

AN
EXPOSITION OF THE CREED

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REVISED AND CORRECTED

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ADVERTISEMENT.

FOR this edition the book has been revised throughout, the quotations in the notes, with very few exceptions, verified and corrected, and the references, where necessary, completed. The quotations from the Hebrew, and from Rabbinical authors, have been revised by the Rev. R. Payne Smith, of the Bodleian Library, who has in some cases added such notes as seemed necessary to explain the reference. To these notes the initials R. P. S. are appended. In the Index of Authors the editions to which particular reference is made are specified. The pages of the folio edition of 1723 have been added in the margin.

Oxford, *August*, 1864.

PREFACE OF THE EDITOR.

THE first edition of the Exposition of the Creed was printed at London in 1659, in a small quarto volume. The second, third, and fourth editions, were printed respectively in 1662, 1669, and 1676, in folio. I have seen notice of another edition published in 1678, but am uncertain whether it was a new edition, or merely the fourth edition with a new title page. I have seen a copy of an edition published in 1683, in folio, which is called the fifth: and it is certainly a different edition from the fourth of 1676. Notice may also be found of editions printed in 1684 and 1689: but they were probably copies of the fifth edition with new title pages; for another of 1692 is called the sixth edition. The dates of the five first editions may therefore be stated as follows:

First edition	1659.
Second	1662.
Third	1669.
Fourth.....	1676.
Fifth	1683.

It is important that this point should be settled, because Bishop Pearson died in 1686, and the last edition which was published in his lifetime must therefore be considered the standard, as having received the latest corrections of the author: and whoever will compare the first edition of 1659 with any of the four subsequent editions, will find that the work was very materially altered, particularly in the notes. The second edition of 1662 is said in the title page to be "revised and enlarged:" the third of 1669 to be "revised and now more enlarged:" and these latter words are repeated in each of the fourth and fifth editions. Thus far the statement was probably true: but I

have also seen the same words in the title page of the sixth edition (1692): and the ninth (1710) and tenth (1715) editions are said to be "revised and corrected:" but if any additions or corrections were really made in the three last instances, they diminished rather than increased the value of the work, since they were made after the author's death, and by persons concerning whom we know nothing. It is most probable, that the booksellers made a practice of repeating these words in every edition, though (with the exception of an index) the work was never enlarged after the year 1683.

The demand for this admirable work appears to have gone on steadily during the former half of the eighteenth century, and the twelfth edition was printed in 1741. Since that time I have not met with the notice of any edition having been printed in folio: and the next appears to have been that published at Oxford in 1797, in two volumes octavo. This was subsequently reprinted in 1816 and 1820: and in these three last editions, the notes, which had before accompanied the text, were thrown into a separate volume.

The plan pursued for settling the text of the present edition was as follows. A copy of the last Oxford reprint (1820) was collated throughout with a copy of the first edition (1659). Wherever they were found to differ, the fifth edition (1683) was also consulted: and when the alteration appeared to have been made advisedly by the author, the text of the fifth edition was preserved. In the great majority of cases there could be no doubt that the author himself had altered what had first been printed: but there were also many cases, in which it was demonstrable, by a comparison of the first and fifth editions, that the modern reprints are incorrect. We need not be surprised at this, when we consider the number of times that the work has passed through the press. There would be no exaggeration in saying, that editors or printers had introduced corruptions by altering the author's words in several hundred instances. Bishop Pearson's style is rugged and antiquated, even for the age in which he lived: and though his expressions have sometimes been altered for the better, it is plain that in many places his meaning was misunderstood, and his original language has been changed unnecessarily, if not improperly. The truth of this remark can only be ascertained by a laborious collation, such as has been made for the present edition; and though the reader may not

be aware of any remarkable differences between this and the former editions, the editor has the satisfaction of thinking, that the work has never yet been printed with such strict attention to the actual expressions of the author.

In passages where the meaning has been obscured by the intricacy of the style, and where different editors have taken the words in different senses, some assistance has been obtained by reference to a Latin translation of the work, made by Sim. J. Arnold, and printed at Frankfort on the Oder (Francofurti ad Viadrum) in 1691. This translation was made from the fifth edition: and Bishop Pearson's style is so full of Latinisms, that even the English reader will sometimes find the sentences more intelligible in the Latin than in their original language.

When this collation of the text was finished, another examination was made into the passages quoted from various authors. The reader of the Exposition is aware, that the chief value of the Notes consists in the copious references to the Fathers and other ancient writers. Bishop Pearson was familiar with these works to a degree which is almost incredible in the present age, when learning of this kind is generally picked up at second hand. It is plain that he consulted the original authors: and his accuracy will be complained of only by persons who have little experience in transcribing passages for the press. A work which contains many thousand quotations must necessarily contain several errors: and the editor is content to state, that the number of these errors has now been greatly diminished. It would be ostentatious, and certainly not true, to say that *in every instance* the original passages have been consulted. In many cases, where the quotation is short, and the name of the author alone is given, it would be endless, and almost needless, to search for the passage out of a whole volume, or perhaps out of many volumes. As it is, the verification has perhaps been carried to an unnecessary length: but the editor did not feel satisfied without comparing all the most important quotations with the best and latest editions. Wherever the author had evidently made an error of transcription, it has been corrected in the present edition; and where the collation of better MSS. or improved editorial skill has removed the faulty readings which Bishop Pearson found in his editions, the text of the quotation has been altered accordingly. The Bishop did not always refer to the subdivisions of works: but that the reader

may be able, if he should have the inclination, to consult the original passages, references have now been given to the book and chapter or section, and generally to the page, of the best and most recent editions. These references, which are enclosed in brackets, may be considered as blemishes in the typographical appearance of the book: but since they only occur in one volume, which consists wholly of notes*, it is hoped that this defect will be counterbalanced by the advantage of the references themselves. Great pains have been taken to make them accurate: and if the contrary should sometimes be the case, the reader is requested to remember, that the number of passages to be verified may be calculated by hundreds, if not by thousands. It might be expected, that the quotations from the Hebrew had become incorrect after passing through the hands of so many printers; and these have been carefully revised for the present edition.

It will be seen that some notes have been added. Whatever is introduced of this kind, will be readily distinguished from the author's own words, by being enclosed in brackets. The *indices* have also been considerably enlarged: and, independently of the advantage which every work derives from having a good index, the editor felt himself at liberty to do what he pleased in this department, since none of the editions published in the author's lifetime contained any index at all. These very useful appendages were added in some of the subsequent editions. The earliest which I have seen is that of 1710, in which there is an "index of texts and material heads." Later editions have added an index of authors quoted in the notes: and if the reader will refer to any of the former *indices*, he will find that all the three have been considerably enlarged.

M.DCCC.XXXIII.

* [i. e. in the edition of 1833. In the present edition it has been found convenient to include the whole in one volume.]

TO THE

RIGHT WORSHIPFUL AND WELL-BELOVED

THE PARISHIONERS OF ST. CLEMENT'S, EASTCHEAP.

Mercy unto you, and peace and love be multiplied.

IF I should be at any time unmindful of your commands, you might well esteem me unworthy of your continued favours; and there is some reason to suspect I have incurred the interpretation of forgetfulness, having been so backward in the performance of my promises. Some years have passed since I preached unto you upon such texts of Scripture as were on purpose selected in relation to the CREED, and was moved by you to make those meditations public. But you were pleased then to grant what my inclinations rather led me to, that they might be turned into an Exposition of the Creed itself; which, partly by the difficulty of the work undertaken, partly by the intervention of some other employments, hath taken me up thus long, for which I desire your pardon. And yet an happy excuse may be pleaded for my delay, meeting with a very great felicity, that as faith triumpheth in good works, so my Exposition of the Creed should be contemporary with the reedifying of your Church. For though I can have little temptation to believe that my book should last so long as that fabric; yet I am exceedingly pleased that they should begin together; that the publishing of the one should so agree with the opening of the other. This, I hope, may persuade you to forget my slackness, considering ye were not ready to your own expectation; your experience tells you the excuse of church-work will be accepted in building, I beseech you let it not be denied in printing.

That blessed Saint, by whose name your parish is known, was a fellow-labourer with St. Paul, and a successor of St. Peter; he had the honour to be numbered in the Scripture with them *whose names are written in the book of life*; and when he had sealed the Gospel with blood*, he was one of the first whose memory was perpetuated by the building a Church to bear his name. Thus was St. Clement's Church famous in Rome, when Rome was famous for the *faith spoken of throughout the whole world*. He wrote an Epistle to the Corinthians

* [The martyrdom of Clement is extremely doubtful, and the evidence is rather against it.]

infested with a schism, in imitation of St. Paul, which obtained so great authority in the primitive times, that it was frequently read in their public congregations; and yet had for many hundred years been lost, till it was at last set forth out of the library of the late King.

Now as, by the providence of God, the memory of that primitive Saint hath been restored in our age, so my design aimeth at nothing else but that the primitive Faith may be revived. And therefore in this edition of the Creed I shall speak to you but what St. Jude hath already spoken to the whole Church, *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, that ye should earnestly contend for the faith which was once delivered to the saints.* If it were so needful for him then to write, and for them to whom he wrote to contend for the first faith, it will appear as needful for me now to follow his writing, and for you to imitate their earnestness, because the reason which he renders, as the cause of that necessity, is now more prevalent than it was at that time, or ever since. *For, saith he, there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ.* The principles of Christianity are now as freely questioned as the most doubtful and controverted points; the grounds of faith are as safely denied, as the most unnecessary superstructions; that religion hath the greatest advantage which appeareth in the newest dress, as if we looked for another *faith to be delivered to the saints*: whereas in Christianity there can be no concerning truth which is not ancient; and whatsoever is truly new, is certainly false. Look then for purity in the fountain, and strive to embrace the first faith, to which you cannot have a more probable guide than the Creed, received in all ages of the Church; and to this I refer you, as it leads you to the Scriptures, from whence it was at first deduced, that while *those which are unskilful and unstable, wrest the words of God himself unto their own damnation, ye may receive so much instruction as may set you beyond the imputation of unskilfulness, and so much of confirmation as may place you out of the danger of instability*; which as it hath been the constant endeavour, so shall it ever be the prayer of him, who after so many encouragements of his labours amongst you, doth still desire to be known as

Your most faithful

Servant in the Lord,

JOHN PEARSON.

