 ARTICLE I.

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 plenitude or perfection, as being all power over every thing without limitation; for continuance orduration, 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 Creeds56, yet the sense thereof was delivered in the first Rules of Faith57, and at last these partic-

56 For we find it not mentioned by St. Augustin, de Fide et Symbolo; neither hath Rufinus expounded it in the Aquileian, or noted it to be found in the Roman or Oriental Creeds, Leo, reciting the three first Articles in his Epistle to Flavianus, maketh no mention of it. [Ep. xxiv. vol. i. p. 479.] Maximus Taurinsensis hath it not in Traditiones Symboli, nor Petrus Chrysologus in his Sermons, amongst six several expositions. It is not in the Homilies of Eusebius Gallicanus, nor the exposition of Venantius Fortunatus. Marcellus Bishop of Ancona 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 Eligandus, Archbishop of Toledo, toward the end of the seventh century.

57 As in that delivered by Ireneus, Εϊ εις το θεον πατηρα πατωματορα, των παντωματων του ουρανου και της γης και των ανθρωπων, και πάντα τα εν αυτοις. Adv. Haer. lib. 1. cap. 2. [I. 10. p. 48.] and that by Tertullian, 'Unum omnino Deum esse, nec alium preter mundi conditorem, qui universa de nihilo pro ducterit.' De prescr. adv. Haer. cap. 13. [p. 206 D.] and that under the name of Novatian, not in formal words, but with an id est, by way of explication; 'Regula exigat veritatis ut primo omnium credamus in Deum Patrem et Dominum, et omnipotentem, id est, rerum omnium perficientium conditorem, qui ccelum alta sublimitate suspenderit, terram dejecta mole solidavit, maria soluta liquore diffundit, et hae omnia propria et connotat pretiosi et ornata et plena digerens.' De Trin. cap. 1. [p. 706 A.] It was also observed by Origen, that the Christians were wont most cular words inserted both in the Greek and Latin Confessions. And indeed the work of Creation most properly followeth the attribute of Omnipotency, as being the foundation of the first, and the demonstration of the second explication of it. As then we believe there is a God, and that God Almighty; as we acknowledge that same God to be the Father of our Lord Jesus Christ, and in him of us: so we also confess that the same God the Father made both heaven and earth. For the full explication of which operation, it will be sufficient, first, to declare the latitude of the object, which is comprehended under the terms of heaven and earth; secondly, to express the nature of the action, the true notion of Creation, by which they were made; and thirdly, to demonstrate the Person to whom this operation is ascribed.

For the first, I suppose it cannot be denied as the sense of the Creed, that under the terms of heaven and earth are comprehended all things; because the first rules of Faith did so express it, and the most ancient Creeds had either, instead of these words, or together with them, the Maker of all things visible and invisible, which being terms of immediate contradiction, must consequently be of universal comprehension; nor is there any thing imaginable which is not visible or invisible. Being then these were the words of the Nicene Creed; being the addition of heaven and earth in the Constantinopolitan could be no diminution to the former, which they still retained together with them, saying; I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible; it followeth, that they which in the Latin Church made use only of this last addition, could not choose but take it in the full latitude of the first expression.

48 And well may this be taken as the undoubted sense of the frequently to mention God under that as the most common title; 'H γαρ δυναται λογολογια το καυνον δομεα το βοηθης, το δ θεον, δ και μετα προυθεσις της δ δυσμορομε Cosmati, [p. 25 vol. 1. p. 343 E.] Eusebius delivered the first Article thus in his Confession to the Nicene Council, Πετοιμεν εις θεον πατηρα πατωματορα, των των θεων ανθρωπων τα και ανθρωπον ποιηθη [summa Socrat. i. 8. p. 23.] and that Council exprest the same without alteration in their Creed. But after the Nicene Council we find added ποιηθην ὑματουν και γης, by St. Cyril of Jerusalem in his Catechism, [cat. ix. p. 126 A.] and Epiphanius in Ascensio: [s. 12. vol. i. p. 122 C.] which addition was received, confirmed, and transmitted to us by the Council of Constantinople. By which means at last we find this Article thus expressed in the Western Creeds. Creed in Deum Patrem omnipotentem, creibar omnis coelum et terrar.
Creed, because it is the known language of the sacred Scriptures. 

Exod. xxxi. In six days, saith Moses, the Lord made heaven and earth: in the same time, saith God himself, the Lord made heaven and earth, the sea, and all that in them is. So that all things by those two must be understood which are contained in them: and we know no being which is made or placed without them. When God would call a general rendezvous, and make up an universal auditor, the Prophet cries out, Hear, O heavens, and give ear, O earth. 

When he would express the full splendour of his majesty, 

Isa. i. 2. and utmost extent of his actual dominion, Thus saith the Lord, The heaven is my throne, and the earth is my footstool. When he would challenge unto himself those glorious attributes of Immensity and Omnipoise, Do not I fill heaven and earth? saith the Lord. These two then taken together signify the Universe, or that which is called the World. St. Paul hath given a clear exposition of these words in his explication of the Athenian altar; God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. For being God is necessarily the Lord of all things which he made, (the right of his direct dominion being clearly grounded upon the first Creation,) except we should conceive the Apostle to exempt some creature from the authoritative power of God, and to take some work of his hand out of the reach of his arm; we must confess that heaven and earth are of as large extent and ample signification as the world and all things therein. Where it is yet farther observable, that the Apostle hath conjoined the speech of both Testaments together. For the ancient Hebrews seem to have had no word in use among them which singly of itself did signify the World, as the Greeks had, in whose language St. Paul did speak; and therefore they used in conjunction the heaven and earth, as the grand extremities within which all things are contained. Nay, if we take the expositions of the later writers in that language, those two words will not only as extremities comprehend between them, but in 

Acts xvii. the extension of their own significations contain all things in them. For when they divide the universe into three worlds 59, the inferior, superior, and the middle world; the lower is wholly contained in the name of earth, the other two under the name of heaven. Nor do the Hebrews only use this manner of expression, but even the Greeks themselves; and that not only before, but after 60 Pythagoras 61 had accustomed them to one name. As therefore under the single name of World or Universe 62, so also under the conjunctive expression of heaven and earth, are contained all things material and immaterial, visible and invisible.

