

both as God and as man one and the selfsame thing. Let us therefore set it down for a rule or principle so necessary as nothing more to the plain deciding of all doubts and questions about the union of natures in Christ, that of both natures there is a *co-operation* often, an *association* always, but never any mutual *participation*, whereby the properties of the one are infused into the other.

[4.] Which rule must serve for the better understanding of that which Damascene¹ hath touching cross and circulatory speeches, wherein there are attributed to God such things as belong to manhood, and to man such as properly concern the Deity of Christ Jesus, the cause whereof is the *association* of natures in one subject. A kind of mutual commutation there is whereby those concrete names, *God* and *Man*, when we speak of Christ, do take interchangeably one another's room, so that for truth of speech it skilleth not whether we say that the Son of God hath created the world, and the Son of Man by his death hath saved it, or else that the Son of Man did create, and the Son of God die to save the world. Howbeit, as oft as we attribute to God what the manhood of Christ claimeth, or to man what his Deity hath right unto, we understand by the name of God and the name of Man neither the one nor the other nature, but the whole person of Christ, in whom both natures are. When the Apostle saith of the Jews that they crucified the Lord of Glory, and when the Son of Man being on earth affirmeth that the Son of Man was in heaven at the same instant, there is in these two speeches that mutual circulation before-mentioned². In the one, there is attributed to God or the³ Lord of Glory death, whereof divine nature is not capable; in the other ubiquity unto⁴ man, which human nature admitteth not. Therefore by the Lord of Glory we must needs understand the

¹ Οὗτός ἐστιν ὁ τρόπος τῆς ἀντιδόσεως, ἐκατέρας φύσεως ἀντιδιδοῦσης τῇ ἑτέρᾳ τὰ ἴδια, διὰ τὴν τῆς ὑποστάσεως ταυτότητα, καὶ τὴν εἰς ἄλλα αὐτῶν περιχώρησιν. Damasc. de Orthod. Fid. lib. iii. c. 4. Verum est duarum in Christo naturarum alteram suas alteri proprietates impertire, enunciando videlicet, idque non in abstracto sed in concreto so-

lum, divinas homini non humanitati, humanas non deitati sed Deo tribui. Cujus hæc est ratio, quia cum suppositum prædicationis sit ejusmodi ut utramque naturam in se contineat, sive ab una sive ab altera denominetur nihil refert.

² [S. Aug. Ep. 187. 9. t. ii. 680. F, G.]

³ 1 Cor. ii. 8.

⁴ John iii. 13.

whole person of Christ, who being Lord of Glory, was indeed crucified, but not in that nature for which he is termed the Lord of Glory. In like manner by the Son of Man the whole person of Christ must necessarily be meant, who being man upon earth, filled heaven with his glorious presence, but not according to that nature for which the title of Man is given him.

Without this caution the Fathers whose belief was sincere and their meaning most sound, shall seem in their writings one to deny what another constantly doth affirm. Theodoret disputeth with great earnestness that *God* cannot be said to suffer¹. But he thereby meaneth Christ's *divine nature* against² Apollinarius, which held even Deity itself passible, Cyril on the other side against Nestorius as much contendeth, that whosoever will deny *very God* to have suffered death³, doth forsake the faith. Which notwithstanding to hold were heresy, if the name of God in this assertion did not import as it doth the person of Christ, who being verily God suffered death, but in the flesh, and not in that substance for which the name of God is given him.

LIV. If then both natures do remain with their properties in Christ thus distinct as hath been shewed, we are for our better understanding what either nature receiveth from other, to note, that Christ is by three degrees a receiver: first, in that

