I BELIEVE IN GOD THE FATHER.

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.

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

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


68 As Jupiter, which is Iovis Pater, or Ζεύς, otherwise Dicaster, or Aπόκλειστι and Marsipater, of whom Servius, Apud Ponsifices Marsipater dicitur. ‘Aeneid. lib. iii. v. 55. So Semipater for Σανου, (Sanius, the Sabine deity, or Deus Fidius,) and Semipater for Servus, the proper deity of Sardinia. Ptol.
ARTICLE I.

Gen. ii. 4. God. These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the earth and the heavens, saith Moses. So that the creation or production of any thing by which it is, and before it was not, is a kind of generation, and consequently the creator or producer of it a kind of Father. Hath the rain a Father? or who hath begotten the drops of dew? By which words Job signifies, that as there is no other cause assignable of the rain but God, so may he as the cause be called the Father of it, though not in the most proper sense, as he is the Father of his Son; and so the Philosophers of old, who thought that God did make the world, called him expressly, as the Maker, so the Father of it. And thus to us there is but one God, the Father, of whom are all things; to which the words following in the Creed may seem to have relation, the Father Almighty, Maker of heaven and earth. But in this mass of Creatures and body of the Universe, some works of the creation more properly call him Father, as being more rightly Sons: such are all the rational and intellectual offspring of the Deity. Of merely natural beings and irrational agents he is the Creator; of rational, so, so, the Father also; they are his Creatures, these his Sons. Hence Heb. xii. 9. he is styled the Father of Spirits, and the blessed Angels, when Job xxxviii. he laid the foundations of the earth, his Sons; When the morning stars sang together, and all the sons of God shouted for joy: hence Man, whom he created after his own image, is called his offspring, and Adam, the immediate work of his hands, the de ty σκόπημα γεγονότος. Ην επί άγριο πάτηρ, ήθελεν καταστήσαι, κατά τόν κόσμον τὸν άγγελόν κέφαλην. Platon. Quest. [ii. tom. v. p. 1000 F.] And Alcinus, Ἀλκίνου δέ ἐστιν τῷ πάντων εἰσιν πάντων.

So Plutarch answers the question, why Plato terms God the Maker and Father of all things: "Πῶς τῶν μὲν οὖν τῶν θεων καὶ τῶν ανθρώπων πάτηρ ἔστιν—ποιήσας τόν θεον καὶ κάθησας," Father of Gods and men, Maker of things immanent and irrational. Οὐ τὸ χρύσσον φορὶ, χρυσόπιπτος πατηρ καλεῖσθαι τὸν παρακρίτα τὸ σκόπημα, καθὼς τῆς σκέπης, γεγονότος. Son of God: hence may we all cry out with the Israelites taught by the Prophet so to speak, Have we not all one Father; hath not one God created us? Thus the first and most universal notion of God's Paternity, in a borrowed or metaphorical sense, is founded rather upon Creation than Procreation.

Unto this act of Creation is annexed that of Conservation, by which God doth uphold and preserve in being that which at first he made, and to which he gave its being. As therefore it is the duty of the parent to educate and preserve the child, as that which had its being from him; so this paternal education doth give the name of Father unto man, and conservation gives the same to God.

Again, Redemption from a state of misery, by which a people hath become worse than nothing, unto a happy condition, is a kind of Generation, which joined with love, care, and indulgence in the Redeemer, is sufficient to found a new Paternity, and give him another title of a Father. Well might Moses tell the people of Israel, now brought out of the land of Egypt from their brick and straw, unto their quails and manna, unto their milk and honey, Is not he thy father that hath bought thee? hath he not made thee, and established thee? Well might God speak unto the same people as to his Son, even his first-born, Thus saith the Lord thy Redeemer, and he that formed thee from the womb; see xli. xlv. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb. And just is the acknowledgment made by that people instructed by the Prophet, Doubtless thou art our Lord. Father, though Abraham be ignorant of us, and Israel acknowledge us not; thousands of thy name. And thus another kind of paternal relation of God unto the sons of men is founded on a restitution or temporal redemption.

Besides, if to be born causeth a relation to a Father, then to be born again maketh an addition of another: and if to generate foundeth, then to regenerate addeth a Paternity. Now though we cannot enter the second time into our mother's womb, nor pass through the same door into the scene of life again; yet we believe and are persuaded, that except a man be born again, he cannot see the kingdom of God. A double birth there is, and the

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world consists of two, the first and the second man. And though the incorruptible seed be the Word of God, and the dispensers of it in some sense may say, as St. Paul spake unto the Corinthians, I have begotten you through the Gospel: yet he is the true Father, whose word it is, and that is God, even the Father of lights, who of his own will begat us with the word of truth. Thus whosoever believeth that Jesus is the Christ, is born of God; which Regeneration is as it were a second Creation; for we are God's workmanship, created in Christ Jesus unto good works. And he alone who did create us out of nothing, can beget us again, and make us of the new creation. When Rachel called to Jacob, Give me children, or else I die; he answered her sufficiently with this question, Am I in God's stead? And if he only openeth the womb, who else can make the Soul to bear? Hence hath he the name of Father, and they of Sons, who are born of him; and so from that internal act of spiritual Regeneration another title of Paternity redounded unto the Divinity.

Nur is this the only second birth or sole Regeneration in a Christian sense; the Soul, which after its natural being requires a birth into the life of Grace, is also after that born again into a life of Glory. Our Saviour puts us in mind of the Regeneration, when the Son of man shall sit in the throne of his glory. The resurrection of our bodies is a kind of coming out of the womb of the earth, and entering upon immortality, a nativity into another life. For they who shall be accounted worthy to obtain that world, and the resurrection from the dead, are the sons of God, being the sons of the resurrection; and then as sons, they become heirs, co-heirs with Christ, receiving the promise and reward of eternal inheritance. Beloved, now we are the sons of God, saith he, even as Christ is the Son of God.


Rom. viii. 17. Col. iii. 24. Heb. xii. 15. 1 John iii. 2.

And, Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us. Why may not then a second kind of regeneration be thought a fit addition of this paternal relation?