49 But as the Apostle hath taught us to reason, When he saith: Cor. xv. all things are put under him, it is manifest that he is excepted, which did put all things under him: so when we say, all things were made by God, it is as manifest that he is excepted who made all things. And then the proposition is clearly thus delivered; all beings whatsoever beside God were made. As we read in St. John concerning the Word, that the world was made John i. 10 by him; and in more plain and express words before, All things Ver. 3 were made by him, and without him was not anything made that was made. Which is yet farther illustrated by St. Paul: For by Col. i. 16 him were all things created that are in heaven and that are in 59 For the Rabbins usually divide the whole frame of things into three worlds: the first, דאבר יהוה את האמת, אבורי, the inferior, אבורי, the depressed and lowest world; דאבר יהוה אתINUX, that is this world, the intermediate or of men, and דאבר יהוה את-earth inhabited. The second is called דאבר יהוה את, the middle or lowest world; דאבר יהוה אמצעית, the earth inhabited. And this is called דאבר יהוה את, the world inhabited, consisting of the aerial region, and the starry heavens. The third is, דאבר יהוה את, the superior region; דאבר יהוה את, this is the world of angels, דאבר יהוה את, God, דאבר יהוה את, souls, דאבר יהוה את, the spiritual world. [Buxtorf. Lex. Rabb. sub דאבר יהוה את] Now being these three comprehend all things imaginable; being the first is sufficiently expressed in דאבר יהוה את, the two last in דאבר יהוה את, the earth inhabited; it followeth that, in the sense of the Hebrews, heaven and earth signify all things.

60 Eis, τοις ἀνθρώπωις, ἀληθεύει τεδάς, *Os οὐ πολλαοι ἄνθρωποι καὶ γάρ μετάρχοντο, Sophoc. apud Just. Mart. Clem. Al. loc. 80.

61 Πολλοί συγγένεσι αγίης τῆς ἔθνων πορίσχεται κάτω, ἐν τοῖς ἑαυτής τάσιν. Plutarch. de Plac. Philosoph. lib. ii. cap. 1. [p. 886 B.]


* [This word would now be written uninhabitable.]

58 Καὶ δὲ πάντας χειλέως ἐξεβίβασε τοῖς ἀνθρώποις, ὥσπερ τι νῦν ἐπὶ τούτοις, αὐτοί τοις διὰ μέσα των σωματουργίων τοιαύτων—πῶς δὲ βαπτίζειν, ἵνα μὴ τῶν κόσμων παντὸς ἐν παρεμπλήζεται. καὶ οὕτω καταδίων τισὶν ἃν ἐπὶ τούτων ἡ γῆ, πάσης τῶν τῶν πάντων παροικιῶν τόπων ὡς γίνεται, πάντας τῶν ἐγείροντας καὶ τῶν ἐκάπητας ἡμῶν, ὡς δὲ τῶν περικείμαντος ἡμῶν. Hierod. in Aen. Carmina. [v. 52. p. 180.]
and among the parts of the world some are more glorious than others; if those which are most perfect presuppose a Maker, then can we not doubt of a creation where we find far less perfection. This house of God, though uniform, yet is not all of the same materials, the footstool and the throne are not of the same mould; there is a vast difference between the heavenly expansions. This first aerial heaven, where God sætteth up his pavilion, where he makest the clouds his chariot, and walketh upon the wings of the wind, is not so far inferior in place as it is in glory to the next, the seat of the sun and moon, the two great lights, and stars innumerable, far greater than the one of them. And yet that second heaven is not so far above the first as beneath the third, into which St. Paul was caught. The brightness of the sun doth not so far surpass the blackness of a wandering cloud, as the glory of that Heaven of presence surmounts the fading beauty of the starry firmament. For in this

Great Temple of the World, in which the Son of God is the High Priest, the Heaven which we see is but the Veil, and that which is above, the Holy of Holies. This Veil indeed is rich and glorious, but one day to be rent, and then to admit us into a far greater glory, even to the Mercy-seat and Cherubims. For this third Heaven is the proper habitation of the blessed Angels, which constantly attend upon the Throne. And if those most glorious and happy spirits, those morning stars which sang together, those sons of God who shouted for joy when the foundations of the earth were laid, if they and their habitation were made; then can we no ways doubt of the production of all other creatures, so much inferior unto them.

Forsmuch then as the Angels are termed the sons of God, it sufficiently denotheth that they are from him, not of themselves; all distinction inferring some kind of production; and being God hath but one proper and only-begotten Son, whose propriety and singularity consisteth in this, that he is of the same increated essence with the Father, all other offspring must be made, and consequently even the Angels created sons; of whom the Scripture speaking saith, Who maketh his Angels spirits, and his minis-
created the wind, and made a way for the lightning of the thunder, hath also produced those glorious spirits; and as he furnished them with that activity there expressed, so did he frame the subject of it, their immaterial and immortal essence.

If then the angels and their proper habitation, the far most eminent and illustrious parts of the world, were made; if only to be made be one character of imperfection; much more must we acknowledge all things of inferior nature to have dependence on their universal Cause, and consequently this great universe, or all things, to be made, beside that one who made them.

This is the first part of our Christian Faith, against some of the ancient Philosophers, who were so wildly fond of those things they see, that they imagined the Universe to be infinite and eternal, and, what will follow from it, to be even God himself. It is true that the most ancient of the Heathen were not of this opinion, but all the Philosophy for many ages delivered the world to have been made.


66 66 Σημείον μον ουν άναμνέσει άνα παντάς, σάρκα, λεγοντας Αριστοτέλε, de Culo, lib. i. cap. 10. [4.] confessing it the general opinion that the world was made. Which was so ancient a tradition of all the first Philosophers, that from Linus, Musaeus, Orpheus, Homer, Hesiod, and the rest, they all mention the original of the world, entitled their books, Κοσμογονία, ΙΕ ΙΕ ΙΕ ΙΕ, ΙΕ ΙΕ ΙΕ. ΙΕ ΙΕ ΙΕ ΙΕ. Thus they too, και φησιν ουκ εις φαινόντας εις των ιεράς, δις πάντα γενεμένα της άληθείας, τά μοι δείκτηνα δεικνύον, τά δι θεόν φθόραμας μάλα μάλα τίπο των θεών είναι και των άλλων οι πρώτων φορολογητας, λέγοντας Αριστοτέλε, de Culo, lib. viii. cap. 1. [4.] In which words he manifestly attributes the doctrine of the creation of the world, not only to Hesiod, but to all the first natural philosophers: which learning, beginning with Prometheus the first professor of that science, continued in that family amongst the Atlantids, who all successively delivered that truth. After them the Ionian philosophy did acknowledge it, and the Italian received it by Pythagoras, whose scholars all maintained it beside Oeculius Lapenus, the first of them that fancied the world not made, whom Plato, though he much esteemed him, yet followed not; for there is nothing more evident than that he held the world was made. λέγεται δι, δι' άνευς αυτών γινομαι και τά πάντα το άνδρείς ζωοντος πάντας τον άνδρα θεόν. (Plato, Timaeus, p. 29 D.) In which words he delivers not only the generation of the universe, but also the true cause thereof, which is the goodness of God. For he who asks this plain and clear question, πόσον λέγεται τίς άλλος άνθρωπος έχων συνώνωμη, δι' άγαπης, δι' αγαπης των δόξων; and answers the question briefly with δι' αυτών γινομαι [p. 28 B.] he which gives this general rule upon it, τί άνθρωποι φανερος σει αυτών των πέντε γενεσίων είναι γειτονίων; and then immediately concludes, τά μοι ουν παντί παντί ταυτί τογενεσίων σει το δόξών τον άνθρωπον; και ειδέστα εις πάντας θανάτους την [libid.] cannot (notwithstanding all the shifts of his Greek exposition) he begins to have conceived the world not made. And Aristotle, who best understood him, tells us clearly his opinion; Εν τι παίζει, (from whence I cited the precedent words,) ἱκετεύω τον θεόν (whereby the way observe that in Plato's Timæus πάντα γειτονίας and κόσμο is made synonymous, as well as φησιν, de Culo, lib. i. cap. x. § 1.]

