

of Christ which is limited, that nothing created, that neither the soul nor the body of Christ, and consequently not Christ as man or Christ according to his human nature can possibly be every where present, because those phrases of limitation and restraint do either point out the principal subject whereunto every such attribute adhereth, or else they intimate the radical cause out of which it groweth. For example, when we say that Christ as man or according to his human nature suffered death, we shew what nature was the proper subject of mortality; when we say that as God or according to his Deity he conquered death, we declare his Deity to have been the cause, by force and virtue whereof he raised himself from the grave. But neither is the manhood of Christ that subject whereunto universal presence agreeth, neither is it the cause original by force whereof his Person is enabled to be every where present. Wherefore Christ is essentially present with all things, in that he is very God, but not present with all things as man, because manhood and the parts thereof can neither be the cause nor the true subject of such presence.

[5.] Notwithstanding, somewhat more plainly to shew a true immediate reason wherefore the manhood of Christ can neither be every where present, nor cause the person of Christ so to be; we acknowledge that of St. Augustine concerning Christ most true, "In that he is personally the Word he "created all things, in that he is naturally man he himself is "created of God¹," and it doth not appear that any one creature hath power to be present with all creatures. Whereupon, nevertheless it will not follow that Christ cannot therefore be thus present, because he is himself a creature, forasmuch as only infinite presence is that which cannot possibly stand with the essence or being of any creature: as for presence with all things that are, sith the whole race, mass, and body

¹ "Quod ad Verbum attinet, Creator est; quod ad hominem, creatura [creatus *ed. Bened.*] est." Aug. Ep. 57. [al. 187. c. 3. § 8. t. ii. 680.] "Deus qui semper est et semper erat fit creatura." Leo de Nativ. [This does not appear in so many words in St. Leo's Homilies on the Nativity. Expressions equivalent to it occur almost in every page. E. g. Hom. i. c. 2. p. 13. E. ii. 2. p. 14. C. iii. 2. p. 15. C. &c. Lugd. 1533.] "Multi timore trepidant ne Christum esse creaturam dicere compellantur; nos proclamamus non esse periculum dicere Christum esse creaturam; [quem vermem et hominem et crucifixum et maledictionem tota spei nostræ fiducia profitemur.]" Hier. in Epist. ad Eph. c. ii. [§ 6. t. ix. 213. B.]

of them is finite, Christ by being a creature is not *in that respect* excluded from possibility of presence with them. That which excludeth him therefore as man from so great largeness of presence, is only his being *man*, a creature of *this particular kind*, whereunto the God of nature hath set those bounds of restraint and limitation, beyond which to attribute unto it any thing more than a creature of *that sort* can admit, were to give it another nature, to make it a creature of some other kind than in truth it is.

[6.] Furthermore if Christ in that he is man be every where present, seeing this cometh not by the nature of manhood itself, there is no other way how it should grow but either by the grace of union with Deity, or by the grace of unction received from Deity. It hath been already sufficiently proved that by force of union the properties of both natures are imparted *to the person only* in whom they are, and not what belongeth to the one nature really conveyed or translated into the other; it hath been likewise proved that natures united in Christ continue the very same which they are where they are not united. And concerning the grace of unction, wherein are contained the gifts and virtues which Christ as man hath above men, they make him really and habitually a man more excellent than we are, they take not from him the nature and substance that we have, they cause not his soul nor body to be of another kind than ours is. Supernatural endowments are an advancement, they are no extinguishment of that nature whereto they are given.

The substance of the body of Christ hath no presence, neither can have, but only local. It was not therefore every where seen, nor did it every where suffer death, every where it could not be entombed, it is not every where now being exalted into heaven. There is no proof in the world strong enough to enforce that Christ had a true body but by the true and natural properties of his body. Amongst which properties, definite or local presence is chief. "How is it true of "Christ (saith Tertullian) that he died, was buried, and rose "again, if Christ had not that very flesh the nature whereof "is capable of these things, flesh mingled with blood, supported with bones, woven with sinews, embroidered with