Neither is there only a natural, but also a voluntary and civil foundation of Paternity; for the laws have found a way by which a man may become a father without procreation: and this imitation of nature is called adoption, taken in the general signification. Although therefore many ways God be a Father, yet lest any way might seem to exclude us from being his sons, he hath made us so also by adoption. Others are wont to fly to this, as to a comfort of their solitary condition, when either nature hath denied them, or death bereft them of their offspring. Whereas God doth it not for his own, but for our sakes; nor is the advantage his, but ours. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; that we, the sons of disobedient and condemned Adam by natural generation, should be translated into the glorious liberty of the sons of God by adoption; that we, who were aliens, strangers, and enemies, should be assumed unto the Father of our Lord Jesus Christ, of whom all the family in heaven and earth is named, and be made partakers of the riches of the glory of his inheritance in the saints. For as in the legal adoption, the father hath as full and absolute power over

76 'Adoptio nature simulacum est, ut aliquis filium habere possit, quem non generavit.' Caes. Inst. i. tit. 5. § 1. 77 'Hicin deterius; inquit: non modo reveellita, verum etiam pasci, prisci peramur atque 
neque Secund. Theop. Inst. i. tit. 11. 78 'Hicin deterius; inquit: non modo reveellita, verum etiam pasci, prisci peramur atque 
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cis. Theop. Inst. i. tit. 11. 79 'In alienam familiae sequitur, in quem non possum, ut possum, adop
cis. Theop. Inst. i. tit. 11. 80 'As appears out of the form of ro
gation yet extant in this manner: 'Velit, jubentes, Quirites, uti Lucius Va
erius Lucio Titio tamen nunc.'
his adopted son, as over his own issue; so in the spiritual, the adopted sons have a clear and undoubted right of inheritance. 29

Eph. i. 5. He then who hath predestinated us unto the adoption of children by Jesus Christ to himself; hath thereby another kind of paternal relation, and so we receive the Spirit of adoption, whereby we cry, Abba, Father.

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

The same relation in the object of our faith is the life of our devotions, the expectation of all our petitions. Christ, who taught his disciples, and us in them, how to pray, propounded not the knowledge of God, though without that he could not hear us; neither represented he his power, though without that he cannot help us; but comprehended all in this relation, When ye pray, say, Our Father. This prevents all vain repetitions of our most earnest desires, and gives us full security to cut off all tautology, for our Father knoweth what things we have need of before we ask him. This creates a clear assurance of a grant filius absi sitet, quan si ex eo patre matreque familialis ejus natus esset, utique patriendo filio est? Iisd.

I believe in God the Father.

without mistake of our petition: What man is there of us, who Matt. vii. 9, if his son ask bread, will give him a stone? or if he ask fish, will give him a serpent? If we then, who are evil, know how to give good gifts unto our children, how much more shall our Father which is in heaven give good things to them that ask him!

Again, this Paternity is the proper foundation of our Christian patience, sweetening all afflictions with the name and nature of fatherly corrections. We have had fathers of our flesh which Heb. xii. 9, corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? especially considering, that they chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness: they, as an argument of their authority; he, as an assurance of his love; they, that we might acknowledge them to be our parents; he, that he may persuade us that we are his sons: For Heb. xii. 6, whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. And what greater incitement unto the exercise of patience is imaginable unto a suffering soul, than to see in every stroke the hand of a Father, in every affliction a demonstration of his love? Or how canst thou repine, or be guilty of the least degree of impatience, even in the sharpest corrections, if thou Deut. viii. 5, shalt know with thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee? How canst thou not be comforted, and even rejoice in the midst of thy greatest sufferings, when thou knowest that he which striketh pitieth, he which affliceth is as it were afflicted with it? For like as a father Psa. ciii. 13, pitied his children, so the Lord pitieth them that fear him.

Lastly, the same relation strongly inferreth an absolute necessity of our imitation; it being clearly vain to assume the title of son without any similitude of the Father. What is the general notion of generation but the production of the like? nature, ambitions of perpetuity, striving to preserve the species in the multiplication and succession of individuals? And this similitude consistseth partly in essentials, or the likeness of nature; partly divine castigation.

81 'Ἀνεντίαν οὖν κατέχει τοι ἀλεθέστως τὸν τὰ τοιοῦτα παραπλησίως ἀληθινόν. Βενεζ. [Cent. i. n. 88.]
82 'Ο δὲ εὐλογητὸς κατέλεβεν τοὺς ἑαυτοῦ πάθοις. Ἡ λεγ. αὐτάρκης, ἐπειδὴ αὐτὸς ἐχώρειν ἄνθρωποι, τὸν οὖν αὐτὸν οἷος αὐτόν. Εἰκοστ. [f. 146 B.]
83 'Τίνος τὸ γεγονός ἡμῶν τῷ ἄνθρωπῳ, τίνος τῷ ἄνθρωπῳ. Εἰκοστ. [f. 124 B.]
ARTICLE I.

52 Gen. v. 1. in accidentals, or the likeness in figure or affections. Adam begat a son in his own likeness, after his image: and can we imagine those the sons of God which are no way like him? a similitude of nature we must not, of figure we cannot pretend unto: it remains then only that we bear some likeness in our actions and affections. Be ye therefore followers, saith the Apostle, or rather imitators of God, as dear children. What he hath revealed of himself, that we must express within ourselves. Thus God spake unto the children of Israel, whom he styled his Son, Ye shall be holy, for I am holy. And the Apostle upon the same ground speaketh unto us, as to obedient children, As he that hath called you is holy, so be ye holy in all manner of conversation. It is part of the general beneficence and universal goodness of our God, that he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. These impartial beams and undistinguishing showers are but to shew us what we ought to do, and to make us fruitful in the works of God; for no other reason Christ hath given us this command, Love your enemies, bless them that curse you, do good to them that hate you, that ye may be the children of your Father which is in heaven. No other command did he give upon this ground, but, Be ye therefore merciful, as your Father is merciful.

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

But although this be very necessary, yet is it not the principal or most proper explication of God's paternity. For as we find one person in a more peculiar manner the Son of God, so must we look upon God as in a more peculiar manner the Father of that Son. I ascend unto my Father, and your Father, saith our

53 Saviour; the same of both, but in a different manner, denoted by the article prefixed before the one, and not the other: which distinction in the original we may preserve by this translation, I ascend unto the Father of me, and Father of you; first of me, and then of you: not therefore his, because ours; but therefore ours, because his. So far we are the sons of God, as we are like unto him; and our similitude unto God consisteth in our conformity to the likeness of his Son. For whom he did foreknow, Rom. viii. he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. He the first-born, and we sons, as brethren unto him: he appointed heir of all things, and we heirs of God, as joint-heirs with him. Thus Rom. viii. God sent forth his Son, that we might receive the adoption of sons. Gal. iv. 7. And because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. By his mission are we 31 adopted, and by his Spirit call we God our Father. So are we no longer servants, but now sons; and if sons, then heirs of God, Gal. iv. 7. but still through Christ. It is true indeed, that both he that Heb. ii. ii. sanctified, that is, Christ, and they who are sanctified, that is, faithful Christians, are all of one, the same Father, the same God; for which cause he is not ashamed to call them brethren: yet are they not all of him after the same manner, not the many sons like the Captain of their salvation: but Christ the beloved, Heb. ii. 10. the first-born, the only-begotten, the Son after a more peculiar and more excellent manner; the rest with relation unto, and dependence on his sonship; as given unto him: Behold I, and Isa. vii. 18. the children which God hath given me: as being so by faith in him; For we are all the children of God by faith in Christ Jesus: Gal. iii. 26. as receiving the right of sonship from him; For as many as John i. 12. received him, to them gave he power to become the sons of God.
ARTICLE I.