¹ [Reprehens. Caputum Cyrilli, N^o. xii. t. v. pars i. p. 65, ed. Schulze. Τὰ πάθη, τοῦ παθητοῦ, ἴδια. ὁ γὰρ ἀπαθής, παθῶν ἐστὶν ὑψηλότερος. and N^o. x. p. 52. Τίς τοίνυν ὁ πόνοις ἀρετῆς τελειωθείς, καὶ μὴ φύσει τέλειος ὑπάρχων; τίς ὁ πείρα μαθῶν τὴν ὑπακοήν, καὶ ταύτην ἀγνοῶν πρὸ τῆς πείρας; τίς ὁ εὐλαβεία συμβίωσης, καὶ μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων τὰς ἰκετείας προσευγκῶν, καὶ σώζειν ἑαυτὸν οὐ δυνάμενος, ἀλλὰ τὸν δυνάμενον σώζειν προκαλῶν, καὶ τοῦ θανάτου τὴν ἀπαλλαγὴν αἰτῶν; οὐχ ὁ Θεὸς Λόγος, ὁ ἀπαθής, ὁ ἀθάνατος, ὁ ἀσώματος, κ.τ.λ.]

² Θνητὴν τοῦ Υἱοῦ κατασκευάζουσι τὴν Θεότητα. Greg. Nyss. de Sctator. Apollinar. [Opp. t. iii. 262. A. Paris. 1638; et Leo.] Ep. ad Flavian. [c. 3.]

³ [Ap. Theod. ibid. p. 64. (Cyril's 12th Anathema, exhibited at the

council of Ephesus.) Εἴ τις οὐχ ὁμολογεῖ, τὸν τοῦ Θεοῦ λόγον παθόντα σαρκί, καὶ ἐσταυρωμένον σαρκί, καὶ θανάτου γευσάμενον σαρκί, γεγονότα τε πρωτότοκον ἐκ νεκρῶν, καθὸ ζωὴ ἐστὶν, καὶ ζωοποιός, ὡς Θεὸς, ἀνάθεμα ἔστω. And p. 67. οὐκοῦν λεγέσθω πάντα αὐτοῦ, καὶ ὁμολογείσθω σωτὴρ ὁ τοῦ Θεοῦ λόγος, μεμενηκὸς μὲν ἀπαθῆς τῇ τῆς Θεότητος φύσει, σαρκὶ δὲ παθῶν, ὡς εἶπεν ὁ Πέτρος. αὐτοῦ γὰρ ἦν ἴδιον καθ' ἑνωσιν ἀληθῆ τὸ τοῦ θανάτου γευσάμενον σῶμα ἐπεὶ. . . εἰς τὸν τίνος θάνατον βεβαπτίσμεθα; . . . ἄρ' οὐν εἰς θάνατον ἀνθρώπου κοινου βεβαπτίσμεθα, καὶ εἰς αὐτὸν πιστεύοντες δικαιούμεθα; ἦ, ἔπερ ἐστὶν ἀληθές, ἐνανθρωπήσαντος ΘΕΟΥ, καὶ ΠΑΘΟΝΤΟΣ ὑπὲρ ἡμῶν σαρκί, τὸν ΘΑΝΑΤΟΝ καταγγέλλομεν; Melito of Sardis, about A.D. 150, wrote, ὁ Θεὸς πέποιθεν ὑπὸ δεξιᾶς Ἰσραηλιτίδος. Routh, Reliquiæ Sacræ, i. 116.]

What
Christ hath
obtained
according
to the flesh,

he is the Son of God ; secondly, in that his human nature hath had the honour of union with Deity bestowed upon it ; thirdly, in that by means thereof sundry eminent graces have flowed as effects from Deity into that nature which is coupled with it. On Christ therefore there is bestowed the gift of eternal generation, the gift of union, and the gift of unction.

[2.] By the gift of eternal generation Christ hath received of the Father one and in number the selfsame substance¹, which the Father hath of himself unreceived from any other. For every *beginning*² is a *Father* unto that which cometh of it ; and every *offspring* is a *Son* unto that out of which it groweth. Seeing therefore the Father alone is originally³ that Deity which Christ originally⁴ is not, (for Christ is God by being of God⁵, light by issuing out of light⁶,) it followeth hereupon that whatsoever Christ hath common unto him with his heavenly Father⁷, the same of necessity must be *given* him,

¹ "Nativitas Dei non potest non eam ex qua profecta est tenere naturam. Neque enim aliud quam Deus subsistit qui non aliunde quam ex Deo Deus subsistit." Hilar. de Trin. lib. v. [§ 37.] "Cum sit gloria, sempiternitate, virtute, regno, potestate, hoc quod Pater est, omnia tamen hæc non sine auctore sicut Pater, sed ex Patre tanquam Filius sine initio et æqualis habet." Ruffin. in Symb. Apost. cap. 9. [ad calcem Cypr. Fell. p. 19.] "Filius aliunde non deduco, sed de substantia Patris, ... omnem a Patre consecutum potestatem." Tertull. contra Prax. [c. 4.]