67 Oeculius Lapenus, Peri το τον παντότε φόντο, which book Aristotle hath made use of, and transcribed in many parts.

When this tradition of the creation of the world was delivered in all places down successively by those which seriously considered the frame of all things, and the difference of the most ancient Poets and Philosophers from Moses was only in the manner of expressing it; those which in after-ages first denied it, made use of very frivolous and inconcluding arguments, grounding their new opinion upon weak foundations.

For that which in the first place they take for granted as an axiom of undoubted truth, that Whatevver hath a beginning must have an end, and consequently, Whatsoever shall have no end had no beginning, is grounded upon no general reason, but only upon particular observation of such things here below, as from the ordinary way of generation tend in some space of time unto corruption. From whence, seeing no tendency to corruption in several parts of the world, they conclude that it was never generated, nor had any cause or original of its being. Whereas, if we would speak properly, future existence or non-existence hath no such relation unto the first production. Neither is there any contradiction that at the same time one thing may begin to be, and last but for an hour, another continue for a thousand years, a third beginning at the same instant remain for ever: the difference being either in the nature of the things so made, or in the determinations of the will of him that made them. Notwithstanding then their universal rules, which are not true but in some limited particulars, it is most certain the whole world was made, and of it part shall perish, part continue unto all eternity; by which something which had a beginning shall have an end, and something not.

The second fallacy which led them to this novelty was the very name of universe, which comprehended in it all things; from whence they reasoned thus:67 If the world or universe were made, then were all things made; and if the world shall be dissolved, then all things shall come to nothing: which is impossible. For if all things were made, then must either all, or at least something, have made itself, and so have been the cause
of itself as of the effect, and the effect of itself as of the cause, and consequently in the same instant both have been and not been; which is a contradiction. But this fallacy is easily discovered: for when we say the Universe, or all things, were made, we must be always understood to except him who made all things, neither can we by that name be supposed to comprehend more than the frame of heaven and earth, and all things contained in them; and so he which first devised this argument hath himself acknowledged 69.

Far more gross was that third conceit, that if the world were ever made, it must be after the vulgar way of ordinary natural generations: in which two mutations are observable, 70 first from less to greater, or from worse to better; the second from greater to less, or from better to worse. (The beginning of the first mutation is called generation, the end of it perfection: the beginning of the second is from the same perfection, but concludes in corruption or dissolution.) But none 71 had ever observed that this frame of the world did ever grow up from less to greater, or improve itself from worse to better: nor can we now perceive that it becomes worse or less than it was, by which discretion we might guess at a former increase, and from a tendency to corruption collect its original generation. This conceit, I say, is far more gross. For certainly the argument so managed proves nothing at all, but only this, (if yet it prove so much,) that the whole frame of the world, and the parts thereof which are of greater perfection, were not generated in that manner in which we see some other parts of it are: which certainly no man denies. But that there can be no other way of production beside these petty generations, or that the world was not some other way actually produced, this argument doth not endeavour to infer, nor can any other prove it.

69 Τὸ δὲ γὰρ καὶ τὸ πάν ὁποῖα τὸν ἐγκατεστάτηεν τῷ κόσμῳ, διὰ τῶν τούτων καὶ τῶν προτεινόμενων θέσεως τινής τετείχη, ὡς τῶν ἐκ τῶν ἑαυτῶν βХ οἰκομένικα. Oecol. [c. i. § 8. p. 12.]

70 Πῶς τὸ γενέσθαι ἄριστα εἰκόνη, καὶ διαπεφυγόμενο ὅπως κακομασταί, διὸ ἐνδεικτικοὶ, µέταβαλλόντως, µέν τὸν ἐκ τοῦ μέσου ἔκ τό μέσον, καὶ τὴν ἐκ τοῦ νεώτερος ἔκ τό νεώτερον, ἐκ τῆς χρόνου ἐκ τοῦ διέλθετο. Oecol. [c. i. § 4. p. 8.]

71 Τὸ δὲ γὰρ καὶ τὸ πάν οὐδεὶς λέγει ἐὰν ἂν πάρχῃ τὸν καθαρὸν θέσεις τινής τετείχη, ὡς τῶν ἐκ τῶν ἑαυτῶν β Hoe ἐφύλακτα. Oecol. [c. i. § 6. p. 11.]

**Maker of Heaven and Earth.**

The next foundation upon which they cast off the constant doctrine of their predecessors, was that general assertion, That it is impossible 72 for any thing to be produced out of nothing, or to be reduced unto nothing: from whence it will inevitably follow, that the matter of this world hath always been, and must always be. The clear refutation of which difficulty requires an explanation of the manner how the world was made: the second part before propounded for the exposition of this Article.

Now that the true nature and manner of this action may be so far understood as to declare the Christian Faith, and refute the errors of all opposers, it will be necessary to consider it first with reference to the Object or Effect; secondly, in relation to the Cause or Agent; thirdly, with respect unto the Time or Origination of it.