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 myself, 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 sum 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 the holy Scripture, the discourses and tractates of the ancient Fathers, the determinations of the Councils, and history of the Church of God, the constant profession of settled

truths, the rise and increase of schisms and heresies. Others there are unacquainted with such conceptions, and incapable of 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, easy, and familiar of themselves, but have endeavoured to deliver the most material conceptions in the most plain and perspicuous manner; as desirous to comprise 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 Latin, Greek, and Oriental 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 Catholic. 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 Messiah 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 all those to be completed by that Christ in whom we believe. As our religion is Catholic, it holdeth fast that *faith which was once delivered to the saints*, and since preserved in the Church; and therefore I expound such verities, in opposition to the heretics arising in all ages, especially against 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 Catholic 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, alleged 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 persuaded 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 myself, 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 lie in the writings of those holy penmen; 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 further 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 public, 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.

AN EXPOSITION

OF

THE CREED.

THE CREED.

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 Catholic Church, the Communion of Saints: The Forgiveness of Sins: The Resurrection of the body: And the Life everlasting.

ARTICLE I.

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

AS the first word *Credo, I believe*, giveth a denomination to the whole Confession of Faith, from thence commonly called the *CREED*; so is the same word to be imagined 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 prefixed 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 joined with every complete Article only; but where any Article is not a single verity, but comprehensive, there it is to be looked upon as affixed 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 itself 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 particular 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 lies 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. By the word *Assent*¹ is expressed that act or habit of the understanding, by which it receiveth, acknowledgeth and embraceth any thing as a truth; it being the nature² of the Soul so to embrace whatsoever appeareth true unto

¹ Πίστις δέ—πρόληψις ἐκούσιός ἐστι, θεοσεβείας συγκατάθεσις. *Clem. Alex. Strom. lib. ii.* [p. 432.] Πίστις μὲν οὖν ἐστὶ συγκατάθεσις ἀδιάκριτος τῶν ἀκουσθέντων ἐν πληροφορίᾳ τῆς ἀληθείας τῶν κηρυχθέντων Θεοῦ χάριτι. *S. Basil. Ascet. de Fide.* [vol. ii. p. 224 C.] The Basilidians, Ὅριζονται γοῦν οἱ ἀπὸ Βασιλείδου τὴν πίστιν ψυχῆς συγκατάθεσιν πρὸς τι τῶν μὴ κινούντων ἀλῆθην διὰ τὸ μὴ παρῆναι. *Clem. Alex. Strom. lib. ii.* [p. 443.] Κατὰ δὲ τὸν ἡμέτερον λόγον, πίστις ἐστὶν ἐκούσιος τῆς ψυχῆς συγκατάθεσις. *Theodoret. Therap. Serm. i.* [vol. iv. p. 479 A.] And yet he also afterwards acknowledgegeth they had that definition from the Greeks: Τὴν μὲν γὰρ πίστιν καὶ οἱ ἡμέτεροι φιλόσοφοι ὠρίσαντο εἶναι ἐθελοσίον τῆς ψυχῆς συγκατάθεσιν. 'Credere—est cum assensu cogitare.' *August.* [De Prædestin. Sanct. c. ii. §. 5. vol. x.

p. 792 E.] *Et de Sp. et Lit. lib.* 'Quid est credere, nisi consentire verum esse quod dicitur?' [c. 54. vol. x. p. 116 A.] So I take the *συγκατάθεσις* used by the Greek Fathers to signify *assensus* or *assensionem*, as A. Gellius translath the Stoick, *συγκατατίθεται, sua assensione approbat. lib. xix. i.* And before him Cicero, 'Nunc de assensione atque approbatione, quam Græci *συγκατάθεσιν* vocant, pauca dicemus.' [In Lucullo §. 37.] *Acad. Quæst. iv. 12.* So *ἀπιστία* and *συγκατάθεσις* are opposed by the Greeks. As Sextus Empiricus speaking of Admetus seeing Alcestis brought back by Hercules from Hades, Ἐπεὶ μὲν τοι ᾗδει ὅτι τέθηγκε, περιεσπάτο αὐτοῦ ἢ διάνοια ἀπὸ τῆς συγκαταθέσεως, καὶ πρὸς ἀπιστίαν ἐκλιπε. *Pylrrh. Hypot. lib. i. 33.*

² Φιλαλήθης ἢ ψυχῆς οὐδέποτε κατὰ τὸ ψεύδος ἀνεχομένη διατίθεσθαι, ἀλλὰ κατὰ

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 to³ 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 complete the definition.

This object of Faith is first expressed 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 complete. 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 it is credible; and again, whosoever assenteth to any thing which is credible, as it is credible, believeth something by so assenting: which is sufficient to shew the definition complete.

3 But for the explication of the same, further 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,

φανὲν ἀληθὲς πάντως καὶ εὐθύς. *Simpliç. in 3. Aristot. de Anima.* [p. 59.] Κἄν τις τᾶληθὲς σκοπῇ, εὐρήσει τὸν ἄνθρωπον φύσει διαβεβλημένον μὲν πρὸς τὴν τοῦ ψεύδους συγκατάθεσιν, ἔχοντα δὲ ἀφορμὰς πρὸς πίστιν τᾶληθοῦς. *Clem. Alex. Strom. lib. ii.* [c. 12. p. 458.]

³ 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' ἀφανοὺς πράγματος ἐνωτικὴν συγκατάθεσιν ἀπέδωκαν εἶναι τὴν πίστιν, ὥσπερ ἀμέλει τὴν ἀπόδειξιν, ἀγνοουμένου πράγματος φανεράν συγκατάθεσιν. *Strom. lib. ii.* [c. 2. p. 433.] And again, Πᾶσα οὖν δόξα καὶ κρίσις καὶ ὑπόληψις καὶ μάθησις, οἷς ζῶμεν καὶ σύνεσμεν αἰεὶ, τῷ γένει τῶν ἀνθρώπων, συγκατάθεσις ἐστίν· ἢ δ' οὐδὲν ἄλλο ἢ πίστις εἴη ἢν ἢ τε ἀπιστία, ἀποστάσις οὖσα τῆς πίστεως, δυνατὴν δεικνῦσι τὴν συγκατάθεσιν τε καὶ πίστιν. [p. 458.]

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 itself, 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 apparent⁴, 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 connection 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 connection between the cause and its effect. From whence it follows, that, if the connection 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 mathematics, and conclusions in other sciences: which propositions and conclusions are not said to be credible, but scientific; 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 connection to their causes or effects, notwithstanding appear to most as true by some ex-

⁴ 'Apparentia non habent fidem, sed videt, et quibus certissime videt, non-
agnitionem.' *Greg. 4. Dial. cap. 5.* [see
Hom. xxvi In Evang. vol. i. p. 157 A.] *S. August.*
'Habet Fides oculos suos, quibus quodammodo videt verum esse quod nondum
Epist. 222. [Epist. 120. §. 8. vol. ii. p. 349 F.]

ternal relations to other truths; but yet so, as the appearing truth still leaves a possibility of falsehood with it, and therefore doth but incline to an Assent. In which case, whatsoever is thus apprehended, if it depend upon real arguments, is not yet called 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 itself, neither certainly to be collected from any clear and necessary connection 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 itself, but by virtue of the testimony given to it; this is said⁵ 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 Christian's Confession, the design of our present⁴ disquisition; and being we have placed the formality of the object of all belief in credibility, it will clearly follow, that a 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 ourselves 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

⁵ *Αἱ δὲ τῶν μαρτύρων βᾶδιαι πίστεις. Aristot. Probl. xviii. 3. §. 2.*

descend to the several kinds of testimonies founded upon several authorities.

The strength and validity of every testimony must bear proportion with the authority⁶ 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 itself 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 double⁷ testimony: the testimony of man to man, relying upon human 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, Human and Divine; and consequently there is a twofold Faith distinguished by this double object, a Human and a Divine Faith.

6 Τῶ γὰρ ποιῶν τινα φαίνεσθαι τὸν λέγοντα, πιστεύομεν· τοῦτο δ' ἐστίν, ἐν ἀγαθῶς φαίνεσθαι, ἢ εὖνοῦς, ἢ ἐμφοῦ. *Arist. Rhet. lib. i. cap. 8. §. 6.*

7 'Fid. Testimoniorum quæ sunt genera? *Pat. Divinum et Humanum. Divinum, ut oracula, ut auspicia, ut*

vaticinationes, ut responsa sacerdotum, haruspicum, conjectorum: Humanum, quod spectatur ex auctoritate, et ex voluntate, et ex oratione aut libera aut expressa; in quo insunt scripta, pacta, promissa, jurata, quæsitata.' *Cicero, Orat. Partit. cap. 2. §. 6.*

Human 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 son⁸ acknowledgeth his father, and upon this is his obedience wrought. By virtue of this Human 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 passed any of our four seas? Who questions now whether there was 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 letters⁹ learnt without preceding faith. There is no justice executed, no commerce maintained, no business prosecuted without this; all secular affairs¹⁰ are transacted, all great achievements are attempted, all hopes, desires, and inclinations are preserved by this Human Faith grounded upon the testimony of man.

In which case we all by easy 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.