"veins¹?" If his majestic body have now any such new property, by force whereof it may every where really even *in substance* present itself, or may at once be in many places, then hath the majesty of his estate extinguished the verity of his nature. "Make thou no doubt or question of it" (saith St. Augustine) "but that the man Christ Jesus is now in that very "place from whence he shall come in the same form and "substance of flesh which he carried thither, and from which "he hath not taken nature, but given thereunto immortality. "According to this form he spreadeth not out himself into "all places. For it behoveth us to take great heed, lest while "we go about to maintain the glorious Deity of him which is "man, we leave him not the true bodily substance of a man²." According to St. Augustine's opinion therefore that majestic body which we make to be every where present, doth thereby cease to have the substance of a true body.

[7.] To conclude, we hold it in regard of the fore-alleged proofs a most infallible truth that Christ as man is not every where present. There are which think it as infallibly true, that Christ is every where present as man, which peradventure in some sense may be well enough granted. His human substance in itself is naturally absent from the earth, his soul and body not on earth but in heaven only. Yet because the substance is inseparably joined to that personal Word which by his very divine essence is present with all things, the nature which cannot have in itself universal presence hath it *after a*

¹ Tertull. de Car. Chr. [c. 5. "est; memoriterque recole et fideliter tene Christianam confessionem, quoniam resurrexit a mortuis, ascendit in cœlum, sedet ad dextram Patris, nec aliunde quam inde venturus est ad vivos mortuosque judicandos. Et sic venturus est, illa angelica voce testante, quemadmodum ire visus est in cœlum, i.e. in eadem carnis forma atque substantia, cui profecto immortalitatem dedit, naturam non abstulit. Secundum hanc formam non est putandus ubique diffusus. Cavendum est enim, ne ita divinitatem adstruamus hominis, ut veritatem corporis auferamus."] "Natus est Dei Filius; non pudet, quia pudendum est: et mortuus est Dei Filius; prorsus credibile est, quia ineptum est: et sepultus resurrexit; certum est, quia impossibile est. Sed hæc quomodo in illo vera erunt, si ipse non fuit verus, si non vere habuit in se quod figeretur, quod moreretur, quod sepeliretur et resuscitaretur: carnem scilicet hanc, sanguine suffusam, ossibus substructam, nervis intextam, venis implexam?"

² Aug. Epist. 57. [al. 187. c. 3. § 10. t. ii. 681. "Noli itaque dubitare tibi nunc esse hominem Christum Jesum, unde venturus

sort by being *nowhere severed* from that which every where is present. For inasmuch as that infinite Word is not divisible into parts, it could not in part but must needs be wholly incarnate, and consequently, wheresoever the Word is, it hath with it manhood, else should the Word be in part or somewhere God only and not Man, which is impossible. For the *Person of Christ is whole*, perfect God and perfect Man wheresoever, although the parts of his Manhood being finite and his Deity infinite, we cannot say that the *whole of Christ* is simply every where, as we may say that his Deity is, and that his Person is by force of Deity. For *somewhat of the Person of Christ* is not every where in that sort, namely his manhood, the *only conjunction* whereof with Deity is extended as far as Deity, the actual *position* restrained and tied to a certain place; yet presence *by way of conjunction* is in some sort presence.

[8.] Again, as the manhood of Christ may after a sort be every where said to be present, because that Person is every where present, from whose divine substance manhood nowhere is severed: so the same universality of presence may likewise seem in another respect applicable thereunto, namely by *co-operation* with Deity, and that *in all things*. The light created of God in the beginning did first by itself illuminate the world; but after that the Sun and Moon were created, the world sithence hath *by them* always enjoyed the same. And that Deity of Christ which before our Lord's incarnation wrought all things without man, doth now work nothing wherein the nature which it hath assumed is either absent from it or idle. Christ as man hath¹ all power both in heaven and earth given him. He hath as Man, not as God only, supreme dominion over quick and dead², for so much his ascension into heaven, and his session at the right hand of God do import. The Son of God which did first humble himself by taking our flesh upon him, descended afterwards much lower, and became according to the flesh obedient so far as to suffer death, even the death of the cross, for all men, because such was his Father's will. The former was an humiliation of Deity, the later an humiliation of manhood³, for which cause there

¹ Matt. xxviii. 18.² Rom. xiv. 9.³ Phil. ii. 8, 9; Heb. ii. 9; Rev. v. 12.

