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 Damascene 1 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 skillett 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 did save the world. Howbeit, as oft as we attribute God to what 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 affirmed that the Son of Man was in heaven at the same instant, there is in these two speeches that mutual circulation before-mentioned 2. In the one, there is attributed to God or the 3 Lord of Glory death, whereof divine nature is not capable; in the other ubiquity unto 4 man, which human nature admitted not. Therefore by the Lord of Glory we must needs understand the 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 suffer 1. But he thereby meaneth Christ’s divine nature against 2 Apollinaris, which held even Deity itself possible, Cyril on the other side against Nestorius as much contended, that whosoever will deny very God to have suffered death 3, doth forsake the faith. Which notwithstanding hold to 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 what 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 2}

1 [Reprenhs. Captum Cyrilii, Nov. xii. t. v. pars. i. p. 65, ed. Schulze. Tā pāthē, tōn poikētoīn, ἰδίᾳ, ὁ γὰρ ἀπόθεθε, παθῶν ἐστὶν ὑψηλότερος. and No, x. p. 52. Tē τοιοῦτος ὅ ποιος ἄρετης τελειωθεὶς, καὶ μὴ φιὰὶς τέλειος ἐπάρχων: εἰ τὸς πέτρα μάθων τὴν ἀπαθίας, καὶ ταῦτα ἀγγείων πρὸ τῆς πείρας; τι ἐκλεξάλησεν συμβίωσις, καὶ μετὰ προγεγενεῖ τιχορᾶς καὶ δαιμόνια τῶν ἰερεῖας πρωτοεγγελίας, καὶ σύνεξαι ζωῆς ἡ δεινίων ἢ ὁ ἀληθινὸν ἀληθεῖς τοῦ τιθικός προκαλεῖ, καὶ τοῦ παντοτοῦ τῆς ἀπαθείας αἰώνι; σὲ υἱὸν τὸ λόγον, τὸ ἀληθινὸν, τὸ ἀληθινὸν, τὸ αἰωνίον, κ.τ.λ.]

2 Θησηθ οὐχ ἱκανονεῖν τῆς Θεοτόκου φινῖς, σαρκὶ δὲ παθῶν, ὡς εἶπεν ὁ Πέτρος, αὐτὸν γὰρ ἄλλον ἡν ἡν τοῦ τιθικοῦ τοῦ δικαίου ἐστὶν ἡμῖν. . . . εἰς τὸν νῦν δίκαιον διακάνησιμον; . . . ἡ δὲ στὸν δίκαιον αὐτοῦ διεκανήσει, καὶ εἰς αὐτοῦ πιστεύοντες δικαίωσεν; οὔτε ἐρωταὶ ἀληθεῖς, ἀναθροίζοντος ΘΕΟΥ, καὶ ΠΑΝΑΘΣΤΟΣ ἡμῖν θεοῦ σαρκὸς, τῶν ΘΑΝΑΤΟΝ καταγγέλλων: Με- λιτος τῶν Σαρδίων, about A. D. 150, wrote, ὁ Θεὸς πάντων ὑπὸ δεδομένου Ἰσραήλίτων, ὃς ὁ ΘΕΟΣ πάντων ὑπὸ δεδομένου Ἰσραήλίτων. Routh. Reliquiae Sacre, i. 116.]
Communion of the Son with the Father

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.

By the gift of eternal generation Christ hath received of the Father one and in number the selfsame substance, which the Father hath of himself unreceived from any other. For every beginning 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 originally that Deity which Christ originally is not, (for Christ is God by being of God, light by issuing out of light,) it followeth hereupon that whatsoever Christ hath common unto him with his heavenly Father, the same of necessity must be given him,