8 'Nec dicant, Non credimus, quia non vidimus; quoniam si hoc dicant, coguntur fateri incertos sibi esse parentes suos.' *De fide rerum invisib. amongst the works of St. Augustin. [§. 4. p. 143 E. vol. vi.]*

Αὐτὸν γὰρ οὐδεὶς οἶδε τοῦ ποτ' ἐγένετο· ἄλλ' ὑπονοοῦμεν πάντες, ἢ πιστεύομεν. *Menander apud Stob. [quoted from Eustathius in Hom. p. 1412.]*

9 Ὑποβάθρα μέντοι καὶ κρητὶς τῆς

ἐπιστήμης ἢ πίστις. *Theodoret. Therap. Serm. i. [vol. iv. p. 481 C.]* Οὐδὲ γὰρ τὰ πρῶτα στοιχεῖα μαθεῖν οἶόν τε μὴ τῷ γραμματιστῇ πεπιστευκότα. *Ibid. [vol. iv. p. 479 B.]*

10 Πάντα τὰ ἐν τῷ κόσμῳ τελούμενα, καὶ τὰ ἐπὶ τῶν ἀλλοτριῶν τῆς ἐκκλησίας, τῇ πίστει τελεῖται. *Cyriil. Hier. Catech. 5. [p. 73 A.] Orig. cont. Cels. lib. i. [§. 11. p. 328.] Euseb. de Præp. Evang. lib. i. cap. 5. Arnob. adv. Gent. lib. ii. [p. 47.]*

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 Human Faith.

But what satisfaction we cannot find in the testimony of Man, ^{1 John v. 9.} we may receive in the testimony of God¹¹. *If we receive the witness of men, 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 Human 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 confirmed 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 ^{1 Sam. ii. 3.} 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 comprehension¹², and

11 'Quam indignum, ut humanis testimonii de alio credamus, Dei oraculis de se non credamus!' *S. Ambros. lib. i. de Abraham, cap. 3.* [§. 21. vol. i. p. 289 C.] Πῶς δ' οὐκ εὐλογώτερον, πάντων τῶν ἀνθρωπίνων πίστεως ἡρημένων, ἐκείνων μάλλον πιστεύειν τῷ Θεῷ; *Orig. cont. Cels. lib. i.* [§. 11. vol. i. p. 329 C.]
12 'Cujus sapientia simpliciter multiplex, et uniformiter multiformis, in-

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 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 deceived in anything.

Secondly, The justice of God is equal to his knowledge, nor is his holiness inferior 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 any¹³ prejudice to his omnipotency, that he cannot¹⁴ 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. *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. It is true, that *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

comprehensibili comprehensione omnia incomprehensibilia comprehendit.' *S. August. de Civit. Dei, lib. xii. cap. 18.* [p. 317 G. vol. vii.]
13 Δύναται δὲ καθ' ἡμᾶς πάντα ὁ Θεός, ἄπερ δυνάμενος, τοῦ Θεοῦ εἶναι, καὶ τοῦ ἀγαθὸς εἶναι, καὶ σοφὸς εἶναι οὐκ ἐξιστα-
ται. *Orig. cont. Cels. lib. iii.* [§. 70. vol. i. p. 493 F.]
14 'Si volunt invenire quod omnipotens non potest, habent prorsus, ego dicam, mentiri non potest.' *S. August. de Civit. Dei, lib. xxii. cap. 25.* [p. 693 A. vol. vii.]

impossible for God to lie, we might have a strong consolation: but it is as true, that all this confirmation is only for our consolation; otherwise it is as impossible for God to lie, without an

Heb. vi. 13. *oath, as with one: for being he can 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 deceived¹⁵; being infinitely good, cannot deceive¹⁶: and upon these two immovable 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 repugnancy¹⁷ 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: *He that believeth not God, saith 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 authority¹⁸ of the

1 John v.
10.

¹⁵ 'Cum sit omnipotens, mori non potest, falli non potest, mentiri non potest.' *August. de Symb. ad Catechum. lib. i. cap. 2.* [p. 547 C. vol. vi.]

¹⁶ 'Deus facere fraudem nescit, pati non potest.' *Chrysol. Serm. 62.* [p. 707 B.]

¹⁷ 'Auctoritas Dei consistit in intrinseca repugnantia deceptionis seu falsitatis quam habet divinum iudicium, et in intrinseca repugnantia actus voluntatis imperantis testimonium extrinsecum

non consentiens iudicio interno; quæ per terminos positivos actus intellectus infallibiliter veri, et actus voluntatis intrinsece et necessario recti, poterit explicari.' *Francis. de Oviedo Tract. de Fide. Contr. ii. punc. 2.*

¹⁸ 'Divina est auctoritas cui credimus; divina est doctrina quam sequimur.' *Leo, Serm. 7. in Nativ.* [vol. i. p. 165.]

deliverer. And this I conceive the true nature of Divine Faith in general.

7 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 confirmed 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 itself, yet of the means and manner of Assent.

Wherefore it will be further 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 difference¹⁹ of the manner of Assent in these several kinds of Believers will be very observable for the explanation of the nature of our Faith.

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 him-

¹⁹ 'Sicut duplex est auditus et locutio, scilicet exterior sive corporalis, et interior ac spiritualis; ita duplex est fides, una quæ oritur in cordibus fidelium per auditum exteriorem, cum scilicet Deus per aliquos homines aliis credenda proponit; et ista est fides quæ nobis sive communi statui fidelium convenit, ex eo quod adhaeremus revelationibus Prophetis et Apostolis factis:

—alia est quæ oritur in aliquibus per spiritualement locutionem, qua Deus aliquibus per internam inspirationem credenda revelat, nullo hominis ministerio utens; sicut est fides Apostolorum et Prophetarum, qui ab ipso Deo per intrinsecam illuminationem sunt de credendis instructi.' *Francis. Ferrariensis in Thom. cont. Gent. lib. iii. cap. 40.*

self, 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

^aHeb. xi. 7. *it. Thus ^aby 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 warning²⁰ 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*

^b Isa. xxii. Judah were revealed in the ears of Isaiah ^bby the Lord of Hosts.

^c 1 Sam. iii. Thus ^cthe Lord revealed himself to Samuel in Shiloh: at first indeed he knew him not; that is, when the Lord spake, he

^d 1 Sam. iii. knew it not to be the voice of God: ^dNow Samuel did not yet

^e 1 Sam. ix. ^eunto him; but after that he knew him, and was assured that it

^f was he which spake unto him, the Scripture teaching us that

^f the ^eears of Samuel were revealed, and the ^fword of God re-

^g vealed, and ^gGod himself revealed to him. By all which we can

^h understand no less, than that Samuel was so illuminated in his

ⁱ prophecies, that he fully understood the words or things them-

^j selves which were delivered, and as certainly knew that the

^k deliverer was God: so Samuel the Seer, so the rest of the Pro-

^l phets believed those truths revealed to them by such a faith as

^m was a firm assent unto an object credible upon the immediate

ⁿ testimony of God.

But those faithful people to whom the Prophets spake be-
 lieved 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

Exod. iii. 2.

²⁰ Πίστει χρηματισθεῖς, which word answer given by God: 'Ο μὲν Θεὸς χρεῖ, comes from the original χρεῖω, appropriated δ δὲ ἑνθρωπος μαντεύεται. Moschop. [Ecl. atted by the Greeks to an oracle, or Attic. Dictionum. s. v. χρεῖω.]

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 persuaded by a lively and

active presence of omnipotency that God had appeared unto

Exod. iv. 1.

Exod. iv.

16, 30, 31.

Exod. xiv.

31.

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 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 St. 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 prophesy*; 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

* [So Philo Judæus, *προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ἱππηχοῦντος ἑτέρου*. Vol. I. p. 510.]

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*. Beside 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 St. 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 St. Peter call a

Luke i. 70.

2 Sam. xxiii. 2.

1 Kings viii. 53. xiv. 18.

Numb. xxii. 28. xxiii. 5. xxii. 35.

2 Pet. i. 20. ἰδίας ἐπιλόγειν.

Heb. i. 1.

Verse 2.

Rev. xiv.

John i. 18.

Heb. i. 3.

Col. i. 19.

ii. 9.

John xvi.

30.

John xvii.

8.

John xvi.

13.

xiv. 26.

2 Tim. i.

12.

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 veracity. These were the persons for whom our Saviour next to the Apostles 10 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 only 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 themselves believed. *That which was from the beginning*, saith St. 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 believed, 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 them, so did they also that saving word to the same God speaking by them. When St. 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 commendeth 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 or 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 testimony of St. 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

John xvii.
20.

1 John i.
1, 3.

Acts xiii.
44.

1 Thess. ii.
13.

1 Thess. i.
20.

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 delivered 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. Wherefore it is observable, which St. Stephen saith, *he received Acts vii. 38. 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 *Δόγματα ζώντα* be in force when he was dead, and oblige the people to a belief, ^{τα.} when his rod had ceased to broach the rocks and divide the seas. Neither did he only tie 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 obligation 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 believing his words; after his death, by believing his writings. *Had ye believed Moses*, saith our Saviour, *ye would John v. 46, have believed me; for he wrote of me. But if ye believe not his 47. writings, how shall ye believe my words?* Wherefore the Faith of the Israelites in the land of Canaan was an assent unto the 11 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 *John i. 14. glory as of the only begotten of the Father*; although the Apostles first converted those unto the Faith, who heard them speak with tongues they never learned, 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 shortened 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 comprised the complete 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. *These things were written*, saith St. 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 obtained the wish of St. Augustin, to see either Christ upon earth, or St. 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 *the household of God is built upon the foundation of the Apostles and Prophets*²¹, 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 Schoolmen²². From whence we may at last conclude, that the true nature of the Faith of a Christian, as the state of Christ's Church now stands,¹² 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 sum of necessary points of Faith was first²³ 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.

Faith is an habit of the intellectual part of Man, and therefore of itself invisible; and to believe is a spiritual act, and consequently immanent and internal, and known to no man but him who believeth: *For what man knoweth the things of a man,* 1 Cor. ii. 11. *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 Author of our Faith, but also the Head of the

John xv.
15.

John ii. 22.

John xx.
31.

21 'Prophetæ et Apostoli, super quos omnium Ecclesiarum fundamenta locantur.' S. Hieron. in Psal. xvii. [vol. vii. App. p. 42.] 'Super Prophetas ædificatur orbis terrarum, credens in Domino.' Ruffin. Ibid. [p. 36.]