Among all the sons of God there is none like to that one Son of God. And if there be so great a disparity in the filiation, we must make as great a difference in the correspondent relation. There is one degree of sonship founded on creation, and that is the lowest, as belonging unto all, both good and bad: another degree above that is grounded upon regeneration, or adoption, belonging only to the truly faithful in this life; and a third above the rest founded on the resurrection, or coliation of the eternal inheritance, and the similitude of God, appertaining to the saints alone in the world to come: For we are sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him. And there is yet another degree of filiation, of a greater eminency and a different nature, appertaining properly to none of these, but to the true Son of God alone, who amongst all his brethren hath only received the title of his own son, and a singular testimony from Heaven, This is my beloved Son, even in the presence of John the Baptist, even in the midst of Moses and Elias, (who are certainly the sons of God by all the other three degrees of filiation,) and therefore hath called God after a peculiar way his own Father. And so at last we come unto the most singular and eminent paternal relation, unto the God and Father of our Lord Jesus Christ, which is blessed for evermore: the Father of him, and of us, but not the Father of us as of him.


II. Ut magnificentia Dei dictionibus ex comparatione genere nesceretur, non pereceisset Deus proprium filio suo docuit: non utique pro adoptandis adoptato, neque pro creatia creaturae: sed pro alienis suis, pro commuicandis propriis. Hier. de Trin. lib. vi. cap. 45. [p. 950 D.]

III. Anno tibi in eo quod dicturus, Hic est, non hoc signifi cari videtur. Alios quidem cognominatos ab eo in filios, sed hic filius meus est: Donavi adoptionis plurimum nomen, sed iste unius filius est. I. Thes. de Trin. lib. vi. cap. 23. [p. 893 D.]


Christ hath taught us to say, Our Father: a form of speech which he never used himself; sometimes he calls him the Father; sometimes my Father, sometimes your, but never ours: he makes no such conjunction of us to himself, as to make no distinction between us and himself; so conjoining us as to distinguish, though so distinguishing as not to separate us.

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

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. From this sacred form of Baptism did the Church derive the rule of Faith, requiring the profession of belief in the Father, Son, and Holy Ghost, before they could be baptized in their name. When the Eunuch asked Philip, What doth hinder me to be baptized? Philip Acts viii. said, if thou believest with all thine heart, thou mayest: and when the Eunuch replied, I believe that Jesus Christ is the Son of God; he baptized him. And before that, the Samaritans, when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, were baptized, both men and women. For as in the Acts of the Apostles there is no more expressed

non seuntur. Unum non sicut in se, unum autem Patrem et me; S. August. in Epp. Tract. 21. [4. 3. vol. iii. part. 2. p. 457 B.]

Arius and Eusebius, in their Creed delivered to Constantine: Ταύτην την πατητικήν ἐκ τοῦ κυρίου ἐκατοντα- τερανότατα, λέγοντα τοῦ κυρίου τοῦ εἰκονο- ματικοῦ, Περιέγγυς τοις άνθρωποις πάντα τὰ έκ τῆς θεοτοκος. Arians, et Drusus, as Doss. de Eccles. [vol. ii. p. 283.]

Vide Basil. de Sp. Sanct. So Vigil. Pasch. Dia- lib. i. [c. 5. p. 88.] makes Arius and Athanasius jointly speak these words; 'Credimus in Deum Patrem Omnipo- tentem, et in Dominum Iesum Christum Filium ejus, Dominum nostrum, et in Spiritum Sanctum. Hac est fidelis nostra regula, quae coelesti magisterio Dominii traditi Apostolorum, dicens, Ηε, baptismate, &c.'
 ARTICLE I.

than that they baptized in the name of Jesus Christ: so is no more expressed of the faith required in them who were to be baptized, than to believe in the same name. But being the Father and the Holy Ghost were likewise mentioned in the first institution, being the expressing of one doth not exclude the other, being it is certain that from the Apostles' times the names of all three were used; hence upon the same ground was required faith, and a profession of belief in the Father, the Son, and the Holy Ghost. Again, as the Eunuch said not simply, I believe in the Son, but I believe that Jesus Christ is the Son of God, as a brief explication of that part of the institution which he had learned before of Philip: so they who were converted unto Christianity were first taught, not the bare names, but the explications and descriptions of them in a brief, easy, and familiar way; which when they had rendered, acknowledged, and professed, they were baptized in them. And these being regularly and constantly used, made up the rule of Faith, that is, the Creed. The truth of which may sufficiently be made apparent to any, who shall seriously consider the constant practice of the Church, from the first age unto this present, of delivering the rule of Faith to those who were to be baptized, and so requiring of themselves, or their sureties, an express recitation, profession, or acknowledgment of the Creed. From whence this observation is properly deducible; That in what sense the name of Father is taken in the form of Baptism, in the same it also ought to be taken in this Article. And being nothing can be more clear than that, when it is said, In the name of the Father, and of the Son, the notion of Father hath in this particular no other relation but to that Son whose name is joined with his: and as we are baptized into no other Son of that Father, but that only-begotten Christ Jesus, so into no other Father, but the Father of that only-begotten: it followeth, that the proper explication of the first words of the Creed is this: I believe in God the Father of Christ Jesus.

In vain then is that vulgar distinction applied unto the explication of the Creed, whereby the Father is considered both personally and essentially: personally, as the first in the glorious Trinity, with relation and opposition to the Son; essentially, as comprehending the whole Trinity, Father, Son, and Holy Ghost. For that the Son is not here comprehended in the Father is evident, not only out of the original, or occasion, but also from the very letter of the Creed, which teacheth us to believe in God the Father, and in his Son: for if the Son were included in the Father, then were the Son the Father of himself. As therefore when I say, I believe in Jesus Christ his Son, I must necessarily understand the Son of that Father whom I mentioned in the first Article; so when I said, I believe in God the Father, I must as necessarily be understood of the Father98 of him, whom I call his Son in the second Article.