² Ephes. iii. 15. *πᾶσα πατριά, quicquid alteri quovis modo dat esse.* [So the Vulgate, "Omnis Paternitas." Tertull. contra Prax. c. 8. "Omnis origo parens est, et omne quod ex origine profertur, progenies est ; multo magis Sermo Dei, qui etiam proprie nomen filii accepit."] ³ Jac. i. 17. Pater luminum, *Υἱοῦ τε καὶ Πνεύματος θελοῦντι.* Pachym. (of C. P. 1242-1308.) in Dionys. de cæl. Hierar. cap. 1. [ed. Corder. i. p. 10.] Pater est principium totius

divinitatis, quia ipse a nullo est. Non enim habet de quo procedat, sed ab eo et Filius est genitus et Spiritus Sanctus procedit. Aug. de Trinit. lib. iv. cap. 20. [t. viii. 829.]* Hinc Christus deitatis loco nomen ubique Patris usurpat, quia Pater nimirum est *πηγαία θεότης*. [vid. Dionys. Areop. de Divinis Nominibus, c. ii. § 7.]

⁴ "Pater tota substantia est, Filius vero derivatio totius et propagatio." Tertull. contra Prax. [c. 9.] ⁵ "Quod enim Deus est, ex Deo est." Hilar. de Trin. lib. v. [§ 39.] "Nihil nisi natum habet Filius." Hilar. de Trin. lib. iv. [§ 10.]

⁶ *Ἀπαύγασμα τῆς δόξης.* Heb. i. 3. *Ἔστιν ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰλικρινῆς—ἀπαύγασμα—φωτὸς αἰδίου.* Sap. vii. 25, 26.

⁷ "Nihil in se diversum ac dissimile habent natus et generans." "Neque rursus dissimilis esse possit natus et generans." Hilar. de Syn. advers. Arian. [§ 22.] "In Trinitate alius atque alius, non aliud atque aliud." Vincent. Lir. cap. 19. [in Bibl. Patr. Colon. iv. 242. B.]

* [This is not a verbal quotation, but the substance of several clauses in Aug. de Trin. iv. c. 20. § 29. c. Maxim. ii. c. 18. § 3. ib. ii. c. 14. § 1.] 1887.

but naturally and eternally given¹, not bestowed by way of benevolence and favour, as the other gifts both are. And therefore where the Fathers give it out for a rule², that whatsoever Christ is said in Scripture to have *received*, the same we ought to apply only to the manhood of Christ ; their assertion is true of all things which Christ hath received *by grace*, but to that which he hath received of the Father by eternal nativity or birth it reacheth not.

[3.] Touching union of Deity with manhood, it is by grace, because there can be no greater grace shewed towards man, than that God should vouchsafe to unite to man's nature the person of his only begotten Son. Because³ "the Father loveth the Son" as man, he hath by uniting Deity with manhood, "*given* all things into his hands." ⁴ It hath *pleased* the Father, that in him "all fulness should dwell." ⁵ The "name" which he hath "above all names" is *given* him. ⁶ As the Father hath life in himself, the "Son in himself hath life also" by the *gift* of the Father. The gift whereby God hath made Christ a fountain of life is that⁷ "conjunction of the nature of God with the nature of man" in the person of Christ, "*which gift*," (saith Christ to the woman of Samaria⁸,) "if thou didst know and *in that respect* understand *who it is* which asketh water of thee, thou wouldest ask of him that he might give thee living water." The union therefore of the flesh with Deity is to *that flesh* a gift of principal grace and favour. For by virtue of this grace, man is really made God, a creature is exalted above the dignity of all creatures, and hath all creatures else under it.

