem, the Church at Antioch, the Church at Casarea, the Church at Ephesus, the Church of the Thessalonians, the Church of Laodicea, the Church of Smyrna, the Church of Pergamus, the Church of Thyatira, the Church of Sardis, the Church of Philadelphia. From whence it appeareth that a collection of several Congregations, every one of which is in some sense a Church, and may be called so, is properly one Church by virtue of the subordination of them all in one Government under one Ruler. For thus in those great and populous Cities where Christians were very numerous, not only all the several Churches within the Cities, but those also in the adjacent parts were united under the care and inspection of one Bishop, and therefore was accounted one Church; the number of the Churches following the number of the Angels, that is, the Rulers of them, as is evident in the Revelation.

Κόμηντον, Ep. 1. So after him Ignatius, Τῆ ἐκκλησίᾳ τῆ ὕψιστομαρχεῖσα τῆ ἔση ἐν Ἐφέσω τῆ Ἀσίας, Ἀνδ Ἐκκλησίᾳ ἑλίφα τῆ ἔση ἐν Τεσίλλεσιν. And so the rest.

Now as several Churches are reduced to the denomination of one Church, in relation to the single Governour of those many Churches, so all the Churches of all Cities and all Nations in the World may be reduced to the same single denomination in relation to one supreme Governour of them all, and that one Governor is Christ the Bishop of our souls. Wherefore the Apostle speaking of that in which all Churches do agree, comprehendeth them all under the same appellation of one Church; and therefore often by the name

name of *Church* are understood all Christians whatsoever belonging to any of the Churches dispersed through the distant and divided parts of the World. For the single persons professing Faith in Christ are members of the particular Churches in which they live, and all those particular Churches are members of the General and Universal Church, which is one by unity of aggregation; and this is the Church in the Creed which we believe, and which is in other Creeds expressly termed † *One, I believe in one holy Catholick Church.*

*ἀπὸ μεγάλης ἐκκλησίας, ἢ παρ' Orig. l. 5: † So the Creeds of; Epiſtaphanis in Ancorato, τὴν ἑκκλησίαν εἰς μίαν ἀρίαν καὶ καθολικὴν καὶ Ἀποστολικὴν Ἐκκλησίαν. So the Jerusalem Creed in S. Cyril. Thus the Nicene with the Additions of the Council of Constantinople, μίαν ἀρίαν καὶ καθολικὴν καὶ Ἀποστολικὴν Ἐκκλησίαν. Thus also the Alexandrian, as appeareth by those already quoted of Alexandria, Arius and Euzoius.*

It will therefore be farther necessary for the understanding of the nature of the Church which is thus one, to consider in what that Unity doth consist. And, being it is an aggregation not only of many persons, but also of many congregations, the unity thereof must consist in some agreement of them all, and adhesion to something which is one. If then we reflect upon the first Church again, which we found constituted in the Acts, and to which all other since have been in a manner added and conjoyned, we may collect from their union and agreement how all other Churches are united and agree. Now they were described to be believing and baptized persons, converted to the Faith by S. Peter, continuing stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread and prayers. These then were all built upon the same Rock, all professed the same Faith, all received the same Sacraments, all performed the same devotions, and thereby were all reputed members of the same Church. To this Church were added daily such as should be saved, who became members of the same Church by being built upon the same foundation, by adhering to the same doctrine, by receiving the same Sacraments, by performing the same devotions.

From whence it appeareth that the first unity of the Church considered in it self, beside that of the head, which is one *Christ*, and the life communicated from that head, which is one Spirit, relieth upon the original of it, which is one; even as an house built upon one foundation, though consisting of many rooms, and every room of many stones, is not yet many, but one house. Now there is but one foundation upon which the Church is built, and that is *Christ*: for other foundation can no man lay, than that is laid, which is *Jesus Christ*. And though the Apostles and the Prophets be also termed the foundation, yet even then the unity is preserved, because as they are stones in the foundation, so are they united by one corner-stone; whereby it comes to pass that such persons as are of the Church, being fellow citizens with the *Saints*, and of the household of God, are built upon the foundation of the Apostles and Prophets, *Jesus Christ himself being the chief corner-stone, in whom all the building fitly joined together, groweth unto a holy Temple in the Lord. This stone was laid in Zion for a foundation, a tried stone, a precious corner-stone, a sure foundation*; there was the first Church built, and whosoever have been, or ever shall be converted to the true Christian Faith, are and shall be added to that Church, and laid upon the same foundation, which is the unity of † origination. Our Saviour gave the same power to all the Apostles, which was to found the Church; but he gave that power to *Peter*, to shew the unity of the same Church.

quibus traducem fidei & seipsam doctrinæ cæteræ exinde Ecclesiæ mutuata sunt, & quotidie mutantur ut Ecclesiæ hæc: ac per hoc & ipsæ Apostolica, ut soboles Apostolicarum Ecclesiarum. Omne genus ad originem suam censeatur necesse est. Itaque tot & tantæ Ecclesiæ una est illa ab Apostolis prima ex qua omnes. Sic omnes prima & Apostolica, dum una omnes probant unitatem: dum est illis communicatio pacis, & appellatio fraternitatis, & confederatio hospitalitatis.

tatis: quæ jura non alia ratio regit quam ejusdem Sacramenti una traditio. *De Prescript. Heret. c. 20. This is the Unitas originis which S. Cyprian so much insists upon, Ecclesia una est quæ in multitudinem latius incremento fecunditatis extenditur; quomodo Solis multi radii, sed lumen unum; & rami arboris multi, sed robur unum tenaci radice fundatum.* Et cum de fonte uno rivus plurimi defluunt, numerositas licet diffusa videatur exundantis copiæ largitate, unitas tamen servatur in origine, &c. *S. Cyp. de unitate Eccl. Loquitur Dominus ad Petrum, Ego tibi dico, inquit, quia tu es Petrus & super istam petram edificabo Ecclesiam meam, &c.* Et idem post resurrectionem suam dicit, *Pesci ves meas.* Et quamvis Apostolis omnibus post resurrectionem suam parem potestatem tribuat, & dicat, *Sicut misit me Pater. & ego mitto vos,* &c. tamen ut unitatem manifestaret, unitatis ejusdem originem ab uno incipientem sua autoritate disposuit. Hoc erant utique & ceteri Apostoli, quod fuit Petrus, pari consortio præditi. & honoris & potestatis, sed exordium ab unitate proficiscitur, ut Ecclesia una monstraretur, *Ibid.* 'Εὐδὸς ὁ καὶ τὸ Θεὸς, καὶ εὐδὸς τὸ Κεῖν, διὰ τὸ καὶ τὸ ἀπὸς ἡμῶν καὶ τὸ μόνωσιν ἐπαυρέται, μεμνημα ἐν ἀρχῆς τῆς μίας, *Clem. Alexand. Stromat. l. 7.* This is very much to be observed, because a place of S. Cyprian is produced by the Romanists to prove the necessity of one Head of the Church upon earth, and to shew that the Bishop of Rome is that one Head by virtue of his Succession, to S. Peter, whereas S. Cyprian speaketh nothing of any such one Head, nor of any such succession, but only of the Origination of the Church, which was so disposed by Christ that the unity might be expressed. For whereas all the rest of the Apostles had equal power and honour with S. Peter, yet Christ did particularly give that power to S. Peter, to shew the unity of the Church which he intended to build upon the foundation of the Apostles.

Secondly, The Church is therefore one, though the members be many, because they all agree in one Faith. There is *one Lord, and one Faith*, and that faith *once delivered to the Saints*, which whosoever shall receive, embrace, and profess, must necessarily be accounted one in reference to that profession. For if a company of Believers become a Church by believing, they must also become one Church by believing one truth. If they be one in respect of the foundation, which is ultimately one, if we look upon *Christ*, which is mediately one, if we look upon the Apostles united in one corner-stone; if those which believe be therefore said to be built upon the foundation of the Apostles, because they believe the Doctrine which the Apostles preached, and the Apostles be therefore said to be of the same foundation, and united to the corner-stone, because they all taught the same doctrine which they received from Christ, then they which believe the same doctrine delivered by Christ to all the Apostles, delivered by all the Apostles to Believers, being all professors of the same faith, must be members of the same Church. And this is the *Unity of Faith*.

Ephes. 4. 5.  
Judei 3.

† Of this doth Irenæus speak, deliver'g the sum or brief

abstract of the material Object of Faith, *Τὸ κήρυγμα παρεληφθῆα, καὶ ταύτῳ τῆ πίστιν ἡ Ἐκκλησία, καὶ ἀπὸ ἐν ἅλῳ τῷ κόσμῳ διασπαρμένη ὁπμιελῶς φυλάσσει, ὡς ἓνα εἶνον οἰκῶσα, καὶ ὁμοίως περὶ τῶν τοις, ὡς μίαν ψυχὴν καὶ τῆ αὐτῷ ἔχουσα καρδίαν, καὶ συμφώνως πάντα κηρύσσει καὶ διδάσκει καὶ ὡς ἐξ ἑνὸς ὡς ἐν ἑστία κελύμενη.* *Adv. Her. . 1. Κατὰ τὴ ἑν ἰσότησιν, κατὰ τὴ ὁπμιονίαν, κατὰ τὴ ἀρχὴν, κατὰ τὴ ἕξοχὴν, μόνω εἶναι φανερὴ τῶ ἀρχαίαν καὶ καθολικὴν Ἐκκλησίαν εἰς ἐνόητα πίστεως ἡ μίας τῆ καὶ τῆς ἰδίας διαθήκας, μάλλον ὅ καὶ τῶ διαθήκῳ τῶ μίαν διαθήκῳ τῆς χρονοίς, ἐνὸς τῶ Θεῷ τῶ βελόμασι, δι' ἐνὸς τῶ Κεῖν σωμαίως, τῶ ἡδὴ κατὰ τῆς πηγῶν, ὡς φερόμεν ὁ Θεός, δι' αἰῶν ἐσομένης φερ κατὰ βολῆς κόσμῳ ἐννοικῶς.* *Clem. Alex. Stromat. l. 7.* unity of Faith followeth the unity of origination, because the true faith is the true foundation. Si qua est Ecclesia quæ fidem respuat, nec Apostolica prædicationis fundamenta possideat, deserenda est. *Petra tua Christus est, S. Amb. in Luc. lib. 2. cap. 9.* 'Ἡ γὰρ σὺ ἐχουσα τῶ Ἐκκλησίαν, ὡς φησὶν ὁ Παῖμωλ, ἀρετῆ ἡ πίστις ὅτιν, *Clem. Alex. Stromat. l. 2.* S. Jerome in those words of the Psalm 23. 11. Hæc est generatio quarentium Dominum, hath this observation. Superius singulariter dixit, Hic accipiet be natiuitatem; modo pluraliter, quia Ecclesia ex pluribus personis congregatur, & tamen una dicitur propter unitatem fidei.

Thirdly, Many persons and Churches, howsoever distinguished by time or place, are considered as one Church, because they acknowledge and receive the same Sacraments, the signs and badges of the people of God. When the Apostles were sent to found and build the Church, they received this Commission, *Go and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Now as there is but *one Lord, and one Faith*, so also is there but *one Baptism*; and consequently they which are admitted to it, in receiving it are one. Again, At the institution of the Lords Supper, Christ commanded, saying, *Eat ye all of this, drink ye all of this,* and all by communicating of one, become as to that communication one. *For we being many are one bread, and one body; for we are all partakers of that one bread.* As therefore the Israelites were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, and thereby appeared to be the one people of God; so all believing persons,

Mt. 28. 19.  
Ephes. 4. 4.

1 Cor. 10. 17.

1 Cor. 10. 2, 3, 4.

and

and all Churches congregated in the name of Christ, washed in the same laver of Regeneration, eating of the same bread, and drinking of the same cup, are united in the same cognizance, and so known to be the same Church. And this is the Unity of the Sacraments.

Fourthly, Whosoever belongeth to any Church is some way called, and all which are so, are called in one hope of their calling: the same reward of eternal life is promised unto every person, and we all through the Spirit wait for the hope of righteousness by faith. They therefore which depend upon the same God, and worship him all for the same end, the hope of Eternal life, which God that cannot lie, promised before the world began, having all the same expectation, may well be reputed the same Church. And this is the Unity of Hope.

Fifthly, They which are all of one mind, whatsoever the number of their persons be, they are in reference to that mind but one; as all the members howsoever different, yet being animated by one soul, become one body. Charity is of a fastning and uniting nature, nor can we call those many, who endeavour to keep the unity of the Spirit in the bond of peace. By this, said our Saviour, shall all men know that ye are my disciples, if ye have love one to another. And this is the † Unity of Charity.

Lastly, All the Churches of God are united into one by the unity of Discipline and Government, by virtue whereof the same Christ ruleth in them all, For they have all the same pastoral guides appointed, authorized, sanctified and set apart by the appointment of God, by the direction of the Spirit, to direct and lead the people of God in the same way of eternal salvation: as therefore there is \* no Church where there is no order, no Ministry; so where the same Order and Ministry is, there is the same Church. And this is the .∴ Unity of Regiment and Discipline.

habet Sacerdotes, S. Hier. *adv. Lucifer.* Πάντες ἀνβεβήσωσαν τοῦ Διακόνου ὡς Ἰησοῦν Χριστὸν, καὶ ἡ Ἐπίσκοπον ὡς Πατέρα, τοῦ ἡ Πρεσβυτέρους ὡς Συμβούλους Θεοῦ καὶ ὡς Συμβούλους Ἀποστόλων ἡ χρεῖς τρίτων ἐκκλησία ἡ ἀδελφίη. *Ign. a. Trinit.* Τὸ γὰρ εἶναι τῆ Ἐκκλησίας ὄνομα ἡ εἶναι εἰς Χριστὸν πιστεύσαντων ὑφ' αὐτῆς πληθὺν, ἰσοεργὴς ἡ ἡ λαὸς, παιδείας καὶ διδασκαλίας καὶ τοῦ ἑαυτῶν ἡ ἀγαθῶν, S. Cyril *ad cap. 45.* ubi interpretatur ὑφ' αὐτῆς, quod est ὑφ' αὐτῶν; cum reddere oportuerit, *conuincit*, aut *co t. x. t.* .∴ Episcopatus unus est, cujus à singulis in solidum pars tenetur; Ecclesia una est quæ à Christo una Ecclesia per totum mundum in multa membra diuisa, item Episcopatus unus Episcoporum multorum concordia numerositate diffusus. *Ep. ad Antonianum.*

Epist. 4. 4. 6. 5. 7.

Epist. 4. 3. Job. 13. 35.

† Unus Deus enim & Christus unus, Ecclesia eius una, fides una & plebs in solidam corporis unitatem concordia glumine puluata, S. Cyr. *de Unit. Ec.* \* Ecclesia non est quæ non

By these means and \*\* for these reasons, millions of persons, and multitudes of Congregations are united into one body, and become one Church. And thus under the name of Church expressed in this Article, I understand a body, or collection of humane persons professing faith in Christ, gathered together in several places of the World for the worship of the same God, and united into the same corporation by the means aforesaid. And this I conceive sufficient to declare the true notion of the Church as such, which is here the object of our Faith; it remaineth therefore that we next consider the existence of the Church; which is acknowledged in the act of Faith applied to this object. For when I profess and say, *I believe a Church*, it is not only an acknowledgment of a Church which hath been, or of a Church which shall be, but also of that which is. When I say, *I believe in Christ dead*, I acknowledge that death which once was, and now is not: for Christ once died, but now is not dead. When I say, *I believe the resurrection of the body*, I acknowledge that which never yet was, and is not now, but shall hereafter be. Thus the act of Faith is applied to the object according to the nature of it; to what is already past, as past; to what is to come, as still to come; to that which is present, as it is still present. Now that which was then past, when the Creed was made, must necessarily be always past, and so believed for ever; that which

\*\* These are all expressed by Tertulian, Una nobis & illis fides, unus Deus, idem Christus, eadem spes, eadem lavacri sacramenta; semel dixerim, una Ecclesia sumus, *de Un. v. l. ad. cap. 2.* Corpus suum de conscientia religionis, & discipline unitate, & spei tædere, *apolog. cap. 39.*

which shall never come to pass until the end of the World, when this publick profession of Faith shall cease, that must for ever be believed as still to come. But that which was when the Creed began, and was to continue till that Creed shall end, is proposed to our belief in every Age as being; and thus ever since the first Church was constituted, the Church it self, as being, was the object of the Faith of the Church believing.

The existence therefore of the Church of *Christ* (as that Church before is understood by us,) is the continuation of it in an actual being, from the first collection in the Apostles times unto the consummation of all things. And therefore to make good this explication of the Article, it will be necessary to prove that the Church which our Saviour founded and the Apostles gathered was to receive a constant and perpetual accession, and by a successive augmentation be uninterruptedly continued in an actual existence of believing persons and congregations in all Ages unto the end of the World.

Now this indeed is a proper object of Faith, because it is grounded only upon the promise of God; there can be no other assurance of the perpetuity of this Church, but what we have from him that built it. The Church is not of such a nature as would necessarily, once begun, preserve it self for ever. Many thousand persons have fallen totally and finally from the Faith professed, and so apostatized from the Church. Many particular Churches have been wholly lost, many Candlesticks have been removed; neither is there any particular Church which hath any power to continue it self more or longer than others; and consequently, if all particulars be defectible, the Universal Church must also be subject of it self unto the same defectibility.

But though the providence of God doth suffer many particular Churches to cease, yet the promise of the same God will never permit that all of them at once shall perish. When *Christ* spake first particularly to *S. Peter*, he sealed his speech with a powerful promise of perpetuity, saying, *Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it.* When he spake generally to all the rest of the Apostles to the same purpose, *Go teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;* he added a promise to the same effect, *and loe I am with you always, even to the end of the world.* The first of these promises assureth us of the continuance of the Church, because it is built upon a Rock; for our Saviour had expressed this before, *Whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock.* The Church of *Christ* is the house of *Christ*, for he hath builded the house, and is as a *Son over his own house, whose house are we*; and as a *wise man*, he hath built his house upon a rock, and what is so built shall not fall. The † latter of these promises giveth not only an assurance of the continuance of the Church, but also the cause of that continuance, which is the presence of *Christ*. *Where two or three are gathered together in the name of Christ, there he is in the midst of them,* and thereby they become a Church, for they are as a builded house, and the *Son* within that house. Wherefore being *Christ* doth promise his presence unto the Church, even to the end of the World, he doth thereby assure us of the existence of the Church, until that time, of which his presence is the cause. Indeed, this is <sup>a</sup> *the City of the Lord of hosts, the City of our God, God will establish it for ever,* as the great Prophet of the Church hath said.

Mat. 16. 18.

Mat. 28. 19, 23.

Mat. 7. 24, 25.

Hb. 3. 3, 6.

† Non deserit  
Ecclesiam  
suam Divina  
protectio, di-  
cente Domino,  
Ecce ego vo-  
bis cum omni-  
bus diebus, &c.  
Leo Epist. 31.  
S. August. upon  
these words of  
the Psal. 101.  
Exiguitatem  
dierum meo-  
rum annuntia

mihî, maketh the Church to speak these words. Quid est quod nescio qui recedentes à me murmurant contra me? Quid est quod perdit me perisse contendunt? Certe eorum hoc dicunt, Quia sul & non sum, A nescio mihi exiguitatem dierum meorum.



*meorum.* Non à te quero illos dies æternos; illi sine fine sunt, ubi ero, non ipsos quero; temporales quero, temporales dies mihi annuncia. *Exigui ætem dierum meorum non æternitatem dierum meorum annuncia mihi.* Quamdiu ero in isto sæculo, annuncia mihi, propter illos qui dicunt, Fuit & jam non est: propter illos qui dicunt, Implere sunt Scripturæ, crediderunt omnes gentes, sed apostatavit & perit Ecclesia de omnibus gentibus. Quid est hoc, *Exiguitatem ætem meorum annuncia mihi?* Et annunciauit, nec vacua fuit vox ista. Quis annunciauit mihi nisi ipsi via? Quomodo annunciauit? *For ego vobiscum sum usque ad confirmationem sæculi.* Concione sicut in Psal. 101. Psal. 48.3. Forse ista Civitas quæ mundum tenuit aliquando evertetur. Abfit. *Deus fundavit eam in æternum.* Si ergo Deus fundavit eam in æternum, quid times ne cadat firmamentum? *S. Aug. ad locum.*

Upon the certainty of this truth, the existence of the Church hath been propounded as an object of our Faith in every Age of Christianity; and so it shall be still unto the end of the world. For those which are Believers are the Church, and therefore if they do believe, they must believe there is a Church. And thus having shewed in what the nature of a Church consisteth, and proved that a Church of that nature is of perpetual and indefectible existence, by virtue of the promises of Christ, I have done all which can be necessary for the explication of this part of the Article, *I believe the Church.*

After the consideration of that which is the subject in this Article, followeth the explication of the affections thereof; which are two, Sanctity and Universality; the one attributed unto it by the Apostles, the other by the Fathers of the Church: by the first the Church is denominated *Holy*, by the second *Catholick*. Now the Church which we have described, may be called holy in several respects, and for several reasons; First, in reference to the Vocation by which all the members thereof are called and separated from the rest of the World to God; which separation in the language of the Scriptures is a sanctification: and to the calling being holy, (for *God hath called us with an holy calling*) the body which is separated and congregated thereby, may well be termed *holy*. Secondly, in relation to the offices appointed, and the powers exercised in the Church, which by their institution and operation are holy, that Church for which they were appointed, and in which they are exercised; may be called *holy*. Thirdly, because whosoever is called to profess faith in Christ, is thereby engaged to holiness of life, according to the words of the Apostle, *Let every one that nameth the name of Christ, depart from iniquity*: for those namers of the name, or named by the name of Christ, are such as called on his name, and that was the description of the Church; as when *Saul* did persecute the Church, it is said he had *authority from the chief Priests to bind all that called upon the name of Christ*, and when he preached *Christ in the Synagogues, all that heard him said, Is not this he who destroyed them which called on this name in Jerusalem?* Being then all within the Church are by their profession obliged to such holiness of life, in respect of this obligation, the whole Church may be termed *holy*. Fourthly, in regard the end of constituting a Church in God, was for the purchasing an holy and a precious people; and the great design thereof was for the begetting and increasing holiness, that as God is originally holy in himself, so he might communicate his sanctity to the sons of men, whom he intended to bring unto the fruition of himself, unto which without a previous sanctification they can never approach, because *without holiness no man shall ever see God.*

2 Tim. 1. 9.

2 Tim. 2. 19.

Act. 9. 14, 21. vide 1 Cor. 1. 2. "Οτι γὰρ τὸ ἁγίουμα τῆς ἀγίας τοῦ ἁγίου ὁσίου πάσης καὶ πιστεύουσας συγγεγραμμένων Ἐκκλησίας ἔστι, διὸ λόγος ἔστι πῶς σφίσι γὰρ ὁσίουμενοι. 1st. Pet. Epist. 2. 24. 6. 2.

For these four reasons the whole Church of God, as it containeth in it all the persons which were called to the profession of the Faith of Christ, or were baptized in his name, may well be termed and believed *holy*. But the Apostle hath delivered another kind of holiness which cannot belong unto the Church taken in so great a latitude. For, saith he, *Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.*

Epist. 5. 25, 26. 27.

Now though it may be conceived that *Christ* did love the whole Church as it did any way contain all such as ever called upon his name, and did give himself for all of them: yet we cannot imagine that the whole body of all men could ever be so holy, as to be without spot, wrinkle, blemish, or any such thing. It will be therefore necessary, within the great complex body of the Universal Church, to find that Church to which this absolute holiness doth belong: and to this purpose it will be fit to consider both the difference of the persons contained in the Church, as it hath been hitherto described, while they continue in this life, and their different conditions after death; whereby we shall at last discover in what persons this holiness is inherent really, in what condition it is inherent perfectly, and consequently in what other sense it may be truly and properly affirmed that the Church is *holy*.

Where first we must observe that the Church, as it embraceth all the professors of the true Faith of *Christ*, containeth in it not only such as do truly believe and are obedient to the word, but those also which are hypocrites, and prophane. Many profess the Faith, which have no true belief: many have some kind of Faith, which live with no correspondence to the Gospel preached. Within therefore the notion of the Church are comprehended good and bad, being both externally called, and both professing the same Faith. For the *Kingdom of heaven is like unto a field in which wheat and tares grow together into the harvest; like unto a net that was cast into the Sea, and gathered of every kind; like unto a floore in which is laid up wheat and chaff; like unto a marriage feast, in which some have on the wedding garment, and some not.* This is that Ark of *Noah* in which were preserved beasts clean, and unclean. This is that *great house* in which there are not only vessels of gold and of silver, but also of wood, and of earth, and some to honour and some to dishonour. There are many called, of all which the Church consisteth, but there are few chosen, of those which are called, and thereby within the Church. I conclude therefore, as the ancient Catholics did against the † Donatists, that within the Church, in the publick profession and external communion thereof, are contained persons truly good and sanctified, and hereafter saved; and together with them other persons void of all saving grace, and hereafter to be damned: and that Church containing these of both kinds may well be called *holy*, as *S. Matthew* called *Jerusalem the Holy City*, even at that time when our Saviour did but begin to preach, when we know there was in that City a general Corruption in Manners and Worship.

Mat. 13. 24, 30,  
47.

Mat. 3. 12.  
Firmissime  
tene & nulla-  
tenus dubites  
aream Dei esse  
Ecclesiam Ca-  
tholicam, &  
intra eam usq;  
in finem saecu-  
li frumento  
mixtas paleas  
contineri, hoc  
est, bonis ma-  
los sacramen-  
torum com-  
munionem mi-  
sceri, Fulgen. ad  
Petru., c. 43.  
Mat. 22. 10.  
2 Tim. 2. 20.  
S. Jerome joins

these two together, Arca Noë Ecclesie typus: ut in illa omnium animalium genera, ita & in hac universarum & gentium & morum homines sunt, ut ubi pardus & hœdi, lupus & agni, ita & hic iusti & peccatores, id est, vasa aurea & argentea cum ligneis & fictilibus commorantur, Dial. contra Luciferianos. † The opinion of the Donatists consulted by the Catholics is to see in *S. Augustins* book, entituled, Breviculum Collationum. upon which reflecting in his book Post Collationem, he observes how they were forced by the testimony of those Scriptures which we have produced to acknowledge that there were mingled with the good such as were occultly bad, Ecce etiam ipsi veritate Evangelica non aliud coacti sunt considerari quam malos occultos nunc ei permixtos esse, as the good and bad fish are taken in the same net, because it could not discern the bad from the good. And from thence he enforceth from their acknowledgment, that those which are apparently evil, are contained in the same Church. Si enim propterea retibus bonos & malos congregantibus Ecclesiam comparavit, quia malos in Ecclesia non manifestos sed latentes intelligi voluit, quos ita nesciunt sacerdotes, quemadmodum sub fluctibus quid acceperint: retia nesciunt Piscatores. Propterea ergo & arca comparata est, ut etiam manifeste mali cum bonis in ea prænuntiarentur futuri. Neque enim palea quæ in arca est permixta frumentis, etiam ipsa sub fluctibus later, quæ sic omnium oculis est conspicua, ut potius occulta sint in ea frumenta, cum sit ipsa manifesta, Lib. post Collat. cap. 9, 10.

Of these promiscuously contained in the Church, such as are void of all saving grace while they live, and communicate with the rest of the Church, and when they pass out of this life, die in their sins, and remain under the eternal wrath of God; as they were not in their persons holy while they lived, so are they no way of the Church after their death, neither as members of it, nor as contained in it. Through their own demerit they fall short of the glory  
unto







Although this seem the first intention of those which gave the name *Catholic* to the Church, to signify thereby nothing else but the whole or universal Church, yet those which followed did signify by the same that affection of the Church which floweth from the nature of it, and may be expressed by that word. At first they called the whole Church *Catholic*, meaning no more than the universal Church; but having used that term some space of time, they considered how the nature of the Church was to be universal, and in what that universality did consist.

As far then as the ancient Fathers have expressed themselves, and as far as their expressions are agreeable with the descriptions of the Church delivered in the Scriptures, so far I conceive we may safely conclude that the Church of *Christ* is truly *Catholic*, and that the truly *Catholic* Church is the true Church of *Christ*, which must necessarily be sufficient for the explication of this affection, which we acknowledg when we say, we *believe the Catholic Church*.