22 'Fides est habitus quo assentimus dictis Scripturæ propter auctoritatem Dei revelantis.' Durand. lib. iii. Dist. 24. q. i. §. 9. [§. 5.]

23 Οὐχ ὡς ἔδοξεν ἀνθρώποις συνετέθη τὰ τῆς πίστεως, ἀλλ' ἐκ πάσης γραφῆς τὰ καιριώτατα συλλεχθέντα μίαν ἀναπληροῦ τῆν τῆς πίστεως διδασκαλίαν. Cyril. Catech. [v. 12. p. 78 C.] 'Ecclesiarum Patres de populorum salute solliciti, ex diversis voluminibus Scripturarum collegerunt testimonium divinis gravida Sacramentis.' Euseb. Gall. in Symb. [Bibl. Patr. vol. v. pt. i. p. 552 E.]

Church, whose body consisteth of faithful members, and so the author of union and communion, which principally hath relation to the unity of Faith, he must needs be imagined 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. *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. *For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation*²⁴. 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,

Rom. x. 17. *Faith cometh by hearing;* the ear conveyeth it to the heart, which being opened receiveth it, receiving believeth it; and then

Mat. xii. 34. *out of the abundance of the heart the mouth speaketh*²⁵. In the heart Faith is seated: with the tongue confession is made; between these two salvation is completed²⁶. *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 presumed to have; this confession of the mouth every one is known to make, when he pronounceth these words of the *CREED, I believe;*

Rom. x. 8. *and if true, he may with comfort say, The word of Faith is nigh me, even in my mouth and in my heart*²⁷: first in my heart

Acts viii.
36, 37.

Rom. x. 10.

Rom. x. 17.

Mat. xii. 34.

Rom. x. 9.

Rom. x. 8.

²⁴ 'Habes, homo, unde credere debeas, Corde creditur ad justitiam; habes unde debeas confiteri, Ore confessio fit ad salutem.' *Chrysol. Serm. 56.* [p. 702 F.]

²⁵ 'Sermo creat auditum, auditus concipit fidem, credulitatem parturit fides, confessionem credulitas nutrit, confessio perpetuam dat salutem.' *Chrysol. Serm. 60.* [p. 705 C.]

²⁶ 'Magnum, filioli, per hoc fidei nostræ videmus esse compendium, quando inter cor et linguam totum salutis humanæ versatur et geritur Sacramentum.' *Chrysol. Serm. 56.* [p. 702 F.] 'Quod a te et pro te repositur, intra te est, i. e. oris famulatus et cordis affectus.' *Euseb. Gall. [de Symb. Hom. ii. p. 554 C.]*

²⁷ 'De hoc sine dubio legimus per

really assenting, then in my mouth clearly and sincerely professing with the Prophet David, *I have believed, therefore have I* ^{Psal. cxvi. 10.}
13 *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 itself, but rather to desire the light that it might appear; this were sufficient to move us to a confession of our Faith. But beside 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: *Be ready*, saith St. Peter, *always* ^{1 Pet. iii. 15.}
to give 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 answer given unto that without an acknowledgment of this. Secondly, it is 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 together with it; and ^{Rom. x. 10.}
we know who it is hath said, *Whosoever shall confess me before* ^{Mat. x. 32.}
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, persuade 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

Prophetam, *Prope est, inquit, in ore tuo, et in corde tuo.* *Euseb. Gall. [de Symb. Hom. ii. p. 554 C.]*

Luke ix.
26.

to profess, and casteth a kind of contumely upon the author 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, *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 ourselves, who shall be rewarded for it; and in respect of our brethren, who are edified and confirmed by it. Which necessity the wisdom of the Church in former ages hath thought a sufficient ground to command the recitation of the *CREED* at the first initiation into the Church²⁸ by Baptism (for which purpose it was taught and expounded to those which were to be baptized

28 'Ο τὸν κανόνα τῆς ἀληθείας ἀκλιῶν ἐν ἑαυτῷ κατέχων, ὃν διὰ τοῦ βαπτίσματος ἔληψε. *Iren. lib. i. cap. i. [l. 9. 4. p. 46.]* 'Quum sub tribus et testatio fidei et sponso salutis pignerentur, necessario adjicitur Ecclesie mentio; quoniam ubi tres, id est, Pater, et Filius, et Spiritus Sanctus, ibi Ecclesia, quæ trium corpus est.' *Tertul. de Baptis. [6. p. 226 D.]* 'In quem tingeret? in pœnitentiam? quo ergo illi præcursorem? in peccatorum remissionem, quam verbo dabat? in semetipsum, quem humilitate celabat? in Spiritum Sanctum, qui nondum a Patre descenderat? in Ecclesiam, quam nondum Apostoli struxerant?' *Idem. [11. p. 228 C.]* 'Dehinc ter mergitatur, amplius aliquid respondentem, quam Dominus in Evangelio determinavit.' *Id. de Cor. Militis. [3. p. 102 A.]* 'Sed et ipsa interrogatio quæ fit in Baptismo testis est veritatis; nam cum dicimus, *Credis in vitam æternam, et remissionem peccatorum per sanctam Ecclesiam?* intelligimus remissionem peccatorum non nisi in Ecclesia dari.' *S. Cyprian. Epist. ad Januarium, &c. [Ep. lxx. p. 125.]* 'Quod si aliquis illud opponit, ut dicat eandem Novatianum legem tenere quam Catholica Ecclesia teneat, eodem Symbolo quo et nos baptizare, eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum Sanctum, ac propter hoc usurpare eum potestatem baptizandi posse quod videatur in interrogatione Baptismi a nobis non discrepare: sciat quisquis hoc opponendum

putat, primum non esse unam nobis et schismaticis Symboli legem, neque eandem interrogationem. Nam cum dicunt, *Credis remissionem peccatorum, et vitam æternam per sanctam Ecclesiam?* mentiuntur in interrogatione, quando non habeant Ecclesiam.' *Idem, Epist. ad Magnum. [Ep. lxxvi. p. 154.]* 'Mos ibi (*id est Romæ*) servatur antiquus, eos qui gratiam Baptismi suscepturi sunt, publice, i. e. fidelium populo audiente, Symbolum reddere.' *Ruffin. in Symb. [3. p. cxcix.]* 'Solenne est in lavacro, post Trinitatis confessionem interrogare, *Credis in sanctam Ecclesiam?* *Credis remissionem peccatorum?* *S. Hieron. cont. Lucifer. [vol. ii. p. 184 D.]* 'Mens Hæretica reliquit doctorem a quo fidem Ecclesie didicerat, oblita est pacti Dei sui, hoc est, fidei ipsius Dominicæ quæ in Symbolo continetur, quam se die baptismatis servaturum esse promiserat.' *Idem, Com. in Prov. 'Interrogatus es, Credis in Deum Patrem omnipotentem?* dixisti, *Credo, et mersisti, hoc est, sepultus es. Iterum interrogatus es, Credis in Dominum nostrum Jesum Christum, et in crucem ejus?* dixisti, *Credo, et mersisti, ideo et Christo es consepultus.—Tertio interrogatus, Credis et in Spiritum Sanctum?* dixisti, *Credo;* tertio mersisti: ut multiplicem lapsum superioris ætatis absolvet trina confessio.' *Ambros. de Sacram. lib. ii. cap. 7. [§. 20. vol. ii. p. 359 D.]* Leo speaks thus of Eutyches in his Epistle to Flavianus, 'Quam enim eruditionem de sacris

14 immediately before²⁹ the great solemnity of Easter), and to

Novi et Veteris Testamenti paginis acquisivit, qui ne ipsius quidem Symboli initia comprehendit? et quod per totum mundum omnium regenerandorum voce deprecatur, istius adhuc senis corde non capitur.' [Ep. xxiv. vol. i. p. 478.] And in the 12th Book *de Trinitate*, [p. 304.] (formerly attributed to Athanasius, but more probably now thought to belong to Vigilius Tapsensis,) 'Nec non et illa magna et beata Confessio Fidei, imo ipsa Fides Sanctorum, et Testamentum quod disposuimus ad Patrem, Filium, et Spiritum Sanctum, ad sacrum lavacro regenerationis venientes, *Credo in Deum Patrem omnipotentem, et in Jesum Christum Filium ejus unigenitum, et in Spiritum Sanctum.*' Καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων ἐν τῇ πρώτῃ κατηχήσει, καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν. Eusebius, of the Confession of Faith, which he exhibited to the Council of Nice. *Socrat. lib. i. cap. 8. [p. 23.] Theodoret. lib. i. cap. 12. [p. 38.]* 'Abrenuncio, inquis, Diabolo, pompis, spectaculis, et operibus ejus: et quid postea? *Credo, inquis, in Deum Patrem omnipotentem.*' *Salvian. de Gubern. Dei, lib. vi. [c. vi. Galland. vol. x. p. 35 C.]* And when this Creed was enlarged by the Council of Nice, and after that by others, Epiphanius commends it to the Catechumeni, to be repeated at their baptism: Ὁὕτως ἕκαστον τῶν κατηχοιμένων τῶν μελλόντων τῷ ἁγίῳ λουτρῷ προσεῖναι, οὐ μόνον ἀπαγγέλλειν ὀφείλετε τὸ πιστεύειν τοῖς ἑαυτῶν νοῖς ἐν κυρίῳ, ἀλλὰ καὶ διδάσκειν ῥητῶς, ὡς πάντων ἢ αὐτῆς μήτηρ ὑμῶν τε καὶ ἡμῶν, τὸ λέγειν' Πιστεύομεν εἰς ἓνα Θεόν, &c. *Epiph. in Ancorato. [119. vol. ii. p. 122 B.]* And when he had yet farther enlarged it by reason of some new emergent heresies, he commends it, μάλιστα τοῖς τῷ ἁγίῳ λουτρῷ προσιοῦσιν,