¹ "Ubi auctor æternus est, ibi et nativitatis æternitas est : quia sicut nativitas ab auctore est, ita et ab æterno auctore æterna nativitas est." Hilar. de Trin. lib. xii. [§ 21.] "Sicut naturam præstat Filio sine initio Generationis ita Spiritus Sancti præstat essentiam sine initio Processio." Aug. de Trin. lib. v. c. 15.*

² *Ὅσα λέγει ἡ γραφή ὅτι ἔλαβεν ὁ Υἱὸς καὶ ἔδοξάσθη, διὰ τὴν ἀνθρωπότητα αὐτοῦ λέγει, οὐ τὴν θεότητα.*

Theod. fol. 42. [t. iv. pars i. 139. ex S. Athanas. t. i. pars i. 873. D. De Incarn. c. 4.] et ibid. 44. [149, 150.] ex Greg. Nazian. Orat. ii. de Fil. [t. i. 577, 588 ; et passim.]

³ John iii. [35.]

⁴ Ephes. i. [5 ;] [Col. i. 19.]

⁵ Phil. ii. [9.]

⁶ John v. 26.

⁷ 1 John v. 20. "Hic est verus Deus et vita æterna."

⁸ John iv. 10.

* [Hooker gives the substance. Cf. p. 237. n. 2, p. 240. n. 1. There are no words like these in the passage referred to.] 1887.

[4.] This admirable union of God with man can enforce in that higher nature no alteration¹, because unto God there is nothing more natural than not to be subject to any change. Neither is it a thing impossible that the Word being made flesh should be that which it was not before as touching the manner of subsistence, and yet continue in all qualities or properties of nature the same it was, because the incarnation of the Son of God consisteth *merely in the union* of natures, which union doth add perfection to the weaker, to the nobler no alteration at all. If therefore it be demanded what the person of the Son of God hath attained by assuming manhood, surely, the whole sum of all is this, to be as we are truly, really, and naturally man, by means whereof he is made capable of meaner offices than otherwise his person could have admitted, the only gain he thereby purchased for himself was to be capable of loss and detriment for the good of others.

[5.] But may it rightly be said concerning the incarnation of Jesus Christ, that as our nature hath in no respect changed his, so from his to ours as little alteration hath ensued? The very cause of his taking upon him our nature was to change it, to better the quality, and to advance the condition thereof, although in no sort to abolish the substance which he took, nor to infuse into it the natural forces and properties of his Deity. As therefore we have shewed how the Son of God by his incarnation hath changed the manner of that personal subsistence which before was solitary, and is now in the association of flesh, no alteration thereby accruing to the nature of God; so neither are the *properties of man's nature* in the person of Christ by force and virtue of the same conjunction so much altered, as not to stay within those limits which our substance is bordered withal; nor the *state and quality* of our substance so unaltered, but that there are in it many glorious effects

¹ Ὡσπερ τῶν ἀνθρώπων κοινόν ἐστι τὸ θητηόν, οὕτω τῆς ἁγίας Τριάδος κοινόν τὸ ἀτρέπτον τε καὶ ἀναλλοιώτων. Theodor. Dial. Ἄτρεπτος. [Dial. i. p. 9. tom. iv. pars i.] "Periculum status sui Deo nullum est." Tertull. de Carn. Chr. [c. 3.] "Majestati Filii Dei corporea nati-
vitas nihil contulit, nihil abstulit." Leo de Nativit. Ser. vii. [c. 2.] Μένει δ' ἦν ἀπ' ἀρχῆς Θεὸς μένει καὶ τὴν ἡμῶν ἐν ἑαυτῷ παρασκευάζων ὑπαρξίν. Theophil. [of Alexandria: ap. Theodor. Dial. ii. p. 153. t. iv. pars i.] "In formam servi trans-
isse non est naturam perdidisse
"Dei." Hilar. de Trin. lib. xii. [§ 6.]

proceeding from so near copulation with Deity¹. God from us can receive nothing, we by him have obtained much. For albeit the natural properties of Deity be not communicable to man's nature, the supernatural gifts, graces and effects thereof are.