The most obvious and most general notion of this Catholicism consisteth in the diffusiveness of the Church, grounded upon the commission given to the builders of it, *Go teach all Nations*, whereby they and their successors were authorized and impowered to gather Congregations of Believers, and so to extend the borders of the Church unto the utmost parts of the earth. The Synagogue of the *Jews* especially consisted of one Nation, and the publick worship of God was confined to one Country, *In Judah was God known, and his name was great in Israel; in Salem was his Tabernacle, and his dwelling place in Zion. He shewed his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation.* The Temple was the only place in which the Sacrifices could be offered, in which the Priests could perform their office of ministration; and so under the Law there was an inclosure divided from all the World besides. But God said unto his Son, *I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* And *Christ* commanded the Apostles, saying, *Go ye into all the world, and preach the Gospel to every creature: that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.* Thus the Church of *Christ*, in its primary institution, was made to be of a diffusive nature, to spread and extend it self from the City of *Jerusalem*, where it first began, to all the parts and corners of the earth. From whence we find them in the Revelation, crying to the Lamb, *Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* This reason did the ancient Fathers render why the Church was called \* *Catholic*, and the nature of the Church is so described in the Scriptures.

\* we have before observed of Arius and Euzoïus, that naming the Catholic Church

in their Creed, they gave withal the interpretation of it. Εἰς μίαν Καθολικὴν Ἐκκλησίαν ἧ Ὁθεῖ ἡ ἀπὸ πλεόντων ἕως πλεόντων. S. Cyril of Jerusalem gives this as the first importance of the word Καθολικὴ (ἢ ἐν καθέτῃ) διὰ τὸ χρῆσθαι πάντας ἐν ἧ οἰκουμενῆ ἀπὸ πλεόντων ἡνὶ ἕως πλεόντων, Catech. 18. Ubi ergo erit proprietates Catholicæ nominatis, cum inde dicta sit Catholicica, quod sit rationalis & ubique diffusa? Optatus, l. 2. Ipsa est enim Ecclesia Catholica: unde Καθολικὴ Græcè appellatur, quod per totum orbem diffunditur, S. Aug. Epist. 170. Ecclesia illa est quam modo dixi unicam tuam, hæc est unica Catholica quæ toto orbe copiose diffunditur, quæ usque ad ultimas gentes creicendo porrigitur, Idem Epist. 30. Si autem dubi as quod Ecclesiam quæ per omnes gentes numerositate copiosa dilatatur, S. Scripturæ commendat, multis & manifestissimis testimoniis ex eadem autoritate prolatis omerabo, Idem contra Crescon. l. 1. c. 33. Sancta Ecclesia Ideo dicitur Catholica, pro eo quod universaliter per omnem mundum sit diffusa, Isidor. de Summo Bono, lib. 1. cap. 9.

Secondly, They called the Church of *Christ* the *Catholic* Church, because it teacheth all things which are necessary for a Christian to know, whether they be things in heaven or things in earth, whether they concern the condition of man in this life, or in the life to come. As the Holy Ghost did lead the Apostles into all truth, so did the Apostles leave all truth unto the Church, which teach-



so none shall ever escape the eternal wrath of God, which belong not to the Church of God. This is the Congregation of those persons here on earth which shall hereafter meet in heaven. These are the Vessels of the Tabernacle carried up and down, at last to be translated into, and fixed in, the Temple.

Secondly, It is necessary to believe the Church of *Christ* which is but one; that being in it we may take care never to cast our selves, or be ejected out of it. There is a power within the Church to cast those out which do belong to it; for if any *neglect to hear the Church*, saith our Saviour, *let him be unto thee as an heathen man and a Publican*. By great and scandalous offences, by incorrigible misdemeanours, we may incur the censure of the Church of God, and while we are shut out by them, we stand excluded out of heaven. For our Saviour said to his Apostles, upon whom he built his Church, *Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained*. Again, a man may not only passively and involuntarily be rejected, but also may by an act of his own, cast out or reject himself, not only by plain and complete Apostacy, but by a defection from the unity of truth, falling into some damnable Heresie, or by an active separation, deserting all which are in communion with the Catholick Church, and falling into an irrecoverable Schism.

Thirdly, It is necessary to believe the Church of *Christ* to be holy, lest we should presume to obtain any happiness by being of it, without that holiness which is required in it. It is not enough that the end, institution and administration of the Church are holy: but, that there may be some real and permanent advantage received by it, it is necessary that the persons abiding in the communion of it should be really and effectually sanctified. Without which holiness the privileges of the Church prove the greatest disadvantages, and the means of salvation neglected, tend to a punishment with aggravation. It is not only vain but pernicious to attend at the marriage-feast without a wedding garment, and it is our Saviour's description of folly to cry, *Lord, Lord, open unto us*, while we are without Oyl in our Lamps. We must acknowledg a necessity of holiness, when we confess that Church alone which is holy can make us happy.

Sola Catholica  
Ecclesia est  
quæ verum  
cultum retinet.  
Hic est  
fons veritatis,  
hoc est domi-  
cilium fidei,  
hoc templum  
Dei: quo si  
quis non intra-  
verit, vel à  
quo si quis  
exierit, à spe  
vitæ ac salutis  
æternæ alienus est. *Lactantius* l. 4. c. 30.

Fourthly, There is a necessity of believing the Catholick Church, because except a man be of that he can be of none. For being the Church which is truly Catholick containeth within it all which are truly Churches, whosoever is not of the Catholick Church, cannot be of the true Church. That Church alone which first began at *Jerusalem* on earth, will bring us to the *Jerusalem* in heaven; and that alone began there which always embraceth *the faith once delivered to the Saints*. Whatsoever Church pretendeth to a new beginning, pretendeth at the same time to a new Churchdom, and whatsoever is so new is none. So necessary it is to believe the *holy Catholick Church*.

Having thus far explicated the first part of this Article, I conceive every person sufficiently furnished with means of instruction, what they ought to intend, when they profess to believe *the holy Catholick Church*. For thereby every one is understood to declare thus much; I am fully persuaded, and make a free confession of this, as of a necessary and infallible truth, that *Christ* by the preaching of the Apostles, did gather unto himself a Church consisting of thousands of believing persons, and numerous Congregations, to which he daily added such as should be saved, and will successively and daily add unto the same unto the end of the World: so that by the virtue of his all-sufficient promise, I am assured that there was, hath been hitherto, and

now



now is, and hereafter shall be so long as the Sun and Moon endure, a Church of *Christ* one and the same. This Church I believe in general holy in respect of the Author, end, institution and administration of it; particularly in the members, here I acknowledge it really, and in the same hereafter perfectly, holy. I look upon this Church not like that of the *Jews* limited to one people, confined to one Nation, but by the appointment and command of *Christ*, and by the efficacy of his assisting power, to be disseminated through all Nations, to be extended to all places, to be propagated to all Ages, to contain in it all truths necessary to be known, to exact absolute obedience from all men to the commands of *Christ*, and to furnish us with all graces necessary to make our persons acceptable, and our actions well-pleasing in the sight of God. And thus I believe the holy Catholick Church.

### The Communion of Saints.

**T**His part of the Article beareth something a † later date than any of the rest, but yet is no way inferiour to the other in relation to the certainty of the truth thereof. And the late admission of it into the Creed will be thus far advantageous, that thereby we may be the better assured of the true intent of it, as it is placed in the Creed. For it will be no way fit to give any other explication of these words as the sense of the Creed, than what was then understood by the Church of God, when they were first inserted.

*† These words Communio-nem Sanctorum, were not in the Aquileian Creed expounded by Rufinus; they were not mentioned by him, as being either in the Oriental or the Roman Creed. They were not in the African Creed expounded by S. Austin De Fide & Symbolo; not in the Creed delivered by Maximus Turenensis; not in any of the Sermons of Chrysologus; not in any of the four Books de Symbolo ad Catechumenos attributed to S. Austin; not in the 119 Sermon under his name De Tempore, Cum dixerimus Sanctam Ecclesiam, adjungamus Remissionem peccatorum. They are not in the Greek Creed in Sir Robert Cottons Library, not in the old Latine Creed in the Oxford Library, not in that produced by Elipandus. We find them not in the old Greek Creeds, not in that of Eusebius given in the Council of Nice, not in that of Marcellus delivered to the Bishop of Rome, not in that of Arius and Euzoius presented to Constantine, not in either of the Creeds preserved in the Anconatus of Epiphanius, not in the Jerusalem Creed expounded by S. Cyril, not in that of the Council of Constantinople, not in that of Charisius given into the Ephesine Council, not in either of the Expositions under the name of S. Chrysostom. It was therefore of a later date, and is found in the Latine and Greek Copy in Bennet College Library, and is expressed and expounded in the 115. and 181. Sermon De Tempore, attributed to S. Austin, v. Paschasti Symbolum.*

If we look upon the first institution of the Church, and the original condition of those persons which received the Gospel, how they were all together, *Acts 2. 44, 45;* and had all things common; how they sold their possessions and goods, and parted them to all men as every man had need, how S. Paul urged an equality, that the abundance of some might supply the want of others, as it was writien, *He that had gathered much had nothing over, and he that had gathered little had no lack:* we might well conceive that the communion, (which word might be taken for communication) of the Saints, may signifie the great \* charity, bounty and community, among the people of God. *2 Cor. 3. 14, 15.*

But being that community precisely taken, was not of eternal obligation, nor actually long continued in the Church; being I conceive this Article doth not wholly look upon that which is already past; and especially, being I think neither that custom, nor that notion was then generally received in the Church, when this communion of Saints was first inserted, I shall therefore endeavour to shew that communion which is attributed to the Saints both according to the Fathers who have delivered it, and according to the Scriptures from whence they derived it.

Now all communion being between such as are some way different and distinct, the communion of the Saints may either be conceived between them and others, or between themselves; between them and others as differing from them either in their nature or their sanctity, between themselves, as distinct

\* Grotius upon that place of the Corinthians observes, Spectac & huc ea quam in Symbolo profite-mur Sanctorum communio-nem.

finct in person only, or condition also. Wherefore if we can first understand who, or what kind of persons these are which are called *Saints*, with whom beside themselves, and how among themselves, in this relation as they are the *Saints*, they have communion, and lastly in what the nature of that *Communion* in each respect consisteth ; I know not what can be thought wanting to the perfect explication of *the Communion of Saints*.

That we may understand what Communion the *Saints* have with others, it would be necessary first to consider what it is to be a *Saint*, in what the true nature of *Saint-ship* doth consist, by what the *Saints* are distinguished from others. Again, that we may understand what *Communion the Saints* have with or among themselves, it will be farther necessary to consider who are those persons to which that title doth belong, what are the various conditions of them, that we may be able to comprehend all such as are true *Saints*, and thence conclude the *communion* between them all.

I take it first for granted, that though the Greek word which we translate *Saints*, be in it self as applicable to † things, as persons ; yet in this Article it signifieth not holy things, but *holy ones*, that is persons holy. Secondly , I take it also for granted that the singular Holy one, the Holy one of *Israel*, the Fountain of all sanctity, the sanctifier of all *Saints*, is not comprehended in the Article, though the communion of the Holy ones with that singular, eminent, and transcendent \* Holy one, be contained in it. Thirdly , I take it farther for granted that the word in this Article, which we translate *Saints* is not taken in the Original of the Creed, as it is often taken in the Translation of the Old Testament, for the † *Sanctuary*, as if the communion were nothing else but a right of communicating or participating of the holy things of God. Lastly, I take it also for granted that although the blessed and holy Angels are sometimes called in the Scriptures by the name of \* *Saints*, yet they are not those *Saints* who are here said to have the communion, though the *Saints* have communion with them.

† Κοινωνία ἁγίων may be as well understood in the Newer, as the Masculine, as Exod. 28. 38. Ἐξαρτί Ἀαρὼν τὸ ἁγίωμα τῆς ἀνὴρτηματι τῆς ἁγίας, that Aaron may bear the iniquity of the holy things. So Levit. 5. 15. Καὶ ἀμύστην ἀκαθάρτων ἁγίων Κυρίου 22. 2. Καὶ περὶ ἁγίων ἁγίων ἁγίων

† ἱερῶν. 1 Chron 24. 5. ἀρχόντες τῶν ἁγίων, the Governors of the Sanctuary, of which notion afterwards. \* This is one of the common names of God in the Old Testament, יְהוָה קְדוֹשׁ אֱלֹהֵינוּ יְהוָה, which is also for time translated plurally by the LXX. as Esay 41. 16. יְהוָה יִשְׂרָאֵל בְּקִדּוֹשׁ עַל פְּנֵי אֱלֹהִים יְהוָה, Jer. 51. 5. יְהוָה יִשְׂרָאֵל מִקְדוֹשׁ אֲפֹדֵי אֱלֹהִים יְהוָה and if it were so taken, then κοινωνία ἁγίων, would be the communion of Gods, as τὸ ἅγιον Πνεῦμα. † Τα ἅγια ἢ frequently used in the Scriptures for the Sanctuary ; and then κοινωνία ἁγίων might be taken for the communion in all these things which belonged to the worship of God, as ἀκοινωνήσις was a man excluded from all such communion. \* The Angels are not only called holy in the Scrip wres by way of addition or Epithete, as πάντες οἱ ἅγιοι ἀγγέλοι, Mat. 25. 31. καὶ ἅγιοι ἀγγέλων ἁγίων, Mat. 18. 38. Luke 9. 26. ἐρχοματῶν ἁγίων ἀγγέλων ἁγίων, Acts 10. 21. ἐνώπιον ἁγίων ἀγγέλων, Rev. 14. 10. But also the ἅγιοι, holy ones, or *Saints* taken substantively or singly signify sometimes the Angels, as Levit. 32. 2. וַתָּחֵן מִדְּבַר קִדְשׁ וַתָּחֵן עִם עֲשָׂרָה רִבּוֹן וַעֲמִיּה רִבּוֹן מִלְּאֲכָנִי קִדְשִׁין and with him ten thousands of holy Angels ; and Jonathan, וַעֲמִיּה רִבּוֹן מִלְּאֲכָנִי קִדְשִׁין and with him myriads of myriads of holy Angels. And although the LXX. keep the Hebrew קִדְשׁ, yet they understood the Angels in that place (ωὐ μνηστος Κἀδης, [Hesych. Κἀδης ἀγιασμὸς] ἐν δεξιῶν αὐτῶ ἀγγέλων μετ' αὐτῶ. So Job 5. 1. To which of the *Saints* wilt thou turn ? εἰ πῶς ἀγγέλων ἁγίων ὄψιν, LXX. Thus in the vision of *Daniel*, he heard one *Saint* speaking, and another *Saint* said unto that certain *Saint* which spake, Dan. 8. 13. So Zach 14. 5. And the Lord my God shall come, and all the *Saints* with thee. And thus it may very well be understood in the New Testament, 1 Theff. 3. 13. ἐν τῇ παρουσίᾳ τοῦ Κυρίου μετ' πάντων ἁγίων ἁγίων, in correspondance to that 2 Theff. 1. 17. ἐν τῇ ἀποδόσει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ. These are the μυριάδες ἁγίων in S. *Jude* קִדְשִׁין רַבְרַבִּין the myriads of Angels ; and thus κοινωνία ἁγίων should be the communion of the Angels.

For this part of the Article hath a manifest relation to the former, in which we profess to believe the *Holy Church* ; which Church is therefore holy because those persons are such, or ought to be, which are within it, the Church it self being nothing but a Collection of such persons. To that Confession is added this Communion ; but because though the Church be holy, yet every person contained in it is not truly so, therefore is added this part of the Article which concerneth those who are truly such. There is therefore no doubt but the *Saints* mentioned here, are members of the Church of Christ, as we have described it, built upon the Apostles, laid upon the foundation of their doctrine,

doctrine, who do not only profess the Gospel, but are sanctified thereby.

The only question then remaining is, in what their sanctity or Saintship doth consist, and (because though they which are Believers since our Saviour's death, be truly and more highly sanctified, yet such as lived before and under the Law, the Patriarchs, the Prophets and the servants of God were so called, and were truly named the Saints of God) who were the persons which are capable of that denomination.

Now being God himself hath given a rule unto his people, which is both in the nature of a precept and of a pattern: (*Be ye holy as I the Lord your God am holy: be ye holy*, there's the command, as *the Lord your God is holy*, there's the rule:) being it is impossible that we should have the same sanctity which is in God, it will be necessary to declare what is this holiness which maketh men to be accounted holy ones, and to be called *Saints*.

The true notion of *Saints* is expressed by *Moses* both as to the subject, and the affection or qualification of it; for they are called by him *men of holiness*; such are the persons understood in this Article, which is the communion of men of holiness. Now holiness in the first acception of it signifieth Separation, and that with the relation of a double term, of one from which the separation is made, of the other to which that which is separated is applied. Those things which were counted holy under the Law were separated from common use, and applied to the service of God, and their sanctity was nothing else but that separation from and to those terms, from an use and exercise profane and common, to an use and exercise peculiar and divine. Thus all such persons as are called from the vulgar and common condition of the world unto any peculiar service or relation unto God, are thereby denominated holy, and in some sense receive the name of *Saints*. The Pen-men of the Old Testament do often speak of the people of *Israel* as of an holy Nation, and God doth speak unto them as to people holy unto himself; because he had chosen them out of all the Nations of the world and appropriated them to himself. Although therefore most of that Nation were rebellious to him which called them, and void of all true inherent and actual sanctity, yet because they were all in that manner separated, they were all, as to the separation, called holy. In the like manner those of the New Testament writing to such as were called, and had received, and were baptized, in the faith, give unto them all the name of *Saints*, as being in some manner such, by being called and baptized. For being Baptism is a washing away of sin, and the purification from Sin is a proper sanctification; being every one who is so called and baptized is thereby separated from the rest of the World which are not so, and all such separation is some kind of sanctification; being though the work of grace be not perfectly wrought, yet when the means are used, without something appearing to the contrary, we ought to presume of the good effect, therefore all such as have been received into the Church, may be in some sense called holy.

But because there is more than an outward vocation, and a charitable presumption, necessary to make a man holy; therefore we must find some other qualification which must make him really and truly such, not only by an extrinsecal denomination, but by a real and internal affection. What this sanctity is, and who are capable of this title properly, we must learn out of the Gospel of *Christ*, by which alone, ever since the Church of *Christ* was founded, any man can become a Saint. Now by the tenure of the Gospel we shall find that those are truly and properly Saints which are *sanctified in Christ Jesus*; first, in respect of their holy faith, by which they are regenerated; for *whosoever believeth that Jesus is the Christ, is born of God*; by which they are purged, God himself *purifying their hearts by*

Exod. 22. 31.  
שני קדש

1 Cor. 1. 2.

1 John 5. 1.

Acts 15. 9.

1 Cor. 6. 11.  
Ephes. 1. 13.

faith, whereby they are washed, sanctified, and justified in the name of the Lord Jesus, in whom also after that they believe, they are sealed with the holy Spirit of promise: secondly, in respect of their conversation: For as he which hath called them is holy, so are they holy in all manner of conversation; adding to their faith virtue, and to virtue knowledg, and to knowledg temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity, that they may neither be barren nor unfruitful in the knowledg of our Lord Jesus Christ. Such persons then as are called by a holy calling, and not disobedient to it, such as are endued with a holy faith, and purified thereby, such as are sanctified by the holy Spirit of God, and by virtue thereof do lead a holy life, perfecting holiness in the fear of God, such persons, I say, are really and truly Saints, and being of the Church of Christ, (as all such now must of necessity be) are the proper subject of this part of the Article, the communion of Saints, as it is added to the former, the holy Catholick Church.

2 Pet. 1. 15.

2 Pet. 1. 8.

1 Cor. 14. 33.

Now as these are the Saints of the Church of Christ, from whence they were called the Churches of the Saints: so there was never any Church of God but there were such persons in it as were Saints; we read in the Psalms of the congregation and the assembly of the Saints; and Moses assured the people of Israel, that all the Saints of God were in his hand; we read in the Prophets of the Saints of the most high, and at our Saviour's death the bodies of such Saints which slept aroise. Where again we may observe that they were Saints while their bodies were in the grave; as Aaron in the time of David kept the name of Saint of the Lord. Such as are holy in their lives do not lose their sanctity but improve it at their deaths, nor can they lose the honour of that appellation, while that which gives it doth acquire perfection.

Psal. 89. 5, 7.  
149. 1. קהלת  
: שרת  
LXX. εν εν-  
κλιση αγιων.

: שרת  
εν βυθη αγιων,  
Vulg. Lat. in  
Ecclesia & in  
consilio san-  
ctorum. Deut.

33.3. Dan. 7.  
18, 21, 22, 25.

Mat. 27. 52.  
Quis ignorat  
sub altera di-  
spensatione

Dei omnes re-  
tro Sanctos  
ejusdem fuisse  
meriti cujus  
nunc Christiani  
sunt? S. Hier.  
adv. Jovinian.

2 Psal. 106. 16.

b Psal. 16. 2. 3.

c 1 Cor. 6. 2.

Hence grows that necessary distinction of the Saints on earth, and the Saints in heaven; the first belonging to the Militant, the second to the triumphant Church. Of the first the Prophet David speaketh expressly, Thou art my Lord, my goodness extendeth not to thee, but to the Saints that are in the earth: of these do we read in the Acts of the Apostles, to these did S. Paul direct his Epistles. Of the second doth the Apostle make that question, Doye not know that the Saints shall judge the world? And all those which were spoken of as Saints then in the earth, if truly such and departed so, are now, and shall for ever continue, Saints in heaven.

Having thus declared what is the sanctity required to make a Saint, that is, a man of holiness; having also distinguished the Saints before, and under the Gospel, (which difference is only observable as to this exposition of the Creed,) and again distinguishing the same Saints while they live here with men on earth, and when after death they live with God in heaven; having also shewed that of all these, those Saints are here particularly understood who in all ages lived in the Church of Christ; we may now properly descend to the next consideration, which is, who are those persons with whom those Saints have this Communion, and in what the Communion which they have consists.

First then, the Saints of God living in the Church of Christ, have communion with God the Father; for the Apostles did therefore write that they to whom they wrote might have communion with them, (that which we have seen and heard declare we unto you, that ye also may have fellowship with us, saith S. John,) and did at the same time declare that their Communion was with the Father. Wherefore being all the Saints of God under the Gospel receiving the Doctrine of the Apostles have communion with them; being the communion of the Apostles was the communion with the Father, it followeth that all the Saints of God under the Gospel have a communion with God the Father. As we are the branches of the Vine, so the Father is the husbandman; and thus the Saints partake

1 John 1. 3.

Κοινωνία εν τω  
Πατρι.

partake

partake of his care and inspection, As *Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God*, so all which are heirs of the faith of *Abraham* are made partakers of the same relation. Nor are we only friends, but also sons; for *behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God*. Thus must we acknowledg that the Saints of God have communion with the Father, because by the *great and precious promises* given unto them, they become partakers of the *divine nature*.

Secondly, The Saints of God living in the Church of God have communion with the Son of God: for, as the Apostle said, *our communion is with the Father and the Son*; and this connexion is infallible, because *he that abideth in the doctrine of Christ, he hath both the Father and the Son*; and our Saviour prayed for all such as should believe on him through the word of the Apostles, that they might be one, as the Father is one in him and he in the Father, that they also may be one in both. *I in them, saith Christ, and thou in me, that they may be made perfect in one*. This communion of the Saints with the Son of God, is, as most evident, so most remarkable. He hath taken unto him our nature and infirmities; he hath taken upon him our sins, and the curse due unto them; while we all have received of his fulness grace for grace; and are all called to the fellowship of his sufferings that we may be conformable to his death. What is the fellowship of brethren and coheirs of the Bridegroom and the Spouse: what is the communion of members with the head, of branches with the vine, that is the communion of Saints with Christ. For *God hath called us unto the fellowship of his Son Jesus Christ our Lord*.

Thirdly, The Saints of God in the Church of Christ have communion with the Holy Ghost; and the Apostle hath two ways assured us of the truth thereof, one Rhetorically, by a seeming doubt, *if there be any fellowship of the Spirit*; the other devoutly, praying for it, *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all*. The Saints are therefore such, because they partake of the Holy Ghost, for they are therefore holy because they are sanctified, and it is the Spirit alone which sanctifieth. Beside, the communion with the Father and the Son is wrought by the communication of the Spirit; for hereby do we become the Sons of God, in that we have received the Spirit of adoption, whereby we cry *Abba Father*; and thereby do we become coheirs with Christ, in that, *because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father; so that we are no more servants, but sons; and if sons, then heirs of God through Christ*. This is the Communion which the Saints enjoy with the three persons of the blessed Trinity: this is the heavenly fellowship represented unto entertaining *Abraham*, when the Lord appeared unto him, and three men stood by him; for our Saviour hath made us this most precious promise, *If any man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him*. Here is the soul of man made the habitation of God the Father and of God the Son; and the presence of the Spirit cannot be wanting where those two are inhabiting: for *if any man have not the Spirit of Christ, he is none of his*. The Spirit therefore with the Father and the Son inhabiteth in the Saints; for *know ye not, saith the Apostle, that ye are the Temple of God, and that the Spirit of God dwelleth in you?*

Fourthly, The Saints of God in the Church of Christ have communion with the holy Angels. They who did fore-tell the birth of *John* the fore-runner of Christ, they who did annunciate unto the blessed Virgin the conception of the Saviour of the World, they who sung a glorious hymn at the Nativity of the Son of God, they who carried the soul of *Lazarus* into *Abraham's* bosom, they

they who appeared unto *Christ* from heaven in his agony to strengthen him, they who opened the prison doors and brought the Apostles forth, they who at the end of the world shall sever the wicked from among the just, and gather together the elect of God, certainly they have a constant and perpetual relation to the children of God. Nay, *Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?* They have a particular sense of our condition, for *Christ* hath assured us that *there is joy in the presence of the Angels of God over one sinner that repenteth.* And upon this relation the Angels, who are all the Angels, that is, the Messengers of God, are yet called the Angels of men, according to the admonition of *Christ*, *Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their Angels do always behold the face of my Father which is in heaven.*

Hib. 1. 14.

Luke 15. 10.

Mat. 18. 10.

Thus far have we considered the *Communion of Saints* with such as are distinguished from them by nature as they are men; the fellowship which they have in heaven with God and his holy Angels, while they are on earth. Our next consideration will be, what is the communion which they have with those who are of the same nature, but not partakers of the same holiness with them.

Fifthly therefore, the Saints of God, while they are of the Church of *Christ* on earth, have some kind of communion with those men which are truly Saints. There were not hypocrites among the *Jews* alone, but in the Church of *Christ* many cry Lord, Lord, whom he knoweth not. The tares have the privilege of the field, as well as the wheat, and the bad fish of the net, as well as the good. The Saints have communion with hypocrites in all things with which the distinction of a Saint and Hypocrite can consist. They communicate in the same water, both externally baptized alike; they communicate in the same Creed, both make the same open profession of Faith, both agree in the acknowledgment of the same principles of Religion; they communicate in the same word, both hear the same doctrine preached; they communicate at the same table, both eat the same bread, and drink the wine, which *Christ* hath appointed to be received: but the Hypocrite doth not communicate with the Saint in the same saving grace, in the same true Faith working by love, and in the same renovation of mind and spirit, for then he were not an hypocrite but a Saint: a Saint doth not communicate with the hypocrite in the same sins, in the same lurking infidelity, in the same unfruitfulness under the means of grace, in the same false pretence and empty form of godliness, for then he were not a Saint but an hypocrite. Thus the Saints may communicate with the wicked, so they communicate not with their wickedness, and may have fellowship with sinners, so they have no fellowship with that which makes them such, that is, their sins. The Apostles command runneth thus, *Have no fellowship with the unfruitful works of darkness;* and again, *Be not partaker of other mens sins;* and a voice from heaven spake concerning *Babylon;* *Come out of her my people, that ye be not partakers of her sins.* To communicate with sin is sin, but to communicate with a sinner in that which is not sin, can be no sin; because the one defileth, and the other cannot, and that which defileth not is no sin.

Ephes. 5. 11.

Μη συνυχοι-  
νονετε τοις  
εργοις.

1 Tim. 5. 22.

Μη κοινωνη-  
τε αιμαρτι-  
ων.

Rev. 18. 4.

"Ινα μη συγ-  
κοινωνησατε  
εις αιμαρτι-  
ων.

*aiμαρτιων.* Duobus modis non te maculat malus, si ei non consentias, & si redarguas. Communicatur enim quando factio ejus consortium voluntatis vel approbationis adjungitur. Hoc ergo admonens Apostolus ait, *Nolite communi-  
care operibus infructuosis tenebrarum, magis autem & redarguite.* S. Aug. de Verbis Dom. Serm. 18.

Having thus considered those who differ from the Saints of God; first in respect of their humanity, as they are men; secondly, in reference to their sanctity, as they are men of holiness: we are now to consider such as differ either only in person, as the Saints alive, or in present condition also, as the Saints departed.

Sixthly

Sixthly therefore, the Saints of God living in the Church of *Christ*, have communion with all the Saints living in the same Church. *If we walk in the light, we have fellowship one with another*: we all have benefit of the same ordinances, all partake of the same promises, we are all endued with the graces of the same mutual love and affection, keeping the unity of the Spirit in the bond of peace, all engrafted into the same stock, and for receiving life from the same root, all *holding the same head, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God.* For in the Philology of the Apostle the nerves are not only the instruments of motion and sensation, but of nutrition also; so that every member receiveth nourishment by their intervention from the head: and being the head of the body is *Christ*, and all the Saints are members of that body, they all partake of the same nourishment, and so have all communion among themselves.