The action by which the Heaven and Earth were made, considered in reference to the effect, I conceive to be the production of their total being; so that whatsoever entity they had when made, had no real existence before they were so made. And this manner of production we usually term creation, as excluding all concurrence of any material cause, and all dependence of any kind of subject, as presupposing no privation, as including no motion, as signifying a production out of nothing 73; that is, by which something is made, and not any thing preceding out of which it is made. This is the proper and peculiar sense of the word creation: not that it signifies so much by virtue of its origination or vulgar use in the Latin tongue 74; nor that the Hebrew word used by Moses, In the beginning God created the heaven and the earth, hath of itself any such peculiar acceptance. For it is often used synonymously 75 with words which signify

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72 Ἀρμόσχων γὰρ τὸ νέον ποιεῖν οὐκ ἡμιταξίαν ἐπὶ τῶν μη λογος, ἢ ἡμὶν δὲ κατακλῆσιν ἐρώματος ὡς κακόλεγα τὸ νέον. Oecol. [c. i. p. 16.]

73 So I conceive it best expressed by Anselm Archbishop of Canterbury:  
"Dictur aliquid esse factum de nilo, cum intelligamus esse quidem factum, sed non esse aliquid unde sit factum.  
Monolog. cap. 8. [p. 7 A.]

74 "Creatio apud nos generatio vel actio factus dicitur, apud Graecos vero sub nomine creationis verbum factum et condicionis acipitur." S. Hieron. in Epist. ad Eph. cap. 4. [vol. v. p. 626 E.]

75 יִצְכָּה is promiscuously used with בֵּית, which is of the greatest latitude, denoting any kind of formation, and with בֵּית, which rather implies a formation out of something, from whence יִצְכָּה a potter. For the first, we read Gen ii. 2. that God rested from all his work בֵּית בֵּית וְכָל אֶמֶרָה אֶמֶרָה, not that in six days he did the work of two days, that he might rest on the seventh, as Rabbi Solomon [on Gen. ii. 3. quoted from the Bereshit Rabbah] not that in six days he made the roots of things that they might afterward produce the like, as Aben Ezra [Comm. on Gen. ii. 3.] not these or any other fancies of the Rabbins; as if יִצְכָּה signified one.
and calleth those things which be not, as though they were. For as to be called in the language of the Scripture is to be, (Behold 1 John iii. 1. what manner of love the Father hath bestowed upon us, that we should be called the sons of God, saith St. John in his Epistle, who in his Gospel told us, he had given us power to become the sons of John i. 12. God:) so to call is to make, or cause to be. As where the Prophet Jeremy saith, Thou hast caused all this evil to come upon Jer. xxxii. them, the original may be thought to speak no more than this, 33. Thou hast caused this evil to them. He therefore calleth those πράσαι things which be not, as if they were, who maketh those things which were not, to be, and produceth that which hath a being out of that which had not, that is, of nothing. This reason, generally persuasive unto Faith, is more peculiarly applied by the Apostle to the belief of the creation: for through Heb. xi. 3. faith, saith he, we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Not as if the earth, which we see, were made of air; or any more subtil body, which we see not; nor as if those things which are seen were in equal latitude commensurable with the worlds which were framed: but that those things which are seen, that is, which are, were made of those which did not appear? 77, that is, which were not.

Vain therefore was that opinion of a real matter coeval with God as necessary for production of the world by way of subject, as the eternal and Almighty God by way of efficient. For if some real and material being must be presupposed by indispensible necessity, without which God could not cause any thing to be, then is not he independent in his actions, nor of infinite power and absolute activity, which is contradictory to the divine perfection. Nor can any reason be alleged why he should be dependent in his operation, who is confessed independent in his being.

And as this coeternity of matter opposeth God's Independency, the proper notion of the Deity, so doth it also contradict his

work, and יְהֹוָה another; for they both express the production, as appears clearly in the following verse. These are the generations of the heavens and of the earth, when they were created, יְהֹוָה יְהֹוָה in the day that the Lord God made the heavens and the earth. So Isa. xiv. 12. I have made the earth, and created man upon it: where the first expresst the proper, the second the improper creation. Which indifferent addition appeareth in collating Psal. cxxv. 15. and cxxvi. 1. with Isa. xiii. 5. and xv. 18. as also Isa. xviii. 7. with 1 Esd. xii. 1. From whence the LXX. translate יְהֹוָה indifferentely γεννών or γεννηθεὶς. For the second, יְהֹוָה is usually rendered by the Targum וָאֶחָד, and by the LXX. though generally וָאֶחָד, yet sometimes וָאֵלֶּחָד. And that it hath the same significiﬁcation will appear by conferring Gen.

* [1. e. the word of God, or the scripture, will give us the testimony of God himself; our reason will enable us to collect another testimony from the material creation.

77 For I take μὴ δὲ φασινωμένοι in this place to be equivalent unto ὃς εἰς δύναμιν in the Maccebes, and that of the same sense with ὢς ὃς δύναμιν, as the Syriac translation, γνωσθῇ μόνον γὰρ εἰς αὐτός, εἰς ὃς γενομένῳ, neither with ὢς ὃς ὁμοίωσεν, εἰς ὃς ὁμοίωσεν, ὃς μὴ ὁμοίωσεν εἰς ὃς ὁμοίωσεν, εἰς ὃς ὁμοίωσεν. Where ὢς ὃς ὁμοίωσεν is the same with ὢς ὃς ὁμοίωσεν, and μὴ δὲ κατέχετο with μὴ δὲ κατέχετο. [In Bekker's edition there is a different reading of this passage.]
All-sufficiency. For if without the production of something beside himself he cannot make a demonstration of his attributes, or cause any sensibility of his power and will for the illustration of his own glory; and if without something distinct wholly from himself he cannot produce any thing, then must he want something external: and whosoever wanteth any thing is not all-sufficient. And certainly he must have a low opinion and poor conception of the infinite and eternal God, who thinks he is no otherwise known to be Omnipotent than by the benefit of another. Nor were the framers of the Creed so wise in prefixing the Almighty before Maker of heaven and earth, if, out of necessity of material concurrence, the making of them left a mark of impotency rather than omnipotency.

The supposition then of an eternal matter is so unnecessary where God works, and so derogatory to the infinity of his power, and all-sufficiency of himself, that the later Philosophers, something acquainted with the truth which we profess, though rejecting Christianity, have reproved those of the school of Plato, who delivered, as the doctrine of their master, an eternal companion, so injurious to the Father and Maker of all things.