BOOK V. Ch. iv. 8. followed upon the later an exaltation of that which was humbled; for with power he created the world, but restored it by obedience. In which obedience as according to his manhood he had glorified God on earth, so God hath glorified in heaven that nature which yielded him obedience, and hath given unto Christ even in that he is man such fulness of power over the whole world¹, that he which before fulfilled in the state of humility and patience whatsoever God did require, doth now reign in glory till the time that all things be restored². He which came down from heaven and descended into the lowest parts of the earth is ascended far above all heavens³, that sitting at the right hand of God he might from thence fill all things with the gracious and happy fruits of his saving presence. Ascension into heaven is a plain local translation of Christ according to his manhood from the lower to the higher parts of the world. Session at the right hand of God is the actual exercise of that regency and dominion wherein the manhood of Christ is joined and matched with the Deity of the Son of God. Not that his manhood was before without the possession of the same power, but because the full use thereof was suspended till that humility, which had been before as a veil to hide and conceal majesty, were laid aside. After his rising again from the dead, then did God set him at his right hand in heavenly places⁴ far above all principality, and power, and might, and domination, and every name that is named not in this world only but also in that which is to come, and hath put all things under his feet⁵, and hath appointed him over all the Head to the Church which is his body, the fulness of him that filleth all in all. The sceptre of which spiritual regiment over us in this present world is at the length to be yielded up into the hands of the Father which gave it⁶; that is to say the use and exercise thereof shall

¹ Luke xxi. 27. ² Acts iii. 21.

³ Ephes. iv. 9.

⁴ Ephes. i. 20-23.

⁵ Psalm viii. 6; Heb. ii. 8.

⁶ 1 Cor. xv. 24. [Aug. de Trinitate, i. 16. tom. viii. 759. C. "Quid ergo est, 'Cum tradiderit regnum Deo et Patri?' quasi modo non 'habeat regnum Deus et Pater! 'Sed quia omnes justos, in quibus

"nunc regnat ex fide viventibus

"Mediator Dei et hominum homo

"Christus Jesus, perductorus est

"ad speciem, quam visionem dicit

"idem Apostolus, 'facie ad faciem;'

"ita dictum est, 'Cum tradiderit

"regnum Deo et Patri,' ac si dice-

"retur, 'Cum perduxerit credentes

"ad contemplationem Dei et Pa-

"tris."]

BOOK V. Ch. lv. 9. lvi. 1. cease, there being no longer on earth any militant Church to govern. This government therefore he exerciseth both as God and as Man, as God by essential presence with all things, as Man by co-operation with that which essentially is present. Touching the manner how he worketh as man in all things; the principal powers of the soul of man are the will and understanding, the one of which two in Christ assenteth unto all things, and from the other nothing which Deity doth work is hid; so that by knowledge and assent the soul of Christ is present with all things which the Deity of Christ worketh.

[9.] And even the body of Christ itself, although the definite limitation thereof be most sensible, doth notwithstanding admit in some sort a kind of infinite and unlimited presence likewise. For his body being a part of that nature which whole nature is presently joined unto Deity wheresoever Deity is, it followeth that his bodily substance hath every where a presence of true conjunction with Deity. And forasmuch as it is by virtue of that conjunction made the body of the Son of God, by whom also it was made a sacrifice for the sins of the whole world, this giveth it a *presence of force and efficacy* throughout all generations of men. Albeit therefore nothing be *actually* infinite *in substance* but God only in that he is God, nevertheless as every number is infinite by possibility of addition, and every line by possibility of extension infinite, so there is no stint which can be set to the value or merit of the sacrificed body of Christ, it hath no measured certainty of limits, bounds of efficacy unto life it knoweth none, but is also itself infinite in *possibility of application*.

Which things indifferently every way considered, that gracious promise of our Lord and Saviour Jesus Christ concerning presence with his to the very end of the world, I see no cause but that we may well and safely interpret he doth perform both as God by essential presence of Deity, and as Man in that order, sense, and meaning, which hath been shewed.