The honour which our flesh hath by being the flesh of the Son of God is in many respects great. If we respect but that which is common unto us with him, the glory provided for him and his in the kingdom of heaven, his right and title thereunto even in that he is man differeth from other men's, because he is that man of whom God is himself a part. We have right to the same inheritance with Christ, but not the same right which he hath, his being such as we cannot reach, and ours such as he cannot stoop unto.

Furthermore, to be the Way, the Truth, and the Life; to be the Wisdom, Righteousness, Sanctification, Resurrection; to be the Peace of the whole world, the Hope of the righteous, the Heir of all things; to be that supreme Head whereunto all power both in heaven and in earth is given: these are not honours common unto Christ with other men, they are titles above the dignity and worth of any which were but a mere man, yet true of Christ even in that he is man, but man with whom Deity is personally joined, and unto whom it hath added those excellencies which make him more than worthy thereof.

Finally, sith God hath deified our nature, though not by turning it into himself, yet by making it his own inseparable habitation, we cannot now conceive how God should without man either exercise divine power², or receive the glory of divine praise. For man is in both an associate of Deity³.

[6.] But to come to the grace of *unction*: did the parts of our nature, the soul and body of Christ, receive by the influence

¹ [Ὁν μὲν νομίζομεν καὶ πεπεισ-
μεθα ἀρχῆθεν εἶναι Θεὸν καὶ Υἱὸν
Θεοῦ, οὗτος ὁ αὐτολόγος ἐστὶ καὶ ἡ
αὐτοσοφία καὶ ἡ αὐτοαλήθεια' τὸ δὲ
θητηόν αὐτοῦ σῶμα καὶ τὴν ἀνθρωπί-
νην ἐν αὐτῷ ψυχὴν, τῇ πρὸς ἐκείνον
οὐ μόνον κοινωνία ἀλλὰ καὶ ἐνώσει
καὶ ἀνακράσει, τὰ μέγιστα φάμεν
προσειληφέναι, καὶ τῆς ἐκείνου Θεό-
τητος κεκοινωνηκότα εἰς Θεὸν μεταβε-
βηκένα. Orig. cont. Cels. iii. 41.]
² Μετέχει ἡ ἀνθρωπίνη τῆς θείας
ἐνεργείας. Theod. [Eran. ii. p. 172.

from Apollinarius.]
³ Ἡ δεξιὰ τοῦ Θεοῦ ἡ ποιητικὴ τῶν
ἔργων τῶν πάντων, ἥτις ἐστὶν ὁ Κύριος
δι' οὗ τὰ πάντα ἐγένετο, αὐτὴ τὸν ἐνω-
θέντα πρὸς αὐτὴν ἀνθρώπον εἰς τὸ ἴδιον
ἀνήγαγεν ὑψος διὰ τῆς ἐνώσεως. Gre-
gor. Nyss. apud Theod. [Dial. ii.
p. 152. t. iv. pars i.] Ἀπὸ τῆς φύ-
σεως τῆς σῆς λαβῶν ἀπαρχὴν ἐκάθισεν
ἐπάνω πάσης ἀρχῆς καὶ ἐξουσίας.
Chrys. in Psal. xli. [t. i. p. 614. ed.
Eton. 1612.]

of Deity wherewith they were matched no ability of operation, no virtue or quality above nature? Surely as the sword which is made fiery doth not only cut by reason of the sharpness which simply it hath, but also burn by means of that heat which it hath from fire¹, so there is no doubt but the Deity of Christ hath enabled that nature which it took of man to do more than man in this world hath power to comprehend; forasmuch as (the bare essential properties of Deity excepted) he hath imparted unto it all things, he hath replenished it with all such perfections as the same is any way apt to receive², at the least according to the exigence of that economy or service for which it pleased him in love and mercy to be made man. For as the parts, degrees, and offices of that mystical administration did require which he voluntarily undertook, the beams of Deity did in operation always accordingly either restrain³ or enlarge themselves.