1 "Nativitas Dei non potest non "eam ex qua profecta est tener 
"naturam. Neque enim alius quan "Deus subsistit qui non alius "una Dei. Deus subsistit." 
Hilar. de Trin. lib. v. [§ 37.] "Cum 
sit sit gloria, sempiterinitate, virtute, 
"regnob, potestate, hoc quod Pater 
est, omnia tamen haec non sine 
"auctore sicut Pater, sed ex Pater 
"tandam Filius sine initiato et aqua-
"lis habebat." Ruffin. in Symb. 
Apost. cap. 9. [ad calcem Cypr. 
Fell. p. 19.] "Filius alius non 
"deducus, sed de substantia Patris,... 
"omnem a Patre consecutum po- 
tatem." Tertull. contra Prax. [c. 4. 
Epiph. iii. 15. πᾶσα παράσ 
"quicquid alteri quovis modo dat 
"esse." [So the Vulgate, "Om- 
nis Paternitas," Tertull. contra 
Prax. c. 8.] "Omnis origo patern 
est, et omne quod ex origine pro-
fertur, progenies est; multo ma-
gis Sermo Dei, qui etiam proprie 
nomen filii acceptit."[213]

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

but naturally and eternally given, not bestowed by way of benevolence and favour, as the other gifts both are. And therefore where the Fathers give it out for a rule, 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. Because the Father "loveth the Son," as man, he hath by uniting Deity with manhood, "given all things into his hands." It hath pleased the Father, that in him "all fulness should dwell." The "name" which he hath "above all names" is given him. "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 that "conjunction of the nature of God with the nature of man" in the person of Christ, "which gift," (saith Christ to the woman of Samaria,) "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.
This admirable union of God with man can enforce in that higher nature no alteration, 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 meeker 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.

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 proceeding from so near copulation with Deity. 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 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 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 power, or receive the glory of divine praise. For man is in both an associate of Deity.

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

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1 See the note on p. 325.
2 See the note on p. 325.
3 See the note on p. 325.
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 fire 1, 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 receive 8, 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 restrain 8 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 endured with knowledge so far forth universal 1, 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 fellows 8."

[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

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1 [Compare Theodoret, Eranistes, Dial. ii. p. 116, and Apollinar. ap. Theod. Ibid. 171.]
2 Luc. ii. 47.
3 οὐκ έστι δν τού άξιον τού διαμικήσαι και στανούσαι και άποθήσεις, συγγινόμενοι δι' την άνθρωπον και τοις οπισθούσι και Χριστιανοὶ και άναπτύσσονται. Theod. [Dial. iii. 1. iv. pars i. 232.] et Iren. lib. iii. advers. Harnes. [p. 250 ed. Grabe.]
4 Matth. xxvii. 40.
5 Col. ii. 3.
6 Isa. xi. 2; xi. 1; Luke iv. 18; Acts iv. 27; Heb. i. 5; 2 Cor. i. 21; 1 John ii. 20. 27.

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* [The passage is from Irenaeus, quoted in the original Greek by Theodoret, 1 c.] 1887.

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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 mortality 1.

[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 everywhere 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. Notwithstanding 2 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 which belongeth to his human nature; Nestorians by rending Christ asunder, and

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1 John xx. 27. [Theodoret, Eran. ii. p. 120.]
2 Μετά την ανάπτυξιν ανάπλωσιν μέ την καθ' αυτού και ανάπλωσιν και της δείπνων διακονίας, καὶ παρὰ των ἑορτάσιμων προεκκύκτως δικαίους σωμάτω σώμα δι' ἀληθείαν ἐχουν περιγράφην. Theod. fol. 80.
3 [t. iv. pars i. p. 122. το δεπτον-καί τοναρίαν σώμα διαφοράτω περιγράφην.]

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[1887.]

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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, ἀδιάρρητως, ἀναγκάζως, 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 stinted, 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-

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 growth 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 thing, because the very substance of God is infinite. He filleth heaven and earth, 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 present 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 partim est; ideo totum, quia non partum est; etiam cuilibet partim ejus totus partem sui [suan ed. Bened.] presentem praebet, et aliter partem alteram partem, sed non universitatis creaturae verum est." Aug. Epist. livi. [al. 187. c. 5. § 17. t. ii. 683.]