Now as it cannot be denied that God may several ways be said to be the Father of Christ; first, as he was begotten by the Holy Ghost of the Virgin Mary; secondly, as he was sent by him with special authority, as the king of Israel; thirdly, as he was raised from the dead, out of the womb of the earth unto immortal life, and made heir of all things in his Father's house: Acts xiii. so must we not doubt but, beside all these, God is the Father of the Son in a more eminent and peculiar manner, as he is and John i. 1. ever was with God, and God: which shall be demonstrated fully in the second Article, when we come to shew how Christ is the only-begotten Son. And according unto this paternity by way of generation totally Divine, in which he who begetteth is God, and he which is begotten, the same God, do we believe in God, as the eternal Father of an eternal Son. Which relation is coeval with his essence: so that we are not to imagine one without the other; but as we profess him always God, so must we acknowledge him always Father97, and that in a far more proper manner than the same title can be given to any creature99. Such is the fluctuant condition of human generation,


99 'Deus solus proprius verus est Pater, qui sine initio et fine Pater est; non enim aliquando existit esse quod Pater est, sed semper Pater est, semper habens Filium ex eo genitum.' Faustinus, lib. cont. Arianos. c. 7. p.
I BELIEVE IN GOD THE FATHER.

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

Now that privilege or priority consisteth not in this, that the essence or attributes of the one are greater than the essence or attributes of the other, (for we shall hereafter demonstrate them to be the same in both;) but only in this, that the Father hath that essence of himself, the Son by communication from the Father. From whence he acknowledgeth that he is from him, John vii. 39. that he liveth by him, that the Father gave him to have life in himself, and generally referreth all things to him, as received from him. Wherein in this sense some of the ancients have not stuck to interpret those words, The Father is greater than John xiv. 13, of Christ as the Son of God, as the second person in the

2 And the Word was made flesh, and dwelt among us, by the name of Jesus Christ. John. 1:14. Sym. Saris. Theodoret. Lib. ii. cap. 8. [p. 84.] [Mansi iii. p. 84 E.] 'In- sinator nobis in Patre autoritarum, et in filio nativitas.' S. Aug. 3. Of the things which were written of Christ, cleaving to the phrase of substance; where is the nearest identity of nature, there must be also the most proper generation, and consequently he generateth, that the most proper Father. If therefore man, who by the benediction of God given unto him at his first creation in these words, Be fruitful and multiply and replenish the earth, beget a son in his own likeness, after his image, that is, of the same human nature, of the same substance with him, (which if he did not, he should not according to the benediction multiply himself or man at all,) with which similitude of nature many accidental disparities may consist—if by this act of generation he obtaineth the name of Father, because, and in regard, of the similitude of his nature in the Son, how much more properly must that name belong unto God himself, who hath begotten a Son of a nature and essence so totally like, so totally the same, that no accidental disparity can imaginably consist with that identity!
Blessed Trinity; but still with reference not unto his essence, but his generation, by which he is understood to have his being from the Father, who only hath it of himself, and is the original of all power and essence in the Son. *I can of mine own self do nothing,* saith our Saviour, *because he is not of himself*; and whosoever receives his being, must receive his power from another, especially where the essence and the power are undeniably the same, as in God himself. So the Son then can do nothing of himself, but what he seeth the Father do, because he hath no power of himself, but what the Father gave; and being he 35
cites this saying of an ancient Father: *'Ex quo ego sum, quia ego sum' (Peter major, in S. Langton's *Sermones*.* Ex quo ego sum, quia ego sum*). So St. Vitalius professes to believe the Son *'equalem per omnia Patri, excepto quod filio ingenuus est et homo deus.'* *De Trin. lib. vii.* [p. 299.] *'Ideo totum quod habet, quod potest, quod voluit, quod tribuit, sed Patri, quia non est a seipso, sed a Patre.* *Eclesialis est enim Patris, sed hoc quoque accipit a Patre.* S. August. Epist. 66. *[Ep. Glox. s. vol. ii. p. 616 E.]* *Necessarium est quoddamis si prae sit, quia Patre sit, quoniam antecedat necesse est eum qui habet originem, ille qui originem nascit.* Simul ut hic minor sit, dum in illo esse se civi habemus originem, quis nascitur.* Novatian. [De Trin. c. 31. p. 739 C.] *'Major itaque Filio est et plane major, cui tantum donat esse quantus ipse est, cui innullisitatibus esse imaginem sacratissimam Reconditum in formam suam generalit.* S. Hilliar. de Trin. lib. iii. cap. 54. [p. 1020 E.] *'Non prestantium quantum cuiquam genere substantiam, sed subjectum alterum alteri natiuitate naturem: Patrem in eo majorem esse quod pater est, Filium in eo non minorem esse quod fillius est.* *Idem, de Syn. cont. Arianos. cap. 64. [p. 1187 D.]* *Quis non Patrem potirem confitebatur, ut ingenium a genio, ut Patrem a Filio, ut esse quod minus est, eum qui minis sit, ut volentes ab eo qui obediens ? Et ipse nobis erit testis, Pater major me est.* Idem, de Trin. lib. iii. cap. 12. [p. 813 E.] *'In eo, quod in seco sunt, Dei ex Deus divinitatem cognoscis ; non vero quod Patrem a Paterem confessionem paternae auctoritatis intellegis.* Idem, lib. xi. cap. 12. [p. 1089 D.]

And before all these Alexander Bishop of Alexandria says: *'Non potest Patri sseus audire quos etsi in una dominatione, sed et regno aequale, sed Patri, quia non est a seipso, sed a Patre.* S. August. Epist. 65. *[Ep. Glox. s. vol. ii. p. 616 F.]* *Necessarium est quoddamis si prae sit, quia Patre sit, quoniam antecedat necesse est eum qui habet originem, ille qui originem nascit.* Simul ut hic minor sit, dum in illo esse se civi habemus originem, quis nascitur.* Novatian. [De Trin. c. 31. p. 739 C.] *'Major itaque Filio est et plane major, cui tantum donat esse quantus ipse est, cui innullisitatibus esse imaginem sacratissimam Reconditum in formam suam generalit.* S. Hilliar. de Trin. lib. iii. cap. 54. [p. 1020 E.] *'Non prestantium quantum cuiquam genere substantiam, sed subjectum alterum alteri natiuitate naturem: Patrem in eo majorem esse quod pater est, Filium in eo non minorem esse quod fillius est.* *Idem, de Syn. cont. Arianos. cap. 64. [p. 1187 D.]* *Quis non Patrem potirem confitebatur, ut ingenium a genio, ut Patrem a Filio, ut esse quod minus est, eum qui minis sit, ut volentes ab eo qui obediens ? Et ipse nobis erit testis, Pater major me est.* Idem, de Trin. lib. iii. cap. 12. [p. 813 E.] *'In eo, quod in seco sunt, Dei ex Deus divinitatem cognoscis ; non vero quod Patrem a Paterem confessionem paternae auctoritatis intellegis.* Idem, lib. xi. cap. 12. [p. 1089 D.]

but only with this difference, the Father giveth it, and the Son receiveth it. From whence he profection of himself, that the living Father sent him, and that he liveth by the Father.