ἵνα ἀπαγγέλλωσι καὶ λέγωσιν οὕτως. *Ibid. [121. p. 123 C.]* The first Council of Constantinople confirms the Nicene Confession, as *πρεσβυτάτην τε οὖσαν καὶ ἀκόλουθον τῷ βαπτίσματι.* *Theodoret. lib. v. cap. 9. p. [205.]* And the Council of Chalcedon of the same, *ἦν, ὡς κοινὸν ἐξ ἁγίων σύνθημα, τοῖς μουμένοις πρὸς τὴν τῆς νιοθεσίας παρεγγυῶμεν ἀσφάλειαν. Parte tertia. [Mansi, Concilia, vol. vii. p. 457 A.]* The Synod at Jerusalem, τὸ ἔργον σύμβολον εἰς ὃ ἐβαπτίσθημεν καὶ βαπτίζομεν. The Synod at Tyre, ἐν αὐτῷ βαπτισθέντες καὶ βαπτίζοντες. And the Council of Constantinople under Menna, to which the former sent their Synodical letters, τὸ ἔργον σύμβολον ἐν ᾧ πάντες ἐβαπτίσθημεν. *Concil. Constantinop. sub Agap. et Menna, Act. v. [Mansi, viii. p. 1044 B.]* Basiliscus and Marcus, in two several edicts, confirmed the same Nicene Creed with these words, εἰς ὃ ἡμεῖς τε καὶ πάντες οἱ πρὸ ἡμῶν πιστεύσαντες ἐβαπτίσθημεν. *Evagr. lib. iii. cap. 4. et 7.* And the edict of the Emperor Justinian, 'Anathematizaverunt eos qui aliam definitionem fidei, sive Symbolum, sive Mathema, tradunt accedentibus ad sanctum baptismum*.'

29 'Ὅτι δεῖ τοῖς φωτισομένοις τὴν πίστιν ἐκμανθάνειν, καὶ τῇ πέμπτῃ τῆς ἑβδομάδος ἀπαγγέλλειν τῷ ἐπισκόπῳ ἢ τοῖς πρεσβυτέροις. *Concil. Laodic. Can. 46. [Mansi, ii. p. 571 C.]* Where it is to be observed, that Πίστις is taken for the Creed or *Symbolum Fidei*, and was so translated anciently, as appeareth by the Canon preserved in the Canon Law, and rendered thus, 'Baptizandos oportet Fidei Symbolum discere, et quinta feria ultimæ septimanæ vel Episcopo vel Presbyteris reddere.' *De Consec. dist. 4. cap. 58 †.* 'Symbolum etiam placuit ab omnibus Ecclesiis una die, i. e. ante octo dies Dominicæ resurrectionis, publice in

* [Though Pearson has clearly proved, that it was customary for some Confession of faith to be recited at baptism, he has left it uncertain whether this was the Apostles' Creed or no; and some of his quotations might seem to shew that the Nicene Creed was used in this way. But Bishop Bull has observed, that the Nicene Creed was not intended to be recited at baptism, *Jud. Eccl. Cath. vi. 4.* where he has treated this subject with great learning. See also Bingham's *Antiquities*, x. 4. 17. There seems some allusion to this recitation of a creed at baptism in *Heb. x. 22, 23. 1 Pet. iii. 21.]*

† [For this meaning of Πίστις, see Suicer *in v. p. 726.]*

require a particular repetition³⁰ of it publicly, as often as the sacrament of the Eucharist was administered, and a constant and perpetual inculcation of the same by the Clergy³¹ 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), *Dost 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 ourselves; and addition of charity can be no disparagement to confession of Faith. St. Peter answered for the

John ix.
35. 38.

Mark ix.
17, 23, 24.

John vi. 69.

Ecclesia competentibus tradi.' *Concil. Agath. Can. 13.* [Mansi, viii. p. 327 A.] 'Sicut antiqui Canones jubent, ante viginti dies Baptismi ad purgationem exorcismi Catechumeni currant, in quibus viginti diebus omnino Catechumeni Symbolum, quod est, *Credo in Deum Patrem omnipotentem*, specialiter doceantur.' *Concil. Bracar. 3. Can. 1.* [Mansi, ix. p. 838 D.] The Canon of the Laodicean Council, already mentioned, is verbatim rehearsed in the sixth Council in Trullo. *Can. 78.* [Mansi, xi. p. 977 B.] 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 δεῖ (not, as it is in the edition of Binius, both in this Canon and in the former, most absurdly 'Ὅτι οὐ δεῖ) τοὺς ἐν νόσῳ παραλαμβάνον-

τας τὸ φῶτισμα, καὶ εἶτα ἀναστάντας, ἐκμανθάνειν τὴν πίστιν, καὶ γινώσκειν δι' θέλας δωρεᾶς κατηξιώθησαν. *Concil. Laodic. Can. 47.* [Mansi, ii. p. 571 C.]

³⁰ As appears in the ancient Greek Liturgies, and the decree of the third Council of Toledo: 'Ut omni sacrificii tempore ante communionem corporis Christi et sanguinis, juxta Orientalium partium morem, unanimiter clara voce sacratissimum fidei recenseant symbolum.' [Mansi, ix. p. 990 A.] 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*.

³¹ 'Symbolum quod est signaculum fidei, et orationem Dominicam dicere semper admoneant sacerdotes populum Christianum.' *Concil. Mogunt. Can. 45.* [Mansi, xiv. p. 74 B.]

* [It was not used to be repeated in the daily service till about the middle of the fifth century in the Greek Church, and not till some time after in the Latin Church. Bingham, x. 4, 17, who quotes several authorities.]

Son of the living God. For though Christ immediately replied that one of them had a devil, yet is not St. Peter blamed, 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* James v. 15 *prayer of a righteous man availeth much* for the benefit of his¹⁶ 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 particular application; therefore must it needs be proper for me to say, *I believe*, and to make profession of my *Faith in the Son of* Gal. ii. 20. *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 *CREED* must necessarily be included; it will now be easy 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 steadfastly assent unto them as most certain truths, and am as fully and absolutely, and more concerningly persuaded 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 manifest-

ation 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 persuasion, 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 *CREED*, and every Article and particle in it, I sincerely, readily, resolvedly say, *I believe*.

I believe in God.

HAVING 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 *GOD*; 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 proper to begin the confession of our Faith with the 13 agnition of our God. If his name³² 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

³² Θεός, θεός. Ἐθεός ἦν ὅτε κατάρχωντό τινος, θεὸν λεγεῖν ἐπεσημίζουμένοις. *Hesych. Lex.*

* [See the Homily upon Faith, at the beginning.]

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 Latin Church, grounded principally upon the authority of St. Augustin³³. Whereas among the Greeks, in whose language the New Testament was penned, I perceive no such constant distinction in their deliveries of the Creed; and in the Hebrew language³⁴ of the Old, from which

³³ For, *Ser.* 181, which is upon the Creed, we find these words: 'Non dicit, Credo Deum, vel Credo Deo, quamvis et hæc salutis necessaria sint. Aliud enim est credere illi, aliud credere illum, aliud credere in illum. Credere illi, est credere vera esse quæ loquitur; credere illum, credere quia ipse est Deus; credere in illum, diligere illum.' [vol. vi. p. 279 A. append.] And though that collection of Sermons *de tempore* under the name of St. Augustin 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 seriously between *credere Deo*, and *credere in Deum*. 'Numquam aliquis Apostolorum dicere audeat, qui credit in me.—Credimus Apostolo, sed non credimus in Apostolum.' *Tract.* 54. in *Psalm*. [Tract. 54. in Joan. Evang. §. 3. vol. iii. p. 650 D.] And again, 'Credimus Paulo, sed non credimus in Paulum; credimus Petro, sed non credimus in Petrum.' [Tract. 29. in Joan. p. 515 D.] Secondly, he distinguisheth between *credere Deum* and *credere in Deum*: 'Multum interest utrum quis credat ipsum esse Christum, et utrum credat in Christum. Ille credit in Christum qui et sperat in Christum, et diligit Christum.' *De Verbis Dom. Serm.* 61. [144. cap. ii. §. 2. vol. v. p. 693 F.] And, which is the sum of all, he puts a high value upon the preposition, as if, by virtue of the addition of *in*, the phrase did properly signify so great an accession unto faith. 'Quid est credere in Deum? Credendo amare, credendo diligere, credendo in eum ire, et ejus membris incorporari.' *Tract.* 29. in *Joh.* [§. 6. vol. iii. p. 515 D.] Which doctrine of St. Augustin's being taken notice of by Peter Lombard, hath since been continued by the

Schoolmen; and Aquinas, *Sum.* ii. 2^o. q. 2. Art. i. §. 2. *ad primum*, bringing all three under one act of faith, hath been contradicted by Durandus, in 3 *Sent. dis.* xxiii. q. 7. §. 6. 'Credere in Deum non est præcise actus fidei, sed fidei et caritatis simul; et sunt etiam plures, et 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.