Wherefore to give an answer to that general position, that "out of nothing nothing can be produced," which Aristotle pretends to 78 Nemo enim non eget eo de cuius utitur; nemo non subjectur ei cuius eget, ut possit uti; sic et nemo de alieno utendo, non minor est eo de cuius utitur; et nemo qui prestat de suo uti, non in hoc superior est eo cui prestat uti." Teret. adv. Heremog. cap. 8. [p. 296 A.]
79 "Grande reversa beneficium Deo contingit, ut habeat hoc per quern Deus cognoscere et omnipotens vocetur: nisi quod jam non omnipotens, si non et hoc potens, ex nihil obnixa proficisce." Ibid. [p. 296 B.]
81 "Quo igitur ab homina divina illa vis differret, si, ut homo, sic etiam Deus ope indiget alienus? indiget autem, si nihil moliri potest, nisi ab altero illi materia ministeretur."

78 Lactan. lib. ii. cap. 9. [c. 8. vol. i. p. 121.]
80 De Hierocles. "Alsi autem ex manibus tuae non opus est; dum te in id nescit alius hominum; omnes te ipsum utantur; ut quisque in te repleatur; te ipsum in te ipsum videat; te ipsum in te ipsum conficat; te ipsum in te ipsum debet." [p. 295 A.]
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[It is well observed by Barrow, that "it is nowise harder, nor more impossible, to produce matter itself, than to produce a form therein, without or against its aptitude to receive it; nay, it seems more difficult to make children to Abraham out of stones, than to make them out of nothing: there being a positive obstacle to be removed, here no resistance appearing; there being no well somewhat preceding to be destroyed, as something new to be produced." Vol. vi. p. 198.]

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the world by those parts thereof which we see subject to generation and corruption: and thence to conclude, that if it ever had a cause of the being which it hath, it must have been generated in the same manner which they are; and if that cannot be, it must never have been made at all. For nothing is more certain than that this manner of generation cannot possibly have been the first production even of those things which are now generated. We see the plants grow from a seed; that is their ordinary way of generation: but the first plant could not be so generated, because all seed in the same course of nature is from the preexisting plant. We see from spawn the fishes, and from eggs the fowls receive now the original of their being: but this could not at first be so, because both spawn and egg are as naturally from precedent fish and fowl. Indeed because the seed is separable from the body of the plant, and in that separation may long contain within itself a power of germination; because the spawn and egg are sejungible from the fish and fowl, and yet still retain the prolific power of generation; therefore some might possibly conceive that these seminal bodies might be originally scattered on the earth, out of which the first of all those creatures should arise. But in viviparous animals, whose offspring is generated within themselves, whose seed by separation from them loseth all its seminal or prolific power, this is not only improbable but inconceivable. And therefore being the Philosophers\\(^{83}\) themselves confess, that whereas now all animals are generated by the means of seed, and that the animals themselves must be at first before the seed

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83 These words of Aristotle are very observable, in which he disputes against Speusippos and the Pythagoreans, who thought the rudiments of things first made, out of which they grew unto perfection: "οὐ δὲ ὡς ἐμπλασθεῖν, ἀπελευθεροῖν καὶ ἑποίκους τὸ πρῶτον ἄρχοντα, τὸ λάτον καὶ κάλλιον μὴ ἐν ἄρχῳ εἶναι, διὰ τοῦτο εἶναι τῶν φυτῶν καὶ τῶν ἕως τὰῦ ἄρχαν αἰώνα μὲν εἶναι, τὰ δὲ πάλιν καὶ τὸ τέλειαν ἐν τοῖς ἐκ τῶν ὅλων, ὀνομάσαι παντελῶς τὸν ἐκ τῶν σπέρμων ἐκπάθος, τὰ δὲ ἐκ τῶν κυρίων ἐκ σπέρμων ἐκπάθους καὶ τὰ σπέρματα τὰ ἐκ τῶν κυρίων ἐκ πρῶτον ἄρχοντα, τὰ δὲ καὶ τὰ τῶν φυτῶν καὶ τῶν ἑως τὰς ἀρχαν αἰώνα μὲν εἶναι, τὰ δὲ πάλιν καὶ τὸ τέλειαν ἐν τοῖς ἐκ τῶν ὅλων, ὀνομάσαι παντελῶς τὸν ἐκ σπέρμων ἐκπάθος. Μεταφρ. lib. xi. cap. 7. [3. 10.] By which words Aristotle hath sufficiently destroyed his own argument, which we produced before out of the first of the Physics, and is excellently urged in that philosophical piece attributed unto Justin Martyr: Ἐν πρώτων οὖτι τὰ σπέρματα σχῆμα, καὶ ἑποίκους τὰ ἐκ σπέρμων γενόμενοι, καὶ γενετὰ ἀρχόμενοι, τὰ δὲ πάλιν καὶ τὰ τέλεια ἐν τοῖς ἐκ τῶν ὅλων, ὀνομάσαι παντελῶς τὸν ἐκ σπέρμων ἐκπάθος, τὰ δὲ καὶ τὰ τῶν φυτῶν καὶ τῶν ἑως τὰς ἀρχαν αἰώνα μὲν εἶναι, τὰ δὲ πάλιν καὶ τὸ τέλειαν ἐν τοῖς ἐκ τῶν ὅλων, ὀνομάσαι παντελῶς τὸν ἐκ σπέρμων ἐκπάθος. Πλάτω. Symposium, lib. ii. Prod. 2. [vol. ii. p. 236 E.]
that action in reference to the Agent who created all things. Him therefore we may look upon first as moved; secondly, as free under that motion; thirdly, as determining under that freedom, and so performing of that action. In the first we may see his goodness, in the second his will, in the third his power.

I do not here introduce any external impulsive cause, as moving God unto the creation of the world; for I have presupposed all things distinct from him to have been produced out of nothing by him, and consequently to be posterior not only to the motion but the actuation of his will. Being then nothing can be antecedent to the creature beside God himself, neither can any thing be a cause of any of his actions but what is in him; we must not look for any thing extrinsical unto him, but wholly acquiesce in his infinite goodness, as the only moving and impelling cause. There is none good but one, that is God, 77, with our Saviour; none originally, essentially, infinitely, independently good, but he. Whatevsoever goodness is found in any creature is but by way of emanation from that fountain, whose very being is diffusive, whose nature consists in the communication of itself. In the end of the sixth day God saw every thing that he had made, and beheld it was very good; which shews the end of creating all things thus good was the communication of that by which they were, and appeared, so.