We must not therefore so far endeavour to involve ourselves in the darkness of this mystery, as to deny that glory which is clearly due unto the Father; whose preeminence undeniably consisteth in this, that he is God not of any other, but of himself, and that there is no other person who is God, but is God of him. It is no diminution to the Son, to say he is from another, for his very name imports as much; but it were a diminution to the Father to speak so of him: and there must be some preeminence, where there is place for derogation. What the Father is, he is from none; what the Son is, he is from him:


10 'Proprius Patrem vivit Filius, quis ex Patre Filius est—proprius Patrem, qui ex creaturis est Verbum de Patris corde, quia a Patre proessit, quis ex paterno generatos est utero, quia fons Filii est, quia radix Filii est.' S. Ambros. de Fide, lib. iv. cap. 10. [al. c. 5. §. 146. vol. ii. p. 245 B.]


[This is not a work of Ambrose: v. Opp. vol. ii. Append. p. 234 F.]

I BELIEVE IN GOD THE FATHER.

what the first is, he giveth; what the second is, he receiveth. The first is a Father indeed by reason of his Son, but he is not God by reason of him; whereas the Son is not so only in regard of the Father, but also God by reason of the same.

36 Upon this preeminence (as I conceive) may safely be grounded the congruity of the divine mission. We often read that Christ was sent, from whence he bears the name of an Apostle himself, Heb. iii. 1 as well as those whom he therefore named so, because as the Father sent him, so sent be them: the Holy Ghost is also said to John xx. be sent, sometimes by the Father, sometimes by the Son: but we never read that the Father was sent at all, there being an authority in that name which seems inconsistent with this mission. In the parable, a certain householder which planted a Matt. xxi. vineyard, first sent his servants to the husbandmen, and again 33. &c. other servants; but last of all he sent unto them his son: it had been inconsistent even with the literal sense of an historical parable, as not at all consonant to the rational customs of men, to have said, that last of all the Son sent his Father to them. So God, placing man in the vineyard of his Church, first sent his servants the Prophets, by whom he spake at sundry times and in Heb. i. i. 7 diversa manner, but in the last days he sent his Son: and it were as incongruous and inconsistent with the divine generation, that the Son should send the Father into the world. As the John vii. 57. living Father hath sent me, and I live by the Father, saith our Saviour; intimating, that by whom he lived, by him he was sent, and therefore sent by him, because he lived by him, laying his generation as the proper ground of his mission. Thus he which begeth sendeth, and he which is begotten is sent. For I am John vii. 29.

13 'Pater enim solus nescat legitur misus.' S. August. de Trin. lib. ii. cap. 3. [§. 8. vol. vii. p. 776 A.]

13 'Solus Pater non legitur misus, quoniam solus non habet auctorem a quo genitus sit, vel a quo procedat. Et idem non propter nativitatem, qui in Trinitate nulla est, sed propter ipse auctorem, solus Pater non dicietur misus: non enim splendor aut fervor ignem, sed ignis mititii sive splendorum sive fervorum.' S. August. Sermon. contra Arianos ap. 4. [vol. viii. p. 653 F.] 'Qui mititii, qui est, nescit misum in eo quod misit, ostendit.' S. Hilari. de Trin. lib. viii. cap. 19. [p. 928 D.]

14 'Si voluisset Deus Pater per subjectam creaturam visibiliter appare. alumnus tamen aut Fili, quem genuit, a Spiritu Sancto, qui de illo procedit, misum diceret.' S. August. de Trin. lib. iv. cap. ult. [vol. viii. p. 82a C.]

15 'Filius est ignis a Patre misus, non Pater a Fili; quia Filii est a Patre natus, non Pater a Filii.' Fulgent. lib. viii. cont. Fabianum, in Collect. Theodul. de S. S. [p. 646. cd 1684.]

I believe in God the Father.

observed which is proper to them; witness the form of baptism, in the name of the Father, and of the Son, and of the Holy Ghost; which order hath been perpetuated in all confessions of faith, and is for ever to be observed. For that which is not instituted or invented by the will or design of man, but founded in the nature of things themselves, is not to be altered at the pleasure of man. Now this priority doth properly and naturally result from the divine Paternity; so that the Son must necessarily be second unto the Father, from whom he receiveth his

I believe in God the Father, and in Jesus Christ his only Son, and in the Holy Ghost. This confession is first set forth in the Apocryphal Acts of the Apostles, and is also found in many of the early Church fathers. It is a fundamental article of the Christian faith, affirming the divinity of the Father, the Son, and the Holy Spirit, and their triune nature. The confession is followed by the Nicene Creed, which is a more detailed statement of Christian doctrine, affirming the divine essence of Jesus Christ, his incarnation, and his atonement for the sins of humanity. The latter part of the creed is a denial of any attempts to subordinate the Son and Holy Spirit to the Father.

The article is a declaration of faith, affirming the belief in the Trinity, consisting of the Father, the Son, and the Holy Spirit. It states that Jesus is the Son of God, begotten of the Father before all worlds, and that the Holy Spirit proceedeth from the Father. The article also includes the Nicene Creed, which is a statement of the doctrine of the Trinity, and the Athanasian Creed, which is a statement of the doctrine of the Trinity and the Incarnation. The article is a declaration of faith, affirming the belief in the Triune God, and the authority of the Bible as the word of God.
the author 23, the root 24, the fountain 25, and the head 26 of the Son, or the whole Divinity.

upon that place. This day have I be-
gotten thee: "Alla το ζιγγάνι, τη τον ζιγγάνι, την αρχή τοις είναι σιωπηλή. Iadem, cont. Eumon. lib. ii. [§. 17. vol. i. p. 253 D.] Præ obi-
AVAN grabs kalakale, της τη τον άη θα τας άη νέωνοικίων; Iadem, lib. i. [§. 23. vol. i. p. 234 A.] Præ τις, δις θα θλικας την άη θα ημικρον το πατρο-
και τον αρχη, θα τον αρχη, και αρχη, αρχη, και αρχη, αρχη, και τη θεουργία της θεουργία.


I BELIEVE IN GOD THE FATHER.
I BELIEVE IN GOD THE FATHER.

For by these titles it appeareth clearly, first, that they made a considerable difference between the Person of the Father, of whom i Cor. viii. are all things, and the Person of the Son, by whom are all things. 6. Secondly, that the difference consisteth properly in this, that as the branch is from the root, and from the river, and by their origination from them receive that being which they have; whereas the root receiveth nothing from the branch, or fountain from the river: so the Son is from the Father, receiving his subsistence by generation from him; the Father is not from the Son, as being what he is from none.