Lastly, The Saints of God living in the Church of *Christ*, are in communion with all the Saints † departed out of this life and admitted to the presence of God. *Jerusalem* sometimes is taken for the Church on earth, sometimes for that part of the Church which is in heaven, to shew that as both are represented by one, so both are but one City of God. Wherefore thus doth the Apostle speak to such as are called to the Christian Faith, *Ye are come unto mount Zion, and unto the City of the living God, the heavenly Jerusalem, and an innumerable company of Angels, to the general Assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant.* Indeed, the Communion of Saints in the Church of *Christ* with those which are departed is demonstrated by their Communion with the Saints alive. For if I have communion with a Saint of God, as such, while he liveth here, I must still have communion with him when he is departed hence; because the foundation of that communion cannot be removed by death. The mystical union between *Christ* and his Church, the spiritual conjunction of the members to the head, is the true foundation of that communion which one member hath with another, all the members living and increasing by the same influence which they receive from him. But death, which is nothing else but the separation of the Soul from the body, maketh no separation in the mystical union, no breach of the spiritual conjunction, and consequently, there must continue the same communion, because there remaineth the same foundation. Indeed, the Saint departed, before his death had some communion with the hypocrite, as hearing the Word, professing the Faith, receiving the Sacraments together; which being in things only external, as they were common to them both, and all such external actions ceasing in the person dead, the hypocrite remaining loseth all communion with the Saint departing, and the Saints surviving cease to have further fellowship with the hypocrite dying. But the true and unfeigned holiness of man wrought by the powerful influence of the Spirit of God not only remaineth, but also is improved after death; being the correspondence of the internal holiness was the communion between their persons in their life, they cannot be said to be divided by death, which had no power over that sanctity by which they were first conjoined.

This Communion of the Saints in heaven and earth, upon the mystical union of *Christ* their head, being fundamental and internal, what acts or external operations it produceth is not so certain. That we communicate with them in hope of that happiness which they actually enjoy is evident; that we have the Spirit of God given us as an earnest, and so a part of their felicity is certain

† John 1. 7.  
Revelation 18.  
20. 21.

Col. 1. 2. 19.

† This is that part of the Communion of Saints which those of the Ancients especially insisted upon, who first took notice of it in the Cried, Sanctorum Communionem, i. e. cum illis Sanctis qui in hac quam suscepimus fide defuncti sunt: societate & speli communione tenemur, Serm. 131. de Tempore. Et qui nunc cognoscitis per auditum communionem habetis cum Sanctis Martyribus, & per illos cum Domino Jesu Christo. Prae. Pass. 5. Perpetuae.  
\* Heb. 12, 22  
23.

certain. But what they do in heaven in relation to us on earth particularly considered, or what we ought to perform in reference to them in heaven, beside a reverential respect, and study of imitation, is not revealed unto us in the Scriptures, nor can be concluded by necessary deduction from any principles of Christianity. They which first found this part of the Article in the Creed, and delivered their exposition unto us, have made no greater enlargement of this Communion, as to the Saints of heaven, than the society \* of hope, esteem and imitation on our side, of desires and supplications on their side: and what is now taught by the Church of *Rome*, is, as unwarrantable, so a novitious interpretation.

\* we have already produced the words of the 181 Sermon de Tempore, concerning hope. In the same we find also that of imi-

ration, Si igitur cum Sanctis in æterna vita communionem habere volumus, de imitatione eorum cogitemus. Debent enim in nobis aliquid recognoscere de suis virtutibus, ut pro nobis dignentur Domino supplicare, *ib.* Hæc sunt vestigia quæ nobis Sancti quoque reverentes in patriam nobis reliquerant, ut illorum semitis inhærentes sequeremur ad gaudia, *ib.* Beside this imitation, he addeth their desires and care for us below. Cur non properamus & currimus ut patriam nostram videre possimus? Magnus illic charorum numerus expectat, parentum, fratrum, filiorum, frequens nos & copiosa turba desiderat jam de sua incolumitate secuta, adhuc de nostra salute sollicita, *ib.* Of the venerable esteem we ought to have of them, speaks Eusebius Gallicanus, Credamus & Sanctorum communionem, sed Sanctos non tam pro Dei parte, quam pro Dei honore veneremus. And again, Digne nobis venerandi sunt dum Dei cultum, & futuræ vitæ desiderium contempnu mortis insinuant. Thus say anciently they which expounded this Article: but the late Exposition of the Church of *Rome* runneth thus, Non solum Ecclesia quæ est in terris communicat bona sua cum omnibus membris sibi conjunctis, sed etiam communicat suffragia Ecclesiæ quæ est in Purgatorio, & Ecclesiæ quæ est in cælis communicat orationes, & merita sua cum Ecclesiæ quæ est in terris, *Bellar. in Symb.* Where the communication of the Suffrages of the Saints alive to the Church in Purgatory, and the communication of the merits of the Saints in heaven to the Saints on earth, are novel expositions of this Article, not so much as acknowledged by Thomas Aquinas in his Explication of the Creed, much less to be found in any of the ancienter Expositors of it.

The necessity of the belief of this Communion of Saints appeareth, first, in that it is proper to excite and encourage us to holiness of life. *1 John 1. 6, 7.* If we walk in the light, as God is in the light, we have fellowship one with another. But if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? *Acts 26. 8.* When Christ sent S. Paul to the Gentiles, it was to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ. Except we be turned from darkness, except we be taken out of the power of Satan, which is the dominion of sin, we cannot receive the inheritance among them who are sanctified, we cannot be thought meet to be partakers of the inheritance of the Saints in light. *Col. 1. 12.* Indeed there can be no communion where there is no similitude, no fellowship with God without some sanctity; because his nature is infinitely holy, and his actions are not subject to the least iniquity.

Secondly, The belief of the Communion of Saints is necessary to stir us up to a proportionate gratitude unto God, and an humble and chearful acknowledgment of so great a benefit. We cannot but acknowledg that they are exceeding great and precious promises, by which we become partakers of the divine nature. *2 Pet 1. 4.* What am I? said David, and what is my life that I should be son in law to the King? What are the sons of men, what are they which are called to be saints, that they should have fellowship with God the Father? *1 Sam. 18. 18.* S. Philip the Apostle said unto our Saviour, Lord, shew us the Father and it sufficeth; whereas he hath not only shewn us, but come unto us with the Father, and dwelt within us by his holy Spirit; he hath called us to the fellowship of the Angels and Archangels, of the Cherubins and Seraphins, to the glorious company of the Apostles, to the goodly fellowship of the Prophets, to the noble Army of Martyrs, to the holy Church militant in earth, and triumphant in heaven.

Thirdly, The belief of the Communion of Saints is necessary to inflame our hearts with an ardent affection towards those which live, and a reverent respect



spect towards those which are departed and are now with God. Nearness of relation requireth affection, and that man is unnatural who loveth not those persons which nature hath more immediately conjoynd to him. Now no conjunction natural can be compared with that which is spiritual, no temporal relation with that which is eternal. If similitude of shape and feature will create a kindness, if congruity of manners and disposition will conjoyn affections, what should be the mutual love of those who have the image of the same God renewed within them, of those who are endued with the gracious influences of the same Spirit? And if all the Saints of God living in communion of the Church deserve the best of our affections here on earth: certainly when they are dissolved and with *Christ*, when they have been blessed with a sight of God, and rewarded with a Crown of glory, they may challenge some respect from us who are here to wait upon the will of God expecting when such a happy change shall come.

Fourthly, This tendeth to the directing and enlarging our acts of charity. We are obliged to be charitable unto all men, because the love of our Brother is the foundation of our duty towards man, and in the language of the Scriptures whosoever is another is our Brother; but we are particularly directed to them that are of the household of Faith. And as there is a general reason calling for our mercy and kindness unto all men, so there is a more special reason urging those who are truly sanctified by the Spirit of God to do good unto such as appear to be led by the same Spirit: for if they communicate with them in the everlasting mercies of God, it is fit they should partake of the bowels of mans compassion; \* if they communicate with them in things spi-

\* Καινοθήσεις  
 εν παντι τω  
 πληστον σου εκ  
 ερεως ιδιαι. ει  
 γδ εν τοις α-  
 φθαρτοις κοι-  
 νωνοι εσε, περισ-  
 μλλον εν τοις  
 φθαρτοις.  
 Barnabe Epist.  
 part. 2. cap. 1.

To conclude, Every one may learn from hence what he is to understand by this part of the Article, in which he professeth to believe *the Communion of Saints*; for thereby he is conceived to express thus much, I am fully persuaded of this as of a necessary and infallible truth, that such persons as are truly sanctified in the Church of *Christ*, while they live among the crooked generations of men, and struggle with all the miseries of this world, have fellowship with God the Father, God the Son, and God the Holy Ghost, as dwelling with them, and taking up their habitations in them: that they partake of the care and kindness of the blessed Angels, who take delight in the ministration for their benefit: that beside the external fellowship which they have in the Word and Sacraments with all the members of the Church, they have an intimate union and conjunction with all the Saints on earth as the living members of *Christ*; nor is this union separated by the death of any, but as *Christ* in whom they live, is the Lamb slain from the foundation of the World, so have they fellowship with all the Saints which from the death of *Abel* have ever departed in the true faith and fear of God, and now enjoy the presence of the Father, and follow the Lamb whithersoever he goeth. And thus I believe *the Communion of Saints*.

## ARTICLE X.

*The Forgiveness of Sins.*

\* Therefore Carolus Magnus in his Capitula. l. 3. c. 6. inveighs against Basilius the Bishop of Ancyra, because in his Confession of Faith which he delivered in the second Council of Nice (Acts 1.) he omitted the Remission of Sins,

**T**his Article hath \* always been expressly contained and acknowledged in the Creed, as being a most necessary part of our Christian profession: and for some Ages it immediately followed the Belief of the † Holy Church, and was therefore added immediately after it, to shew that the remission of sins was to be obtained in the .: Church of Christ. For being the Creed at first was made to be used as a Confession of such as were to be baptized, declaring their Faith in the Father, the Son, and the Holy Ghost, in whose baptism they were to be admitted, and the forgiveness of sins, which by the same baptism was to be obtained; and therefore in some Creeds it was particularly expressed, \*\* *I believe one baptism for the forgiveness of sins.*

which the Apostles in so short a Compendium as the Creed would not omit, Hanc Apostoli in collatione fidei, quam ab invicem discessuri quasi quandam credulitatis & prædicationis normam statuerunt, post confessionem Patris & Filii & Spiritus Sancti posuisse perhibentur; & in tanti verbi brevitate, de quo per Prophetam dictum est, Verbum abbreviatum faciet Dominus super terram, hanc ponere minime distulerunt, quia sine hac fidei sinceritatem integram esse minime perspexerunt. Nec cohibuit eos ab ejus professione illius Symboli brevitatis, quam exposcebat sacra fidei integritas, tantuq; doni veneranda sublimitas. † Concordant autem Angeli nobiscum etiam tunc cum remittantur nostra peccata. Ideo post commemorationem S. Ecclesie in ordine Confessionis ponitur Remissio peccatorum: per hanc enim stat Ecclesia quæ in terris est, per hanc non perit, quod perierat & inventum est, S. Aug. Enchir. c. 64. And to this purpose it is that in his Book De Agone Christiano, passing from one Article to another with his general transition; after that of the Church, he proceedeth with these words, Nec eos audiamus qui negant Ecclesiam Dei omnia peccata posse dimittere, cap. 31. So it followeth also in Venantius Fortunatus, and in such other Creeds as want that part of the former Article of the Communion of Saints. .: Orig. Hom. 2. in Genesin. Sanctam Ecclesiam teneat. .: in qua & remissio peccatorum & carnis resurrectio prædicabatur, Ruffin. in Symb. Sed neque de ipsis criminibus quamlibet magis remittendis in S. Ecclesia desperanda est misericordia, S. Aug. Enchir. c. 65. In remissionem peccatorum. Hac in Ecclesia si non esset, nulla spes esset. Remissio peccatorum si in Ecclesia non esset, nulla futura vitæ & liberationis æternæ spes esset. Gratias agimus Deo qui Ecclesie lux dedit hoc donum, Author. Homil. 119. de Tempore. Quia singuli quique coetus Hæreticorum se potissimum Christianos, & suam esse Catholicam Ecclesiam putant; sciendum est illam esse veram, in qua est religio, confessio, & poenitentia, qua peccata & vulnera, quibus est subiecta imbecillitas carnis salubriter curat. Lactant. l. 4. c. 30.

\*\* These are the words of the Constantinopolitan Creed, Ὁμολογῶ ἐν βάπτισμα εἰς ἄφεσιν ἁμάρτων. Before which Epiphanius in his lesser Creed, Ὁμολογῶ ἐν βάπτισμα εἰς ἄφεσιν ἁμάρτων, in the larger, Προσβύθη εἰς μίαν Καθολικὴν ἡ Ἀποστολικὴν Ἐκκλησίαν, ἣ εἰς βάπτισμα μετάνοιαν, in Anacoro. S. Cyril both these together. Ἐἰς ἐν βάπτισμα μετάνοιαν εἰς ἄφεσιν ἁμάρτων. Pelagius I aureac. Episc. Credo unum Baptisma in remissionem omnium peccatorum, Symbolum Ethiopicum. Credimus unum Baptisma in remissionem omnium peccatorum in secula seculorum.

Looking thus upon this Article, with this relation, we find the sense of it must be this, that we believe *forgiveness of sins* is to be obtained in the Church of Christ. For the explication whereof it will be necessary; first, to declare what is the nature of remission of sins. in what that action doth consist: secondly, to shew how so great a privilege is propounded in the Church, and how it may be procured by the members of the Church. That we may understand the notion of *forgiveness of sins*, three considerations are required; first, what is the nature of sin, which is to be forgiven: secondly, what is the guilt or obligation of sin, which wanteth forgiveness; thirdly, what is the remission it self, or the losing of that obligation.

As the power of Sin is revealed only in the Scriptures, so the nature of it is best understood from thence. And though the writings of the Apostles give us few definitions, yet we may find even in them a proper definition of Sin. *Whosoever committeth sin transgresseth also the law*, saith S. John, and then rendreth this reason of that universal assertion, *for sin is the transgression of the law*. Which is an argument drawn from the Definition of sin: for he saith not, *Every sin is the transgression of the law*, which had been necessary, if he had spoken by way of proposition only, to have proved the Universality of his Assertion, but produceth it indefinitely, *Sin is the transgression of the Law*, which

1 John 3. 4.

which is sufficient speaking it by way of † definition. And it is elsewhere most evident that every sin is something prohibited by some Law, and deviating from the same. For the Apostle affirming, that *the law worketh wrath*, that is a punishment from God, giveth this as a reason or proof of his affirmation, *for where no law is there is no transgression*. The Law of God is the rule of the actions of men, and any aberration from that rule is \* sin: the Law of God is pure, and whatsoever is contrary to that law is impure. Whatsoever therefore is done by man, or is in man having any contrariety or opposition to the Law of God, is sin. Every action, every word, every thought against the Law is a sin of commission, as it is terminated to an object dissonant from, and contrary to the prohibition of the Law, or a negative precept. Every omission of a duty required of us is a sin, as being contrary to the commanding part of the Law, or an affirmative precept. Every evil habit contracted in the soul of man by the actions committed against the Law of God, is a sin constituting a man truly a sinner, even then when he actually sinneth not. Any corruption and inclination in the soul to do that which God forbiddeth, and to omit that which God commandeth, howsoever such corruption and evil inclination came into that soul, whether by an act of his own will, or by an act of the will of another, is a sin, as being something dissonant and repugnant to the Law of God. And this I conceive sufficient to declare the nature of Sin.

*concupitum aliquid contra æternam legem, S. Aug. contra Faustum, l. 22. c. 27. Quid verum est nisi & Dominum dare præcepta, & animas liberæ esse voluntatis, & malum naturam non esse, sed esse aversionem à Dei præceptis? Idem de Fide contra Manich. cap. 10. Neque negandum est hoc Deum jubere, ita nos in facienda justitia esse debere perfectos ut nullum habeamus omnino peccatum: nam neque peccatum erit, si quid erit, si non divinitus jubeatur ut non sit, Idem de Pec. Meritis, & Rem. lib. 2. cap. 16.*

The second particular to be considered is the Obligation of Sin, which must be presupposed to the solution or remission of it. Now every sin doth cause a guilt, and every sinner, by being so, becomes a guilty person: which guilt consisteth in a debt or obligation to suffer a punishment proportionable to the iniquity of the Sin. It is the nature of Laws in general to be attended with these two, punishments, and rewards; the one propounded for the observation of them, the other threatned upon the deviation from them. And although there were no threats or penal denunciations accompanying the Laws of God, yet the transgression of them would nevertheless make the person transgressing worthy of, and liable unto, whatsoever punishment can in justice be inflicted for that sin committed. Sins of commission pass away in the acting or performing of them, so that he which acteth against a negative precept, after the act is passed, cannot properly be said to Sin. Sins of omission, when the time is passed in which the affirmative precept did oblige unto performance, pass away: so that he which did then omit his duty when it was required, and in omitting sinned, after that time cannot be truly said to sin. But though the sin it self do pass away together with the time in which it was committed, yet the guilt thereof doth never pass which by committing was contracted. He which but once committeth adultery, at that one time sinneth, and at no time after can be said to commit that sin; but the guilt of that sin remaineth on him still, and he may be for ever said to be guilty of adultery, because he is for ever subject to the wrath of God, and † obliged to suffer the punishment due unto adultery.

*† This obligation unto punishment, remaining after the act of sin, is that Peccati Reatus, of which the Schools, and before them the Fathers speak. The nature of this Reatus is excellently declared by S. Austin delivering the distinction between actual and original sin. In eis qui regenerantur in Christo cum remissionem accipiunt prorsus omnium peccatorum; utique necesse est ut reatus etiam hujus licet adhuc manentis Concupiscentiæ remittatur, ut in peccatum non imputetur. Nam sicut peccatorum quæ manere non possunt, quoniam cum sunt prætereunt, reatus tamen manet, & nisi remittatur, in æternum manebit, sic illius Concupiscentiæ, quando remittitur, reatus auferitur. Hoc est*

enim non habere peccatum, reum non esse peccati. Nam si quisquam virg. fecerit adulterium etiam nunquam deinceps faciat reus est adulterii, donec reatus ipsius indulgentia remittatur. Habet ergo peccatum, quamvis illud quod admisit jam non sit, quia cum tempore quo factum est prateriit. Nam si à peccando desistere hoc esset non habere peccatum sufficeret ut hoc nos moneret scriptura. *Fili peccasti, non adjectis iterum*: Non autem sufficit, sed addidit, *Et de pristinis deprecare, ut tibi remittantur*. Manent ergo nisi remittantur. Sed quomodo manent si praterita sunt, nisi quia praterierunt actu, manent reatu, *S. Aug. de Nupt. & Concupl. l. 6. c. 26*. Ego de Concupiscentia dixi quæ est in membris repugnans legi mentis, quamvis Reatus ejus in omnium peccatorum remissione transferit, sicut è contrario sacrificium Idolis factum, si deinceps non fiat, prateriit actu, sed manet reatu, nisi per indulgentiam remittatur. Quiddam enim tale est sacrificare Idolis ut opus ipsam cum sit praterat, eodemq; praterico Reatus ejus maneat venia resolvendus, *Idem contra Julianum, lib. 6. cap. 8*.

This debt or obligation to punishment is not only necessarily resulting from the nature of sin, as it is a breach of the Law, nor only generally delivered in the Scriptures revealing the wrath of God unto all unrighteousness, but is yet more particularly represented in the Word, which teacheth us, if we do ill, how *sin lieth at the door*. Our blessed Saviour thus taught his Disciples, *Whosoever is angry with his brother without a cause shall be liable (obnoxious, or bound over) to the Judgment; and whosoever shall say to his brother, Racha, shall be liable (obnoxious, or bound over) to the Council; but whosoever shall say, Thou fool, shall be liable (obnoxious, or bound over) to hell fire*. So saith our Saviour again, *All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is liable (obnoxious, or bound over) to eternal damnation*. Whence appeareth clearly the guilt of Sin and obligation to eternal punishment, if there be no remission or forgiveness of it, and the taking off that liability, obnoxiousness, or obligation unto death, if there be any such remission or forgiveness: all which is evident by the opposition, much to be observed in our Saviours expression, *He hath never forgiveness, but is liable to eternal death*.

<sup>a</sup> Mat. 5. 22.  
<sup>b</sup> Ενοχ is the word used here, which is translated, shall be in danger, but is of a fuller and more pressing sense, as one which is a debtor, subject, and obliged to endure it. Hefych.  
<sup>c</sup> Ενοχ, ἔνοχος, ἄδικον, ἄδικον, ἄδικον. Su.  
<sup>d</sup> Ενοχ, ἄδικον. Where by the way is to be observed a great

mistake in the Lexicon of Favorinus, whose words are these; <sup>a</sup> Ενοχ, ἄδικον, ἔνοχος. <sup>b</sup> Ενοχ, ἄδικον, Τιμαί. The first taken out of Hefychius, the last out of Suidas, corruptly and absurdly, corruptly <sup>c</sup> Ενοχ for <sup>d</sup> Ενοχος, absurdly Τιμαί is added either as an interpretation of Ενοχος, or as an Author which used it, whereas Τιμαί in Suidas is only the first word of the sentence, provided by Suidas for the use of Ενοχ in the signification of ἄδικον. Agreeable unto Hefychius is that in the Lexicon of S. Cyril. <sup>e</sup> Ενοχος, Obnoxius, reus, obligatus. And so in the place of S. Matthew the old Latine Translation, Reus erit judicio. As in Virgil, Constatum ante aras voti reus, Servius, Voti reus, Debitor. Unde vota solventes dicimus absolutos. Inde est, Damnatu quoque votis, quasi reos facies. So the Syriack, מְחִיב הוּ מְחִיב from חִיב obligatum, debitorem, reum esse. For indeed the word Ενοχ among the Greeks, as to this matter, hath a double signification, one in respect of the sin, another in respect of the punishment due unto the sin. In respect of a sin, as that in Antiphon, μὴ ὄντα φονέα μὲν ἔνοχον πρὸς ἔργον, and that in Aristotle Oecon. 2. Ενοχον ἔφερον ἰσοσυλίας ἔσθως, and that in Suidas, taken out of Polybius. Τιμαί χεῖ τῷ ἔφορο πεπινῆ) ἡσάδ ἐσμὲν αὐτὸς ὡν ἐπὶ θυσίᾳ ἀμάρτημασιν ἔνοχ. πρὸ μὲ, ὅτι πικρῶς καταργεῖ ἅδ πέλαις ὅτι τέτοις οἷς αὐτὸς ἔνοχος ἔστω. In respect of the punishment of a sin, he is Ενοχ ἀρεῶ, who is obnoxious to the curse, and Ενοχ ἀπτημοίς, obnoxious to the punishment. Ἐμπόνημα, ἔμπόνημα, τυτέσιν, ἔνοχ. ποινῆ, ὅς ἐφ' οἷς ἠλώρητε δὲς τιμωρίας, saith Suidas. Thus Ενοχ. θανάτου ἔστι Mat. 26. 66. Μὴ μὴ ἡ ἰοὶ is not in the intention of the Jews, he is in danger of death, but he deserveth death, and he ought to die, he is καταδικον, by their sentence, as far as in them lay, condemned to die. S. Chrysostom. Τί ἔν δεικνύει; ἔνοχος ἔστι θανάτου ἰν' ὡς καταδικον λαβόντες, ἔτω ἢ Πιλάτου λοιπὸν ἀποφρωάδας ἄδρασκιδάσων ὁ δὲ ἡ κἀκείνος σιωπεῖδτες φασιν, <sup>e</sup> Ενοχ. θανάτου ἔστιν, αὐτοὶ καταργεῖντες, αὐτοὶ ἀνάζοντες, αὐτοὶ Ἀηριζίδωροι, πάντα αὐτοὶ γνώμωρον τότε.  
<sup>f</sup> Mat. 3. 28, 29.

God who hath the Sovereign power and absolute dominion over all men, hath made a Law to be a perpetual and universal rule of humane actions; which Law whosoever doth violate, or transgress, and thereby sin, (for by sin we understand nothing else but the transgression of the Law) is thereby obliged in all equity to suffer the punishment due to that obliquity. And after the act of sin is committed and passed over, this guilt resulting from that act, remaineth; that is, the person who committed it, continueth still a debtor to the vindictive Justice of God, and is obliged to endure the punishment due unto it: which was the second particular to be considered.

The third Consideration now followeth, what is the *Forgiveness of Sin*, or in what *Remission* doth consist. Which at first appeareth to be an act of God toward a sinner, because the sin was committed against the Law of God, and therefore the punishment must be due from him, because the injury was done unto him. But what is the true notion and nature of this act, or how God doth



Heb. 10. 12. Apostle, offered one sacrifice for sins; that the sins for which he suffered were  
 1 Pet. 3. 18. not his own, for Christ hath once suffered for sins, the just for the unjust; he was  
 Heb. 7. 26. holy, harmless, undefiled, and separate from sinners, and therefore had no sin to  
 Isa. 53. 5. suffer for; that the sins for which he suffered, were ours, for he was wounded  
 Rom. 4. 25. for our transgressions, he was bruised for our iniquities; He was delivered for  
 Gal. 1. 4. our offences, he gave himself for our sins, he died for our sins according to the Scri-  
 1 Cor. 15. 3. ptures; that the dying for our sins was suffering death as a punishment taken  
 upon himself to free us from the punishment due unto our sins: for God laid  
 Isa. 53. 6. on him the iniquity of us all, and made him to be Sin for us who knew no Sin: he  
 2 Cor. 5. 21. hath born our griefs and carried our sorrows, the chastisement of our peace was  
 Isa. 5. 35. upon him, and with his stripes are we healed; that by the suffering of this pu-  
 nishment to free us from the punishment due unto our sins it cometh to pass  
 Mat. 26. 28. that our sins are forgiven, for, *This is my blood, saith our Saviour, of the New*  
 Ephes. 1. 7. *Testament, (or Covenant) which is shed for many for the remission of sins. In*  
*Christ we have redemption through his blood, the forgiveness of sins according to*  
*the riches of his grace.*

In which deduction or series of truths we may easily perceive that *the for-  
giveness of sins*, which is promised unto us, which we upon that promise do be-  
lieve, containeth in it a Reconciliation of an offended God, and a Satisfaction  
unto a just God; it containeth a reconciliation, as without which God cannot  
be conceived to remit; it comprehendeth a Satisfaction, as without which  
God was resolved not to be reconciled.

For the first of these, We may be assured of forgiveness of sins, because  
Christ by his death hath reconciled God unto us, who was offended by our  
sins; and that he hath done so, we are assured; because he which before was  
angry with us, upon the consideration of Christ's death, becomes propitious  
unto us, and did ordain Christ's death to be a propitiation for us. For we are  
*justified freely by his grace through the redemption that is in Jesus Christ, whom*  
*God hath set forth to be a propitiation through faith in his blood. We have an*  
*advocate with the Father, and he is the propitiation for our sins. For God loved us*  
*and sent his Son to be a propitiation for our sins.* It is evident therefore that Christ  
did render God propitious unto us by his blood, (that is, his sufferings unto  
death) who before was offended with us for our sins. And this propitiation  
amounted to a reconciliation, that is, a kindness after wrath. We must con-  
ceive that God was angry with mankind before he determined to give our Sa-  
viour; we cannot imagine that God who is essentially just, should not abo-  
minate iniquity. The first affection we can conceive in him upon the lapse  
of man, is wrath and indignation. God therefore was most certainly offen-  
ded before he gave a Redeemer, and though it be most true, that he *so loved*  
*the world that he gave his onely begotten Son*; yet there is no incongruity in this,  
that a Father should be offended with that Son which he loveth, and at that  
time offended with him when he loveth him. Notwithstanding therefore  
that God loved men whom he created, yet he was offended with them when  
they sinned, and gave his Son to suffer for them, that through that Son's obe-  
dience he might be reconciled to them.