³⁴ For אמן is sometimes joined with ל, sometimes with ב; it answers properly to πιστεύειν τῷ Θεῷ, *credere Deo*, ל being nothing else but a significator of the case; when with ב, it corresponds to πιστεύειν εἰς τὸν Θεόν, *credere in Deum*, ב being a preposition of the same nature with *eis* 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, ביהוה אלהינו Gen. xv. 6. it is translated by the LXX. καὶ ἐπιστεύσεν Ἀβρὰμ τῷ Θεῷ, not εἰς Θεόν, and that translation warranted by St. Paul, Rom. iv. 3. Gal. iii. 6. and St. James ii. 23. In the same manner, 2 Kings xvii. 14. אשר לא האמינו ביהוה אלהיהם is translated by the LXX. (as that translation is preserved in the Alexandrian and Complutensian copies) οἱ οὐκ ἐπίστευσαν κυρίῳ Θεῷ ἀβραῶν. Besides, the same phrase is used in the same place both to God, and to man, as Exod. xiv. 31. ויאמינו ביהוה ובמשה עבדו; *And they believed in God, and in his servant Moses*; which the Chaldee paraphrase explaineth thus, והמינו במימרה דיי ובנביאיה; *And they believed in the word of God, and in the prophecy of*

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 acception, 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,

Moses his servant. And 2 Chron. xx. 20. האמינו ביהוה וּהאמינו ותאמינו האמינו וּהצליחו: 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 in Domino Deo vestro, et securi eritis; credite Prophetis ejus, et cuncta evenient prospera:' yet the Septuagint acknowledgeth no necessity of receding from the original phrase; 'Ἐπιστεῦσατε ἐν κυρίῳ τῷ Θεῷ ὑμῶν, καὶ ἐπιστεῦθησθε: ἐπιστεῦσατε ἐν προφήταις αὐτοῦ, καὶ εὐδοθήσθε. Nor is it only attributed to Moses as joined with God, and so taken as it were into the same phrase, but separately by himself, as Exod. xix. 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, בך יאמינו וגם בך יאמינו וְנִשְׁמַחֲנוּ בְּנִפְלְאוֹתָיו: and believe in thee for ever.* And therefore, when it was objected to St. Basil, that they did believe in Moses, as well as that they were baptized into Moses; and generally, ἡ πίστις ὁμολογῆται ἥδη καὶ εἰς ἀνθρώπους γεγενησθαι: the Father doth not deny the language,

but interprets it, ἡ εἰς αὐτὸν πίστις ἐπὶ τὸν κύριον ἀναφέρεται. *De Sp. S. cap. 14. §. 31-33.* [vol. iii. p. 25 D 27 C.] 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 relater of his own actions, 1 Sam. xxvii. 12, וַיֵּאמֶן אֲכִישׁ בַּדָּוִד, καὶ ἐπιστεύθη Ἀκίς ἐν Δαυὶδ. 'Et credidit Achis in David.' *Vulg.* 'Est ergo fides nostra primo quidem omnium in Dominum nostrum Jesum Christum, consequenter vero etiam in omnes sanctos Patriarchas, vel Prophetas, vel Apostolos Christi.' *Orig. in Apol. Pamphil.* [Orig. vol. iv. Appendix, p. 38 B.] 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, Psalm lxxviii. 32. וְלֹא הָאִמְנִינוּ בְּנִפְלְאוֹתָיו: καὶ οὐκ ἐπίστευσαν ἐν τοῖς θαυμασίοις αὐτοῦ, *And they believed not for his wondrous works;* sometimes to the object of it, or that which is believed, as Psalm cxix. 66. בְּמִצְוֹתַי הָאִמְנִינוּ, *I have believed in thy commandments,* as Mar. i. 15. Πιστεύετε ἐν τῷ εὐαγγελίῳ.

and confessed; insomuch as sometimes they use not *believing in*³⁵, neither for the Father, Son, nor Holy Ghost; sometimes using it as to them, they continue³⁶ the same to the following Articles of, *the Catholic Church, the Communion of Saints, &c.* and generally³⁷ speak of the Creed as of nothing but mere matter of Faith, without any intimation of hope, love³⁸, 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 Latin 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 imagined a slender

³⁵ Πιστεύομεν οὐδὲν καὶ ὁμολογοῦμεν ἕνα μόνον ἀληθινὸν καὶ ἀγαθὸν Θεόν—καὶ ἕνα τὸν μονογενῆ αὐτοῦ υἱόν,—καὶ ἐν μόνον πνεῦμα ἅγιον. *S. Basil.* [de Fide, c. iv. vol. ii. p. 227 B.]

³⁶ Arius and Euzoios in their Confession delivered to Constantine, Πιστεύομεν εἰς ἕνα Θεὸν πατέρα—καὶ εἰς κύριον Ἰησοῦν—καὶ εἰς τὸ ἅγιον πνεῦμα, καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος, καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς μίαν καθολικὴν ἐκκλησίαν τοῦ Θεοῦ. *Socrat. Hist. Eccl. lib. i. cap. 26.* [p. 61.] *Sozomen. lib. ii. cap. 27.* [p. 83.] Κατήχησις τῶν φωτισομένων—σχεδιασθεῖσα εἰς τὰ καὶ εἰς ἐν πνεῦμα ἅγιον—καὶ εἰς μίαν ἁγίαν καθολικὴν ἐκκλησίαν, καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν αἰώνιον. *S. Cyril. Hierosol.* [Cateches. xvi. et xviii. init.] *Eis τὸ πνεῦμα τὸ ἅγιον—εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν.* *S. Eriphan. in Ancorato.* [§. 120. vol. ii. p. 123 A.] And in a larger Confession, Πιστεύομεν εἰς μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ εἰς ἐν βάπτισμα μετανοίας, καὶ εἰς ἀνάστασιν νεκρῶν, καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς ζωὴν αἰώνιον. [§. ult. p. 124 C.]

³⁷ Gregorius Nyssenus calls them εὐσεβεῖς περὶ Θεοῦ ὑπολήψεις. And Eusebius, in his Confession exhibited to the Council of Nice, concludes, Πιστεύομεν καὶ εἰς ἐν πνεῦμα ἅγιον, τούτων ἕκαστον

εἶναι καὶ ὑπάρχειν πιστεύοντες. [Socrat. i. 8. p. 23.] 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 Articles thus: Πρὸς δὲ τῇ εὐσεβείᾳ (ἢ εὐσεβεί) ταύτῃ περὶ πατρὸς καὶ υἱοῦ δόξῃ—ἐν πνεύμα ἁγίον ὁμολογοῦμεν—μίαν καὶ μόνην καθολικὴν τὴν ἀποστολικὴν ἐκκλησίαν—μετὰ τούτων (vel τούτο) τὴν ἐκ νεκρῶν ἀνάστασιν οἰδαμεν. *Theodoret. Hist. Eccl. lib. i. cap. 4.* [p. 19, 20.] So *Tertul. de Præscr. Adv. Hæret.* [c. 13. p. 206 D.] 'Regula est fidei illa qua creditur unum omnino Deum esse:' and *adv. Præxeam, cap. 2.* [p. 501 B.] where he makes another rehearsal of his Creed, he begins with 'Unicum quidem Deum credimus.'

³⁸ 'Non est amor Dei Articulus, neque etiam amor proximi, quia etiam sint præcepta generalia activa, tamen cum actio contineatur, non oportet eum constituere articulum: sed ista sunt fidei dogmata quæ sunt columnæ et fundamenta legis divinæ.' *Is. Abravanel de cap. fidei, cap. 11.* 'Primus est deorum cultus, Deos credere.' *Sen.* [Epist. 95.]

* [This is not quite correct: τούτων ἕκαστον means each of these three persons, viz. Father, Son, and Holy Ghost: and Eusebius says, We believe that each of these has a real and substantial existence; that the Father is really a Father, and the Son really a Son, not as the Sabellians say.]

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 foundation³⁹ even of the fundamentals: *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.*

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 ourselves 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 grounds he proceeds, when he professeth, *I believe in God.*

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 is styled *God of gods*; *The Lord our God is God of gods, and Lord of lords*: and in the same respect is called *the most high God* (others being but inferior or under him), and *God over or above all*⁴⁰. 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. *Then when ye knew not God*, saith St. Paul, *ye did service unto 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

Deut. x. 17.
Psaln
cxxxvi. 2.
Dan. ii. 47.
and xi. 36.
Gen. xiv.
18, 19, 20,
22.
Rom. ix. 5.
Eph. iv. 6.

Gal. iv. 8.

³⁹ יסוד היסודות ועמוד החכמות לידע
שיש שם מצוי ראשון והוא מציני כל
; נמצא *The foundation of foundations
and pillar of wisdoms is to know that
the first being is, and that it giveth ex-
istence to every thing which is.* Maimon.

de Fundam. Legis, cap. i. 1.

⁴⁰ 'Imprimis necesse est concedatis
esse aliquem sublimiorem Deum et
mancipem quandam divinitatis qui ex
hominibus Deos fecerit.' *Tertul. adv.
Gentes.* [c. 11. p. 11 D.]

if they have any real power or authority, from whence some are called⁴¹ 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 signify a being or nature of infinite perfection⁴²; and the infinite perfection of a nature or being consisteth in this, that it be absolutely and essentially necessary, an actual being of itself; and potential or causative of all beings beside itself, independent from any other, upon which all things else depend, and by which all things else are governed. It is 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 itself, 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

⁴¹ 'Ego dixi, Dii estis; sed in eo
indulti nominis significatio est: et ubi
refertur, Ego dixi, loquentis potius est
sermo quam rei nomen.' *S. Hilar. de
Trin. lib. vii.* [§. 10. p. 921 C.]

⁴² 'Deus plenæ ac perfectæ divini-
tatis est nomen.' *Hilar. de Trin. lib.
xi.* [c. 48. p. 1110.] 'Deus substantiæ
ipsiusnomen, id est, Divinitatis.' *Tertul.
adv. Hermog.* [c. 3. p. 234 B.]

1 Tim. vi.
16.
John xvii.
3.

a truth evident of itself, so as whosoever hears but these terms once named, that *God is*, cannot choose 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 it is evident unto him, when he knows that he therefore only doubts of it, because it is not evident unto him.

Although therefore that *God is*, be of itself an immediate, 19 certain, necessary truth, yet must it be evidenced⁴³ and made apparent unto us by its connexion unto other truths; so that the being of the Creator may appear unto us by his Creature, and the dependency of inferior entities lead us to a clear acknowledgment of the supreme and independent Being. The wisdom of the Jews thought this method proper, *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, that⁴⁴ *the invisible things of God from the Creation of the World*

Wisd. of
Sol. xiii. 5.

Rom. i. 20.