Some indeed of the ancients may seem to have made yet a farther difference between the Persons of the Father and the Son, laying upon that relation terms of greater opposition. As if, because the Son hath not his essence from himself, the Father 27 had; because he was not begotten of himself, the Father 28 had been so; because he is not the cause of himself, the Father 29 were. Whereas, if we speak properly, God the Father hath neither his being from another, nor from himself; not from another, that were repugnant to his Paternity; not from himself, that were a contradiction in itself. And therefore those expressions are not to be understood positively and affirmatively, but negatively and exclusively 31, that he hath his essence from none.

29 S. Hieron. in cap. iii. ad Eph. [vol. viii.]
30 S. Hieron. in cap. iii. ad Eph. [vol. viii.]

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* Upon the subject of this note, see Bull, Def. Fidei, N. c. iv. i. 30. ---
we believe is this, that he is a Person subsisting eternally in the one infinite essence of the Godhead; which essence or subsistence he hath received from no other Person, but hath communicated the same essence, in which himself subsisted, by generation to another person, who by that generation is the Son.

However, it is most reasonable to assert that there is but one Person who is from none; and the very generation of the Son and procession of the Holy Ghost undeniably prove, that neither of those two can be that Person. For whose generation is generated from him which is the genitor, and whoseopoece is from him from whom he procedeth, whatsoever the nature of the generation or procession be. It followeth therefore that this Person is the Father, which name speaks nothing of dependence, nor suppose any position of priority in another.

The Benedicte editor considers it genuine.
From hence it is observed that the name of God, taken absolutely, is often in the Scriptures spoken of the Father: as when we read of God sending his only Son; of the grace of our Lord Jesus Christ, and the love of God; and generally wheresoever Christ is called the Son of God, or the Word of God, the name of God is to be taken particularly for the Father, because he is no Son but of the Father. From hence he is styled one God, the true God, the only true God, the God and Father of our Lord Jesus Christ.

Which, as it is most true, and so fit to be believed, is also a most necessary truth, and therefore to be acknowledged, for the avoiding multiplication and plurality of Gods. For if there were more than one which were from none, it could not be denied that there were more Gods than one. Wherefore this origination.

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

As I am assured that there is an infinite and independent Being, which we call a God, and that it is impossible there should be more infinities than one: so I assure myself that this one God is the Father of all things, especially of all men and angels, so far as the mere act of creation may be styled generation; that he is farther yet, and in a more peculiar manner, the Father of all those whom he regenerateth by his Spirit, whom he adopteth in his Son, as heirs and co-heirs with him, whom he crowneth with the reward of an eternal inheritance in the heavens. But

Deus unus est, quia et Filius Deus sit. Est enim Deus ex Deo, unus ex uno: ob id unus Deus, quia ex eo Deus. Contra vero non minus per id Filius Deus, quia Patri Deus unus sit. Est enim unigenitus Filii Dei, non inscissilis, ut Patri adimit quod Deus unus sit.' De Trad. liv. iv. cap. 15. [p. 856 A, B.]

indifferently. Now the word which we translate almighty the most ancient Greek interpreters used sometimes for the title of God, the Lord of Hosts, sometimes for his name Shaddai, as gene-rally in the book of Job: by the first they seem to signify the rule and dominion which God hath over all; by the second, the strength, force, or power by which he is able to perform all things. The heavens and the earth were finished, saith Moses, and Gen. ii. 1, all the host of them: and he which begun them, he which finished them, is the Ruler and Commander of them. Upon the right of creation doth he justly challenge this dominion. I have made the Ism. xv. 12, earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded. And on this dominion or command doth he raise the title of the Lord of Hosts: which, though preserved in the original language both by St. Paul and St. James, yet by St. John is turned into that word which we translate almighty. Wherefore from the use of the sacred Writers, from the notation of the word in Greek, and

39 Παντοκράτωρ, translated by Tertullian and St. Augustine, Omnium, (as Tertullian translates κοσμοκράτορας, mandatorum,) by Prudentius, Omnipotens, by all, Omnipotens, (as St. Hilary translated κοσμοκράτορας, mandatorum,) and, as I conceive, it is translated, capax universorum, by the Latin interpreter of Hermas. "Primum omnium credero quod unus est Deus, qui omnia creavit, et consummavit, et ex omnio nullus occultus. Ipsa capax universorum, solus immensus est." lib. ii. Mand. i. [Cotel. i. p. 85.] Which, by the interpreter of Irenaeus, is thus translated, "Omnium capax, et qui a nemine capiatur." lib. iv. cap. 37. [c. 20. § 2. p. 255.]

40 Κύριος Σαβαθύς εξήνευσεν ημᾶς σεβόμενοι. Rom. ix. 29. the words of Isa. l. 9. καὶ αὐτῷ τῶν βουνῶν εἰς τὰ δύο Κύριος Σαβαθύς εξήνευσεν. Ezech. iv. 5. are the words of St. James in relation to Deut. xxiv. 15. Αἰμα οὖν, ἔνας, Κύριος θεοῦ, κως τοῦ πατρὸς μου. Ezech. [c. 14. Cotel. i. p. 200.]

38 Οἱ παραφοραι ἐφορᾶς τὸν πατόρα καὶ τὸν ἄνθρωπον. Const. [Cotel. i. p. 302.]

The Father Almighty.
THE FATHER ALMIGHTY.

so in his possession, according to his own pleasure. The first of these we mention only for the necessity of it, and the dependence of the other two upon it. God’s actual dominion being no otherways necessary, than upon supposition of a precedent act of creation; because nothing, before it hath a being, can belong to any one, neither can any propriety be imagined in that which hath no entity.

But the second branch, or absolute dominion of this Almighty, is farther to be considered in the independency and infinity of it. First, it is independent in a double respect, in reference both to the original, and the use thereof. For God hath received no authority from any, because he hath all power originally in himself, and hath produced all things by the act of his own will, without any commander, counsellor, or coadjutor. Neither doth the use or exercise of this dominion depend upon any one, so as to receive any direction or regulation, or to render any account of the administration of it; as being illimited, absolute, and supreme, and so the fountain from whence all dominion in any other is derived. Wherefore he being the God of Gods, is also the Lord of Lords, and King of Kings, the only Potentate; because he alone hath all the power of himself, and whosoever else hath any, hath it from him, either by donation or permission.