2 Cor. 5. 18. This Reconciliation is clearly delivered in the Scriptures as wrought by  
 Rom. 5. 10. Christ; For *all are of God, who hath reconciled us to himself by Jesus Christ;*  
 Col. 1. 20. and that by virtue of his death, for *when we were enemies we were reconciled*  
*unto God by the death of his Son, making peace through the blood of his cross, and*  
*by him reconciling all things unto himself.* In vain it is objected that the Scri-  
 pture saith our Saviour reconciled men to God, but no where teacheth that  
 he reconciled God to man; for in the language of the Scripture to reconcile  
 a man to God, is in our vulgar language to reconcile God to man, that is to  
 cause

cause him who before was angry and offended with him to be gracious and propitious to him. As the Princes of the *Philistines* spake of *David*, *Wherewith should he reconcile himself unto his Myster? should it not be with the heads of these men?* wherewith shall he reconcile *Saul* who is so highly offended with him, wherewith shall he render him gracious and favourable but by betraying these men unto him; As our Saviour adviseth, *If thou bring thy gift before the Altar, and there remembreth that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother,* that is, reconcile thy brother to thy self, whom thou hast injured, render him by thy submission favourable unto thee, who hath something against thee, and is offended with thee. As the Apostle adviseth the wife that *departeth from her husband, to remain unmarried, or to be reconciled to her husband,* that is, to appease and get the favour of her husband. In the like manner we are said to be reconciled unto God, when God is reconciled, appeased and become gracious and favourable unto us, and Christ is said to reconcile us unto God, when he hath moved, and obtained of God to be reconciled unto us, when he hath appeased him and restored us unto his favour. Thus *when we were enemies we were reconciled to God,* that is, notwithstanding he was offended with us for our sins, we were restored unto his favour, *by the death of his Son.*

1 Sam. 29. 4.  
 Ἐν πρὶν διαμαρτυρήσεται ὑμεῖς τὸν κύριον αὐτοῦ ἵνα ἐν τῷ κρηματισμῷ αὐτοῦ ἀνδρῶν ἐπιείκοιται; ἢ δὲ ἄρα ἀποδεχόμενος ἵνα ἴσῃ ὡς ἂν ἴσῃ ὡς ἂν ἴσῃ ὡς ἂν ἴσῃ.  
 Mat. 5. 23. 24.  
 ἰσοπύων διαμαρτυρήσεται τὸν κύριον αὐτοῦ ἵνα ἐν τῷ κρηματισμῷ αὐτοῦ ἀνδρῶν ἐπιείκοιται; ἢ δὲ ἄρα ἀποδεχόμενος ἵνα ἴσῃ ὡς ἂν ἴσῃ ὡς ἂν ἴσῃ ὡς ἂν ἴσῃ.  
 1 Cor. 7. 11.  
 Rom. 5. 10.

Whence appeareth the weakness of the *Socinian* exception, that in the Scriptures † we are said to be reconciled unto God: but God is never said to be reconciled unto us. For by that very expression, it is understood, that he which is reconciled in the language of the Scriptures, is restored unto the favour of him who was formerly offended with that person which is now said to be reconciled. As when *David* was to be reconciled unto *Saul*, it was not that *David* should lay down his enmity against *Saul*, but that *Saul* should become propitious and favourable unto *David*: and therefore where the language is that *David* should be reconciled unto *Saul*, the sense is, that *Saul*, who was exasperated and angry, should be appeased and so reconciled unto *David*.

† Ad hæc vero quod nos Deo reconciliari quid affert? Primum, nunquam Scripturam asserere, Deum nobis à Christo reconciliatum, verum id tantum quod nos per Christum aut mortem ejus simus reconciliati,

vel Deo reconciliati; ut ex omnibus locis quæ de reconciliatione agunt videre est, *Cat. Rac. c. 8.* To this may be added the observation of *Socinus*. Ita communem ferre loquendi consuetudinem, ut scilicet is reconciliatus fuisse dicatur, per quem stabat ne amicitia aut denuo existeret, aut conservaretur: de Christo Servatore, p. 1. c. 8. which observation is most false, as appeareth in the case of *Saul* and *David*, and in the person mentioned in the Gospel, who is commanded to be reconciled unto him whom he had offended, and who had something against him.

Nor is it any wonder God should be thus reconciled to sinners by the death of Christ, who *while we were yet sinners died for us*, because the punishment which Christ, who was our Surety, endured, was a full satisfaction to the will and justice of God. *The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* Now a ransom is a price given to redeem such as are any way in captivity; any thing laid down by way of compensation, to take off a bond or obligation, whereby he which before was bound becometh free. All sinners were obliged to undergo such punishments as are proportionate to their sins, and were by that obligation captivated and in bonds, and *Christ* did give his life a ransom for them, and that a proper ransom, if that his life were of any price, and given as such. For a ransom is properly nothing else but something of \* price given by way of redemption, to buy or purchase that which is detained, or given for the releasing of that which is intralled. But it is most evident that the life of Christ was laid down as a price, neither is it more certain that he died, than that

1 Mat. 20. 28.  
 Δίδωμι ἑμὴν ψυχὴν ὑπὲρ πάντων.  
 What is the true notion of ἀδύνατον will easily appear, because both the origination and use of the word is sufficiently known. The origination is from λύειν solve, i. e. scilicet, λύ-

ἔσθαι quasi λύσιον. Etym. Θρέπτρον τὰ θρεπτήρια, ὡς ἀπὸ λύσει τὰ λυτήρια. Ευσταθίου Δέξιου ἢ Θρέπτρον (ita leg.) τὰ τροφῆα ἐκ τῶ θρεπτήρια καὶ τροφῆων, ὡς λυτήρια λύσει, σωτήρια σωστρα, *Iliad. δ.* ἀδύνατον igitur quicquid datur u quis solvatur.

solvarur. Ἐπὶ αἰχμαλώτων ὕστερας οἰκείον τὸ λύσειν ἢ ἔδωκεν ἢ λύσειν τὰ δῶκεν λέγοντι τὰ εἰς τὸτο διδύμωα, Eustathius upon that of Homer Iliad. α. Δυσώμωρος τὸ δύωα. It is properly so ken of such things as are given to redeem a captive, or recover a man into a free condition. Hecyon. πάντε τὰ διδύμωα εἰς ἀνόλησιν ἀνθρώπων, (so I read it, not ἀνάκλησιον.) So that whatsoever is given for such a purpose is λύσειν, and whatsoever is not given for such an end deserueth not the name in Greek. As the city Antandrus was so called because it was given in exchange for a man who was a captive. Ὁπὶ Ἀσάντι αἰχμαλωτῶ ἐξήλυτο ὑπὸ Πελασγῶν ἢ ἀντ' αὐτῶ τὸ πῶλον δέδωκε λύσειν, ἢ ἀπελεύθη. Etym. So that there can be nothing more proper in the Greek language than the words of our Saviour. δῶκεν ἢ ἔδωκεν αὐτὸ λύσειν ἀπὸ πολλῶν ἢ δῶκεν λύσειν, for λύσειν is τὸ διδύμωα, and ἀπὸ πολλῶν, for it is given. ἀπὸ ἀνθρώπων, as that city was called, Ἀντανδρῶ ἢ γὰρ ἀπὸ ἀνδρὸς δέδωκεν. And therefore 1 Tim. 2. 6. it is said, ὁ δὲ εἰς ἑαυτὸν ἀντίλυτρον ὑπὸ πάντων. \* Hysch. Λυτρον, τιμημα.

1 Cor. 6. 20.  
7. 23.  
2 Pet. 2. 1.  
\* 1 Pet. 1. 18,  
19. This is sufficiently expressed by two words each of them fully significative of a price: the first simple, which is ἀργέειν, the second in composition, which is ἕξαργέειν. That the word ἀργέειν in the New Testament, significeth properly to buy,

he bought us; *Ye are bought with a price*, saith the Apostle, and it is the *Lord who bought us*, and the price which he paid was his blood, for *We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ*. Now as it was the blood of Christ, so was it a price given by way of compensation; and as that blood was precious, so was it a full and perfect satisfaction. For as the gravity of the offence and iniquity of the sin is augmented, and increaseth, according to the dignity of the person offended and injured by it, so the value, price and dignity of that which is given by way of compensation, is raised according to the dignity of the person making the satisfaction. God is of infinite Majesty, against whom we have sinned, and Christ is of the same divinity, who gave his life a ransom for sinners; for *God hath purchased his Church with his own blood*. Although therefore God be said to remit our sins by which we were captivated, yet he is never said to † remit the price without which we had never been redeemed: neither can he be said to have remitted it, because he did require it and receive it.

appeareth generally in the Evangelists, and particularly, in that place of the Revelations 13. 17. ἵνα μὴ πω δύνῃται ἀργέειν ἢ πωλήσειν. In the same signification it is attributed undoubtedly unto Christ in respect of us whom he is often said to have bought, as 2 Pet. 2. 1. ἢ ἀργέειν πω αὐτῶ δαπέτω ἀνθρώποι, and this buying is expressed to be by a price. 1 Cor. 6. 20. ἐκ ἐστὶ ἑαυτῶν, ἢ ἀργέειν τὸ πωλήσειν. Non estis veltri, empti enim estis pretio magno. & 1 Cor. 5. 23. Τιμηὸν ἢ ἀργέειν τὸ πωλήσειν, μὴ γίνεσθε δούλοι ἀνθρώπων. What this price was is also evident, for the τιμηὸν was the τιμηὸν αἷμα, the precious blood of Christ, or the blood given by way of price, Rev. 5. 9. ὅτι ἐσφάγης ἢ ἢ ἀργέειν τὸ πωλήσειν ἡμῶν ἐν τῷ αἵματι σου. Which will appear more fully by the compound word ἕξαργέειν. Gal. 3. 13. Χεῖρος ἡμῶν ἐξηγόρασεν ἐν τῷ κατὰ εὐαγγέλιον νόμῳ, ἢ ἢ ἀργέειν ἢ ἢ ἀργέειν, and Gal. 4. 4, 5. ἢ ἀργέειν ὑπὸ νόμου, ἢ ἀργέειν ὑπὸ νόμου, ἢ ἀργέειν. Now this ἢ ἀργέειν is proper redemption, or λύτρωσις, upon a proper price, though not silver or gold, yet as proper as silver and gold, and far beyond them both, ἢ ἀργέειν ἀργυρίου ἢ χρυσίου ἐλευθέρωσθε ἐν τῷ ματαίῳ ὑμῶν ἀναστροφῆς παροργισθέντες, ἀλλὰ τιμὴν αἵματι ὡς αἰὲς ἀμώμου ἢ ἀσπλη, Χεῖρ. 1 Pet. 1. 18, 19. † As λύσειν is a certain price given or promised for liberty, so ἀφίεναι λύσειν is to remit the price set upon the head of any man or promised for him. As we read in the Testament of Lycon the Philosopher, Διαμπετὴν μὲν ἐλευθέρωσθε πάλαι ὄντα ἀφίεναι τὸ λύσειν. Demetrius had been his servant, and he had set him free upon a certain price which he had engaged himself to pay for that liberty, the sum which Demetrius was thus bound to pay Lycon at his death remits; as also to Criton. Κεῖτονι δὲ Καρχηδονίῳ, ἢ τῷ τῷ λύσειν ἀφίεναι. Diog. Laert.

If then we consider together, on our side the nature and obligation of sin, in Christ the satisfaction made, and reconciliation wrought, we shall easily perceive how God forgiveth sins, and in what Remission of them consisteth. Man being in all conditions under some law of God, who hath Sovereign power and dominion over him, and therefore owing absolute obedience to that law, whensoever any way he transgresseth that law, or deviateth from that rule, he becomes thereby a sinner, and contracteth a guilt which is an obligation to endure a punishment proportionable to his offence; and God who is the Lawgiver and Sovereign, becoming in the party wronged and offended, hath a most just right to punish man as an offender. But *Christ* taking upon him the nature of man, and offering himself a sacrifice for sin, giveth that unto God for and in stead of the eternal death of man, which is more valuable and acceptable to God than that death could be, and so maketh a sufficient compensation and full satisfaction for the sins of man; which God accepting, becometh reconciled unto us, and for the punishment which Christ endured, taketh off our obligation to eternal punishment.

Thus man who violated by sinning the law of God, and by that violation offended God, and was thereby obliged to undergo the punishment due unto the sin, and to be inflicted by the wrath of God, is, by the price of the most precious



cious blood of Christ, given and accepted in full compensation and satisfaction for the punishment which was due, restored unto the favour of God, who being thus satisfied, and upon such satisfaction reconciled, is faithful and just to take off all obligation unto punishment from the sinner; and in this act of God consisteth *the forgiveness of sins*. Which is sufficient for the first part of the explication of this Article, as being designed for nothing else but to declare what is the true notion of *Remission of sins*, in what that action doth consist.

The second part of the Explication, taking notice not only of the substance, but also of the Order of the Article, observing the immediate connexion of it with the *Holy Church*, and the relation, which in the opinion of the Ancients it hath unto it, will endeavour to instruct us how this great privilege of *forgiveness of sins* is propounded in the Church, how it may be procured and obtained by the members of the Church.

At the same time when our Saviour sent the Apostles to gather a Church unto him, he foretold that *repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem*; and when the Church was first constituted, they thus exhorted those whom they desired to come into it, *Repent and be converted, that your sins may be blotted out, and, Be it known unto you that through this man is preached unto you forgiveness of sins*. From whence it appeareth that the *Jews and Gentiles* were invited to the Church of Christ, that they might therein receive remission of sins; that the doctrine of remission of all sins propounded and preached to all men, was proper and peculiar to the Gospel, which teacheth us *that by Christ all that believe are justified from all things, from which they could not be justified by the law of Moses*. Therefore *John the Baptist, who went before the face of the Lord to prepare his ways, gave knowledge of salvation unto his people by the remission of their sins*. Luk<sup>e</sup> 24. 47.  
Act<sup>s</sup> 3. 29.  
13. 38.  
Act<sup>s</sup> 13. 29.

This, as it was preached by the Apostles at the first gathering of the Church of Christ, I call proper and peculiar to the Gospel, because the same doctrine was not so propounded by the Law. For if we consider the Law it self strictly and under the bare notion of a Law, it promised life only upon perfect, absolute, and uninterrupted obedience; the voice thereof was only this, *Do this and live*. Some of the greater sins nominated and specified in the Law, had annexed unto them the sentence of death, and that sentence irreversible; nor was there any other way or means left in the law of *Moses* by which that punishment might be taken off. As for other less and more ordinary sins, there were sacrifices appointed for them, and when those sacrifices were offered and accepted, God was appeased, and the offences were released. Whatsoever else we read of sins forgiven under the Law, was of some special divine indulgence, more than was promised by *Moses*, though not more than was promulgated unto the people, in the name and of the nature of God, so far as something of the Gospel was mingled with the Law.

Now as to the atonement made by the Sacrifices, it clearly had relation to the death of the *Messias*, and whatsoever virtue was in them did operate through his death alone. As he was the Lamb slain from the foundation of the world, so all atonements which were ever made, were only effectual by his blood. But though no sin was ever forgiven but by virtue of that satisfaction, though God was never reconciled unto any sinner but by intuition of that propitiation, yet the general doctrine of remission of sins was \* never clearly revealed, and publickly preached to all Nations, till the coming of the Saviour of the World, whose name was therefore called *Jesus*, because he was to save his people from their sins.

Being therefore we are assured that the preaching Remission of sins be-  
longeth

\* Lex peccatorum nescit remissionem; lex mysterium non habet quo occulta purgantur: & Ideo quod in lege minus est consummatur in Evangelio.  
S. Ambr. in Epistolam. l. 6. c. 7.

longeth not only certainly, but in some sense peculiarly, to the Church of Christ, it will be next considerable how this Remission is conferred upon any person in the Church.

For a full satisfaction in this particular two things are very observable, one relating to the Initiation, the other concerning the Continuation of a Christian. For the first of these, it is the most General and irrefragable Assertion of all, to whom we have reason to give credit, that all sins whatsoever any person is guilty of, are remitted in the Baptism of the same person. For the second, it is as certain that all sins committed by any person after baptism are remissible, and the person committing those sins, shall receive forgiveness upon true Repentance at any time, according to the Gospel.

First, It is certain that *Forgiveness of Sins* was promised to all who were baptized in the name of Christ; and it cannot be doubted but all persons who did perform all things necessary to the receiving the ordinance of Baptism, did also receive the benefit of that Ordinance, which is *remission of sins*. *John did baptize in the wilderness, and preach the Baptism of Repentance for the remission of Sins*. And *S. Peter* made this the exhortation of his first Sermon, *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins*. In vain doth doubting and fluctuating \* *Socinus* endeavour to evacuate the evidence of this Scripture; attributing the Remission either to Repentance without consideration of Baptism, or else to the publick Profession of Faith made in Baptism; or if any thing must be attributed to Baptism it self, it must be nothing but a declaration of such remission. For how will these shifts agree with that which *Ananias* said unto *Saul*, without any mention either of Repentance or Confession, *Arise and be baptized, and wash away thy sins*, and that which *S. Paul*, who was so baptized, hath taught us concerning the Church, that Christ doth *sanctify and cleanse it with the washing of water*. It is therefore sufficiently certain that Baptism as it was instituted by Christ after the preadministration of *S. John*, wheresoever it was received with all qualifications necessary in the person accepting, and conferred with all things necessary to be performed by the person administering, was most infallibly efficacious, as to this particular, that is, to the remission of all sins committed before the administration of this Sacrament.

Mark 1. 1.

Acts 2. 38.  
\* Vel Baptismo illi hoc est, ablutioni peccatorum Remissionem, nequaquam tribuit Petrus, sed poenitentia; vel si Baptismi quoque rationem ea in re habuit, aut quatenus publicam nominis Jesu Christi professionem continet eam tantum consideravit; aut si ipsius etiam externa ablutionis omnino rationem habere voluit, quod ad ipsam attinet remissionis peccatorum nomine non ipsam remissionem verè, sed remissionis declarationem, & obignationem quandam intellexit, Soc. de Baptismo.

a Acts 22. 16. b Ephes. 5. 25.

† S. Chrysostom speaking of the power of the Priests, & ὁ δὲ ταῖς ἡμῶν ἀνασθέντων μόνου ἀλλὰ καὶ καὶ πάντα συγχωρεῖν ἔχουσιν ἕως κρίαν ἀνὰ τίματα. De Sacra.

As those which are received into the Church by the Sacrament of Baptism receive the Remission of their sins of which they were guilty before they were baptized: so † after they are thus made members of the Church, they receive remission of their future sins by their repentance. Christ who hath left us a pattern of prayer, hath thereby taught us for ever to implore and beg the forgiveness of our sins; that as we through the frailty of our nature are always subject unto sin, so we should always exercise the acts of repentance,

3 Excepto baptismatis munere, quod contra originale peccatum donatum est, (ut quod generatione attractum est regeneratione detrahatur, & tamen activa quoque peccata quae cum corde, ore, opere commissa invenerit tollit) hac ergo excepta magna indulgentia (unde incipit hominis renovatio) in qua solvitur omnis reatus & ingeneratus & additus, ipsa etiam vita caetera jam ratione utentis aetatis, quantalibet praevalleat fecunditate justitiae, sine remissione peccatorum non agitur; quoniam filii Dei quamdiu mortaliter vivunt cum morte configunt: & quavis de illis sit veraciter dictum, Quotquot Spiritu Dei aguntur, hi filii sunt Dei: sic tamen Spiritu Dei excitantur, & tanquam filii Dei proficiunt ad Deum, ut etiam spiritu suo (maxime aggravante corruptibili corpore) tanquam filii hominum quibusdam moribus humanis densantur ad seipsos & peccant, S. Aug. Enchir. c. 44. Οὐτω καὶ καὶ τὸ βλάπτειν μα ἐκκαθάρσει ἀμάρτηματα καὶ πῖνε πολλὰ καὶ κραυγὰ. Πᾶς ποίητω ὁμοειδέωσθα σπουδῶν, ὡσεὶ αὐτὸν Ἰησοῦν ἐπιπέδων, καὶ αἰμαίνης καὶ τὴν κοιλίας ἀπέμαρτυραὶ τὸ εἶναι, καὶν ὅ μὲν εἰς ἑαυτὸν ἡμῶν ἡμῶν ἀνὰ ἐπιλάουσι, διηρησμένα ἀπαντα ταῦτα ἀποδοῖς τῆ ἀμάρτημάτων τὰ σαρτία. S. Chryl. Hom. in Pentecost. 4. Quod autem scriptum, & sanguis Jesu nuncius eius mundat nos ab omni peccato tam in Confessione Baptismatis, quam in clementia poenitentiae accipiendum est. S. Hieron. adv. Pelag. l. 2.

and

and for ever seek the favour of God. This then is the comfort of the Gospel, that as it discovereth sin within us, so it propoundeth a remedy unto us. While we are in this life encompassed with flesh, while the allurements of the world, while the stratagems of Satan, while the infirmities and corruptions of our nature betray us to the transgression of the law of God; we are always subject to offend, (from whence whosoever saith *that he hath no sin is a liar*, contradicting himself, and contracting iniquity by pretending innocency) and so long as we can offend, so long we may apply our selves unto God by repentance, and be renewed by his grace, and pardoned by his mercy.

And therefore the Church of God, in which *Remission of sin* is preached, doth not only promise it at first by the Laver of Regeneration, but afterwards also upon the virtue of Repentance; and to deny the Church this power of Absolution is the \* Heresie of *Novatian*.

\*I call this the Heresie of *Novatian*

*tian rather than of Novatus, because though they both joyred in it, yet it rather sprung from Novatianus the Roman Presbyter, than from Novatus the African Bishop. And he is thus expressed by Epiphanius, λέγων μὴ εἶναι καταλείπον, ἀλλὰ μίαν μετάνοιαν μὲν ἢ τὸ λεγόν, μικροῦ δὲ ἰσχυροῦς ἐλεεινῶς παραπληρόντα* that is, he acknowledged but one Repentance which was available in baptism; *after which if any man sinned, there was no mercy remaining for him. To which Epiphanius gives this reply, Ἡ μὲν τελεία μετάνοια ἐν τῷ λεγόνι πύργοντι* ei de tis perēpsen ek apollē touton hē arēia tēs thes 'Eκκλησία, δίδωσι γὰρ ἐπίνοσον, καὶ μὲν τῷ μετάνοιαν τῷ μετάνοιαν and again, λέγεται ἐν ὁ ἀγιῶ λόγῳ καὶ ἡ ἀρία Θεοῦ Ἐκκλησία πάντοτε τῷ μετάνοιαν and yet more generally, τὰ πάντα σωτῆς τετελείωται μετὰ τῷ ἐξέδῃ ἐκδημίαν, ἐπὶ ᾧ ὄντων ἐν τῷ ἀγῶνι πάντων, καὶ μετὰ τῶν ἐπι ἀνάστασις ἐπ' ἐλπίς, ἐπ' ἀρεσκεία, ἐπ' ὁμιολογία καὶ εἰ μὴ τελειότατα, ἀλλ' ἐν γὰρ ἡσ' ἀλλων ἐκ ἀπηρῶν) ἢ σωτηρία. Her. 59.

The necessity of the belief of this Article appeareth first, because there can be no Christian consolation without this persuasion. For we have all sinned and come short of the glory of God, nay, God himself hath concluded all under sin, we must also acknowledg that every sinner is a guilty person, and that guilt consisteth in an obligation to endure eternal punishment from the wrath of God provoked by our sins; from whence nothing else can arise but a fearful expectation of everlasting misery. So long as guilt remaineth on the soul of man, so long is he in the condition of the Devils, *delivered into chains, and reserved unto judgment.* For we all fell as well as they, but with this difference, remission of sins is promised unto us, but to them it is not.

2 Pet. 2. 4.

Secondly, It is necessary to believe *the forgiveness of sins*, that thereby we may sufficiently esteem God's goodness and our happiness. When man was fallen into sin, there was no possibility left to him to work out his recovery; that soul which had sinned must of necessity die, the wrath of God abiding upon him for ever. There can be nothing imaginable in that man which should move God not to shew a demonstration of his justice upon him; there can be nothing without him which could pretend to rescue him from the sentence of an offended and Almighty God: Glorious therefore must the goodness of our God appear, who dispenseth with his law; who taketh off the guilt, who looseth the obligation, who imputeth not the sin. This is God's goodness, this is man's happiness. For *blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth no iniquity.* The year of release, the year of Jubile, was a time of publick joy; and there is no voice like that, *thy sins are forgiven thee.* By this a man is rescued from infernal pains, secured from the everlasting flames; by this he is made capable of heaven, by this he is assured of eternal happiness.

Psal. 31. 1, 2.

Thirdly, It is necessary to believe *the forgiveness of sins*, that by the sense thereof we may be inflamed with the love of God, For that love doth naturally follow from such a sense, appeareth by the Parable in the Gospel, *There was a certain creditor which had two debtors, the one owed him five hundred pence, the other fifty. And when they had nothing to pay, he frankly forgave them*

Luke 6. 41, 4.

both. Upon which case our Saviour made this question, *which of them will love him most?* He supposeth both the debtors will love him, because the creditor forgave them both; and he collecteth the degrees of love will answer proportionably to the quantity of the debt forgiven. We are the debtors, and our debts are sins, and the creditor is God: the remission of our sins is the frank forgiving of our debts, and for that we are obliged to return our love.

Fourthly, The true notion of *forgiveness of sins* is necessary to teach us what we owe to *Christ*, to whom, and how far we are indebted for this forgiveness. *Acts 13. 38.* *Through this man is preached unto us the forgiveness of sins,* and without a surety we had no release. He rendered God propitious unto our persons, because he gave himself as a satisfaction for our sins. While thus he took off our obligation to punishment, he laid upon us a new obligation of obedience. *We are* *1 Cor. 16. 20.* *not our own who are bought with a price: we must glorifie God in our bodies* *1 Cor. 7. 22, 23.* *and in our spirits, which are God's.* We must be no longer the servants of men, we are the servants of *Christ*, who are bought with a price.

Fifthly, It is necessary to believe *remission of sins* as wrought by the blood of *Christ*, by which the Covenant was ratified and confirmed; which mindeth us of a condition required. It is the nature of a Covenant to expect performances on both parts: and therefore if we look for forgiveness promised, we must perform repentance commanded. These two were always preached together, and those which God hath joyned ought no man to put asunder. *Acts 5. 31.* *Christ did truly appear a Prince and a Saviour,* and it was to give repentance to *Israel* and forgiveness of sins; He joyned these two in the Apostles commission, *Luke 24. 47.* saying, that *Repentance and remission of sins should be preached in his name throughout all nations.*

From hence every one may learn what he is explicitly to believe and confess in this Article of *forgiveness of sins*; for thereby he is conceived to intend thus much, I do freely and fully acknowledge, and with unspeakable comfort embrace this as a most necessary and infallible truth, that whereas every sin is a transgression of the law of God, upon every transgression there remaineth a guilt upon the person of the transgressor, and that guilt is an obligation to endure eternal punishment, so that all men being concluded under sin, they were all obliged to suffer the miseries of eternal death, it pleased God to give his Son, and his Son to give himself to be a surety for this debt, and to release us from these bonds; and because without shedding of blood there is no remission, he gave his life a sacrifice for sin, he laid it down as a ransom, even his precious blood as a price by way of compensation and satisfaction to the will and justice of God, by which propitiation God who was by our sins offended, became reconciled, and being so, took off our obligation to eternal punishment, which is the guilt of our sins, and appointed in the Church of *Christ* the Sacrament of Baptism for the first remission, and Repentance for the constant forgiveness of all following trespasses; and thus *I believe the forgiveness of sins.*

ARTICLE XI.

*The Resurrection of the Body.*

**T**His Article was anciently delivered and acknowledged † by all Churches, only with this difference, that whereas in other places it was expressed in general terms, *the Resurrection of the flesh*, they of the Church of *Aquileia* by the addition of a Pronoun propounded it to every single Believer in a more particular way of expression, *the Resurrection of this flesh*. And though we have translated it in our *English Creed*, *the Resurrection of the body*; yet neither the Greek nor Latine ever delivered this Article in those terms, but in these, *the\* Resurrection of the flesh*; because there may be ambiguity in the one, in relation to the celestial and spiritual bodies, but there can be no collusion in the other. Only it will be necessary, for shewing our agreement with the Ancient Creeds, to declare that as by *flesh* they understood the body of man, and not any other flesh, so we, when we translate it *body*, understand no other *body*, but such a body of flesh, of the same nature which it had before it was by death separated from the Soul. And this we may very well and properly do, because our Church hath already taken care therein, and given us a fit occasion so to declare our selves. For though in the Creed it self, used at Morning and Evening Prayer, the Article be thus delivered, [*the Resurrection of the body*] yet in the form of Publick Baptism, where it is propounded by way of question to the God-fathers, in the name of the Child to be baptised, it runneth thus [*Doest thou believe—the resurrection of the flesh*?] We see by daily experience, that all men are mortal, that the body left by the soul, the salt and life thereof, putrifieth and consumeth, and according to the sentence of old, returneth unto dust; but these bodies as frail and mortal as they are, consisting of this corruptible flesh, are the subject of this Article, in which we profess to believe *the Resurrection of the body*.