[7.] From hence we may somewhat conjecture how the powers of that soul are illuminated, which being so inward unto God cannot choose but be privy unto all things which God worketh, and must therefore of necessity be endued with knowledge so far forth universal⁴, though not with infinite knowledge peculiar to Deity itself. The soul of Christ that saw in this life the face of God was here through so visible presence of Deity filled with all manner graces and virtues in that unmatchable degree of perfection, for which of him we read it written, "That God with the oil of gladness "anointed him above his fellows⁵."

[8.] And as God hath in Christ unspeakably glorified the nobler, so likewise the meaner part of our nature, the very bodily substance of man. Where also that must again be remembered which we noted before concerning degrees of the

¹ [Compare Theodoret, Eranistes, Dial. ii. p. 116, and Apollinar. ap. Theod. *ibid.* 171.]

² Luc. ii. 47.

³ Ἡσυχάζοντος μὲν τοῦ λόγου ἐν τῷ πειράζεσθαι καὶ σταυροῦσθαι καὶ ἀποθνήσκειν, συγγινόμενον δὲ τῷ ἀνθρώπῳ ἐν τῷ νικᾶν καὶ ὑπομένειν καὶ χρηστεύεσθαι καὶ ἀνίστασθαι καὶ ἀνα-

λαμβάνεσθαι. Theod. [Dial. iii. t. iv. pars i. 232.] et Iren. lib. iii. advers. Hæres. [p. 250. ed. Grabe.]*
Matth. xxvii. 46.

⁴ Col. ii. 3.

⁵ Isa. xi. 2; lxi. 1; Luke iv. 18; Acts iv. 27; Heb. i. 9; 2 Cor. i. 21; 1 John ii. 20. 27.

* [The passage is from Irenæus, quoted in the original Greek by Theodoret, l. c.] 1887.

influence of Deity proportionable unto his own purposes, intents, and counsels. For in this respect his body which by natural condition was corruptible wanted the gift of everlasting immunity from death, passion, and dissolution, till God which gave it to be slain for sin had for righteousness' sake restored it to life with certainty of endless continuance. Yea in this respect the very glorified body of Christ retained in it the scars and marks of former mortality¹.

[9.] But shall we say that in heaven his glorious body by virtue of the same cause hath now power to present itself in all places and to be every where at once present? We nothing doubt but God hath many ways above the reach of our capacities exalted that body which it hath pleased him to make his own, that body wherewith he hath saved the world, that body which hath been and is the root of eternal life, the instrument wherewith Deity worketh, the sacrifice which taketh away sin, the price which hath ransomed souls from death, the leader of the whole army of bodies that shall rise again. For though it had a beginning from us, yet God hath given it vital efficacy, heaven hath endowed it with celestial power, that virtue it hath from above, in regard whereof all the angels of heaven adore it. Notwithstanding² a body still it continueth, a body consubstantial with our bodies, a body of the same both nature and measure which it had on earth.

[10.] To gather therefore into one sum all that hitherto hath been spoken touching this point, there are but four things which concur to make complete the whole state of our Lord Jesus Christ: his Deity, his manhood, the conjunction of both, and the distinction of the one from the other being joined in one. Four principal heresies there are which have in those things withstood the truth: Arians by bending themselves against the Deity of Christ; Apollinarians by maiming and misinterpreting that which belongeth to his human nature; Nestorians by rending Christ asunder, and

¹ John xx. 27. [Theodoret, Eran. ii. p. 120.]

² Μετὰ τὴν ἀνάστασιν ἀθάνατον μὲν ἔστι καὶ ἀφθαρτον καὶ θείας δόξης μεστόν, σῶμα δὲ ὁμοῦς τὴν οἰκίαν ἔχον περιγραφὴν. Theod. fol. 80. [t. iv. pars i. p. 122. τὸ δεσποτι-

κὸν τοιγαροῦν σῶμα ἀφθαρτον μὲν ἀνέστη, καὶ ἀπαθὲς, καὶ ἀθάνατον, καὶ τῇ θείᾳ δόξῃ δεδοξασμένον, καὶ παρὰ τῶν ἐπουρανίων προσκυνεῖται δυνάμεων σῶμα δὲ ὁμοῦς ἔστι, τὴν προτέραν ἔχων περιγραφὴν.]