⁴³ Hæc propositio, Deus est, quantum in se est, per se nota est, quia prædicatum est idem cum subjecto, 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, et minus nota quoad naturam, scilicet per effectus. *Aquin. 1. p. q. 2. Art. 1.**

⁴⁴ 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 St. Paul answers thus: 'Sciendum est verba a creatione

mundi debere conjungi cum verbo *invisibilia*—Ait igitur eo in loco Apostolus, *æternam divinitatem Dei*, i. e. id quod nos Deus perpetuo facere vult, (*Divinitas enim hoc sensu alibi quoque apud ipsum enunciat, ut Col. ii. 9.) æternamque potentiam*, i. e. promissiones quæ nunquam intercident, (quo sensu paulo superius dixerat *Evangelium esse potentiam Dei*), hæc, inquam, quæ nunquam, postquam mundus creatus fuerat, ab hominibus visa fuerant, i. e. non fuerant eis cognita, *per opera*, hoc est, per mirabiles ipsius Dei et divinorum hominum, præsertim vero Christi et Apostolorum

* [Barrow reduces the arguments for the being of a God to four: "The first is drawn from natural effects, observable by every man: a second, from the common opinions and practices of mankind from all antiquity: a third, from particular discoveries of such a divine power attested by history: a fourth, from every man's particular experience concerning a divine Providence." Vol. vi. p. 94.]

† [The passage is in Prælectiones Theologicæ, cap. ii. vol. i. p. 538. ed. 1656.]

are clearly seen, being understood by the things that are made, even

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. xiii. 35, *κεκρυμμένα ἀπὸ καταβολῆς κόσμου*, which proves not at all that ἀπὸ κτίσεως has the same sense: and it is more probable that it hath not, because that is usually expressed by ἀπ' ἀρχῆς κτίσεως, Mark x. 6, and xiii. 19, 2 Peter iii. 4, never by ἀπὸ κτίσεως. Besides, the *κεκρυμμένα* in St. 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 חִדְרוֹת מִי-יְקָרָה LXX. *προβλήματα ἀπ' ἀρχῆς*, i. e. 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*, Psalm lxxviii. 3. And though he would make out this interpretation, by accusing other interpreters of unfaithfulness, 'Plerique interpretes ex præpositione a, ex fecerunt, contra ipsorum Græcorum Codicum fidem, qui non ἐκ κτίσεως sed ἀπὸ κτίσεως habent;' *Ibid.* yet there is no ground for such a calumny, because ἀπό may be, and is often, rendered *e* or *ex* as well as ἐκ, as Matt. iii. 4, ἀπὸ τριχῶν καμήλου, *e pilis camelinis*, vii. 4, ἀπὸ τοῦ ὀφθαλμοῦ σου, *ex oculo tuo*, 16, ἀπὸ ἁκανθῶν, *ex spinis*; and even in the sense which Socinus contends for, Matt. xvii. 18, ἀπὸ τῆς ὥρας ἐκείνης, *Vulg. ex illa hora*, as Tully, 'ex eo die,' and Virgil.—

* [The following passages are perhaps still more to the purpose: Matt. vii. 20, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς. xi. 19, καὶ ἐδικαίωθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. xvi. 21, πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων. Luke xvii. 25, ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. Act. ii. 22, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον. Apoc. xii. 6, τόπον ἠτοίμασμένον ἀπὸ τοῦ Θεοῦ.]

† [Pearson's interpretation of the words ἀπὸ κτίσεως κόσμου, in Rom. i. 20, which is the common interpretation, is rendered almost certain by the following passages: πάση θνητῇ φύσει γενόμενος ἀθεράργτος ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός. Aristot. *de Mundo*, c. 6. §. 26. ἀπὸ τοῦ κάλλους τῶν αἰσθητῶν ἐπὶ τὸ ροητὸν τοῦ Θεοῦ κάλλος ἀναφαιτῆσαι δεήσει. ἀπὸ δὲ τοῦ ἐν τοῖς νόμοις καὶ τοῖς ἐπιτηδεύμασι τὴν ἀρετὴν αὐτοῦ δεῖ θεωρεῖν. Plato apud Cyril. Alex. *adv. Julian.* iii. vol. vi. p. 97 D.]

PEARSON.

D

Ex illo Corydon, Corydon est tempore nobis. Ecl. vii. 70.

And,

Tempore jam ex illo casus mihi cogniturus urbis

Trojanæ. Æn. i. 623.

So the Greek ἀπὸ μέρους the Latins render *ex parte*, ἀπὸ τοῦ ἴσου, *ex æquo*: 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 Catholic interpretation depends not on those words ἀπὸ κτίσεως, but on the consideration of the persons, that is the Gentiles, and the other words, *ποιήμασι νοούμενα*, which he farther perverts, rendering them the *miraculous operations* of Christ and his Apostles, or, as one of our learned men, their *doings*, mistaking *ποίημα*, which is from the passive ἐποίημαι, for *ποίησις*, from the active ἐποίησα: for *ποίημα* 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 *κτίσμα* is the *creature* only. As therefore we read, 1 Tim. iv. 4, πᾶν κτίσμα Θεοῦ καλόν, so Eph. ii. 10, αὐτοῦ γὰρ ἔσμεν *ποίημα*. In this sense spake Thales properly, Πρεσβύτατον τῶν ὕψτων Θεὸς, ἀγέννητον γὰρ κάλλιστον κόσμος, *ποίημα γὰρ Θεοῦ. Diog. Laert.*, [Lib. i. §. 35.] 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 St. Paul, Col. ii. 9, *For in him dwelleth all the fulness of the Godhead bodily*, that is, says he,

his eternal Power and Godhead. For if Phidias⁴⁵ 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.

We find by the experience of ourselves, 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 nativities, 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 itself. 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 itself; otherwise 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 20 made by some other, that other which produced them either was itself 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 causalities⁴⁶, 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 much⁴⁷; and this one

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 proved 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.

⁴⁵ In the shield of Pallas. *Aristot. de Mundo.* [c. vi. §. 29.]

⁴⁶ Ἄλλὰ μὴν ὅτι γ' ἐστὶν ἀρχὴ τις, καὶ οὐκ ἔπειρα τὰ αἴτια τῶν ὄντων, οὐτ' εἰς εὐθωοῖαν, οὐτε κατ' εἶδος, δῆλον. *Aristot. Μεταφρ. lib. ii. cap. 2.* [lib. i. (min.) c. 2. §. 1.], and again, *Εἰπερ μηδὲν ἐστὶ τὸ πρῶτον, ὅλως αἴτιον οὐδὲν ἐστί.* [Ib. §. 4.]

⁴⁷ Πόθεν δῆλον εἰ ὅλως ἐστὶ θεός; Ἐκ

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 end⁴⁸; 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 is distributed to every part for the reparation of the whole; the mother which conceives takes 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 human 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

τῆς τῶν ὄντων συστάσεως τε καὶ διαμονῆς. οὐκοῦν ὡς πράττεται, οὕτω πέφυκε· καὶ ὡς Justin. *Quæst. et Resp. ad Græcos**. οὐ πέφυκεν, οὕτω πράττεται ἕκαστον, ἀν μὴ [Quæst. iii. 6. p. 539 B.] τι ἐμποδίζῃ· πράττεται δὲ ἕνεκά του, καὶ

⁴⁸ Ἐν ὅσοις τέλος τί ἐστί, τούτου ἕνεκα πέφυκεν ἕνα τούτου ἕνεκα. *Aristot. Phys. πράττεται τὸ πρότερον καὶ τὸ ἐφεξῆς· lib. ii. cap. 8. §. 7.*

* [This is certainly not a work of Justin Martyr, and was probably written in the fifth century.]

directed by some high and overruling Wisdom? and who can be their director in all their operations tending to those ends, but he which gave them their beings 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 itself which by Art is framed, the works of Art and Nature would be the same⁴⁹. 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 Earth⁵⁰. By these ways, as by the testimony of the Creature⁵¹, 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 public 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 truth⁵². When the Roman Eagle flew over most parts of the habitable world, they met with Atheism nowhere, 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

⁴⁹ Ἄπορον τὸ μὴ αἰεσθαι ἕνεκά του γίνεσθαι, εἰ μὴ ἴδωσι τὸ κινεῖν βουλευόμενον. καίτοι καὶ ἡ τέχνη οὐ βουλευέται· καὶ γὰρ εἰ ἐνῆν ἐν τῷ ζύλῳ ἢ ναυπηγικῇ, ὁμοίως ἂν τῇ φύσει ἐποίει. *Aristot. Phys. lib. ii. cap. 8.* [§. 15.]

⁵⁰ Καθόλου ὅπερ ἐν νηὶ κυβερνήτης, ἐν ἄρματι ἡμίοχος, ἐν χορῷ δὲ κορυφαῖος, ἐν πόλει δὲ ἄνομος, ἐν στρατοπέδῳ δὲ ἡγεμῶν, τούτου Θεὸς ἐν κόσμῳ. *Arist. de Mund.* [c. vi. §. 34.]

⁵¹ 'Habet Dominus testimonium totum hoc quod sumus, et in quo sumus.' *Tertul.*

⁵² Ἀρχαῖος τις λόγος καὶ πατριός ἐστι πᾶσιν ἀνθρώποις, ὡς ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν. *Aristot. de Mundo.* [c. vi. §. 2.]

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 nations⁵³, *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 posterity⁵⁴?

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 paterfaction 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 paterfactions. 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

⁵³ 'Nec ulla gens usquam est adeo extra leges moresque projecta, ut non aliquos Deos credat.' *Sen.* [Epist. 117. Other ancient authorities are quoted by Barrow, vol. vi. p. 104.]

⁵⁴ 'Nec in hunc furorem omnes mortales consensissent alloquendi surda numina et inefficaces Deos.' *Sen.* [lib. iv. de Benef. c. 4.]

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 Author, 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.*

Ps. xliv. 1.

Ps. lxxii.
18.

Nor are we only informed by the necessary dependency of all things on God, as effects upon their universal cause, or his external patefactions unto others, and the consentient acknowledgment of mankind; but every particular person hath a particular remembrancer in himself, as a sufficient testimony of his Creator, 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 virtuous 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 a Divinity out of their own souls, have not been least sensible of this remembrancer in their breasts. It is 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

Rom. ii. 15.