† Cum omnes Ecclesie ita sacramentum Symboli tradant, ut postquam dixerant peccatorum remissionem, addant *carnis resurrectionem*: sancta Aquileiensis Ecclesia, ubi tradit *carnis resurrectionem*, addit *us* pronominis syllabam; & pro eo quod ceteri dicunt, *carnis resurrectionem*, nos dicimus *hujus carnis resurrectionem*; *Ruffin. Apol. advers. Hær.* Satis cauta & provida adjunctione fidem Symboli Ecclesie nostra docet quæ in eo quod à ceteris traditur, *carnis resurrectionem*, uno addito pronome

mine tradit, *hujus carnis resurrectionem*, id. in *Symb.* Sive ergo corpus resurrecturum dicimus, secundum Apostolum dicimus, (hoc enim nomine usus est) sive carnem dicimus, secundum traditionem Symboli confitemur. *Idem Prolog. in Apolog. Pam. phili.* \* The Greeks always, *σάρκος ἀνάστασις*, the Latines, *Carnis resurrectionem*. And this was to be observed, because, being we read of spiritual bodies, some would acknowledge the resurrection of the body, who would deny the resurrection of the flesh. Of this S. Jerome gives an account, and withal of the words of the Creed. Exempli causæ pauca subjiciam, *Credimus, inquit, resurrectionem futuram corporum.* Hoc si bene dicatur, pura confessio est; sed quia corpora sunt cælestia, & terrena, & aër iste & aura tenuis juxta naturam suam corpora nominantur, *corpora* ponunt, non *carnem*, ut Orthodoxus corpus audiens carnem puret, Hæreticus spiritum recognoscat. Hæc enim eorum est prima decipula; quæ si deprehensa fuerit, instruant alios dolos, & innocentiam simulant, & malitiosos nos vocant, & quasi simpliciter credentes aiunt, *Credimus resurrectionem carnis.* Hoc vero cum dixerint, vulgus indoctum putat, sibi sufficere, maxime quia idipsum & in Symbolo creditur *Ep. 55. ad Pam. & Ocean.*

When we treated concerning the Resurrection of Christ, we † delivered the proper notion and nature of the Resurrection in general, that from thence we might conclude that our Saviour did truly rise from the dead. Being now to explain the Resurrection to come, we shall not need to repeat what we then delivered, or make any addition as to that particular, but referring the Reader to that which is there explained, it will be necessary for us only to consider what is the Resurrection to come, who they are which shall be raised, how we are assured they shall rise, and in what manner all shall be performed. And this Resurrection hath some peculiar difficulties different from those which might seem to obstruct the belief of Christ's Resurrection. For the body of the Son of God did never see corruption; all the parts thereof

† Page 254

continued in the same condition in which they were after his most precious soul had left them, they were only deposited in the Sepulchre, otherwise the Grave had no power over them. But other mortal bodies, after the soul hath deserted them, are left to all the sad effects of their mortality; we may *Job 17. 14, 15.* say to corruption, thou art my Father, to the worm thou art my Mother and my Sister; our corps go down to the bars of the pit, and rest together in the dust. Our death is not a simple dissolution, not a bare separation of soul and body as *Christ's* was, but our whole Tabernacle is fully dissolved, and every part thereof crumbled into dust and ashes, scattered, mingled and confounded with the dust of the Earth. There is a description of a kind of Resurrection in the Prophet *Ezekiel*, in which there is supposed, *a valley full of bones, and there* *Ezek. 7. 1, 7, 8, 10.* *was a noise, and behold a shaking, and the bones came together, bone to his bone, the sinews and the flesh came up upon them, and the skin covered them above, and their breath came into them, and they lived and stood upon their feet.* But in the resurrection to come we cannot suppose the bones in the Valley, for they are dissolved into dust as well as the other parts.

We must therefore understand to shew that the bodies of men howsoever corrupted, wheresoever in their parts dispersed, how long soever dead, shall hereafter be recollected in themselves, and united to their own souls. And for the more facil and familiar proceeding in this so highly concerning truth, I shall make use of this method: First, to prove that such a Resurrection is not in it self impossible. Secondly, To shew that it is upon general considerations highly probable. Thirdly, To demonstrate that it is upon Christian principles infallibly certain. It is not in it self impossible, therefore no man can absolutely deny it; it is upon natural and moral grounds highly probable, therefore all men may rationally expect it; it is upon Evangelical principles infallibly certain, therefore all Christians must firmly believe it.

\* *Pliny* reckoning up those things which he thought not to be in the power of God, mentions these two,

First, I confess \* *Philosophers* of old did look upon the Resurrection of the body as impossible, and though some of them thought the souls of the dead did live again, yet they never conceived that they were united to the same

mortales æternitate donare, aut revocare defunctos, l. 2. c. 7. And *Aeschylus*, though a *Pythagorean*, yet absolutely denies it to be in the power of God, for so he makes *Apollo* speak to the *Eumenides*.

Πέντας μὲν ἀν' ἕσπερον, ἔστι τῶνδ' ἀκῆ  
Καὶ χάριτα πολλὴν μηχανῆν λυτῆραι.  
Ἄνδρῶς δ' ἐπειδὴν αἰμ' ἀνασπάσῃ κόνης  
Ἄπασ' θανόντων, ὅπως ἔσ' ἀνάστασις.  
Τέτων ἐπιδόξῃς ἐκ ἐποίησεν πατήρ  
Οὐ μὲν, τὰ δ' ἄλλα πάντ' ἄνω ἔχ' ἔχ' ἔχω  
Στασίρων ἤθησαν, ὃ δὲν ἀδ' μαίλων μένει.

*Aeschyl. Eumenid.*

Uti anima interire dicatur, ab Epicureis observatur: Ut carnis resurrectio negetur, de una omnium Philosophorum schola sumitur. *Tertull.*

*Acts 17. 18.* bodies, and that their flesh should rise out of the dust that it might be conjoined to the Spirit of a man. We read of certain *Philosophers* of the *Epicureans* and of the *Stoicks*, who encountered *S. Paul*, and when they heard of the resurrection they mocked him, some saying, that he seemed to be a setter forth of strange Gods, because he preached unto them *Jesus* and the Resurrection. But as the ancient *Philosophers* thought a Creation impossible, because they looked only upon the constant works of nature, among which they never find any thing produced out of nothing, and yet we have already proved a Creation not only possible, but performed; so did they think a Resurrection of corrupted, dissolved and dissipated bodies to be as impossible, because they could never observe any action or operation in nature, which did or could produce any such effect; and yet we being not tied to the consideration of nature only, but estimating things possible and impossible by the power of God,

God, will easily demonstrate that there is no impossibility that the dead should rise.

For, if the Resurrection of the dead be impossible, it must be so in one of these respects: either in reference to the Agent, or in relation to the Patient; either because it is a work of so much difficulty that there neither is nor can be any Agent of wisdom, power, and activity sufficient to effect it; or else because the soul of man is so far separated by death from the body, and the parts of the body so much dissolved from themselves and altered from their nature, that they are absolutely incapable by any power to be united as they were. Either both or one of these two must be the reason of the impossibility, if the Resurrection be impossible; for if the body be capable of being raised, and there be any Agent of sufficient ability to raise it, the resurrection of it must be possible.

Now if the Resurrection were impossible in respect of the Agent which should effect it, the impossibility must arise \* either from an insufficiency of knowledg or of power; for if either the Agent know not what is to be done, or if he know it, but hath no power to do it, either he will not attempt it, or if he do, must fail in the attempt; but that, of which he hath perfect knowledg, and full power to effect, cannot be impossible in relation to the Agent endued with such knowledg, armed with such power.

\* Το δὲ αὐτῷ, πῶς γινώσκεται καὶ ἀλλήθεν πιστῶν, ἢ ἐκ τῆς ἀδυναμίας τὸ ἄριστον, ἢ ἐκ τῆς δυνάμει ἀρκύσασθαι μὴ ἔχειν ἀεὶς ἢ ποιῆσαι κα-

λῶς τὸ ἐγνώσθαι. Ὁ γὰρ ἀγνοῶν πῶς γινώσκῃ δέοντων ἐν αὐτῷ ἐξχερῆσαι ὅτε ποιῆσαι τὸ ἄριστον δυναθῆναι ἢ ἀρκύσασθαι καλῶς τὸ ποιηθῆσθαι καὶ ποθεν γινώσκῃ αὐτὸ καὶ πῶς, δυναμὴν ἢ ἢ μὴ εἶλος ἔχειν ἀεὶς τὸ ποιῆσαι τὸ ἄριστον καλῶς ἢ ἀρκύσασθαι ἔχειν ἐν αὐτῷ ἐγχερῆσαι ἢ ἀρκύσασθαι, εἰ σαρκοποιῆ καὶ ἢ ἴδιαν ἐπισκέψασθαι δυναμὴν, ἐγχερῆσαι ἢ ἀπελευθερώσασθαι ἐκ αὐτῷ ἐπιτελεῖται τὸ δόξαν, Aminagoras de Resurrectione.

Now when we say the Resurrection is possible, we say not it is so to men or Angels or any creature of a limited knowledg or finite power, but we attribute it to God, *with whom nothing is impossible*; his understanding is infinite, he knoweth all the men which ever lived since the foundation, or shall live unto the dissolution of the world, *he knoweth whereof all things are made*; from what *dust* we came, into what *dust* we shall return. *Our substance was not hid from thee, O Lord, when we were made in secret, and curiously wrought in the lowest parts of the earth; thine eyes did see our substance, yet being imperfect, and in thy book were all our members written, which in continuance were fashioned when as yet there was none of them.* Thus every particle of our bodies, every dust and atome which belongeth to us, is known to him that made us. The Generation of our flesh is clearly seen by the *Father of spirits*, the augmentation of the same is known to him *in whom we live, move, and have our being*; the dissolution of our tabernacles is perceived by that God, by whom the *very hairs of our head are all numbred, and without whom one sparrow shall not fall to the ground.* He which numbred the sands of the Sea, knoweth all the scattered bones, seeth into all the Graves and Tombs, searcheth all the Repositories and Dormitories in the Earth, knoweth what dust belongeth to each body, what body to each soul. Again, As his all-seeing eye observeth every particle of dissolved and corrupted man, so doth he also see and know all ways and means by which these scattered parts should be united, by which this ruined fabrick should be recompensed, he knoweth how every bone should be brought to its old neighbour bone, how every sinew may be reimbroided on it; he understandeth what are the proper parts to be conjoynd, what is the proper *gluten* by which they may become united. The Resurrection therefore cannot be impossible in relation to the Agent upon any deficiency of knowledg how to effect it.

Psal. 139. 12.  
16.  
Mat. 10. 29. 30.

And as the Wisdom is infinite, so the Power of this Agent is illimited; for





If we consider the principles of humanity, the parts of which we all consist, we cannot conceive this present life to be proportionable to our composition. The souls of men as they are immaterial, so they are immortal, and being once created by the Father of Spirits they receive a subsistence for eternity; the body is framed by the same God to be a companion for his spirit, and a man born into the World consisteth of these two. Now the life of the most aged person is but short, and many far ignobler creatures of a longer duration. Some of the Souls of the Air, several of the Fishes of the Sea, many of the Beasts of the Field, divers of the Plants of the earth are of a more durable constitution, and out-live the sons of men. And can we think that such material and mortal, that such understanding souls should by God and Nature be furnished with bodies of so long permanſion, and that our spirits should be joyned unto flesh so subject to corruption, so suddenly dissolvable, were it not that they lived but once, and so enjoyed that life for a longer season, and then went soul and body to the same destruction, never to be restored to the same subsistence; but when the soul of man which is immortal is forced from its body in a shorter time, nor can by any means continue with it half the years which many other creatures live, it is because this is not the only life belonging to the sons of men, and so the soul may at a shorter warning leave the body which it shall resume again.

Again, If we look upon our selves as men, we are free agents, and therefore capable of doing good or evil, and consequently ordinable unto reward or punishment. The Angels who are above us, and did sin, received their punishment without a death, because being only spirits they were subject to no other dissolution than annihilation, which cannot consist with longer suffering punishment; those who continued in their station were rewarded and confirmed for all eternity, and thus all the Angels are incapable of a Resurrection. The creatures which are below us, and for want of freedom cannot sin, or act any thing morally either good or evil, they cannot deserve after this life either to be punished or rewarded, and therefore when they die, they continue in the state of death for ever. Thus those who are above us shall not rise from the dead, because they are punished or rewarded without dying; and where no death is, there can be no resurrection from the dead. Those which are below us, are neither capable of reward or punishment for any thing acted in this life, and therefore though they die, yet shall they never rise, because there is no reason for their resurrection. But man by the nobleness of his better part being free to do what is good or evil while he liveth, and by the frailty of his body being subject to death, and yet after that, being capable in another world to receive a reward for what he hath done well, and a punishment for what he hath done ill in the flesh, it is necessary that he should rise from the dead to enjoy the one, or suffer the other. For there is not only no just Retribution rendered in this life to man, but, considering the ordinary condition of things, it cannot be. For it is possible, and often cometh to pass, \* that one man may commit such sins as all the punishments in this world can no way equalize them. It is just, that he who sheddeth man's blood, by man his blood should be shed; but what death can sufficiently retaliate the many murders committed by one notorious Pirate, who may cast many thousands over-board; or the rapines and assassinations of one Rebel or Tyrant, who may destroy whole Nations? It is fit that he who blasphemeth God should die; but what equivalent punishment can he receive in this life, who shall constantly blaspheme the name of God, destroy his Priests and Temples, abolish his Worship, and extirpate his Servants? What is then more proper, considering the providence of a most just God, than to

\* Πασίμη γὰρ λέγειν, ὅτι σαζομένης τῆς φύσεως ἐν ἡμῶν ἐσμεν ὅθ' ἢ ἀπὸ τῆς φύσεως ἐνέχκειν οὐκ ἔστιν ἐπιμελεῖσθαι διὰ τὴν βαρυτέραν φερεμῶν πλημμελημάτων. Athenagoras.

believe that man shall suffer in another life such torments as will be proportionable to his demerits? Nor can we with reason think that the soul alone shall undergo those sufferings, because the laws which were given to us are not made in respect of that alone, but have most frequent reflection on the body, † without which in this life the soul can neither do nor suffer any thing. It is therefore highly probable from the general consideration of humane actions and divine retributions, that there shall be a \* Resurrection of the flesh, that every one may receive the things done in his body, according to that he hath done whether it be good or bad.

† Quod congruet iudicari hoc competet etiam resuscitari, Tertullian. de Resurrectione carnis, cap. 14. Negent operarum societa-

tem ut merito possint mercedem negare. Non sit particeps in sententia caro si non fuerit & in causa. Sola anima revocetur, si sola decedit. At enim non magis sola decedit, quam sola decucurrit illud unde decedit, vitam hanc dico, *Ibid. c. 15.* Cum omnis vitæ nostræ usus in corporis animæque consortio sit, resurrectio autem aut boni actus præmium habeat aut peccatam improbi, necesse est corpus resurgere cuius actus expenditur. Quomodo enim in iudicium vocabitur sine corpore, cum de suo & corporis contubernio ratio præstanda sit? *S. Ambr. de Fide res. \* 2 Cor. 5. 10.*

Furthermore, Beside the principles of which we consist, and the actions which flow from us, the consideration of the things without us, and the natural course of variations in the creature, will render the Resurrection yet more highly probable. Every space of 24 hours teacheth thus much, in which there is always a revolution amounting to a Resurrection. The \* day dies into a night, and is buried in silence and in darkness; in the next morning it appeareth again and reviveth, opening the grave of darkness, rising from the dead of night; this is a diurnal Resurrection. As the day dies into night, so doth the Summer into Winter: the Sap is said to descend into the root, and there it lies buried in the ground; the earth is covered with Snow, or crufted with Frost, and becomes a general sepulchre; when the Spring appeareth all begin to rise, the Plants and Flowers peep out of their graves, revive, and grow and flourish; this is the annual Resurrection. The Corn by which we live, and for want of which we perish with famine, is notwithstanding cast upon the earth, and buried in the ground, with a design that it may corrupt, and being corrupted may revive and multiply; our bodies are fed with this constant experiment, and we continue this present life by succession of Resurrections. Thus all things are repaired by corrupting, are preserved by perishing, and revive by dying; and can we † think that man, the Lord of all these things, which thus die and revive for him, should be detained in death as never to live again? Is it imaginable that God should thus restore all things to man, and not restore man to himself? If there were no other consideration, but of the principles of humane nature, of the liberty and remunerability of humane actions, and of the natural revolutions and resurrections of other creatures, it were abundantly sufficient to render the Resurrection of our bodies highly probable.

\* Καταβήσονται τὰ ἡμέρας καὶ ἡμερῶν καὶ νυκτῶν τελευτήσονται καὶ ἀναστήσονται καὶ ἀναστήσονται, S. Inno. Antioch. ad Autol. l. 1. Dies moritur in noctem, & tenebris usquequaque sepelitur. Funestatur mundi honor, omnis substantia denigratur. Sordens, silent, stupent cuncta; ubiq; iustitium est, quies rerum: ira lux amissa lugetur. Et tamen rursus cum suo cultro, cum dote, cum sole, eadem & integra & tota universo orbi reviviscit, interficiens mortem suam

noctem, rescindens sepulcrum suam tenebras, hæres sibi met existens, donec & nox reviviscat, cum suo & illa suggestu. Redaccendunt enim & stellarum radii, quos matutina successio extinxerat. Reducuntur & siderum absentia, quas temporalis distinctio exemerat. Redornantur & specula Lunæ quæ menstruus numerus adtriverat, Tertul. de Resur. carn. c. 12. Lux, quotidie interfecta resplendet, & tenebræ pari vice decedendo succedunt, sidera defuncta viviscunt, tempora ubi finluntur incipiunt, fructus consummantur & redeunt, *idem. Apol. c. 48.* Δωρεὶ ἢ ἡμέρας καὶ νυκτῶν ἀνιστήσονται τὰ ἔσπον καὶ οὐρανὸν ἀνιστήσονται, ἀναπέλλῃ ἢ ἡμέρας ἡμῶς διῶντιζουσα καὶ ἀναστάσεως ὑποδεικνύουσα τὸ σημεῖον, Epiphani. in Ancorato. † Omnia pereundo servantur, omnia de interitu reformantur. Tu homo, tantum nomen, si intelligas te vel de titulo Pythiæ discens, dominus omnium morientium & resurgentium, ad hoc morieris ut pereas? Tertul. Apolog. c. 48. Revolvuntur hyemes & æstates, & verna aut autumnæ cum suis viribus, moribus, fructibus. Quippe etiam terræ de cælo disciplina est arbores vestire post spolia, flores denuo colorare, herbas rursus imponere, exhibere eadem quæ absumpta sunt semina, nec prius exhibere quam absumpta: Mira ratio de fraudatrice servatrix, ut reddat intercepti, ut custodiatur perdit, ut integret vitiat, ut etiam amplius prius decoquit. Siquidem uberiora & cultiora restituit quam exterminavit: revera sœnore interitu, & injuria usura & lucro damno: semel dixerim, universa conditio recidiva est. Quodcunque convocaris fuit, quodcunque avulsis, nihil non interum est: omnia in statum redeunt cum abscesserint; omnia incipiunt cum desierint: ideo finiuntur ut fiant, nihil deperit nisi in salutem. Totus igitur hic ordo revolubilis rerum testario est resurrectionis mortuorum. Operibus eam præscripsit Deus antequam literis, viribus prædicavit antequam vocibus. Præmisit tibi Naturam magistram, submissurus & Prophetiam, quo facilius credas prophetiæ discipulus naturæ; quo statim ad-

mittas cum audieris, quod ubique jam videris, nec dubites Deum carnis etiam resuscitatore, quem omnium noris restiturore. Et utique omnia homini resurgunt cui procurata sunt: porro non homini nisi & carni, quale est ut ipsa deperere: in totum propter quam & cui nihil deperit? *Idem de Resur. carnis, cap. 12.*

We must not rest in this School of Nature, nor settle our persuasions upon likelihoods; but as we passed from an apparent possibility, unto a high presumption and probability, so must we pass from thence unto a full assurance of an infallible certainty. And of this indeed we cannot be assured but by the Revelation of the will of God; upon his power we must conclude that we may, from his will that we shall, rise from the dead. Now the power of God is known unto all men, and therefore all men may infer from thence a possibility; but the will of God is not revealed unto all men, and therefore all have not an infallible certainty of the Resurrection. For the grounding of which assurance, I shall shew that God hath revealed the determination of his will to raise the dead, and that he hath not only delivered that intention in his Word, but hath also several ways confirmed the same.

Many of the places produced out of the Old Testament to this purpose will scarce amount to a Revelation of this Truth. The Jews insist upon such \* weak inferences out of the Law, as shew that the Resurrection was not clearly delivered by *Moses*; and in the Book of *Job*, where it is most evidently expressed they acknowledg it not, because they will not understand the true notion of a Redeemer properly belonging to Christ. The words of *Job* are very express, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God.* Against the evidence of this truth there are two Interpretations; one very new of some late Opinionists, who understand this of a sudden restitution to his former temporal condition; the other more ancient of the *Jews*, who make him speak of the happiness of another life, without any reference to a Resurrection. But that *Job* spake not concerning any sudden restitution, or any alteration of his temporal condition, is apparent out of the remarkable preface ushering in this expression, *O that my words were now written, O that they were printed in a Book! that they were graven with an iron pen and lead, in the rock for ever!* He desires that his words may continue as his expectation, that they may remain in the rock, together with his hope so long as the rock shall endure, even to the day of his Resurrection. The same appeareth from the objection of his friends, who urged against him that he was a sinner, and concluded from thence that he should never rise again; for his sins he pleadeth a Redeemer, and † for his Resurrection he sheweth expectation and assurance through the same Redeemer. It is further confirmed by the expressions themselves, which are no way proper for his temporal restitution: the first words *I also know*, denote a certainty and community, whereas the blessings of this life are under no such certainty, nor did *Job* pretend to it, and the particular condition of *Job* admitted no community, there being none partaker with him of the same calamity; *I know* certainly and infallibly, whatsoever shall become of my body at this time, which I know not, but this I know that I shall rise; this is the hope of all which believe in God, and therefore this \* *I also know*. The title which he gives to him on whom he depends, the Redeemer, sheweth that he understands it of

\* They produce several places out of *Moses*, which when the Resurrection is believed may in some kind serve to illustrate it, but can in no degree be thought to reveal so great a mystery. As because in the formation of man *Moses* useth the word *אֶרֶץ* with two *ods*, and in the formation of beasts *אֶרֶץ* with but one; therefore the beasts are made but once, but man twice; once in his Generation, and again in his Resurrection. They strangely apprehend a promise of the Resurrection, even in the Malediction. Dust thou art and to dust thou shalt return; *אֶרֶץ תָּשׁוּב אֶרֶץ תִּשָּׁב* it is not thou shalt go to the dust, but thou

shalt return. As if he had said, thou art now dust while thou livest, and after death thou shalt return unto this dust, that is, thou shalt live again, as now thou doest. So from those words, *Exod. 15. 1. וְשִׁיר מִשֵּׁי יָן* they conclude the Resurrection upon this ground, *וְשִׁיר לְבַשׂוּ אֶת־אֲרָצָהּ*, it is not said, he sang, but he shall sing, viz. after the Resurrection in the life to come. With these and the like Arguments did the Rabbins satisfy themselves; which was the reason that they gave so small satisfaction to the Sadduces; while they omitted that pregnant place in *Job*.

† This place is urged by *S. Clemens Romanus*, the immediate successor of the Apostles, in his Epistle to the Corinthians, p. 26. where instead of these words of the LXX, *ἀναστήσεις τὸ δέμας μου τὸ ἀναστῆναι ταῦτα*, he reads, *καὶ ἀναστήσεις τὸ σῶμα μου ταῦτων, ἢ ἀναστήσεις ταῦτα πάλιν*.

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Christ; the time expressed denotes the futurition at *the latter day*; the description of that Redeemer, *standing on the earth*, representeth the Judge of the quick and the dead; and, seeing God with his eyes, declares his belief in the Incarnation. The Jewish exposition of future happiness to be conferred by God, fails only in this, that they will not see in this place the promised *Messias*; from whence this future happy condition, which they allow, would clearly involve a Resurrection. Howsoever they acknowledged the words of

Dan. 12. 2.

The Jews collect from hence the Resurrection, as Rabina in Sanhedrin, and in

the Midrash Tillim, Psal. 93. 3. אֵל רַחֲמֵי יִשְׁבִי עַפְּ הַסּ הַזֶּה אֵם שֵׁב וְרַבִּים מִשְׁנֵן אֶדְמַת עַפְּ יִקְיִצּוּ : וְגו' Rabbi Rachmon said, that the sleepers in the dust are the dead, as it is written, Dan. 12. 2. Many of them that sleep in the dust of the earth shall awake, &c. And this is only denied by the Gentiles; for Porphyrius referreth it only and wholly to the times of Antiochus, whose words are thus left unto us translated by S. Hierom, Tunc hi qui quasi in terræ pulvere dormiebant, & aperti erant malorum pondere, & quasi in sepulchris miseriarum reconditi, ad imperatam victoriam de terræ pulvere resurrexerunt, & de humo elevaverunt caput, custodes legis resurgentes in vitam æternam, & pravaricatorum in opprobrium sempiternum: where it is to be observed that he gives a probable gloss of the former part of the verse, but none at all of the latter, because it is no way consistent with his exposition of the former: for they which did rise from the burden of the pressures under Antiochus, did neither rise from thence to an eternal life, nor to an everlasting contempt. Thus, I say, only the Gentiles did interpret it, but now the Socinians are joyned to them. So Volkelius urges, quod in præcedentibus de Antiochi tempore agatur, & resurrectio illa ad tempora quæ jam præcesserunt spectet.

If these and other places of the Old Testament shew that God had then revealed his will to raise the dead, we are sure those of the New fully declare the same. Christ who called himself *the resurrection and the life*, refuted the Sadduces, and confirmed the doctrine of the Pharisees as to that opinion. He produced a place out of the Law of Moses, and made it an Argument to prove as much, *As touching the Resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living.* With the force of which Argument the multitude was astonished and the Sadduces silenced. For under the name of God was understood a great benefactor, a God of promise, and to be their God was to bless them and to reward them; as in them to be his servants and his people was to believe in him, and to obey him. Now Abraham, Isaac and Jacob had not received the promises which they expected, and therefore God after their death desiring still to be called their God, he thereby acknowledgeth that he had a blessing and a reward for them still, and consequently that he will raise them to another life in which they may receive it. So that the Argument of our Saviour is the same which the Jews have drawn from another place of Moses, *I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name of Jehovah was I not known unto them. Nevertheless I have established my Covenant with them, to give them the land of Canaan, the land of their Pilgrimage wherein they were strangers.* It is not said, *to give their sons*, but, *to give them the land of Canaan*; and therefore, because while they lived here they enjoyed it not, they must live again that they may receive the promise.

Exod. 6. 4.

אֵל אֲבֹתָי וְיְהוָה אֲנִי וְיָצִיא מִן הַיַּם סוּף וְיָצִיא מִן הַיַּם סוּף וְיָצִיא מִן הַיַּם סוּף

It is not said to give you, but to give them, whereby the Resurrection of the dead appeareth out of the Law, R. Simai, in Perek Hulek. And therefore the Jews hold the Resurrection for one of the foundations of the Law of Moses, וְתַחֲנוּת הַתְּהִים קְאֵדָה בֶּן קְאֵדָה שְׂרִיעָה

Moses Maim. Expl. c. 10. Tract. Sanhedrin.

Acts 23. 6.

And as our blessed Saviour did refute the Sadduces out of the Law of Moses, so did S. Paul joyn himself unto the Pharisees in this particular, for being called before the Council, and perceiving that the one part were Sadduces and the other Pharisees, one denying, the other asserting the Resurrection, he cried unto the Council, *Men and Brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question*; and answering before Felix, that

that they had found no evil doing in him, while he stood before the Council he mentioned this particularly, except it be for this one vice, that I cried standing *Acts 14. 21.* among them, Touching the Resurrection of the dead I am called in question by you this day.

It is evident therefore that the Resurrection of the dead was revealed under the Law, that the Pharisees who sat in Moses chair did collect it thence, and believe it before our Saviour came into the world, that the Sadduces who denied it, erred, not knowing the Scriptures, nor the power of God: that our blessed Saviour clearly delivered the same truth, proved it out of the Law of Moses, refuted the Sadduces, confirmed the Pharisees, taught it the Apostles, who followed him confirming it to the Jews, preaching it to the Gentiles. Thus the will of God concerning the raising of the dead was made known unto the Sons of men; and because God can do whatsoever he will, and will certainly effect whatsoever he hath foretold, therefore we are assured of a Resurrection by virtue of a clear Revelation.