The ancient Heathens have acknowledged this truth 88, but with such disadvantage, that from thence they gathered an undoubted error. For from the goodness of God, which they did not unfly conceive necessary, infinite, and eternal, they collected that whatsoever depended of it must be as necessary and eternal 89, even as light must be as ancient as the sun, and


88 Αὐτοὶ Πλάτων, ἄλλων δὲ ζόον τοῦ αὐτοῦ γίνεσθαι καὶ τὸ τῶν τοῦτο θεοῦ ἐν πνεύματι ὄντων ἀνακατικοσσιος ἀγαπᾶτε διὰ τῆς σοφίας τούτου τοῦ ἀληθείας. Ηυιόν. [ib. ii. p. 30.] Αὐτὸ γὰρ πάθη τὴν ἀνάθεσθαι λαμβάνει αἰτία τῆς ὑμηρογονίας τοῖς παστῖ, ἀκρόκοιτος μᾶλλον περιτρικοσσιος ἢ τὸ θρόνον προσέαν. 10.

89 Ἀνάγκη διὰ τῆς τοῦ ἀκροκούσθης ὑμηρογονίας τοῦτον ἀγάπην, καὶ τῶν τοῦ ἀκροκούσθης ὑμηρογονίας τοῦτον ἀγάπην ζῶει καὶ τῷ νοοτρόπῳ ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀληθείας ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀνακατικοσσιος ἀγαπᾶτε διὰ τῆς σοφίας τούτου τοῦ ἀκροκούσθης τοῦτον ἀγάπην ζῶει, ἀκρόκοιτος μᾶλλον περιτρικοσσιος ἢ τὸ θρόνον προσέαν. 10.
operations, were to deny all knowledge in God, to reduce him into a condition inferior to some of the works of his own hands, and to fall under the censure contained in the Psalmist's question, He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teacheth man knowledge, shall he not know? Those creatures which are endowed with understanding, and consequently with a will, may not only be necessitated in their actions by a greater power, but also as necessarily be determined by the proposal of an infinite good: whereas neither of these necessities can be acknowledged in God's actions, without supposing a power beside and above Omnipotence, or a real happiness beside and above All-sufficiency. Indeed if God were a necessary Agent in the works of creation, the creatures would be of as necessary being as he is: whereas the necessity of being is the undoubted prerogative of the first Cause. He worketh all things after the counsel of his own will, saith the Apostle: and wheresoe'er counsel is, there is election, or else it is vain: where a will, there must be freedom, or else it is weak. We cannot imagine that the all-wise God should act or produce any thing but what he determineth to produce; and all his determinations must flow from the immediate principle of his will. If then his determinations be free, as they must be coming from that principle, then must the actions which follow them be also free. Being then the goodness of God is absolutely perfect of itself, being he is in himself infinitely and eternally happy, and this happiness as little capable of augmentation as of diminution; he cannot be thought to look upon any thing without himself as determining his will to the desire, and necessitating to the production of it. If then we consider God's Goodness, he was moved: if his All-sufficiency, he was not necessitated: if we look upon his Will, he freely determined: if on his Power, by that determination he created the world.

Wherefore that ancient conceit of a necessary emanation of God's goodness in the eternal creation of the world will now easily be refuted, if we make a distinction in the equivocal notion of goodness. For if we take it as it signifies a rectitude and excellency of all virtue and holiness, with a negation of all things morally evil, vicious, or unholy; so God is absolutely and necessarily good: but if we take it in another sense, as indeed they did which made this argument, that is, rather for beneficence, or communicativeness of some good to others; then God is not necessarily, but freely, good, that is to say, profitable and beneficial. For he had not been in the least degree evil or unjust, if he had never made the world or any part thereof, if he had never communicated any of his perfections by framing any thing beside himself. Every proprietary therefore being accounted master of his own, and thought freely to bestow whatever he gives; much more must that one eternal and independent Being be wholly free in the communicating his own perfections without any necessity or obligation. We must then look no farther than the determination of God's will in the creation of the world.

For this is the admirable power of God, that with him to will is to effect, to determine is to perform. So the Elders speak before him that sitteth upon the throne: Thou hast created all Rev. iv. 11. things, and for thy pleasure (that is, by thy will) they are, and were created. Where there is no resistance in the object, where no need of preparation, application, or instrumental advantage in the agent, there the actual determination of the will is a sufficient production. Thus God did make the heavens and the earth by willing 90 them to be. This was his first command unto the creatures, and their existence was their first obedience. Let there be light 91 , there is the injunction; and there was light, Gen. i. 4. that is the creation. Which two are so intimately and immediately the same, that though in our and other translations 92 those words, let there be, which express the command of God, differ from the other, there was, which denote the present existence of the creature; yet in the original there is no difference at all, neither in point nor letter. And yet even in the diversity of the translation the phrase seems so expressive of God's infinite power, and immediate efficacy of his will, that it hath raised some admiration of Moses in the enemies 93 of the religion both

90 So Clemens Alexandrinus speaks of God, ου προ τη βολεται συμμορφωθη, και του μονου θελησθαι αυτου εκεν το γεγονεσθαι. Protrept. c. iv. vol. i. p. 45.
92 Ας Γενομαι φας, και εγενετο φαι. Fiat lux, et facta est lux: or as Aquila, Γενομαι, και εγενετο αν Symmachus, 'Εστω, και εγενετο: all with a difference: whereas in the Hebrew it is a most expressive and significant tautology να γενεθη του και, рομα.
93 As Dionysius Longinus, Post Epaph. sect. 9. [p. 23.] Τωδε και ο των Ιουδαιων θεωσθηνα, ονα των θεωσθηνα ενω των ανθρωπων καθω υπο της θελης και της θελησθη των ανθρωπων.
of the Jews and Christians. *God is in the heavens, he hath done whatsoever he pleased,* saith David; yea in the making of the heavens, he therefore created them, because he pleased; nay more, he thereby created them, even by willing their creation.

Now although some may conceive the creature might have been produced from all eternity by the free determination of God's will, and it is so far certainly true, that there is no instant assignable before which God could not have made the world; yet as this is an Article of our Faith, we are bound to believe the heavens and earth are not eternal. *Through faith we understand the worlds were framed by the word of God.* And by that faith we are assured, that whatsoever possibility of an eternal existence of the creature may be imagined, actually it had a temporal beginning; and therefore all the arguments for this world's eternity are nothing but so many erroneous misconceptions. *The Lord possessed me in the beginning of his way, before his works of old, saith Wisdom.* I was set up from everlasting, from the beginning, or ever the earth was. And the same Wisdom of God being made man reflecteth upon the same priority, Joh. xvii. 5. saying, Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. Yea, in the same Christ are we blessed with all spiritual blessings, according as he hath chosen us in him before the foundation of the world.

The impossibility of the origination of a circular motion, which we are sure is either in the heaven or earth, and the impropriety of the beginning of time, are so poor exceptions, that they deserve not the least labour of refutation. The actual eternity of this world is so far from being necessary, that it is of itself most improbable; and without the infallible certainty of faith, there is no single person carries more evidences of his youth, than the world of its novelty.