The infinity of God’s dominion, if we respect the object, appears in the amplitude or extension; if we look upon the manner, in the plenitude or perfection; if we consider the time, in the eternity of duration. The amplitude of the object is sufficiently evidenced by these appellations which the holy writ ascribeth unto the Almighty, calling him the Lord of heaven, the Lord of the whole earth, the Lord of heaven and earth; under which two things are comprehended all things both in heaven and earth. This Moses taught the distrusting Israelites in the wilderness: Behold the heaven and the heaven of heavens is the Lord thy God, the earth also with all that is therein. With these words David glorifieth God: The heavens are thine, the earth also is thine; so acknowledging his dominion; as for the world and the fulness thereof, thou hast founded them: so expressing the foundation or ground of that dominion. And yet more fully at the dedication of the offerings for the building of the Temple, to shew that what they gave was of his own, he saith, Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine.
Ps. lxxix. 
11. 1 Chron. xix. 12. 2 Tim. xvi. 19. 1 Tim. xvi. 19. 2 Tim. xvi. 19.

**ARTICLE I.**

Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all. If then we look upon the object of God’s dominion, it is of that amplitude and extension, that it includeth and comprehendeth all things: so that nothing can be imagined which is not his, belonging to him as the true owner and proprietor, and subject wholly to his will as the sole governor and disposer: in respect of which universal power we must confess him to be Almighty.

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

The duration of God’s dominion must likewise necessarily be eternal, if any thing which is be immortal. For, being every thing is therefore his, because it received its being from him, and the continuation of the creature is as much from him as the first production; it followeth that so long as it is continued, it must be his, and consequently, being some of his creatures are immortal, his dominion must be eternal. Wherefore St. Paul 44 expressly calleth God the King eternal, with reference to that of

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44 *Pate added for the 1831 edition, as in the first and fourth editions. So Jeremy Taylor, “Faith differs from Hope, in the extension of its object, and in the duration of degree,” as it is rightly quoted by Johnson, though altered in Heber’s edition, vol. iv. p. 185.]

David, Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. And Moses in his Song hath told us, The Lord shall reign for ever and ever: which phrase for ever and ever in the original signifieth much, that there is no time to come assignable or imaginable, but after and beyond that God shall reign.

The third branch of God’s authoritative or potestative power consisteth in the use of all things in his possession, by virtue of his absolute dominion. For it is the general dictate of reason, that the use, benefit, and utility of any thing redoundeth unto him whose it is, and to whom as to the proprietor it belongeth.

‘Tis true indeed, that God, who is all-sufficient and infinitely happy in and of himself, so that no accession ever could or can be made to his original felicity, cannot receive any real benefit and utility from the creature. Thou art my Lord, saith David, and my goodness extendeth not to thee: and therefore our only and absolute Lord, because his goodness extendeth unto us, and not ours to him, because his dominion is for our benefit, not for his own: for us who want, and therefore may receive; not for himself, who cannot receive, because he wanteth nothing, whose honour standeth not in his own, but in our receiving.

But though the universal Cause made all things for the benefit of some creatures framed by him, yet hath he made them ultimately for himself; and God is as universally the final as the efficient cause of his operations. The Apostle hath taught us, that not only of him, and by him, as the first Author, but also to Rom. xi. 36, him, and for him, as the ultimate end, are all things. And *tis one of the proverbial sentences of Solomon, The Lord hath made

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all things for himself, ye even the wicked for the day of evil. For
though he cannot receive any real benefit or utility from the
creature, yet he can and doth in a manner receive that which
hath some similitude or affinity with it. Thus God rejoiceth at
the effects of his wisdom, power, and goodness, and taketh del-
ight in the works of his hands. Thus doth he order and dis-
pose of all things unto his own glory, which redoundeth from
the demonstration of his attributes.

An explicit belief of this authoritative power and absolute
dominion of the Almighty is necessary, for the breeding in us
an awful reverence of his majesty, and entire subjection to
his will. For to the highest excellency the greatest honour, to
the supreme authority the most exact obedience is no more than
duty 47. If God be our absolute Lord, we his servants and
vassals, then is there a right in him to require of us whatsoever
we can perform, and an obligation upon us to perform what-
soever he commandeth 48. Whosoever doth otherwise, while he
confesseth, denieth him; while he acknowledgeth him with his
tongue, he sets his hand against him. Why call ye me Lord,
Lord, saith our Saviour, and do not the things which I say?

Secondly, This belief is also necessary to breed in us equa-
nimity and patience in our sufferings, to prevent all murmuring,
repining, and objecting against the actions or determinations of
God, as knowing that he, who is absolute Lord, cannot abuse
his power; he, whose will is a law to us, cannot do any thing
unwisely or unjustly. Let the potsherds strive with the potsherds
of the earth: shall the clay say to him that fashioneth it, What
makest thou? But let the man after God’s own heart rather
teach us humble and religious silence. I was dumb, saith he,
and opened not my mouth, because thou didst it. When Shimei
cast stones at him, and cursed him, let us learn to speak as he
then spake: The Lord hath said unto him, Curse David: who shall
then say, Wherefore hast thou done so?

Thirdly, The belief of God’s absolute dominion is yet further
necessary to make us truly and sufficiently sensible of the ben-
fits we receive from him, so as by a right value and estimation

47 Ἰἀτεί δὲ μεγάλου Δῆμος πετώματα

48 Ἡμεῖς δὲ μεγάλου Δῆμος πετώματα

50 Ῥόδος δὲ μεγάλου Δῆμος πετώματα

51 Ῥόδος δὲ μεγάλου Δῆμος πετώματα

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81

of them to understand how far we stand obliged to him. No
man can duly prize the blessings of Heaven, but he which
acknowledgeth they might justly have been denied him; nor
can any be sufficiently thankful for them, except it be confessed
that he owed him nothing who bestowed them.

But as the original word for almighty is not put only for the
Lord of Hosts, but often also for the Lord Shaddai: so we must
not restrain the signification to the power authoritative, but
extend it also to that power which is properly operative and
executive. In the title of the Lord of Sabaoth we understand
the rule and dominion of God, by which he hath a right of
governing all: in the name Shaddai we apprehend an infinite
force and strength, by which dominion he is able to work and perform
all things. For whether we take this word in composition 49, as
signifying the all-sufficient; whosoever is able to supplendate all
things to the sufficing all, must have an infinite power; or
whether we deduce it from the root 50 denoting castation or
destruction; whosoever can destroy the being of all things, and
reduce them unto nothing, must have the same power which
originally produced all things out of nothing, and that is infinite.
However, the first notion of almighty necessarily inferreth the
second, and the infinity of God’s dominion speaketh him infi-
nitely powerful in operation 51. Indeed in earthly dominions, the
strength of the governor is not in himself, but in those whom
he governeth: and he is a powerful prince whose subjects are
numerous. But the King of kings hath in himself all power of
execution, as well as right of dominion. Were all the force and
strength of a nation in the person of the king, as the authority is,
obedience would not be arbitrary, nor could rebellion be suc-
cessful: whereas experience teacheth us that the most puissant
 prince is compelled actually to submit, when the stronger part of his own people hath taken the boldness to put a force upon him. But we must not imagine that the Governor of the world ruleth only over them which are willing to obey, or that any of his creatures may dispute his commands with safety, or cast off his yoke with impunity. And if his dominion be uncontrollable, it is because his power is irresistible. For man is not more inclined to obey God than man, but God is more powerful to exact submission, and to vindicate rebellion. In respect of the infinity and irresistibility of active power we must acknowledge him Almighty: and so, according to the most vulgar acceptance, give the second explication of his Omnipotence.