Beside, God hath not only foretold, or barely promised, but hath also given such testimonies as are most proper to confirm our faith in this particular prediction and promise. For God heard the voice of *Elijah* for the dead child of the widow of *Sarepta*, and the soul of the child came into him again, and he revived. *Him* did *Elisha* succeed, not only in the same spirit, but also in the like power, for he raised the child of the *Shunamite* from death; nor did that power die together with him; for when they were burying a dead man, they cast the man into the sepulchre of *Elisha*, and when the man was let down and touched the bones of *Elisha*, he revived and stood upon his feet. *These* three examples were so many confirmations, under the Law, of a Resurrection to life after death; and we have three to equal under the Gospel. When the daughter of *Jairus* was dead, *Christ* said unto her, *Talitha cumi, Damsel arise, and her spirit came again, and straightway the Damsel arose.* When he came nigh to the gate of the city called *Naïm*, there was a dead man carried out, and he came nigh and touched the bier, and said, *Young man, I say unto thee, Arise;* and he that was dead sat up and began to speak. Thus *Christ* raised the dead in the Chamber and in the Street, from the Bed and from the Bier, and not content with these smaller demonstrations, proceedeth also from the grave. When *Lazarus* had been dead four days, and so buried that his sister said of him, *by this time he stinketh,* *Jesus* cried with a loud voice, *Lazarus come forth,* and he that was dead came forth. *These* three Evangelical resuscitations are so many preambulatory proofs of the last and general Resurrection; but the three former and these also come far short of the Resurrection of him who raised these.

*Christ* did of himself actually rise, others who had slept in their graves did come from thence, and thus he gave an actual testimony of the Resurrection. For if *Christ* be preached that he rose from the dead, saith *S. Paul* to the *Corinthians*, how say some among you that there is no resurrection from the dead; If it be most infallibly certain that one man did rise from the dead, as we have before proved that *Christ* did, then it must be as certainly false to assert that there is no resurrection. And therefore when the Gentiles did themselves confess that some particular persons did return † to life after death, they could not rationally deny the Resurrection wholly. Now the Resurrection of *Christ* doth not only prove by way of Example, as the rest who rose, but hath a

† There were not only certain persons under the Law and among the Jews who were raised to life; but there were also Histories amongst the Gentiles of several who rose to life after death. we mentioned before one out of *Plutarch* p. 289. who rose the third day, and *Plato* mentioneth another who revived the twelfth day after death. Ἄλλ' ἐμάντοι σοι, ἡ δὲ ἐγώ. Ἀλλίως γὰρ ἀπέλογον ἔρω, ἀλλ' ἀλλίμω μὲ ἀνδρῶς, Ἡεὶς τ' Ἀρωφίω, τὸ γυῖον Πιαμφύλω, ὅς ποτε ἐπὶ πολλήμω τελευτήσας ἀναερέθη των δεκαπύων ἡβ' νεκρῶν ἡδὴ διαφθαρήτων, ὑγιῆς μὲ ἀνέστη, κομωδῶς. ὅ οἶσθε μὲλλον ἀναερέθη δὲ δεκαπύων ἐπὶ τῷ πυρὶ κείνῳ ἀνεβίω, *Plato de Rep. l. 10. vid. Plin. l. 7. c. 52. De his qui elati revixerunt.*

force in it to command belief of a future general Resurrection. For God  
*Acts 17. 31.* hath appointed a day in which he will judg the world in righteousness by that man  
 whom he hath ordained, whereof he hath given an assurance unto all men, in that  
 he hath raised him from the dead. All men then are assured that they shall rise,  
*1 Cor. 15. 21, 22.* because Christ is risen. And since by man came death, by man came also the re-  
 surrection of the dead. For as in Adam all die, even so in Christ shall all be made  
 alive.

This consequence of a future Resurrection of the dead from that of Christ  
 already past, either hath a general or particular consideration. In a general  
 reference it concerneth all; in a more peculiar way it belongeth to the Elect  
 alone. First, It belongeth generally unto all men in respect of that Dominion  
 of which Christ at his Resurrection did obtain the full possession and execution.  
*Rom. 14. 9.* For to this end Christ hath died and rose, and revived, that he might be Lord both  
 of the dead and living. Now as God is not the God of the dead, but of the living,  
 so Christ is not the Lord of the dead, as dead, but as by his power he can re-  
 vive them, and rule them when and in what they live. By virtue of this do-  
 minion entered upon at his Resurrection he must reign till he hath put all his ene-  
*1 Cor. 15. 25, 26.* mies under his feet, and the last enemy that shall be destroyed is death, and there  
 is no destruction of death but by a general Resurrection. By virtue of this  
*Rev. 1. 18.* did he declare himself after this manner to S. John, I am he that liveth and was  
 dead, and behold I am alive for evermore, Amen, and have the keys of hell and of  
 death. Thus are we assured of a general Resurrection, in that Christ is risen  
 to become the Lord of the dead, and to destroy death.

Secondly, Christ rising from the dead assureth us of a general Resurrection in  
 respect of the Judgment which is to follow. For as it is appointed for all men  
 once to die, so after death cometh judgment; and as Christ was raised that he  
 might be judg, so shall the dead be raised that they may be judged. As there-  
 fore God gave an assurance to all men that he would judg the World by that  
 man, in that he raised him from the dead, so by the same act did he also give an  
 assurance of the resurrection of the World to judgment.

Now as the general Resurrection is evidenced by the rising of Christ, so in  
 a more special and peculiar manner the Resurrection of the chosen Saints and  
 Servants of God is demonstrated thereby. For he is risen not only as their  
 Lord and Judg, but as their Head, to which they are united as members of  
*Ephoss. 1. 18.* his body (for He is the Head of the Body of the Church, who is the beginning of  
 the first-born from the dead;) as the first-fruits, by which all the lump is sancti-  
*1 Cor. 15. 20.* fied and accepted, for now is Christ risen from the dead and become the first-fruits  
 of them that slept. The Saints of God are endued with the Spirit of Christ,  
 and thereby their bodies become the temples of the Holy Ghost; now as the  
 promise of the Spirit was upon the Resurrection of Christ, so the gift and pos-  
 session of the Spirit is an assurance of the Resurrection of a Christian. For if  
*Rom. 8. 11.* the Spirit of him that raised up Jesus from the dead, dwell in us, he that raised  
 Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth  
 in us.

Thus God hath determined, and revealed that determination, to raise the  
 dead, and confirmed that revelation by the actual raising of several persons  
 as examples, and of Christ as the highest assurance which could be given unto  
 man, that the doctrine of the Resurrection might be established beyond all  
 possibility of contradiction. Wherefore I conclude that the Resurrection of  
 the body, is in it self considered possible, upon general considerations highly  
 probable, upon Christian principles infallibly certain.

But as it is necessary to a Resurrection that the flesh should rise, neither will  
 the life of the soul alone continuing amount to the reviviscence of the whole  
 man,

man, so it is also necessary that the same flesh should be raised again; for if either the same body should be joyned to another soul, or the same soul united to another body, it would not be the Resurrection of the same man. Now the soul is so eminent a part of man, and by our Saviours testimony not subject to mortality, that it never entered into the thoughts of any man to conceive that men should rise again with other souls; If the spirits of men departed live, as certainly they do, and when the Resurrection should be performed, the bodies should be informed with other souls; neither they who lived before then should revive, and those who live after the Resurrection should have never been before. Wherefore being at the latter day we expect not a new Creation but a Restitution, not a propagation but a renovation, not a production of new souls, but a reunion of such as before were separated, there is no question but the same souls should live the second life which have lived the first. Nor is this only true of our souls, but must be also made good of our bodies, those houses of clay, those habitations of flesh: as our bodies while we live are really distinguished from all other Creatures, as the body of every particular man is different from the bodies of all other men, as no other substance whatsoever is vitally united to the soul of that man whose body it is while he liveth, so no substance of any other creature, no body of any other man shall be vitally re-united unto the soul at the Resurrection.

That the same body, not any other, shall be raised to life, which died, that the same flesh which was separated from the soul at the day of death shall be united to the soul at the last day, that the same tabernacle which was dissolved shall be reared up again, that the same Temple which was destroyed shall be re-built, is most apparent out of the same Word, most evident upon the same grounds upon which we believe there shall be any Resurrection. † *Though after my skin worms destroy my body, saith Job, yet in my flesh, (in flesh, shewing the reality, in my flesh, shewing the propriety and identity) shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another, or a stranger, eye.* <sup>a</sup> *He that raised up Christ from the dead shall also quicken our mortal bodies;* after the Resurrection our glorified bodies shall become spiritual and incorruptible, but in the Resurrection of our mortal bodies, those bodies: by reason of whose mortality, we died, shall be revived. <sup>b</sup> *For this corruptible must put on incorruption, and this mortal must put on immortality.* But this corruptible and this mortal is the same body which dieth, because mortal, and is corrupted because corruptible; the soul then, at the resurrection of that man which is made immortal, must put on that body which putteth on incorruption and immortality.

† Job 19. 26, 27. Quid hac prophetia manifestius? nullus tam aperte post Christum, quam iste ante Christum de resurrectione loquitur, S. Hier. Ep. 61. <sup>a</sup> Rom. 8. 11. <sup>b</sup> I Cor. 15. 53. *ἵνα μὴ ἀξέσασιν ὅτι σαρκὸς καὶ αἵματος βασιλείαν Θεοῦ ἔκληρονομήσει, νομίστη τὰ σώματα μὴ ἀνίστασθαι, ἐπιζητήσω, ὅτι δὲ τὸ θῆαρτὸν τῆτο*

*ἐνδύσασθαι ἀθάνατον, καὶ τὸ θῆαρτὸν τῆτο ἐνδύσασθαι ἀθανάσιον, θῆαρτὸν ἢ σῶμα, καὶ θῆαρτὸν τὸ σῶμα: ὡσεὶ τὸ μὲν σῶμα μένει, αὐτὸ γὰρ ἐστὶ τὸ ἐνδύμενον ἢ ἡ θῆαρτὸς καὶ ἡ φθορὰ ἀφανίζεσθαι, ἀθανάσιος καὶ ἀφθαρσίας ἐπιπέσει αὐτῷ, S. Chrysost. ad loc. Θεός ἢ ἀκείβηται, τὸ θῆαρτὸν τῆτο ἔδειξε δεικτικῶς, ἵνα μὴ αἰδῆς νομίσῃς σαρκὸς ἀνάστασιν, Theodoritus ibid. Oportet enim corruptivum istud induere incorruptionem, & mortale istud induere immortalitatem. Quid mortale nisi caro? quid corruptivum nisi sanguis? Ac ne putes aliquid aliud sentire Apostolum providentem tibi, & ut de carne dictum intelligas laborantem, cum dicit istud corruptivum & istud mortale eutem ipsam tenens dicit. Certe istud nisi de subjecto, nisi de componentem pronuntiasse non potuit: demonstrationis corporalis est verbum, Tertull. de Resur. carn. c. 51. Sed & Apostolus cum dicit, Oportet enim corruptibile hoc induere incorruptionem, & mortale hoc induere immortalitatem: numquid non corpus suum quodammodo contingens & digito palantis est vox? Hoc ergo quod nunc corruptibile corpus est, resurrectionis gratia incorruptibile est, & nunc quod mortale est immortalitatis virtutibus induetur, Ruff. in Symb. Quod dicit Apostolus Corruptibile hoc & mortale; hoc ipsum corpus, id est, carnem, quæ tunc videbatur ostendit. Quod autem copulat, Induere incorruptionem & immortalitatem; illud indumentum, id est, vestimentum, non dicit corpus abolere quod ornat in gloria, sed quod ante inglorium fuit effecere gloriosum, S. Hier. Epist. 61. ad Parmachium.*

The identity of the body raised from death is so necessary, that the very name of the Resurrection doth include or suppose it; so that when I say there shall be a Resurrection of the dead, I must intend thus much, that the bodies of men which lived and are dead shall revive and rise again. For at the death

† Πνεῦσ δ' σαρκος ἀναστήσεται πάλιν ὡς ἔσται ἀνάστασις, ὃ ἐδέχλοσπερ Ἰερωκτα, Αὐτῆ γδ ἡ ἐνμασία τ' φρεσῆσ δεικνυσι τ' δυνάμειν. Ἀνάστασις γδ ἡ κληθεῖται μὴ μετὰ πτωχότῃ. πείον δέ ἐστι τὸ πείον; ποίον τὸ παρῆν; ποίον τὸ λυθῆν δια; ἢ τὸ αἰμα, καὶ ἐχ' ἡ ψυχή. Ἐπιφθ. Ἐπιφθ. τείνωσ πῆπει, ἔτε δάππει, Epiphan. Har. 67. § 6. Nam & ipsum quod Mortuorum Resurrectio dicitur exigis descendendi proprietates vocabulorum. Mortuorum itaque vocabulo non est nisi quod amisit animam, de cujus facultate vivebat. Corpus est quod amittit animam, & amittendo fit mortuum; ita mortui vocabulum corpori competit. Porro si Resurrectio mortui est, mortuum autem non allud est quam corpus, corporis erit resurrectio. Sic & Resurrectiois vocabulum non aliam rem vendicat quam quae cecidit. Surgere enim potest dici & quod omnino non cecidit, quod semper retro jecit. Resurgere autem non est nisi eius quod cecidit. Iterum enim surgendo quia cecidit resurgere dicitur. Res enim syllaba iterationi semper adhibetur, Tert. adv. Marc. l. 5. c. 9. Sed & ipsum Resurrectiois vocabulum significat non aliud vivere, aliud resuscitari; & quod adjicitur mortuorum carnem propriam demonstrat; quod enim in homine moritur hoc & vivificatur, S. Hier. Ep. 61. Si id resurgere dicitur quod cadit, caro ergo nostra in veritate resurgit, sicut in veritate cadit. Gennad. de Eccl. Dogm. c. 6. Πῶσ γδ ἀνάστασις ἡ μὴ πτωχότῃ ψυχή; ἀνάστασις ἡ πῶσ αὐτῆσ κληθεῖται μὴ πτωχότῃσ ψυχῆσ; πῶσ γδ τὸ πῆπῃ ἀνάστασις δειται; πῆπει ἡ ἐχ' ἡ ψυχή, ἀλλὰ σῶμα. ἔδειν καὶ δικαίωσ πῆπῃ αὐτὸ ἡ σωθήσεται εἰωθε κληθεῖται. Epiphan. l. 1. Har. 42. Ἀνάστασις ἡ ζωάτων ἀμειψόμεν. ἔστω γδ καὶ ἡ φρεσῆσ ἀναστήσεται ἀνάστασις ἡ ἀναθησῆσ τὸ σῶμα δέ ἐστι τὸ φρεσῆσ ἀναθήσεται καὶ ἀναθησῆσ τὸ σῶμα. Theod. Har. Fab. l. 5. c. 19. vide Hen. l. 5 c. 7. † The Rabbins use sometimes the word **הקמת**, which is properly resurrection ἀνάστασις, according to that of our Saviour Talitha cumi: but more often they make use of **חייה**, which is reviviscencia or ἀναβίωσις. And though they make a distinction sometimes between them, attributing the first to the wicked, the second to the just, yet it must not be so understood as if there could be a Reviviscency without a Resurrection, a **חייה** without a **הקמת**, but that there is to the wicked a **הקמת**, which cannot so properly be called **חייה**, because they rise not to the happiness of eternal life.

of man nothing † falleth but his body; the spirit goeth upward, and no other body falleth but his own; and therefore the body, and no other but that body, must rise again, to make a Resurrection. If we look upon it under the notion of reviviscency, which is more ordinary in the \* Hebrew language, it proves as much; for nothing properly dieth but the body, the soul cannot be killed, and nothing can revive but that which dieth. Or to speak more punctually, The man falleth not in respect of his spirit but of his flesh, and therefore he cannot be said to rise again but in respect of his flesh which fell; man dieth not in reference to his soul, which is immortal, but his body; and therefore he cannot be said to revive, but in reference to his body before deprived of life; and because no other flesh fell at his death, no other body died but his own, therefore he cannot rise again but in his own flesh, he cannot revive again but in his own body.

† The Rabbins use sometimes the word **הקמת**, which is properly resurrection ἀνάστασις, according to that of our Saviour Talitha cumi: but more often they make use of **חייה**, which is reviviscencia or ἀναβίωσις. And though they make a distinction sometimes between them, attributing the first to the wicked, the second to the just, yet it must not be so understood as if there could be a Reviviscency without a Resurrection, a **חייה** without a **הקמת**, but that there is to the wicked a **הקמת**, which cannot so properly be called **חייה**, because they rise not to the happiness of eternal life.

Again, The description of the place from whence the Resurrection shall begin is a sufficient assurance that the same bodies which were dead shall revive and rise again. They which sleep in the dust of the earth, they which are in the † graves shall hear the voice and rise: the sea shall give up the dead which are in it, and death and the grave deliver up the dead which are in them. But if the same bodies did not rise, they which are in the dust should not revive; if God should give us any other bodies than our own, neither the Sea nor the Grave should give up their dead. That shall rise again which the Grave gives up; the Grave hath nothing else to give up but that body which was laid into it; therefore the same body which was buried at the last day shall be revived.

Dan. 12. 2.  
John 5. 28.  
Rev. 20. 13.  
† This Argument is so cogent, that the Socinians are forced to deny that Christ spake of the Resurrection, affirming that the graves of ignorance and impiety are only there intended, and rising is nothing else but coming to the knowledg of Christ by the preaching of the Gospel. whereas Christ expressly speaks of bringing men to judgment, v. 27. and divides those which are to come out of the graves into two ranks, neither of which can be so understood. The first are those which have done good, before they came out of the graves, these therefore could not be the graves of ignorance and impiety, from which no good can come. The second are such who have done evil, and so remain as evil doers, and therefore cannot be said to have come forth out of the graves of ignorance and impiety, or to rise by the preaching of the Gospel to newness of life, because they are expressly said to come forth unto the resurrection of damnation.

The immediate consequent of the Resurrection proveth the identity of the dying and rising body, We must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. That which shall be then received is either a reward or punishment, a reward for the good, a punishment for the evil, done in the body; that which shall receive the reward, and be liable to the punishment, is not only the soul but the body; it stands not therefore with the

2 Cor. 5. 10.



the nature of a \* just retribution, that he which sinned in one body should be punished in another, he which pleased God in his own flesh should see God with other eyes. As for the wicked, God shall *destroy both their soul and body in hell*: but they which *glorify God in their body and their spirit, which are God's*, shall be glorified by God in their body and their spirit, for they are both *bought with the same price*, even the blood of *Christ*. The bodies of the Saints are the *members of Christ*, and no members of his shall remain in death: they are the *temples of the Holy Ghost*, and therefore if they be destroyed they shall be raised again. For *if the Spirit of him that raised up Jesus from the dead dwell in us*, as he doth, and by so dwelling maketh our bodies temples, *a he which raised up Christ from the dead should also quicken our mortal bodies, by his Spirit that dwelleth in us.*

\* Quam absurdum, quanta vero & iniquum, utrumque autem quam Deo indignum, aliam substantiam operari, aliam mercede dilungi, ut hæc quidem caro per martyria lanietur, alia vero coronetur: item è contrario hæc quidem caro

in spurciis voluerit, alia vero damnetur? Nonne præstat omnem semel fidem à spe Resurrectionis abducere, quam de gravitate atque iustitia Dei ludere, Marcionem pro Valentino resuscitari? *Tertull. de Resur. Carnis, c. 56.* And speaking to the soul of man, Affirmamus te manere post vitæ disunctionem, & expectare diem iudicii, proque meritis aut cruciatui destinari aut refrigerio, utroque sempiterno. Quibus sustinendis necessario tibi substantiam pristinam ejusdemque hominis materiam & memoriam reversuram, quod & nihil mali & boni sentire possis sine carnis passionalis facultate, & nulla ratio sit iudicii sine ipsius exhibitione, qui meruit iudicii passionem, *Id. de Testim. Animæ cap. 4.*

<sup>b</sup> 1 Cor. 6. 20.      <sup>c</sup> 1 Cor. 6. 15, 19.      <sup>d</sup> Rom. 8. 11.

Further, The identity of the dying and the rising body will appear by those bodies which shall never rise because they shall never die. This may be considered not only in the *Translations of Enoch and Elias*, but also in those whom *Christ* shall find alive at his coming, whom he shall not kill but change; *the dead in Christ shall rise first, then they which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall ever be with the Lord.* If those which are alive shall be caught up as they are alive with the same bodies, only changed into glorified and spiritual bodies, that is, with the same bodies spiritualized and glorified; certainly those which were dead shall rise out of their Graves to life in the same bodies in which they lived, that they may both appear alike before the *Judge of the quick and the dead.* Otherwise the Saints which shall be with God and with the Lamb for evermore would be checker'd with a strange disparity, one part of them appearing and continuing with the same bodies in which they lived, another part with others.

\* Enoch translatus est in carne, Elias carnis rapus est in cœlum, necdum mortui, & paradisi jam coloni habent quoque membra quibus rapti sunt atque translati, *S. Hier. list. 61.*

<sup>1</sup> 1 Theff. 4. 15, 17.

Lastly, Those examples which God hath been pleased to give us to confirm our Faith in the Resurrection, do at the same time persuade us that the same body which died shall rise again. For whether we look upon the three Examples of the Old Testament, or those of the *New*, they all rose in the same body before it was dissolved: if we look upon those which rose upon our Saviour's death; it is written that *the graves were opened, and many bodies of Saints which slept arose, and came out of their graves*, certainly the same bodies which were laid in. If then they were to us \* examples of the Resurrection to come, as certainly they were, then must they resemble in their substance after they lived again the substance in which all the rest shall rise. And being *Christ* himself did raise his own body, according to his prediction, *Destroy the Temple and in three days I will raise it up*, and declared it to be his own body, saying, *Behold my hands and my feet that it is I my self*, being *a he shall change our vile bodies that they may be fashioned like unto his glorious body*; it followeth that we shall rise in the same bodies as our Saviour did, that every particular person at the Resurrection may speak the words which *Christ* then spake, *Behold it is I my self.*

<sup>†</sup> *Iren. l. 5. c. 13.*

<sup>1</sup> *Mat. 27. 52, 53.*

\* Post dicta Domini facta etiam ejus quid sapere credamus de capulis, de sepulchris mortuos resuscitantis? cui rei istud? si ad simplicem officinationem potestatis, aut ad præsentem gratiam redam-

nimationis, non adeo magnum illi denuo morituros suscitare. Enimvero si ad fidem potius sequendum future resurrectionis, ergo & illa corporalis præferitur de documentis sui forma, *Tertull. de Resur. carn. c. 38.* At ego Deum malo decipere

cipere non posse, de fallacia solummodo infirmum; ne aliter documenta præmississe quam rem disposuisse videatur, imo ne si exemplum resurrectionis sine carne non voluit inducere multo magis plenitudinem exempli in eadem substantia exhibere non possit. Nullum vero exemplum majus est eo cuius exemplum est. Majus est autem si anima cum corpore resuscitabuntur in documentum sine corpore resurgendi, ut tota hominis salus dimidia patrocinaretur; quando exemplum conditio istud potius expeteret quod minus haberetur, animæ dico solius resurrectionem, velut gustum carnis resurrectionis suo in tempore, *Ibid.* <sup>b</sup> *John* 2. 19. <sup>c</sup> *Luke* 24. 39. <sup>d</sup> *Phil.* 3. 21. ∴ Expectamus in hujus morte & sanguine emundatos remissionem peccatorum consecuturos: resuscitandos nos ab eo in his corporibus, & in eadem carne qua nunc sumus, sicut & ipse in eodem carne qua natus & passus & mortuus est resurrexit. *So we read in the Creed which by some is attributed to Athanasius, by others to Gregory Nazianzen.* Si ad exemplum Christi resurgamus qui resurrexit in carne, jam non ad exemplum Christi resurgemus si non in carne & ipsi resurgemus.

We can therefore no otherwise expound this Article, teaching the *Resurrection of the body*, than by asserting that the bodies which have lived and died shall live again after death, and that the same flesh which is corrupted shall be restored; whatsoever ∴ alteration shall be made shall not be of their nature, but of their condition; not of their substance, but of their qualities. Which explication is most agreeable to the language of the Scriptures, to the Principles of Religion, to the constant Profession of the Church, against the Originists of old, and the Socinians of late.

∴. Hæc est vera resurrectionis confessio quæ sic gloriam carni tribuit ut non auferat veritatem, S. Hieron.

*Epist.* 61. Cum ergo ira evidens, & ut ira dicam palpabile, & manu atrectandum nobis Christus dederit suæ Resurrectionis exemplum, ita aliquis insanit, ut aliter se resurrecturum putet, quam resurrexit ille qui primus Resurrectionis aditum patefecit? *Ruff. Invektiva.* Nostri autem illud quoque recogitent, corpora eadem receptoras in Resurrectione animas in quibus decesserunt. *Tertull. de Animâ, cap. 56.*

Having hitherto proved the certainty of this Article, that there shall be a *Resurrection*, and declared the Verity and Propriety of it, that it shall be the *Resurrection* of the same *body* which was dead; we may now proceed farther to enquire into the Latitude of the same, to whom the Resurrection doth belong. And here we find a great difference between the Revelation of this truth under the Law, and under the Gospel; *Christ* proved out of the Law that there should be a Resurrection, but by such an argument as reacheth no farther than unto the People of God, because it is grounded upon those words, *I am the God of Abraham, of Isaac, and of Jacob.* *Job* speaketh most expressly of the Resurrection, but mentioneth no other than his Redeemer and himself. The place of *Daniel*, which was always accounted the most evident and uncontradicted testimony, though it deliver two different sorts of persons rising, yet it seems to be with some limitation, *Many of them that sleep in the dust of the earth shall awake.* From whence the Jews most generally have believed that some men shall live again and some should not; because it is written, *Many shall awake, but it is not written, All shall awake.* Nay, some of them have gone so far by way of restriction, that they have maintained a Resurrection of the Just alone, according to that ancient saying accepted amongst them, that the ∴ *Sending of the Rain is of the Just and Unjust, but the Resurrection of the dead is of the Just alone.* Against which two Restrictions by the light delivered in the Gospel we shall deliver the latitude of this Article in these two Propositions. First, The Resurrection of the dead belongeth not to the Just alone, but to the Unjust also. Secondly, The Resurrection of the dead belongeth not only to some of the Just, but to all the Just; not to some of the Unjust only, but to all the Unjust, even unto all the dead.

∴. This is recorded in the *Bereshit Rabba. Vi. de Maimonidus Expl. 10. c. Tract. Sanhed.*

For the first, It is most evident, not only out of the New, but also out of the Old Testament, The words of *Daniel* prove it sufficiently; for of those *many* which *shall awake, some* shall rise to everlasting life, and *some* to shame and everlasting contempt. But it is most certain that the Just shall never rise to shame and everlasting contempt; therefore it is most evident

dent that some shall awake and rise beside the Just. The Jews themselves did understand and believe thus much, as appeareth by S. Paul's Apology to Felix, *But this I conjure unto thee, that I have hope towards God, which they themselves also allow, that there shall be a Resurrection of the dead both of the just and unjust.* The just shall rise to receive their reward, the unjust to receive their punishment; the first unto a Resurrection, called in reference unto them, *the resurrection of life*; the second unto a Resurrection, named in relation unto them, *the resurrection of damnation*. For as there is † a Resurrection of the Just, so there must also be a Resurrection of the Unjust: that as Christ said unto the charitable person, *Thou shalt be blessed, for thou shalt be recompensed at the resurrection of the just*; so it may be said to the wicked and uncharitable, *thou shalt be accursed, for thou shalt be recompensed at the Resurrection of the Unjust*. For there shall be a Resurrection that there may be a Judgment; and at the Judgment there shall appear Sheep on the right hand of the Son of Man, and Goats on the left, therefore they both shall rise; those, that they may receive that blessing, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world*: these, that they may receive that sentence, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels*. At that Resurrection then which we believe there shall rise both Just and Unjust.

Acts 24. 15.  
John 5. 29.  
Andreas Coelis, and Avatars nel-  
σως. The first is called avd-  
σως δικτων, and therefore the second may as well be called avd-  
σως ad-  
δικων.  
† Luke 14. 14.  
‡ Mat. 25. 34.  
41.

Secondly, As no kind of men, so no person shall be excluded: whofoever dieth is numbred with the Just or unjust. Adam the first of men shall rise, and all which come from him. *For as in Adam all died, so in Christ shall all be made alive.* Christ is the Lord of the dead, and so hath a right by that dominion to raise them all to life: it is called *the Resurrection of the dead* indefinitely, and comprehendeth them universally. By man came death, by man came the Resurrection of the dead, and so the Resurrection adequately answereth unto death. Christ shall destroy death, but if any one should be left still dead, death were not destroyed. The words of our Saviour are express and full, *The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the Resurrection of life, and they that have done evil, unto the Resurrection of damnation.* In the description of the Judgment which followeth upon the Resurrection, when the Son of man shall sit upon the Throne of his glory, it is said that, before him shall be gathered all nations. We shall all stand before the Judgment-seat of Christ, and if so, the dead must all rise, for they are all fallen. We must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil; and before we all appear the dead must rise that they may appear. This is the latitude of the Resurrection; the Resurrection of the dead is the Resurrection of all the dead, or of † all mankind.