It is true indeed, some ancient accounts there are which would persuade us to imagine a strange antiquity of the world, far beyond the annals of Moses, and account of the same Spirit of the Egyptians. *When I call to remembrance the days of old,* says the Psalmist, *I meditate on all thy works,* and *consider the work of thy hands.* (Ps. cxix. 14, 15.)

22, 23. Prov. viii. 22, 23.

22 *The Lord possessed me in the beginning of his way, before his works of old, saith Wisdom.* I was set up from everlasting, from the beginning, or ever the earth was.

23 *Through faith we understand the worlds were framed by the word of God.* And by that faith we are assured, that whatsoever possibility of an eternal existence of the creature may be imagined, actually it had a temporal beginning; and therefore all the arguments for this world's eternity are nothing but so many erroneous misconceptions.

24 *Deus est unum, necque pridem executia certa.*

De Rec. Nat. lib. v. ver. 33.

59 But for their number of years nothing is more certain than their forgery; for the Egyptians did preserve the antiquities of other nations as well as their own, and by the evident fallacy in others have betrayed their own vanity. When Alexander entered Egypt with his victorious army, the Priests could shew him out of their sacred histories an account of the Persian empire, which he gained by conquest, and the Macedonian, which he received by birth, of each for eight thousand years: whereas nothing can be more certain out of the best historical account, than that the Persian empire, whether begun in Cyrus or in Medus, was not then three hundred years old, and the Macedonian, begun in Coranus, not five hundred. They then

59 Plato tells us of an account which an Egyptian priest gave to Solon, in which the Athenians were 5000 years old, and those of Sais 8000. *Proverbs.*

59 *The Assyro-Babylonian, and Pharaoh's,royal scribes, for both were very ancient, and the first of the Persian, and Macedonian, that the Egyptians could produce.*

59 *The Egyptians have preserved to us a history of their own, and that of other nations, which they have received from their ancestors.*

60 *Deus est unum, necque pridem executia certa.*

De Rec. Nat. lib. v. ver. 33.
which made so large additions to advance the antiquity of other nations, and were so bold as to present them to those which so easily might refute them, (had they not delighted to be deceived to their own advantage, and took much pleasure in an honourable cheat,) may without any breach of charity be suspected to have extended the account much higher for the honour of their own country. Beside, their catalogues must needs be ridiculously incredible, when the Egyptians make their first kings reigns above one thousand two hundred years apiece, and the Assyrians theirs above forty thousand*; except ye take the Egyptian years for months§, the Assyrians for days; and then the account will not seem so formidable.

Again, for the calculation of eclipses, as it may be made for 1

\[1\] As Diodorus Siculus takes notice of the Egyptian, and Abundos of the Chaldean, whose ten first kings reigned 120 sari: 'Αν τοις πάντας είναι βασιλείς δέκα' αν ἡ χρόνος τῆς βασιλείας συμβεί σήμερον ἐκείνον αὐτόν. [Euseb. Chron. lib. i. p. 5.] Now this word σαρόν was proper to the Babylonian or Chaldean account, Ἔσσης. Σαρόν, ἀριθμός τῆς παληβαλανίας but what this number was, he tells us not. In the fragment of Abundos preserved by Eusebius. [Chron. lib. i. p. 5.] Σαρός δέ οὖν ἑδήν εἶναι καὶ προ- χίς ἐνεργὸν εἰς σαράν 3600 sari, and consequently the 120 sari belonging to the reign of the ten kings 423,000 years. Neither was this the account only of Abundos, nay, whereas the interpretation only of Eusebius, but also of Alexander Polyhistor. [In Euseb. Chron. lib. i. p. 6.] who likewise expressed τὸν χρόνον τῆς βασιλείας τῶν σάρων ἑνὸν ἑκατόν, ἐς ἑνὸν μισθῷ τυπογράφου τρίς καὶ δύο χλωμᾶς. This seemed so highly incredible, that two ancient monks, Anianus and Panodorus, interpreted those Chaldean years to be but days, so that every saro should consist of 3600 days, that is, nine years, ten months and a half; and the whole 120 sari for the ten kings 1183 years, six months, and odd days. This is all which Joes Scaliger or Jacobus Gue of late could find concerning this Chaldean computation: and the first of these complains that none but Hevychis makes mention of this account. I shall therefore supply them, not only with another author, but also with a diverse and distinct interpretation. Σάρος μέτοχον καὶ ἀριθμὸν παληβαλλανίας αὐτί χρόνος παραπότειν ἐκείνον βεβλικτότερον. Τόπος μένι τῆς εἰκοσάτερας καὶ μήτε ἐκ τῆς εἰκοσάτερας. That is, according to the translation of Portus, Sari apud Chaldeos est mensura et numerus: nam 120 sari faciant annos 2222, nisi sunt annis 18 et sex mens. Well might he fix his N. L. o non licet, to these words; for as they are in the printed books, there is no sense to be made of them; but by the help of the MS. in the Vatican Library, we shall both supply the defect in Switzerland, and find a third valuation of the σαρόν. Thus then that MS. represents the words: Ο γὰρ ρόις σάρων παραποτειν ἐκείνον βεβλικτότερον εἰς τὴν ἐλικαλανίαν τῆς σαράν τοῖς ἵσαρες καὶ ἐκείνον βεβλικτότερον. Τόπος μένι τῆς εἰκοσάτερας καὶ μήτε ἐκ τῆς εἰκοσάτερας. And so the sense is clear. Σάρος, according to the Chaldean account, comprehends 222 months, which come to eighteen years and six months; therefore 120 sari make 272,000 years; and therefore for βεβλικτότερον, I read, leaving out the last B, βεβλικτότερον, that is, 2220.

2 Εἴ τυχέω τοῦτον τῷ χρόνῳ τοποθετήσας ὡς ἦν καὶ τῷ τῶν ἐκείνων ἡμέρας ἐνεργοῖ τῶν ἐκείνων τῶν ἡμερῶν. De Cato, lib. i. cap. 5: [§ 11.] Vide Simplex. [ad loc.]