LVI. We have hitherto spoken of the Person and of the presence of Christ. Participation is that mutual inward hold which Christ hath of us and we of him, in such sort that each possesseth other by way of special interest, property, and inherent copulation. For plainer explication whereof we may from that which hath been before sufficiently proved assume

The union or mutual participation which is between Christ and the Church of Christ in this present world.

BOOK V.
Ch. lvi. 2, 3.

to our purpose these two principles, "That every original cause imparteth itself unto those things which come of it;" and "whatsoever taketh being from any other, the same is after a sort in that which giveth it being."

[2.] It followeth hereupon that the Son of God being light of light, must needs be also light¹ in light. The Persons of the Godhead, by reason of the unity of their substance, do as necessarily remain one within another, as they are of necessity to be distinguished one from another, because two are the issue of one, and one the offspring of the other two, only of three one not growing out of any other. And sith they all are but one God in number, one indivisible essence or substance, their distinction cannot possibly admit separation. For how should that subsist *solitarily* by itself which hath no substance but *individually* the very same whereby others subsist with it; seeing that the multiplication of substances *in particular* is necessarily required to make those things subsist apart which have the selfsame general nature, and the Persons of that Trinity are not three particular substances to whom one *general* nature is common, but three that subsist by one substance *which itself is particular*, yet they all three have it, and their several ways of having it are that which maketh their personal distinction? The Father therefore is in the Son, and the Son in him, they both in the Spirit, and the Spirit in both them. So that the Father's first offspring, which is the Son, remaineth eternally in the Father; the Father eternally also in the Son, no way severed or divided by reason of the sole and single unity of their substance. The Son in the Father as light in that light out of which it floweth without separation; the Father in the Son as light in that light which it causeth and leaveth not. And because in this respect his eternal being is of the Father, which eternal being is his life, therefore he by the Father liveth.

[3.] Again, sith all things do accordingly love their offspring as themselves are more or less contained in it, he which

¹ "In the bosom of the Father," John i. 18. "Ecce dico alium esse Patrem et alium Filium; non divisione alium sed distinctione." Tertull. contra Prax. [c. 9.] "Nec in numerum pluralem defuit in-

"corporea generatio, nec in divisione cadit ubi qui nascitur nequaquam a generante separatur." Ruffin. in Symbol. [c. 6. p. 19. ad calc. Cypr. Fell.]

BOOK V.
Ch. lvi. 4, 5.

is thus the only-begotten, must needs be in this degree the only-beloved of the Father. He therefore which is in the Father by eternal derivation of being and life from him, must needs be in him through an eternal affection of love.

[4.] His Incarnation causeth him also as man to be now in the Father, and the Father to be in him. For in that he is man, he receiveth life from the Father as from the fountain of that ever living Deity, which in the person of the Word hath combined itself with manhood, and doth thereunto impart such life as to no other creature besides him is communicated. In which consideration likewise the love of the Father towards him is more than it can be towards any other¹, neither can any attain unto that perfection of love which he beareth towards his heavenly Father². Wherefore God is not so in any, nor any so in God as Christ, whether we consider him as the personal Word of God, or as the natural Son of man.

[5.] All other things that are of God have God in them and he them in himself likewise. Yet because their substance and his wholly differeth, their coherence and communion either with him or amongst themselves is in no sort like unto that before-mentioned.

God hath his influence into the very essence of all things, without which influence of Deity supporting them their utter annihilation could not choose but follow. Of him all things have both received their first being and their continuance to be that which they are. All things are therefore partakers of God, they are his offspring, his influence is in them, and the personal wisdom of God is for that very cause said to excel in nimbleness or agility, to³ pierce into all intellectual, pure, and subtile spirits, to go through all, and to reach unto every thing which is. Otherwise, how should the same wisdom be that which supporteth, beareth up⁴, and sustaineth all?

Whatsoever God doth work, the hands of all three Persons are jointly and equally in it according to *the order of that connexion* whereby they each depend upon other. And therefore albeit in that respect the Father be first, the Son next, the Spirit last, and consequently nearest unto every effect

¹ Luke iii. 22; John iii. 34, 35; ³ Wisd. vii. 23, v. 20; x. 17.