dividing him into two persons ; the followers of Eutyches by confounding in his person those natures which they should distinguish. Against these there have been four most famous ancient general councils : the council of Nice to define against Arians, against Apollinarians the council of Constantinople, the council of Ephesus against Nestorians, against Eutychians the Chalcedon council. In four words, ἀληθῶς, τελῶς, ἀδιαίρετος, ἀσυγχύτως, *truly, perfectly, indivisibly, distinctly*, the first applied to his being God, and the second to his being Man, the third to his being of both One, and the fourth to his still continuing in that one Both, we may fully by way of abridgment comprise whatsoever antiquity hath at large handled either in declaration of Christian belief, or in refutation of the foresaid heresies. Within the compass of which four heads, I may truly affirm, that all heresies which touch but the person of Jesus Christ, whether they have risen in these later days, or in any age heretofore, may be with great facility brought to confine themselves.

We conclude therefore that to save the world it was of necessity the Son of God should be thus incarnate, and that God should so be in Christ as hath been declared.

LV. Having thus far proceeded in speech concerning the person of Jesus Christ, his two natures, their conjunction, that which he either is or doth in respect of both, and that which the one receiveth from the other ; sith God in Christ is generally the medicine which doth cure the world, and Christ in us is that receipt of the same medicine, whereby we are every one particularly cured, inasmuch as Christ's incarnation and passion can be available to no man's good which is not made partaker of Christ, neither can we participate him without his presence, we are briefly to consider how Christ is present, to the end it may thereby better appear how we are made partakers of Christ both otherwise and in the Sacraments themselves.

[2.] All things are in such sort divided into finite and infinite, that no one substance, nature, or quality, can be possibly capable of both. The world and all things in the world are stunted, all effects that proceed from them, all the powers and abilities whereby they work, whatsoever they do, whatsoever they may, and whatsoever they are, is limited. Which limita-

Of the personal presence of Christ every where, and in what sense it may be granted he is every where present according to the flesh.

tion of each creature is both the perfection and also the preservation thereof. Measure is that which perfecteth all things, because every thing is for some end, neither can that thing be available to any end which is not proportionable thereunto, and to proportion as well excesses as defects are opposite. Again, forasmuch as nothing doth perish but only through excess or defect of that, the due proportioned measure whereof doth give perfection, it followeth that measure is likewise the preservation of all things. Out of which premises we may conclude not only that nothing created can possibly be unlimited, or can receive any such accident, quality, or property, as may really make it infinite, (for then should it cease to be a creature,) but also that every creature's limitation is according to his own kind, and, therefore as oft as we note in them any thing above their kind, it argueth that the same is not properly theirs, but groweth in them from a cause more powerful than they are.

[3.] Such as the substance of each thing is, such is also the presence thereof. Impossible it is that God should withdraw his presence from any thing¹, because the very substance of God is infinite. He filleth heaven and earth², although he take up no room in either, because his substance is immaterial, pure, and of us in this world so incomprehensible, that albeit no part of us be ever absent from him who is present³ whole unto every particular thing, yet his presence with us we no way discern farther than only that God is present, which partly by reason and more perfectly by faith we know to be firm and certain.

[4.] Seeing therefore that presence every where is the sequel of an infinite and incomprehensible substance, (for what can be every where but that which can no where be comprehended ?) to inquire whether Christ be every where is to inquire of a natural property, a property that cleaveth to the Deity of Christ. Which Deity being common unto him with none but only the Father and the Holy Ghost, it followeth that nothing

¹ Psalm cxxxix. 7, 8.

² Jer. xxiii. 24.

³ "Ideo Deus ubique esse dicitur, quia nulli parti rerum absens est; ideo totus, quia non parti rerum partem sui [suam *ed. Bened.*]

"præsentem præbet, et alteri parti alteram partem, sed non solum universitati creaturæ verum etiam cuilibet parti ejus totus pariter adest." Aug. Epist. lvii. [al. 187. c. 5. § 17. t. ii. 683.]