22

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 acknowledge⁵⁵ his existence, of whose power he cannot be ignorant, *God is not far from every one of us.* The proper discourse of Acts xvii. St. Paul to the Philosophers of Athens was, that *they might feel²⁷ 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 *that we are his offspring.* Acts xvii.

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.

Acts xvii.

28.

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 ourselves: 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 intrinsical 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 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,

55 'Hæc est summa delicti, nolle agnoscere quem ignorare non possis.' S. Cyprian. de Idol. Van. [p. 227.]

and each of them is 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 word⁵⁶, and included in one Article⁵⁷.

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 East⁵⁸, 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 epistles⁵⁹, 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. *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

Deut. iv.
35-

⁵⁶ 'Solum Deum confirmas quem tantum Deum nominas.' *Tertul. de Testim. Animæ, cap. 2.* [p. 65 B.] When Leo, Bishop of Rome, in an epistle to Flavianus [Ep. xxiv. c. ii. vol. i. p. 479] had written these words, 'Fidelium universitas profitetur credere se in Deum Patrem omnipotentem, et in Jesum Christum Filium ejus; one of the Eutyrians objected with this question, 'Cur non dixerit in unum Deum Patrem, et in unum Jesum, juxta Nicæni decretum Concilii?' To which Vigilius, Bishop of Trent, or rather of Tapsus, gives this answer; 'Sed Romæ et antequam Nicæna Synodus conveniret, a temporibus Apostolorum usque ad nunc, ita fidelibus symbolum traditur, nec præjudicant verba ubi sensus incolumis permanet: magis enim cum Domini Jesu Christi sententia hæc fidei professio facit, dicentis, *Credidit in Deum, et in me credite: nec dixit in unum Deum Patrem, et in unum meipsum. Quis enim nesciat unum esse Deum, et unum Jesum Christum Filium ejus?* *Vigil. lib. iv. cont. Eutyech.* [§. 1. p. 34.]

⁵⁷ *R. Chasdai in Or Adonai. R. Jo-*

* [It is probable, that the early creeds asserted the unity of God against the Gnostics, who believed in two or more coeternal Principles, or did not allow the supreme God to be the Creator. See King on the Creed, p. 61. ed. 5.]

the Law, so the Gospel teacheth us the same, *We know that an idol is nothing in the world, and there is none other God but one*.⁴ 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.

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*.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 imaginable²⁴ which are simply such 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. *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 St. Paul expresseth him as *working all things after the counsel of his own will*. If then there were more supreme Governors 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

seph Albo in Hikkarim.

⁵⁸ 'Orientis Ecclesiæ omnes ista tradunt, *Credo in uno Deo Patre omnipotente.*' *Ruffin. in Symb.* [§. 4. p. 18.] 'Bene hæc omnia potuerunt ad solos Hæreticos pertinere, quia falsaverunt Symbolum, dum alter dixerit duos Deos, cum Deus unus sit.' *Optat. lib. i. c. 10.* [p. 11.] 'Nos enim et scimus, et legimus, et credimus, et tenemus, unum esse Deum, qui fecit cœlum pariter ac terram, quoniam nec alterum novimus, nec nosse, cum nullus sit, aliquando poterimus.' *Novatian. de Trin. cap. 30.* [p. 728 D.] And before all these Irenæus, citing, under the title of Scripture, a passage out of the book of Hermas called Pastor; 'Bene ergo pronuntiavit Scriptura, Primo omnium crede quoniam unus est Deus, qui omnia constituit et consummavit, et fecit ex eo quod non erat, ut essent omnia, omnium capax, et qui a nemine capiatur.' *Lib. iv. cap. 37.* [iv. 20, 2. p. 253.]*

⁵⁹ *Euseb. in Præp. Evang.* [lib. xi. c. 13.] The passage is yet extant in the epistles of Plato. [Ep. xiii. p. 363.]

Isai. xlvi.

¹².

Isai. xliv.

⁶.

Dan. iv. 35.

Eph. i. 11.

admitting multiplication. If it be better that the Universe⁶⁰ 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 his⁶¹, he alone ruleth over all.

Now God is not only one, but hath an unity peculiar to himself⁶², 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 intrinsical 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. *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*

Isa. xlv. 5,
6.
Deut. iv.
35. & xxxii.
39.
Psal. xviii.
31.

60 Τὰ ὄντα οὐ βούλεται πολιτεύεσθαι κακῶς·

Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος.

Aristot. *Metaph.* lib. xii. cap. ult. [lib. xi. c. 10. §. 14.]

61 'Unus omnium Dominus est Deus: neque enim illa sublimitas potest habere consortem, cum sola omnem teneat potestatem.' S. Cyprian. *de Idol. Vanit.* [p. 227.]

62 אלהה זה אחד הוא ואינו לא שנים ולא יותר על שנים אלא אחד אין כייחודה אחד מן האחרים הנמצאים בעולם לא אחד במין שהוא כולל אחרים הרבה ולא אחד בגוף שהוא חלק למחלקות ולקצרות אלא אחד אין ייחוד: אחד כמוהו בעולם: *God is 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 the 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 Maimon. de Fundam. Legis, cap. 1, 4.*

else. He who hath infinite knowledge knoweth no other God beside himself. *Is there a God beside me? yea, there is no God,* Isa. xlv. 18, *I know not any.* And we who believe in him, and desire to enjoy^{21, 22. & xlv. 8.} him, need for that end to know no other God but him: *For this* John xvii. *is life eternal, that they might know thee the only true God; as*³ certainly *One*⁶³, as *God*.

It is necessary thus to believe the Unity of the Godhead, that being assured there is a nature worthy of our devotions, and 25 challenging our religious subjection, 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* Exod. xx 3. *me; and whosoever violateth this, denieth the foundation on which all the rest depend, as the Jews*⁶⁴ observe. This is the true reason of that strict precept by which all are commanded to give divine worship to God only, *Thou shalt worship the Lord* Matt. iv. *thy God, and him only shalt thou serve; because he alone is*¹⁰ God: him only shalt thou fear, because he alone hath infinite power; in him only shalt thou trust, because *he only is our rock* Ps. lxxii. 2.

63 'Veritas Christiana districte pronuntiavit, *Deus, si non unus est, non est; quia dignius credimus non esse, quodcumque non ita fuerit ut esse debet.*' Tertul. *adv. Marcion. lib. i. cap. 3.* [p. 366 D.] '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; sed quia, quem confidimus esse, id eum definia-

mus esse, quod si non est, Deus non est, summum scilicet magnum. Porro, summum magnum unicum sit necesse est; ergo et 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.* [p. 367 A.]

⁶⁴ *Moses Maimon. de Fundam. Legis, cap. 1, 3.*

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 entirely 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 choose but challenge our love upon the ground of an infinite excellency, and transcendent beauty of holiness; and therefore if there were more so Gods than one, our love must necessarily be terminated unto more than one⁶⁵, and consequently divided between them; and as our love, so also the proper effect thereof, our cheerful and ready obedience, which, like the child propounded to the judgment of Solomon, as soon as it is divided, is destroyed. *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.*

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.

Rom. i. 20. 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 overruling 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 patefactions of his Deity by most infallible predictions and supernatural operations;

⁶⁵ 'Numerus divinitatis summa ratione constare deberet, vel quoniam et cultura ejus in anceps deduceretur. Ecce enim duos intuens Deos, tam pares quam duo summa magna, quid facerem si ambos colerem? vererer ne abundantia officii superstitio potius

quam religio existimaretur; quia duos tam pares et in altero ambos possem in uno demereri; hoc ipsum testimonio præstans parilitati et unitati eorum, dum alterum in altero venerarer, dum in uno mihi duo sunt.' *Tertul. adv. Marcion. lib. i. cap. 5.* [p. 368 A.]

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 entire 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.

AFTER 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.* Eph. iv. 6. 1 Cor. viii. 6.

Now, although the Christian notion of the divine Paternity be some way peculiar to the evangelical patefaction; yet where-soever⁶⁶ God hath been acknowledged, he hath been understood and worshipped as a Father: the very Heathen Poets⁶⁷ so describe their gods, and their vulgar names did carry Father in them⁶⁸, as the most popular and universal notion.

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 diversely 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

⁶⁶ 'Omnem Deum, qui ab homine colitur, necesse est inter solennes ritus et precesiones Patrem nuncupari; non tantum honoris gratia, verum etiam rationis, quod et antiquior est homine, et quod vitam, salutem, victum præstat, ut pater. Itaque et Jupiter a precantibus Pater vocatur, et Saturnus, et Janus, et Liber, et cæteri deinceps.' *Lactant. de ver. Sup. lib. iv. cap. 3.* [vol. i. p. 249.]

⁶⁷ That so frequent in Homer, Πατήρ ἀνδρῶν τε θεῶν τε. 'Eundemque appellans dicit Ennius, Divumque hominumque pater rex.' *Var. de Ling. Lat. lib. iv.* [lib. v. p. 71.] As Servius observes of Virgil, 'A Poeta pene omnibus Diis

nomen paternum additur, ut fiant venerabiliores.' And before him Lucilius;

*Ut nemo sit nostrum, quin pater optimi Divum,
Ut Neptuni Pater, Liber, Saturni Pater, Mars,
Janu, Quirinu Pater nomen dicatur ad unum.* Lactant. *ibid.*

⁶⁸ As *Jupiter*, which is *Jovis Pater*, or *Ζευδράωρ*, otherwise *Diespiter*, or *Διῦδράωρ* and *Marspiter*, of whom *Servius*, 'Apud Pontifices Marspiter dicitur.' *Æneid. lib. iii. v. 35.* So *Semipater* for *Semo*, [Sancus, the Sabine deity, or *Deus Fidius*,] and *Σαρδονδράωρ* for *Sardus*, the proper deity of Sardinia. *Ptolem.*