² John xiv. 31; xv. 10.

⁴ Heb. i. 3.

which groweth from all three, nevertheless, they all being of one essence, are likewise all of one efficacy. Dare any man unless he be ignorant altogether how inseparable the Persons of the Trinity are, persuade himself that every of them may have their sole and several possessions, or that¹ we being not partakers of all, can have fellowship with any one? The Father as Goodness, the Son as Wisdom, the Holy Ghost as Power do all concur in every particular outwardly issuing from that one only glorious Deity which they all are. For that which moveth God to work is goodness, and that which ordereth his work is Wisdom, and that which perfecteth his work is Power. All things which God in their times and seasons hath brought forth were eternally and before all times in God, as a work unbegun is in the artificer which afterward bringeth it unto effect. Therefore whatsoever we do behold now in this present world, it was enwrapped within the bowels of divine Mercy, written in the book of eternal Wisdom, and held in the hands of omnipotent Power, the first foundations of the world being as yet unlaid.

So that all things which God hath made are in that respect the offspring of God², they are *in him* as effects in their highest cause, he likewise actually is *in them*, the assistance and influence of his Deity is *their life*³.

[6.] Let hereunto *saving efficacy* be added, and it bringeth forth a special offspring amongst men, containing them to whom God hath himself given the gracious and amiable name of sons⁴. We are by nature the sons of Adam. When God created Adam he created us, and as many as are descended from Adam have in themselves the root out of which they spring. The sons of God we neither are all nor any one of us otherwise than only by grace and favour. The sons of God have God's own natural Son as a second Adam⁵ from heaven, whose race and progeny they are by spiritual and heavenly birth. God therefore loving eternally his Son, he must needs eternally in him have loved and preferred before all others them which are spiritually sithence descended and sprung out of him⁶. These were in God as in their Saviour,

¹ John xiv. 23.² Acts xvii. 28, 29.³ John i. 4, 10; Isai. xl. 26.⁴ 1 John iii. 1.⁵ 1 Cor. xv. 47.⁶ Ephes. i. 3, 4.

and not as in their Creator only. It was the purpose of his *saving* Goodness, his *saving* Wisdom, and his *saving* Power which inclined itself towards them.

[7.] They which thus were in God eternally by their intended admission to life, have by vocation or adoption God actually now in them, as the artificer is in the work which his hand doth presently frame. Life as all other gifts and benefits groweth originally from the Father, and cometh not to us but by the Son¹, nor by the Son to any of us in particular but through the Spirit². For this cause the Apostle wisheth to the church of Corinth, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost³." Which three St. Peter comprehendeth in one, "The participation of divine Nature⁴." We are therefore in God through Christ eternally according to that intent and purpose whereby we were chosen to be made his in this present world before the world itself was made, we are in God through the knowledge which is had of us, and the love which is borne towards us from everlasting. But in God we actually are no longer than only from the time of our actual adoption into the body of his true Church, into the fellowship of his children. For his Church he knoweth and loveth, so that they which are in the Church are thereby known to be in him. Our being in Christ by eternal foreknowledge saveth us not without our actual and real adoption into the fellowship of his saints in this present world. For in him we actually are by our actual incorporation into that society which hath him for their Head⁵, and doth make together with him one Body, (he and they in that respect having one name⁶;) for which cause, by virtue of this mystical conjunction, we are of him and in him even as though our very flesh and bones should be made continue with his⁷. We are in Christ because he⁸ knoweth and loveth us even as parts of himself. No man actually is in him but they in whom he actually is. For "he which hath not the Son of God hath not life⁹." "I am the vine and you are the branches: he which abideth in me and I in him the same bringeth forth much fruit;" but

¹ 1 John v. 11.² Rom. viii. 10.³ 2 Cor. xiii. 13.⁴ 2 Pet. i. 4.⁵ Col. ii. 10.⁶ 1 Cor. xii. 12.⁷ Ephes. v. 30.⁸ John xv. 9.⁹ 1 John v. 12.