1 Cor. 15. 22.  
21.  
John 5. 28.  
Mat. 25. 32.  
Rom. 14. 10.  
2 Cor. 5. 10.

† Irenaeus in his rule of faith, 'Επι τὸ ἀνακερματώσει τὰ πάντα, καὶ ἀναστήσει πᾶσι σάρκα πᾶσι ἀνθρώπων. and Theophilus calls it, καὶ ἀποκαταστήσει ἀνάστασιν ἀπάντων ἀνθρώπων. Ad. Adol. l. 1.

Now this Resurrection, as an object of our Faith, is yet to come; and we are obliged to believe the futuration of it. There were Hereticks in the Apostles days who acknowledged a Resurrection, but yet destroyed this Article, by denying the relation of it to the time, as *Hymeneus* and

2 Tim. 2. 18. and *Philetus*, who erred concerning the truth, saying that the Resurrection is past already, and so overthrow the faith of some. To believe it already past, is to deny it, because it cannot be believed past, but by such an interpretation as must destroy it. As they which interpret this Resurrection of the likeness of *Christ's* Resurrection; that as he died and rose again, so we should die unto sin and live again unto righteousness, attributing all to the renovation of the mind, must deny the Resurrection of the body.

quateus dicitur, arbitrati sunt iam factam esse resurrectionem, nec ullam ulterius in fine temporum esse sperandam. Ex quibus est, inquit, *Hymeneus & Philetus*, qui circa veritatem aberraverunt, dicentes resurrectionem jam factam esse. Idem Apostolus eos arguens detestatur, qui tamen dicit nos resurrexisse cum Christo, *S. Aug. Epist. 119. ad Januarium*. This was the Heresie of the Seleuciani or Hermiani, as the same *S. Augustine* testifieth, *Heret. 59*. Resurrectionem non putant futuram, sed quotidie fieri in generatione filiorum. *Thos Tertullian* relates of some Hereticks in his time, who made the Resurrection wholly Allegorical, and yet pretended to believe a Resurrection in the flesh, but understood it in this life, at the Baptismal renovation, and so past when they professed to believe. Exinde ergo Resurrectionem fide consecutos cum Domino esse, cum eum in Baptismate induerint. Hoc denique ingenio etiam in colloquiis saepe nostros decipere consueverunt, quasi & ipsi resurrectionem carnis admittant. Væ, inquit, qui non in hac carne resurrexit, ne statim illos percutiant, si resurrectionem statim, abnuerint; racte autem secusquam conscientiam suam hoc sentiunt. Væ, qui non, dum in hac carne est, cognoverit arcana hæretica, hoc enim apud illos resurrectio, *Tertull. de Resurrect. Carnis, cap. 19*.

Now as we know the doctrine of the Resurrection was first delivered to be believed as to come; so we are assured that it is not yet come since the doctrine of it was first delivered, and is to be believed as to come to the end of the world; because, as *Martha* called it, it is the Resurrection at the last day. *Job* who knew that his Redeemer lived, did not expect that he should stand upon the earth till the latter day; *Christ* hath no otherwise declared his Fathers will, than that of all which he hath given him, he should lose nothing, but should raise it up at the last day. The Corn is sown and laid in the ground, and the Harvest is the end of the World. We must not expect to rise from the dead till the last trump. The Lord himself shall descend from heaven with a shout, with the voice of an Archangel and with the trump of God before; all that are in the graves shall hear his voice. God shall judg the world, and therefore shall raise the world: but he will not raise them to that judgment till the end of the world.

John 11. 24.

John 6. 39.

Mat. 13. 39.

1 Cor. 15. 52.

1 Theff. 4. 16.

Afts 17. 31.

John 5. 28.

Thus having demonstrated that the will of God hath been revealed that there should be a Resurrection; that the Resurrection which was revealed is the Resurrection of the body; that the bodies which are to be raised are the same which are already dead or shall hereafter die; that this Resurrection is not past, but that we which live shall hereafter attain unto it; I conceive I have declared all which is necessary by way of explication and confirmation of the truth of this Article.

The Value of this Truth, the Necessity of this Doctrine will appear; First, in the illustration of the Glory of God, by the most lively demonstration of his Wisdom, Power, Justice, and Mercy. God first created all things for himself, and the Resurrection is as it were a new Creation. The Wisdom and Power of God are manifested in this acknowledgment, in as much as without infinite knowledg he could not have an exact and distinct comprehension of all the particles and individual dusts of all the bodies of all men; and without an infinite power he could not conjoyn, cement, conglutinate and incorporate them again into the same flesh. The Mercy and Justice of God are declared by the same profession; the Mercy, in promising life after that death which we had so justly deserved; the Justice, in performing that promise unto all true Believers, and in punish-

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ing the disobedient with everlasting flames. *When ye see this*, saith the Prophet, *your hearts shall rejoyce, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies.* Isa. 66. 14.

Secondly, It is necessary to profess the belief of *the Resurrection of the body*, that we may thereby acknowledg the great and powerful work of our Redemption; confessing that death could not be conquered but by death, and that we could never have obtained another life had not the Saviour of the World *abolished death and brought life and immortality to light through the Gospel.* If Christ were not the Life, the dead could never live: if he were not the Resurrection they could never rise. Were it not for him *that liveth and was dead and is alive for evermore*, had not he *the keys of hell and of death*, we could never break through the barrs of death, or pass the gates of hell. But he hath undertaken to vanquish our enemies, and our *last enemy to be destroyed is death*: that the prophesie Hos. 13. 14. may be fulfilled, *Death is swallowed up in victory*, and we may cry out with 1 Cor. 15. 54, the Apostle, *Thanks be to God, who giveth us the victory through our Lord* 57. *Jesus Christ.*

Thirdly, The Belief of this Article is necessary to strengthen us against the fear of our own death, and immoderate sorrow for the death of others. The sentence of death passed upon us for our sins, cannot affright and amaze us, except we look upon the suspension, relaxation, or revocation of it in the Resurrection; but when we are assured of a life after death, and such a life as no death shall follow it, we may lay down our fears arising from corrupted nature, upon the comforts proceeding from our Faith. The departure of our friends might over-whelm us with grief, if they were lost for ever; but the Apostle will *not have us ignorant concerning those which are asleep, that we sorrow not even as others which have no hope.* 1 Thess. 4. 13.

Fourthly, The Belief of the Resurrection hath a necessary reflection upon this life by way of preparation for the next, as deterring from sin, as encouraging to holiness, as comforting in afflictions. How can any man commit a deliberate sin while he thinks that he must rise and stand before the Judgment-Seat, and give an account, and suffer for ever the punishment due unto it? What pleasure can entice him, what inclination can betray him for a momentary satisfaction to incur an eternal rejection? How can we defile that body which shall never be raised to Glory hereafter, except it here become the Temple of the Holy Ghost? Saint Paul who had delivered the Doctrine, hath taught us by his own example what work is expected to be wrought upon our souls by it. *I have hope*, saith he, *towards God that there shall be a Resurrection of the dead, both of the just and unjust. And herein do I exercise my self to have always a conscience void of offence toward God and toward man.* This is the proper work of a true belief and a full persuasion of a Resurrection; and he which is really possessed with this hope, cannot choose but purifie himself; *always abounding in the work of the Lord, forasmuch as he knoweth that his labour is not in vain in the Lord.* This encourageth all drooping spirits, this sustaineth all fainting hearts, this sweetneth all present miseries, this lighteneth all heavy burdens, this encourageth in all dangers, this supporteth in all calamities. Acts 24. 15, 16. 1 Cor. 15. 58.

Having thus discovered the truth of this Article, we may easily perceive what every man is obliged to believe, and understood to profess,

when he confelleth a belief of *the Resurrection of the body*; for thereby he is conceived to declare thus much, I am fully persuaded of this as of a most necessary and infallible truth, that as it is appointed for all men once to die, so it is also determined that all men shall rise from death, that the souls separated from our bodies are in the hand of God and live, that the bodies dissolved into dust, or scattered into ashes, shall be recollected in themselves, and reunited to their souls, that the same flesh which lived before shall be revived, that the same numerical bodies which did fall shall rise, that this resurrection shall be universal, no man excepted, no flesh left in the grave, that all the Just shall be raised to a resurrection of life, and all the Unjust to a resurrection of damnation, that this shall be performed at the last day when the Trump shall sound; and thus *I believe the resurrection of the body.*

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ARTICLE XII.

And the Life Everlasting.

**T**His last Article though † not to be found in all, yet was expressed in \* many ancient Creeds: in some by way of addition, and the life everlasting; in others by way of conjunction with the former, the Resurrection of the body unto everlasting life. Upon this connexion with the former will follow the true Interpretation of this concluding Article; for thereby we are persuaded to look upon it as containing the state of man after the Resurrection in the world to come.

† Not in all; so divers ended with that of the Resurrection, as appeareth by Rufinus, who not only expounded the Aquileian Creed, but collated it with the Greek

and Roman, and yet makes no mention of this Article, but concludes with that of the Resurrection. Sed & ultimus iste sermo, qui resurrectionem carnis pronunciat summam totius perfectionis succincta brevitate concludit. And whereas he shows the custom of the Aquileian Church to make a Cross upon their forehead at the naming of hujus carnis, he tells us elsewhere, in his Apology against S. Hierom, that it was to conclude the Creed. Quo scilicet frontem, ut mos est in fine Symboli, signaculo contingentes, & ore carnis hujus videlicet quam contingimus, resurrectionem fatentes, omnem venenatam adversum nos linguæ calumniandi aditum præstruemus. In the same manner S. Hier. his contemporary, In Symbolo fidei & spei nostræ, quod ab Apostolis traditum non scribitur in charta & atramento, sed in tabulis cordis carnalibus, post confessionem Trinitatis & Unitatem Ecclesiæ omne Christiani dogmatis sacramentum carnis resurrectione concluditur, Epist. 61. So S. Chrys. Hom. 40. in Cor. p. 514. Μετὰ τὸ ἡ ἀποστολικῶν καὶ μυστικῶν βιβλίων ἐκείνων ἡ φοβερῶν καὶ τοῦ φοβεροῦ κληρονομία ἢ ἐκ τῆς ἐργασίας καταβήτων δογμάτων ἢ τὸ τοῦ πρὸς τὸ τέλος προσβιβαίου, ὅταν μέλλομεν βαπτίζεσθαι, κελύοντες λέγειν ὅτι πιστεύομεν εἰς νεκρῶν ἀνάστασιν, καὶ ὅτι τῆς πίστεως ταύτης βαπτισθῆναι καὶ τὸ ὁμολογεῖσθαι τὸ τοῦ ἡ ἄλλων, τότε κατὰ τὴν εἰς τὴν πύλιν ἢ ἰσῶν ναυμάτων ἐκείνων. So Maximus Taurinensis after those words Carnis Resurrectionem, adds, Hic Religionis nostræ finis, hæc summa credendi est. And Venantius Fortunatus after the same words, summa perfectionis concluditur. And in the Ms. set forth by the Archbishop of Armagh Caput ἀνάστασιν and carnis resurrectionem are the last words. \* As Petrus Chrysologus expressly, Credimus vitam æternam, qui post resurrectionem nec bonorum finis est nec malorum, Signate vos, Sermon. 60. and again, Bene addidit vitam æternam, ut se resurrectionem crederet qui resurget per ipsum qui cum Deo Patre & Sp. S. vivat & regnat. So Eusebius uxomensis, and Eusebius Gallicanus. So we find Sermon. de Temp. 131. & de Symb. ad Catech. l. 1. Quomodo carnis Resurrectionem? Ne forte puerit aliquis quomodo Lazari, ut scias non sic esses, additum est in vitam æternam, and l. 2. Hoc sequitur etiam in S. Symbolo, quod post Resurrectionem carnis, credamus & vitam æternam, l. 3. & l. 4. Hoc sequitur in S. Symbolo quod omnia quæ credamus & speramus in Vita æterna percipiamus. And Carolus Magnus in his Reprehension of Basilius Bishop of Ancyra. Non eo modo præjudicat prætermisio imaginum adorationis sacra fidei puritati, quæ interdita potius quam instituta est; sicut præjudicant Remissio peccatorum, carnis Resurrectio, & Vita futuri sæculi, si in confessione præmittantur; quæ utiq; & in omni scripturarum serie prædicantur, & ab Apostolis in Symbolo laudabili brevitate connexæ tenentur, Capit. l. 3. c. 6. Anonymus in Homilia sacra set forth by Ilmenhorstius with Gennadius. Post illam abrenunciationem nos interrogati à Sacerdote, Credis in Deum omnipotentem, creatorem cœli & terræ? unusquisque respondit, Credo. Credis & in Dominum Christum filium ejus unicum, Dominum natum ex Mariâ Virgine, passum & sepultum? & respondit, Credo. Tertia interrogatio, Credis & in Spiritum S. Sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, & vitam æternam? & respondit unusquisque nostrum, Credo.

As therefore S. Paul hath taught us to express our belief of a Resurrection both of the just and the unjust, so after the Resurrection we are to consider the condition of them both, of the one as risen to everlasting life, of the other as risen to everlasting punishment and contempt, and so those who first acknowledged this Article † did interpret it. Although therefore Life everlasting, as it is used in the Scriptures, belongeth to the Just alone, and is never mentioned otherwise than as a reward promised and given to them who fear and serve the Lord, yet the same words may be used to express the duration of any persons which live never to die again, whatsoever their state and condition in it self shall be. For as the Resurrection of the dead is taken in the Scriptures for the happy and eternal condition which followeth after it, as when the Apostle saith, ∴ If by any means I might attain unto the Resurrection of the dead; which he must needs be most certain to

† As appeareth by those words of Chrysologus, Credimus vitam æternam, quia post Resurrectionem nec bonorum finis est nec malorum.

∴ Phil. 3. 11. Though in this place it is not barely ἀνάστα-

σις, but Ἐξανάστασις, εἰς τὴν Ἐξανάστασιν ἐξ νεκρῶν. and in the Alexandrian Ms. εἰς τὴν Ἐξανάστασιν τὴν ἐκ νεκρῶν, which is the most ancient reading, as appeareth by the Vulgar Translation, Si modo occurrat ad resurrectionem quæ est ex mortuis, and the Syriack Translation,

flation, **ביתחילתו** **ביום** **הוא** **קם**, yet the *Ἐξανάστασις* of it self, was taken for no more than *ἀνάστασις* by any of the Translators. And S. Chrylostom did so understand it, as appeareth by these words upon the place, *Εἶπὼς χατανήσω, φησὶν, εἰς τὴν Ἐξανάστασιν τὴν ἐκ νεκρῶν* (which is the reading of the Alexandrian Ms.) *ἢ λέγεις; καὶ μὴ πάντες αὐτῆς τυγχάνουσιν, καὶ ἐκ ἀνάστασις μόνος, ἀλλὰ καὶ ἀφθαρσίας πάντες, οἳ μὲν εἰς πῦλιν, οἳ δὲ εἰς ἐσθόδιον κολάσεως. Εἰ τοίνυν πάντες ἡ ἀνάστασις τυγχάνουσιν, καὶ ἐκ ἀνάστασις μόνος ἀλλὰ καὶ ἀφθαρσίας, πῶς ὡς μέλλων Ἐξαίρετε πρὸς τυγχάνειν ἔλεγες, εἶπὼς χατανήσω;* by which it appeareth that S. Chrylostom took no notice of the word *Ἐξανάστασις*, or of the phrase *ἡ ἐκ νεκρῶν*, but as the interpretation of the Apostles intention addeth, *ποῶν ἐν ταῦτα ἀνάστασιν φησὶ; τὴν πρὸς αὐτὸν ἀρχεῖ ἢ Χεῖρον.* So also Theodorets paraphrase, *ἵνα μεταφω καὶ ἡ ἀνάστασις* It is therefore I conceive a Notion peculiar to Theophylact among the Greeks, *Πάντες ἀνίστανται, καὶ μέντοι πάντες Ἐξανίστανται.*

attain unto, who believed the Resurrection of the Just and Unjust, and therefore if he had spoken of the Resurrection in general, as it belongeth unto all, he needed not that expression, *If by any means*, not that which went before, *the fellowship of Christs sufferings*, for without them he should certainly rise from the dead; but he meant that Resurrection which followeth upon the being *made conformable unto his death*, which is a Resurrection in conformity to the Resurrection of Christ. As, I say, the *Resurrection of the dead* is taken in the Scripture for everlasting happiness, and yet the same language is and may be used for the general Resurrection of all men, even of such as shall be everlastingly unhappy; † *so the life everlasting*, though used for a Reward given only unto the Elect, may yet be taken as comprehending the condition of the Reprobate also, understood barely for the duration of persons living.

† Sed sciendum enim quia omnes boni & mali resurgere habent ad vitam, sed non omnes resurgent ad gloriam. Ruffin. ad Psal. 1.

All those then who shall rise from the dead shall rise to life, and after the Resurrection live by a true vital union of their souls unto their bodies: and because that union shall never cease, because the parts united shall never be dissolved, because it is *appointed for men once to die*, and after their reviviscency never to die again, it followeth that the life which they shall live, must be an *everlasting life*.

To begin then with the Resurrection to condemnation; the Truth included in this Article in reference unto that, is to this effect, that those who die in their sins and shall be raised to life, that they may appear before the Judgment-Seat of *Christ*, and shall there receive the sentence of condemnation, shall be continued in that life for ever to undergo the punishment due unto their sins; in which two particulars are contained, the duration of their persons, and of their pains. For two ways this Eternity may be denied; one, by a destruction or annihilation of their persons, with which the torments must likewise cease; the other, by a suspension or relaxation of the punishment, and a preservation of the persons, never to suffer the same pains again. Both of which are repugnant to the clear revelations of the Justice of God against the disobedience of man.

Our first Assertion therefore is, that the Wicked after the day of Judgment shall not be consumed or annihilated, but shall remain alive in soul and body to endure the torments to be inflicted upon them by the justice of God, for all the sins committed by them while they were in the body. They who of late oppose the eternal subsistence and misery of the wicked, strangely maintain their Opinion not as a position to be proved by reason, as some of the \* Heathens did, but as a truth delivered in the Scriptures; as if the word it self taught nothing but an annihilation of the enemies of God, and no lasting torment; as if all the threats and menaces of the justice and wrath of God were nothing else but what the scooting Atheist expects, that is, after death never to be again; or if they be, as it were in a moment to lose that being for ever. Because the Scripture speaks

\* Ματθ. 23 ἀδανάτω φύσις ἀλγυνοῦσι καὶ βασάνοις, ἐπεὶ τὸ πᾶν τὸ ἀλγῶν θνητὴν ἔστι. S. Em-piricus adv. Mathem. p. 321.

speaks



speaks of them as of such as shall be destroyed, and perish, and die; therefore they will give that comfort to them here, that though their life in which they sin be short, yet the time in which they are to be tormented for their sins shall be shorter far. They tell us where the Scripture mentioneth destruction in Hell, it speaks of perdition, but no torment there. In this sense will they understand those words of Christ, (so full of terror in the true, so full of comfort to the wicked, in their exposition,) *Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.* If this place speak, as those men would have it, of perdition only, not of cruciation, then will it follow that God is not able to cruciate and torment a man in hell; for there can be no other reason why it must be spoken of perdition only excluding cruciation, but because he is able to annihilate, not to cruciate. No, certainly a man may be said to be destroyed, and perish, to be lost, and dead, who is rejected, separated and disjoyned from God the better and the nobler life of man; and that person so denominated may still subsist, and be what in his own nature he was before, and live the life which doth consist in the vital union of his soul and body, and so subsisting undergo the wrath of God for ever. Nor shall any language, phrases or expressions give any comfort to the wicked, or strength to this Opinion, if the same Scriptures, which say the wicked shall be destroyed, and perish, and die, say also that they shall be tormented with never dying pains, as they plainly and frequently do.

*Depart from me ye cursed,* shall the Judge eternal say to all the Reprobate, *into everlasting fire;* and lest any should imagine that the fire shall be eternal, but the torments not; it followeth, *and these shall go away into everlasting punishment, but the righteous into life eternal.* Now, if the fire be everlasting by which God punisheth the Reprobates, if the punishment inflicted be also everlasting, then must the Reprobates everlastingly subsist to endure that punishment, otherwise there would be a punishment inflicted and none endured, which is a contradiction. Now the *life eternal* may as well be affirmed to have an end, as *the everlasting punishment,* because they are both delivered in the † same expression.

† Καὶ ἀπελθόντες ἐπι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. Matth. 24. 46. Antiquus ille Perseus foris in mensuris iuis, id est, in mensuris iniquorum futuras poenas quasi certo sine determinat, ut eorum correptiones extendat, & eo magis hic peccata non finiant, qui istuc affirmant peccatorum supplicia finienda. Sunt enim nunc etiam quid idcirco peccatis suis ponere finem negligunt, quia habere quandoque finem futura super se iudicia suspicantur. Quibus breviter respondemus, si quandoque finienda sunt supplicia reprobatorum, quandoque finienda sunt & gaudia beatorum: per semetipsam enim Veritas dicit, *Ibunt hi in supplicium eternum, iusti autem in vitam eternam.* Si igitur hoc verum non est quod minatus est, neque est illud verum quod promissit. S. Gregor. Moral. lib. 34. cap. 11. Affirmamus te (Anima) manere post vitæ disputationem, & expectare diem Iudicii, proque meritis, aut cruciatibus destinari, aut refrigerio utroque sempiterno. Tertull. de Testim. Anima. Deos itaque iudicabit plenius, quia extremius, per sententiam eternam tam supplicii quam refrigerii. Tertull. de Anima, cap. 33. Qui producto ævo isto iudicaturus sit suos cultores in vitæ eternæ retributionem; profanos in ignem aequè perpetuum & jugem, suscitatis omnibus ab initio defunctis ad utriusque meriti disputationem. Apolog. c. 18.

\* Mat. 10. 28. Locus Matthæi 10. 28. perditionem tantum anima in gehenna, non cruciatum denunciat, *Smalcius contra Misericordiam.* Igni æterno illi Christi hostes qui quidem sunt Diabolus & Angeli ejus (vel saltem quorum nomine isti quoque continentur) cum impiis cruciabantur, & ita delebuntur: *Orell. Com. in 1 Cor. c. 15. a Mat. 25. 41, 46. Iren. l. 4. c. 47.* Quibuscumque enim dixerit Dominus, *Discedite à me maledicti in ignem perpetuum,* isti erunt semper damnati: & quibuscumque dixerit, *Venite benedicti Patris mei,* hi semper percipiant regnum, & in eo proficiunt semper.

Indeed the eternity of that fire prepared for the Devil and his Angels is a sufficient demonstration of the eternity of such as suffer in it, and the question only can be what that eternity doth signifie. For, because some things are called in the Scriptures eternal which have but a limited or determined duration, therefore some may imagine the fire of Hell to be in that sense eternal, as lasting to the time appointed by God for the duration of it. But as the Fire is termed eternal, so that eternity is described as absolute, excluding all limits, preceeding from all determinations. The end of the burning of fire is by extinguishing, and that which cannot be extinguished

guilted can never end ; but such is the fire which shall torment the Repro-  
 bate ; for he, whose *fan is in his hand*, shall burn up the chaff with unquench-  
 able fire ; and hath taught us before, that it is better to enter into life halt  
 or maimed, rather than having two hands or two feet to be cast into everlasting  
 fire, to go into hell, into the fire that never shall be quenched ; and hath far-  
 ther yet explained himself by that unquestionable addition, and undeniable  
 description of the place of torments, *Where the worm dieth not, \* and the  
 fire is not quenched.* And that we may be yet farther assured that this fire  
 shall be never extinguished, we read that *the smoke of their torment ascen-  
 deth up for ever and ever †*, and that those which are *cast into the lake of fire  
 and brimstone, shall be tormented day and night for ever and ever* ; which ex-  
 pression of *day and night* is the same with that which declareth the eternal  
 happiness in the heavens, where *c They rest not day and night, saying, Holy,  
 holy, holy, : where they are before the throne of God, and serve him day and  
 night in his Temple.* If then the fire in which the Reprobates are to be tor-  
 mented, be everlasting, if so absolutely everlasting that it shall never be quen-  
 ched, if so certainly never to be quenched, that the smoke thereof shall ascend  
 for ever and ever, if those which are cast into it shall be tormented for ever  
 and ever (all which the Scriptures expressly teach) then shall the wicked  
 never be so consumed as to be annihilated, but shall subsist for ever, and be  
 coeternal to the tormenting flames. And so this language of the Scriptures  
 proves not only an effect eternal, as annihilation may be conceived, but an  
 eternal efficient never ceasing to produce the same effect, which cannot be  
 annihilation, but cruciation only. And therefore the fire which consumed  
*Sodom and Gomorrah*, bears no proportion with the flames of Hell : because  
 all men know that fire is extinguished, nor doth the smoke thereof ascend for  
 ever and ever.

Mat. 3. 12.  
 Luke 3. 17.  
 Mat. 18. 2.

\* Tertull. de  
 Penitentia,  
 c. 12. Quid  
 illum thesau-  
 rum ignis a-  
 terni aestima-  
 mur, quum fu-  
 mariola qua-  
 dam ejus ta-  
 les flamma-  
 rum istus fu-  
 scirent, ut pro-  
 xima urbes  
 aut jam nulla  
 essent aut i-  
 dem sibi de  
 die sperent ?  
 Distillunt su-  
 perbitissimi  
 montes ignis  
 intrinsecus  
 factu, & quod  
 nobis iudicii  
 perpetuitatem  
 prohibet cum  
 distillant cum  
 devorentur,  
 nunquam ca-  
 men finiun-  
 tur.

† Rev. 14. 11.  
 λῶν, ὡς ἄρτι καὶ ἔστιν ἔτι διὰ τὸν αἰῶνα αἰῶνων.

† Ἦς αἰῶνα ἡ αἰῶνων αὐτῶν ἀνακαλεῖται λέγει, ἵνα μὴ δουλεύσῃ ἀπελθῆσθον ἔτι ἡ κόλασις ἧς ἀμάρτω-  
 ῶν. Andreas Cesar ad locum. b Rev. 20. 10. c Rev. 4. 8. 7. 15.

Neither doth this only prove the eternity of infernal pains, but clear-  
 ly refute the only material Argument brought against it, which is laid upon  
 this ground, that the Wicked after the Resurrection shall be punished with  
 death, and that a second death ; and so they shall be no more, nor can in  
 any sense be said to live or subsist. For, the enduring of this fire is that  
 very death, and they are therefore said to die the second death because  
 they endure eternal torments. *He that overcometh shall not be hurt by the se-  
 cond death* ; it seems that they which shall die that death shall be hurt by it ;  
 whereas if it were annihilation, and so a conclusion of their torments, it  
 would be no way hurtful or injurious, but highly beneficial to them. But  
 the living torments are the second death. For *Death and Hell were cast into  
 the lake of fire, that is the second death. Whosoever was not found writ-  
 ten in the book of life was cast into the lake of fire, this is the second death.*  
 The Jews before our Saviour's time believed there was a second death, and  
 though it were not expressed in the Oracles themselves which were commit-  
 ted to them, yet in the received † exposition of them it was often mentio-  
 ned, and that as the punishment of the wicked in the life to come ; and

Rev. 2. 11.

† The Chaldee  
 Paraphrase men-  
 tioneth often  
 of it, as  
 Deut. 33. 6.  
 Let Reuben  
 live and not die,  
 he expoundeth thus,  
 live and not die the second death  
 So the Targum of Onkelos. The Jerusalem Targ. more expressly,  
 Let Reuben live in this  
 World, and let him not die the second death, which the wicked die in the World to come.  
 So Isa. 22. 14. Surely this  
 iniquity shall not be purged from you till ye die.  
 I will not keep silence but will recompense, even recompense into their bosom.