But because this word Almighty is twice repeated in the 46 Creed, once in this first Article and again in the sixth, where Christ is represented sitting at the right hand of God the Father Almighty; and although in our English and the Latin the same word be expressed in both places, yet in the ancient Greek copies there is a manifest distinction; being the word in the first Article may equally comprehend God's power in operation, as well as authority in dominion; whereas in the sixth speaketh only infinity of power, without relation to authority or dominion: I shall therefore reserve the explication of the latter unto its proper place, designing to treat particularly of God's infinite power where it is most peculiarly expressed; and so conclude briefly with two other interpretations, which some of the ancients have made of the original word, belonging rather to philosophy than divinity, though true in both. For some have stretched this word Almighty, according to the Greek notion, to signify that God holdeth, increaseth, and containeth all things. Who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? who but God? Who hath measured the waters in the hollow? Isa. xi. 12. of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure? who but he? Thus then may he be called Almighty, as holding, containing, and comprehending all things.

Others extend it farther yet, beyond that of containing or comprehension, to a more immediate influence of sustaining or preservation. For the same power which first gave being unto all things, continueth the same being unto all. God giveth to all Acts xvii. life, and breath, and all things. In him we live, move, and have our being, saith the strangest Philosopher that ever entered Athens, the first expounder of that blind inscription, To the unknown God. How could any thing have endured, if it had not been Wisd. xi. thy will? or been preserved, if not called by thee? as the wisdom of the Jews confesseth. Thus did the Levites stand and bless: Thou, even thou, art Lord alone: thou hast made heaven, the heaven Neh. ix. 6. of heavens, with all their host, the earth and all things that are therein, the sea and all that is therein, and thou preservest them all. Where the continual conservation of the creature is in an equal latitude attributed unto God with their first production. Because there is as absolute a necessity of preserving us from returning unto nothing by annihilation, as there was for first bestowing an existence on us by creation. And in this sense God is undoubtedly Almighty, in that he doth sustain, uphold, and constantly preserve all things in that being which they have.

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

As I am persuaded of an infinite and independent Essence, by which I term a God, and of the mystery of an eternal generation by which that God is a Father; so I assure myself that Father


53 Art. 1. In Paulo eli toho patiēνα παντοκράτωρα. Art. 6. Kαθισμένος εν δεξιί θανατός παντοκράτωρα, as it is in the ancient copy of the Creed taken out of the library of Bene't College, and set forth by the Archibishop of Armagh.

54 As Theophilus Bishop of Antioch, giving account of those words which are attributed unto God, as θεός, κύριος, σώτηρ, tells us he is called Παντοκράτωρ, δια αυτίς τὰ πάντα κρατεί και επι-ρείηται. τὰ γὰρ τὰ δέω τῶν ἀνθρώπων καὶ τὰ βάπτη τῶν ἄδων καὶ τὰ πάντα τῆς εἰκόμενης εν τῇ χειρι αὐτοῦ εστίν. Ad Autol. bib. i. [§ 4. p. 340 C.]

is not subject to infirmities of age, nor is there any weakness attending on the Ancient of days; but, on the contrary, I believe Omnipotency to be an essential attribute of his Deity, and that not only in respect of operative and active power, (concerning which I shall have occasion to express my faith hereafter,) but also in regard of power authoritative, in which I must acknowledge his antecedent and eternal right of making what, and when, 47 and how he pleased, of possessing whatsoever he maketh by direct dominion, of using and disposing as he pleaseth all things which he so possesseth. This dominion I believe most absolute in respect of its independency, both in the original, and the use or exercise thereof: this I acknowledge infinite for amplitude or extension, as being a power over all things without exception; for plentitude or perfection, as being all power over every thing without limitation; for continuance or duration, as being eternal without end or conclusion. Thus I believe in God the Father Almighty.

Maker of Heaven and Earth.

ALTHOUGH this last part of the first Article were not expressed in the ancient Creeds 56, yet the sense thereof was delivered in the first Rules of Faith 57, and at last these parti-

56 For we find it not mentioned by St. Augustine, de Fide et Symbolo; neither hath Rufinus expounded it in the Aquilean, or noted it to be found in the Roman or Oriental Creeds. Leo, recking the three first Articles in his Epistle to Flavianus, maketh no mention of it. [Ep. xxv. vol. i. p. 479.] Maximus Taurinensis hath it not in Traditione Symboli, nor Petrus Chrysologus in his Sermons, amongst six several expositions. It is not in the Homilies of Eusebius Gallicanus, or the exposition of Venantius Fortunatus. Marcellus Bishop of Ancyra left it not at Rome with Julius; nor did Arius in his Catholic Confession unto Constantine acknowledge it: neither are the words to be found in the Latin or Greek copy of the Creed written about the beginning of the eighth century, and published out of the MSS. by the most revered and learned Archbishop of Armagh; or in that which Etherius and Beatus produced against Elibandus, Archbishop of Toledo, toward the end of the seventh century.

57 As in that delivered by Irenæus, Eligentem patrem paterum, qui generavit et operuit omnia, qui est et qui erit. [Adv. Haer. lib. i. cap. 2. p. 266 D.] and that under the name of Novatian, not in formal words, but with an id est, by way of explanation; Regulae adjixit veritatis ut primo omnium credamus in Deum Patrem et Dominum Omnipotentem, id est, rerum perfectissimum conditionem, qui omnium, atque omnium hominum, et omnium animalium salvum sustipenderit. [De Haer. cap. 1. [p. 406.] Ebenezer delivered the first Article thus in his Confession to the Nicene Council, Propoemone elen cho patrem paterum, qui operuit omnia, qui est et qui erit. [Conc. Ecumen. i. cap. 1. p. 23.] and that Council expressed the same without alteration in their Creed. But after the Nicene Council we find added propoemone elen cho patred, by St. Cyril of Jerusalem in his Catechism, [cat. ix. p. 265 A.] and Eephanius in his Catechism, [p. 124 C.] which addition was received, confirmed, and transmitted to us by the Council of Constantinople. Which means at last we find this Article thus expressed in the Western Confessions. Credo in Deum Patrem omnipotentem, creatorem coelorum et terrarum.