וְלֹא יִתֵּן לָהֶם אֵת אֵלֵינוּ לְהַחֲיוֹת אֶת אֲשֵׁרֵינוּ וְאֶת כָּל הַיְּהוּדִים לְהַחֲיוֹת אֶת אֲשֵׁרֵינוּ לְהַחֲיוֹת אֶת אֲשֵׁרֵינוּ I will not give them an end in this life, but will recompence them with vengeance for their sins, and deliver their bodies to the second death. From these and the like places it appeareth that the Jews believed that the wicked after death should be delivered to a second death; that this death should be in the world to come; that they should by this death be punished for their sins, and St. John revealed that this punishment shall be by everlasting burnings. Καὶ θανάτου ἢ ὠσαύτως θάνατος ὁ ἕτερος ἢ παρὰ τὸν πρώτον θάνατον. ἀνάστασις ἐστὶν ἐν ἀποκαλύψει. ὁ δὲ ἕτερος θάνατος ἐστὶν ἐν τῷ μέλλοντι αἰώνῳ, ὅσας ὄσων ἢ τὸ πρῶτον θάνατον. ἀνάστασις ἐστὶν ἐν ἀποκαλύψει.

what this punishment shall be, was in these words revealed to St. John, Rev. 21. 8. *But the fearful and unbelieving, and the abominable and murtherers and whoremongers and forcerers and Idolaters, and all lyars shall have their part in the lake which burneth with fire and brimstone, which is the second death.* Now if the part in the lake be the second death, if that part be a perpetual permanision in torment, as before is proved; then to say that the wicked shall die the second death is not a confutation of their eternal being in misery, but an assertion of it, because it is the same thing with everlasting torments, but delivered in other terms.

And if the pretence of death will not prove an annihilation, or infer a conclusion of torment, much less will the bare phrases of *perdition* and *destruction*; for we may as well conclude that whosoever says he is *\* undone*, <sup>\* Οὐδέναις περι.</sup> intends thereby that he shall be no more: beside, the eternity of destruction in the language of the Scripture signifies a perpetual perpeffion, and duration in misery. For when *Christ* shall come to take *vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* <sup>2 Thess. 1. 9.</sup> Wherefore I conclude that the wicked shall rise to everlasting punishment, continuing both in soul and body under the wrath of God and the torments proceeding from it, never to be quitted of them by annihilation; which is our first Assertion, against the *\* covert Doctrine* of <sup>\* I call it covert, because it was at first closely deliv-</sup> the Socinian.

*red by Socinus, and some of his brethren did profess themselves to be scandalized at it, though he thought he had so delivered it that it should sooner be believed by his writings, than perceived by them, as appeareth out of his sixth Epistle to Volkelius, who was offended at this Doctrine, and seems never to have assented to it. Quod ais ea in Disputatione mea cum Puccio tum de Christianorum resurrectione tum de morte impiorum passim contineri, quæ à multis sine magna offensione, tum nostris tum alienis, legi non possint; scio equidem ista ibi contineri, sed meo judicio, non passim nec ita aperte (cavi enim istud quantum potui) ut quisquam vir pius facile offendi possit; adeo ut quod nominatim attinet ad impiorum mortem in quo dogmare majus est multo offensionis periculum, ea potius ex iis colligi possit quæ ibi disputantur, quam expresse literis consignata exiret, adeo ut Lector, qui alioqui sententiam meam adversus Puccio de mortalitate primi hominis, quæ toto libro agitur, quæque ob non paucos quos habet fautores, parum aut nihil offensionis parere potest probandum censet, prius censet doctrinam istam sibi jam persuasam esse quam suaderi animadvertat.* *Against this Germanus Patriarch of Constantinople in his defence of Gregory Nysene, shewed from the words of Christ, the Apostles, Prophets, and the Fathers, ὡς περ ἀλάντων τῶν ἡσδ διχρίων ἀνεκλάλυται ἀπίλυσιν. ἔπω κῆ τῶν ἡσδ ἀμῆτων ἄτῆδῆπῆν τε κῆ ἀνυπόστατον κόλασιν. Phe-tius, Cod. 233.*

The second Assertion teacheth us, that as the Reprobates shall never fail to endure the torments due unto their sins, so the Justice of God will never fail to inflict those torments for their sins. They shall never live to pay the uttermost farthing, they shall never come to the days of refreshment who are cast into perpetual burnings. One part of their misery is the horrour of despair, and it were not perfect Hell if any hope could lodg in it. The favour of God is not to be obtained where there is no means left to obtain it; but in the world to come there is no place for faith, nor virtue in repentance. If there be now such a vast distance between the tormenting flames and *Abraham's bosom*, that none could pass from one to other; what impossibility must there be when the final sentence is past upon all. As certainly as no person once received into the heavenly mansions shall ever be cast into outer darkness, so certainly none which is once cast into the fire prepared for the Devil and his Angels, shall ever enter into their Masters joy. As the tree fall-

leth so it lieth : there is no change to be wrought in man within those flames, no purgation of his sin, no sanctification of his nature, no justification of his person, and therefore no salvation of him. Without the mediation of *Christ* no man shall ever enter into heaven, and when he hath *delivered up the Kingdom to God even the Father*, then shall the office of the Mediator cease.

So groundless was the opinion of *Origen*, who conceived that after some number of years the damned should be released from their torments, and made partakers of the joys of Heaven, or at least try their fortunes in such Regions of the world, as he conceived should be reserved for their habitation. For he may as well imagine that *Christ* shall be born and die again, (who being risen *dieth not*) as that any person being condemned to the flames for contemning of his death, should ever come to live again, and by believing in the death of *Christ*, to be after saved. For certainly their condition is unalterable, their condemnation is irreversible, their torments inevitable, their miseries eternal. As they shall not be taken from their punishment by annihilation of themselves, which is our first; so the punishment shall not be taken off them by any compassion upon them, which is our second Assertion.

To conclude this branch of the Article, I conceive these certain and infallible doctrines in Christianity. That the wicked after this life shall be punished for their sins, so that in their punishment there shall be a demonstration of the Justice of God revealed against all unrighteousness of men. That to this end they shall be raised again to life, and shall be judged and condemned by *Christ*, and delivered up under the curse to be tormented with the Devil and his Angels. That the punishment which shall be inflicted on them shall be proportionate to their sins, as a recompense of their demerits, so that no man shall suffer more than he hath deserved. That they shall be tormented with a pain of loss, the loss from God, from whose presence they are cast out, the pain from themselves, in a despair of enjoying him, and regret for losing him. That they farther shall be tormented with the pain of sense inflicted on them by the wrath of God which abideth upon them, represented unto us by a lake of fire. That their persons shall continue for ever in this remediless condition, under an everlasting pain of loss, because there is no hope of heaven, under an eternal pain of sense, because there is no means to appease the wrath of God which abideth on them. Thus the Athanasian Creed, *They that have done good shall go into life everlasting, and they that have done evil into everlasting fire.*

The next Relation of this Article to the former is in reference to the Resurrection of the Just; and then the *life everlasting* is not to be taken † in a vulgar and ordinary sense, but raised to the constant language of the Scriptures, in which it signifieth all which God hath promised, which *Christ* hath purchased, and with which man shall be rewarded in the World to come.

† Eam quippe vitam eternam dicimus, ubi est sine fine felicitas. Nam si anima in pœnis vivit æternis, qui-

bus & ipsi spiritus cruciabuntur Immundi, mors illa potius æterna dicenda est, quam vita. Nulla quippe major & pejor est mors quam ubi non moritur mors. *S. Aug. de Civit. Dei, l. 6. c. 12.* Quia *vita æterna* ab his qui familiaritatem non habent cum Scripturis-Sanctis potest accipi etiam malorum vita; vel secundum quosdam etiam Philosophos, propter animæ immortalitatem; vel etiam secundum fidem nostram, propter pœnas interminabiles Impiorum, qui utique in æternum cruciari non poterunt nisi etiam vixerint in æternum; profecto finis Civitatis hujus, in quo summum habebit bonum, vel pax in vita æterna, vel vita æterna in pace dicendus est, ut facilius ab omnibus possit intelligi. *Idem l. 19. c. 11.*

Now this life eternal may be looked upon under three considerations; as Initial, as Partial, and as Perfectional. I call that Eternal Life *Initial*, which



1 Cor. 13. 12. raised to the utmost capacity, and that capacity completely filled. Now we see through a glass darkly, but then face to face; now we know but in part, but then shall we know even as also we are known. And this even now we know, that when God shall appear we shall be like him, for we shall see him as he is. Our first temptation was, that we should be like unto God in knowledg, and by that we fell; but being raised by Christ we come to be truly like him, by knowing him as we are known, and by seeing him as he is. Our wills shall be perfected with absolute and indefective holiness, with exact conformity to the will of God, and perfect liberty from all servitude of sin. They shall be troubled with no doubtful choice, but with their † radical and fundamental freedom shall fully embrace the greatest good. Our affections shall be all set right by an unalterable regulation, and in that regularity shall receive absolute satisfaction; and all this shall be effected that we may be thereby made capable, and then happy by a full fruition.

† Sicut prima immortalitas fuit quam peccando Adam perdidit, posse se non mori, novissima erit non posse

mori; ita primum liberum arbitrium, posse non peccare, novissimum non posse peccare. Sic enim erit inamissibilis voluntas pietatis & aequitatis quomodo est felicitatis. Nam utique peccando nec pietatem nec felicitatem tenuimus, voluntatem vero felicitatis nec perditam felicitate perdidimus. Certe Deus ipse numquid quia peccare non potest ideo liberum arbitrium habere negandus est? Erit ergo illius Civitatis & unam omnibus & inseparabilis in singulis voluntas libera, ab omni malo liberata, & impleta omni bono, fruens indeficienter æternorum jucunditate gaudiorum, oblita culparum, oblita pœnarum, nec tamen ideo suæ liberationis oblita, ut liberatori suo non sit ingrata. S. Aug. de Civit. Dei, l. 22. c. 30: v. eundem Tractatu de Epicuris & Stoicis, prope finem.

To this internal perfection is added a proportionately happy condition, consisting in an absolute freedom from all pain, misery, labour, and want; an impossibility of sinning and offending God; an hereditary possession of all good, with an unspeakable complacency and joy flowing from it, and all this redounding from the vision and fruition of God: This is the *Life*.

And now the *Duration* of this life is as necessary as the life it self, because to make all already mentioned amount unto a true felicity, there must be added an absolute security of the enjoyment, void of all fear of losing it or being deprived of it. And this is added, to complete our happiness, by the adjection of Eternity. Now that this life shall be eternal we are assured who have not yet obtained it, and they much more who do enjoy it. He which hath purchased it for us and promised it unto us, often calleth it *eternal life*; it is described as a *continuing city*, as *everlasting habitations*, as an *house eternal in the heavens*; it is expressed by *eternal glory*, *eternal salvation*, by an *eternal inheritance*, *incorruptible*, *undefiled*, and *that fadeth not away*, by the *everlasting kingdom of our Lord and Saviour Jesus Christ*. And lest we should be discouraged by any short or lame interpretation of eternity, it is further explained in such terms as are liable to no mistake. For our Saviour hath said, *If any man keep my saying he shall never see death*. And, *whosoever liveth and believeth in me shall not die*. When *God shall wipe away all tears from our eyes there shall be no more death*; and where there is life and no death, there must be everlasting life. Which is expressed by St. Paul by way of opposition, calling it *life and immortality*, and that together with the abolition of death, saying that *our Saviour Jesus Christ hath abolished death and hath brought life and immortality to light through the Gospel*.

The belief of this Article is necessary, (as to the eternity of torment) to deter us from committing sin, and to quicken us to holiness of life and a speedy repentance for sin committed. For, *the wages of sin is death*; nothing can bring us to those everlasting flames but sin, no sin but that which is unrepented of; nothing can save that man from the never-dying worm, who dieth in his sins; and no other reason can bring him thither, but because he

finned

Heb. 13. 14.

Luke 16. 9.

2 Cor. 5. 1.

1 Pet. 5. 10.

Heb. 5. 9.

9. 15.

1 Pet. 1. 4.

2 Pet. 1. 11.

John 8. 51.

11. 26.

Rom. 21. 4.

2 Tim. 1. 10.

sinned and repented not. † They which imagine the pains inflicted for sin to be either small or short, have but a slender motive to innocence or repentance; but such as firmly believe them sharp, and endless, have by virtue of that faith within themselves a proper and natural spur and incitement to avoid them: for *who can dwell in everlasting burnings?*

† *Textull. Apol. c. 45. recounting the advantages of the Christians towards innocence and holiness of life*

*which the Heathens had not.* Recogitate etiam pro brevitate supplicii cuiuslibet, non tamen ultra mortem remansuri. Sic & Epicurus omnem cruciatum doloremque deprecatur, modicum quidem contemptibilem pronuntiando, magnum vero non diuturnum. Enimvero nos qui sub Deo omnium speculatore dispungimur quique aeternam ab eo poenam providemus, incerto soli innocentia occurrimus, & pro scientia plenitudine, & pro laborarum difficultate, & pro magnitudine cruciatibus, non diuturni sed sempiterni, eum timentes quem timere debet & ipse qui timentes iudicat, Deum non pro consulem timentes.

Secondly, the belief of eternal pains after death is necessary to breed in us a fear and awe of the great God, a jealous God, a consuming fire, a God that will not be mocked; and to teach us to tremble at his word, to consider the infinity of his Justice, and the fierceness of his wrath, to meditate on the power of his menaces, the validity of his threats, to follow that direction, to embrace that reduplicated advice of our Saviour, *I will forewarn you whom ye shall fear; Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.* And that exclusively of such fear as concerns the greatest pains of this life; which the ∴ Martyrs undervalued out of a belief of eternal torments.

*Luke 12. 5.*

Thirdly, this belief is necessary to teach us to make a fit estimate of the price of Christ's Blood, to value sufficiently the work of our Redemption, to acknowledg and admire the love of God to us in Christ. For he which believeth not the eternity of torments to come, can never sufficiently value that ransom by which we were redeemed from them, or be proportionately thankful to his Redeemer by whose intervention we have escaped them. Whereas he who is sensible of the loss of Heaven, and the everlasting privation of the presence of God, of the torments of fire, the company of the Devil and his Angels, the vials of the wrath of an angry and never to be appeased God, and hopeth to escape all these by virtue of the death of his Redeemer, cannot but highly value the price of that Blood, and be proportionably thankful for so *plenteous a Redemption.*

∴ *So Polycarpus the Martyr answered the Proconsul threatening to consume him with fire. Πως απειχες το προς ωσεν κρημνον κη μετ' ολιγον σβεννυμθων. Αρνοεις οτι ε μετ' ολιγου κριστας κη αιωνιη ποδασως της απελευθέρωσης κρημνον ποδσ. Epist. Smyrn. Eccl.*

Again, as this Article followeth upon the Resurrection of the just, and containeth in it an eternal duration of infinite felicity belonging to them, it is necessary to stir us up to an earnest desire of the Kingdom of heaven and that righteousness to which such a life is promised, *I will now turn aside and see this great sight,* said *Moses,* when he saw the burning Bush, *It is good for us to be here,* said *S. Peter,* when he saw our Saviour transfigured in the Mount; how much more ought we to be inflamed with a desire of the joys of heaven, and that \*length of days which only satisfieth by its eternity, to a careful and constant performance of those commands to which such a reward is so graciously promised! For as all our happiness proceedeth from the vision of God, so we are certain that without holiness no man shall see him.

\* *So S. Austin upon those words. Longitudine dierum replebo eum in the 91 Psal.*

*Quæ est longitudo dierum? vita aeterna est. Fratres, nolite putare longitudinem dierum dici, sicut sunt hyeme minores, æstate dies maiores. Tales dies nobis habet dare? Longitudo illa est quæ non habet finem, aeterna vita quæ nobis promittitur in diebus longis. Et vere quia sufficit non sine causa dixit, replebo eum. Non nobis sufficit quicquid longum est in tempore si habet finem, & ideo nec longum dicendum est. Et si avari sumus, vitæ aeternæ debemus esse avari: talem vitam desiderate quæ non habet finem. Ecce ubi extendatur avaritia vestra. Argentum vis sine fine? Vitam aeternam desiderate sine fine. Non vis ut habeat finem possessio tua? Vitam aeternam desiderate.*

Secondly, this belief is necessary to take off our inclinations and desires from the pleasures and profits of this life; to breed in us a † contempt of the immortal and desirable, nisi eum vitæ huius temporalis, corruptibilis, mortalisque poeniteat. *S. Aug. Hom. 50.*

† *Nemo vitam aeternam, incorruptibilem*

Col. 3. 2, 3. world and to teach us to despise all things on this side heaven; to *set our affections on things above, not on things on the earth, considering we are dead, and our life is hid with Christ in God. For where our treasure is, there will our hearts be also.* Therefore we must forget *those things which are behind, and reaching forth unto those things which are before, press toward the mark, for the price of the high calling of God in Christ Jesus.*

Thirdly, an assent unto this Truth is necessary to encourage us to take up the Cross of Christ, and to support us under it, willingly and cheerfully to undergo the afflictions and tribulations of this life, reckoning with the Apostle, *that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*; and knowing that *our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*: and this knowledg is not to be obtained, this comfort is not to be expected, except we *look not at the things which are seen, but at the things which are not seen*; for *the things which are seen are temporal, but the things which are not seen are eternal.*

Rom. 8. 18.  
2 Cor. 4 17, 18.

And now having thus shewed the propriety, proved the verity, and declared the necessity of this Article, we may fully instruct every Christian how to expresse his Belief in the last object of his Faith, which he may most fitly thus pronounce: I do fully and freely assent unto this as unto a most necessary and infallible truth, that the unjust after their Resurrection and Condemnation shall be tormented for their sins in Hell, and shall so be continued in torments for ever, so as neither the Justice of God shall ever cease to inflict them, nor the persons of the wicked cease to subsist and suffer them: and that the Just after their Resurrection and Absolution shall as the blessed of the Father obtain the Inheritance, and as the servants of God enter into their Masters joy, freed from all possibility of death, sin and sorrow, filled with all conceivable and inconceivable fulness of happiness, confirmed in an absolute security of an eternal enjoyment, and so they shall continue with God and with the Lamb for evermore. And thus I believe the *Life everlasting.*

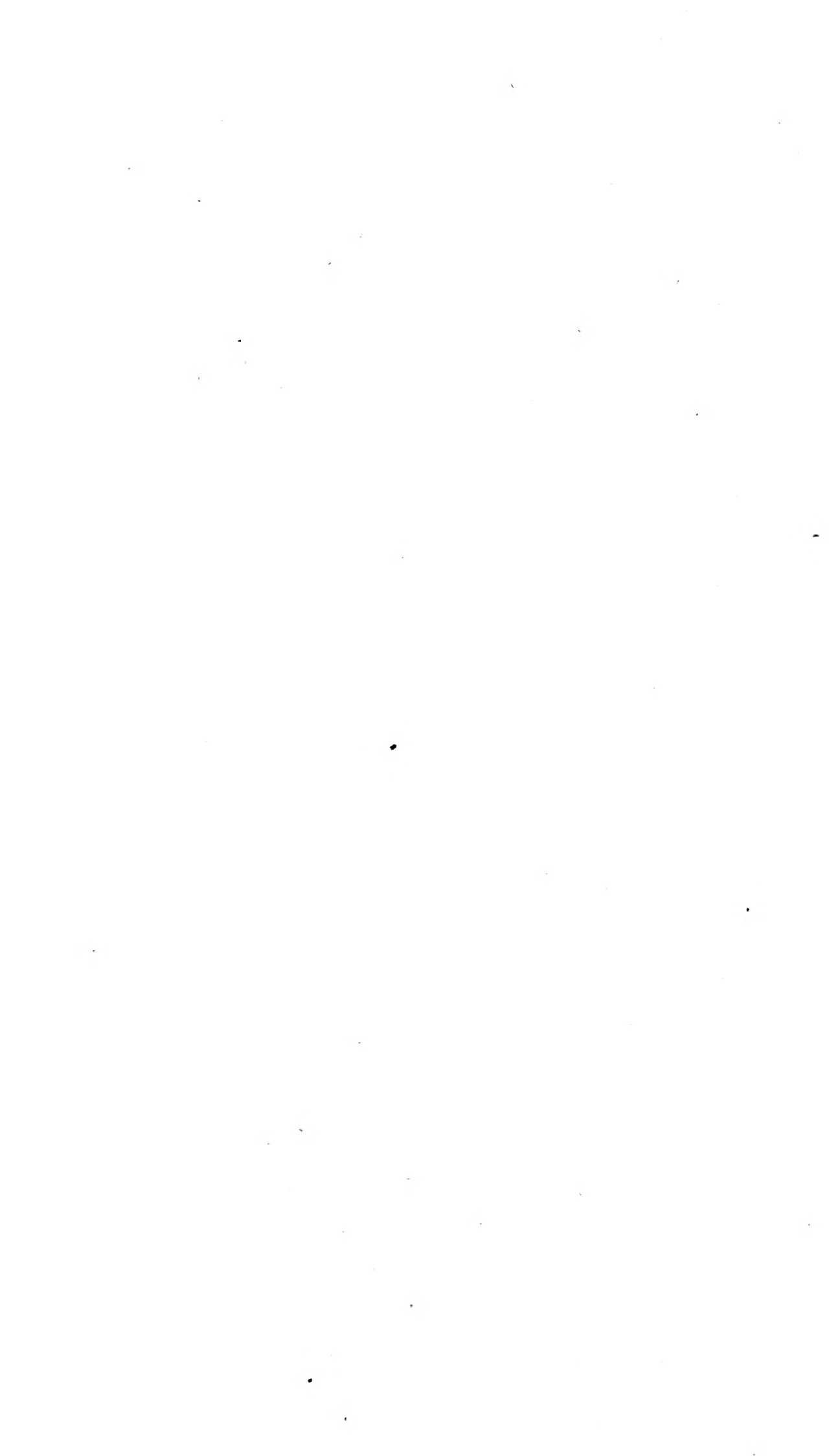
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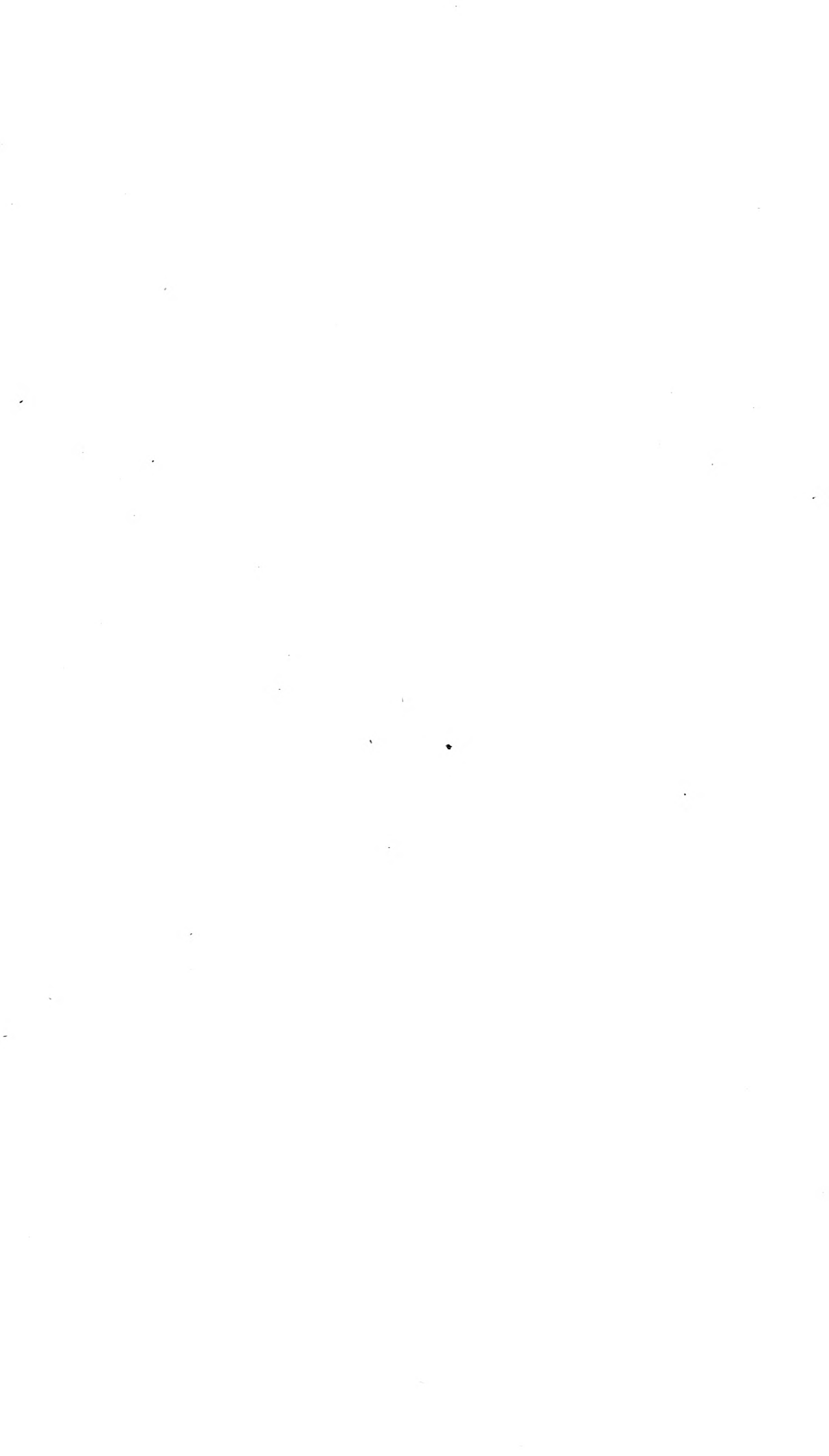
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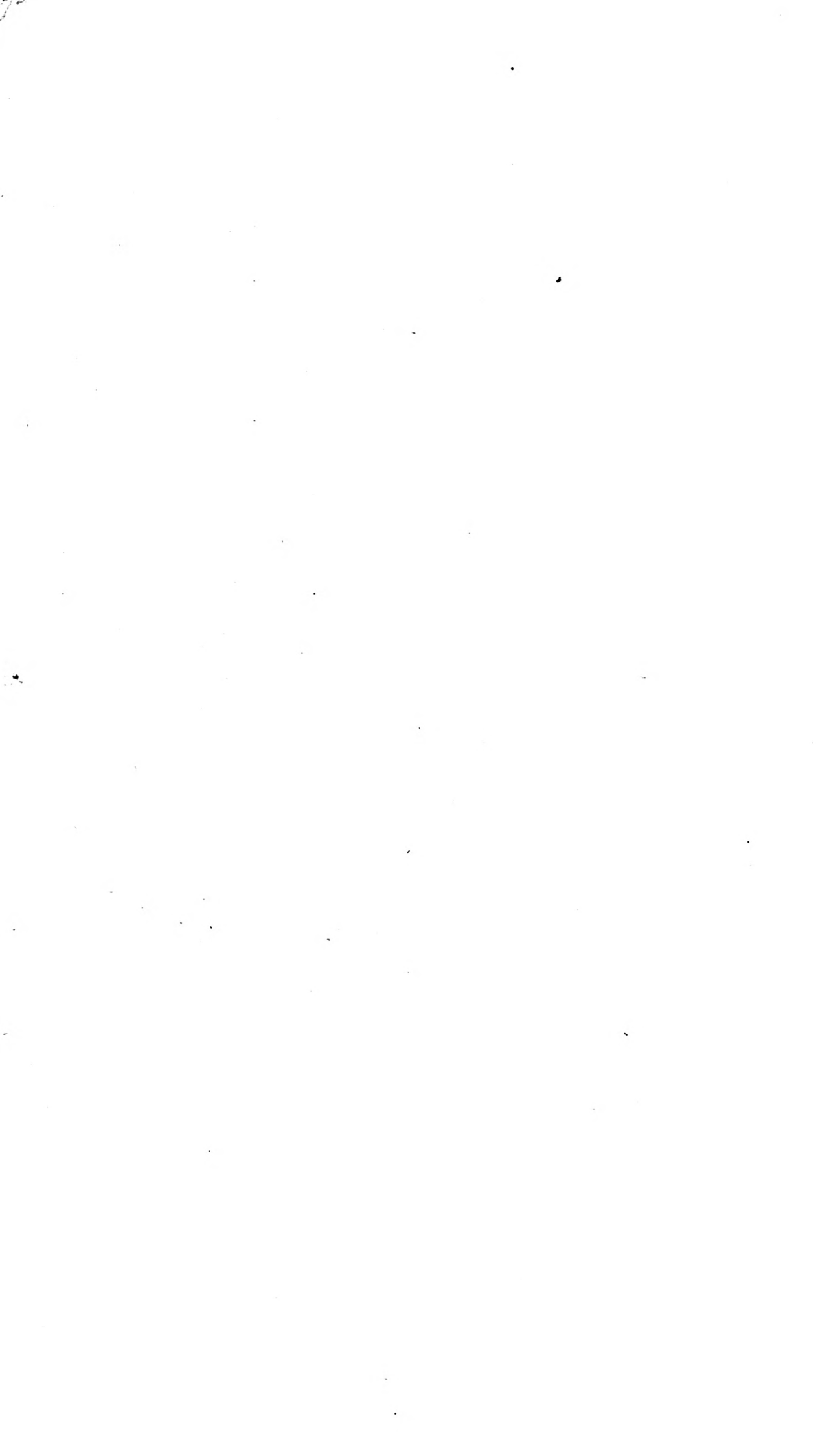












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