As the Chaldees did affirm that they had taken observations of the celestial motions for 470,000 years; and withal they also affirmed, that for the same space of time they had calculated the nativity of all the children which were born. Which last is certainly false. Nam quod alium quaerentem et septuaginta millia annorum in periclitandia expeririundique pueros qui nequant esse Babylonios possetis, falsum est. Eo enim esse factum, non esse factum. Neminem autem hæc ancorem qui aut fieri dici, aut factum esse putat. Cicero, lib. ii. de Divinit. [c. xlii. § 97.] And if the last be false, we have no reason to believe the first is true; but rather to deny their astronomical observations by their vain ambition in astrological predictions. And indeed those observations of the Chaldees being curiously searched into by Callisthenes, appointed by Aristotle for that purpose, were found really to go no farther than 503 years before Alexander, as Porphyrius hath declared, who was no friend to the account of Moses. Λέγεται δὲ τῆς τῶν Καλλιθέους ἐν Βαβυλονίας τιμιότερος παραποτεινὸς ἀφηγετος ἐν τῆς Ἑλλάδας τῶν Ἀράστερος τούτου ἐστιν ἀποκριθετος. Simpler. vide de. ii. Aristos, de Cato, p. 113.
What then are these feigned observations and fabulous descriptions for the world's antiquity, in respect not only of the infallible annals of the Spirit of God, but even of the constant testimonies of more sober men, and the real appearances and face of things, which speak them of a far shorter date?

If we look into the historians which give account of ancient times, nay, if we peruse the fictions of the poets, we shall find the first to have no footsteps, the last to feign no actions, of so great antiquity. If the race of men had been eternal, or as old as the Egyptians and the Chaldees fancy it, how should it come to pass that the poetical inventions should find no actions worthy their heroic verse before the Trojan or the Theban war, or that great adventure of the Argonauts? For whatsoever all the Muses, the daughters of Memory, could rehearse before those times, is nothing but the creation of the world, and the nativity of their gods.

If we consider the necessities of life, the ways of freedom and commerce amongst men, and the inventions of all arts and sciences, the letters which we use, and languages which we speak, they have all known originals, and may be traced to their first authors. The first beginnings were then so known and acknowledged by all, that the inventors and authors of them were reckoned amongst their gods, and worshipped by those to whom they had been so highly beneficial: which honour and adoration they could not have obtained, but from such as were really sensible of their former want, and had experience of a present advantage by their means.

If we search into the nations themselves, we shall see none

8 This argument is therefore to me the stronger, because made by him who cannot be thought a favourer of our religion, because he was a counsellor of none, Epicurus, whose mind is thus delivered by Lucretius; Pretorius, si nullus fuit gentialis origo Terram undique, semperque atque evera

Our supera bellum Thebanum et funera Trojae,
Non altae quae res occiderer
Poca

Quo tot facta virum toties occidere? neque tamen

Et tums fama monimentis insidiat foret

De Rer. Nat. lib. v. ver. 235.

Makers of Heaven and Earth.

without some original; and were those authors extant which have written of the first plantations and migrations of people, the foundations and inhabiting of cities and countries, their first rudiments would appear as evident as their latter growth and present condition. We know what ways within two thousand years people have made through vast and thick woods for their habits, now as fertile, as populous as any. The Hercynian trees, in the time of the Cæsars, occupying so great a space, as to take up a journey of sixty days, were thought even then coeval with the world. We read without any show of contradiction, how this western part of the world hath been peopled from the east; and all the pretense of the Babylonian antiquity is nothing else, but that we all came from thence. Those eight persons saved in the ark, descending from the Cordian mountains, and multiplying to a large collection in the plain of Sinaar, made their first division at that place; and that dispersion, or rather dissemination, hath peopled all other parts of the world, either never before inhabited, or dispeopled by the flood.

These arguments have always seemed so clear and undeniable, that they have put not only those who make the world eternal, but them also who confess it made, (but far more ancient than we believe it,) to a strange answer, to themselves uncertain, to us irrational.

For to this they replied, that this world hath suffered many alterations, by the utter destruction of nations and depopulations

7 I mean, not only such as wrote the building of particular cities, as Apollodorus, Lydus, Pausanias, Xenophon, Callimachus, Plinius, Strabo, and Philostratus, Suidas, but those more general, as Aristotle, Ctesias, and Ptolemy. The works of the former, written by Pausanias, Dioneus, Hippias, Clitophon, Strabo, and others.

8 Sojourn. Hercynia—dieserum sex aginta ilia occupantes, ut majoris, inter et notior. Mela, lib. iii. cap. 3. § 2. 9 Corcyrae sylva roborum vastitas intacta avia et congentis mundo, propria immortalis sortis miracula egressa. Plin. lib. xvi. cap. 7. 10 Thus Obscurus, who maintained the world was never made, answers the argument brought from the Greek Historians which began with Inachus, as the first subject, not author of History, (so Nogarola in his Annotations mistakes Ocellus,) ad quod in quos est illa vel taurea iberua argyrae apud Inachum esse tauto Archaico, quod agunt, quod aut in qua argyro argyro, aut in quo argyro argyro, aut in quo argyro argyro.
of countries, by which all monuments of antiquity were defaced, all arts and sciences utterly lost, all fair and stately fabrics ruined, and so mankind reduced to paucity, and the world often again returned into its infancy. This they conceived to have been done oftentimes in several ages, sometimes by a deluge of water, sometimes by a torrent of fire; and lest any of the elements might be thought not to conspire to the destruction of mankind, the air must sweep away whole empires at once with infectious plagues, and earthquakes swallow up all ancient cities, and bury even the very ruins of them. By which answer of theirs they plainly afford two great advantages to the Christian Faith. First, because they manifestly shew that they had an universal tradition of Noah's flood, and the overthrow of the old world; secondly, because it was evident to them, that there was no way to salute the eternity or antiquity of the world, or to answer this argument drawn from history and the appearances of things themselves, but by supposing innumerable deluges and degradations. Which being merely feigned in themselves, not proved, (that first by them 11 which say they are not subject themselves unto them, as the Egyptians did, who by the advantage of their peculiar situation 12 feared neither perishing by fire

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nor water,) serve only for a confirmation of Noah's flood so many ages past, and the surer expectation of St. Peter's fire, we know not how soon to come.

62 It remaineth then, that we steadfastly believe, not only that the heavens and earth and all the host of them were made, and so Gen. ii. r. acknowledge a creation, or an actual and immediate dependence of all things on God; but also that all things were created by the hand of God, in the same manner, and at the same time, which are delivered unto us in the books of Moses by the Spirit of God, and so acknowledge a novelty, or no long existence of the creature. Neither will the novelty of the world appear more plainly unto our conceptions, which exhibit about five thousand six hundred years, though sufficiently refuting an eternity, and allaying all conceits of any great antiquity, are not yet so properly and nearly operative on the thoughts of men, as a reflection upon our own generations. The first of men was but six days younger than the being, not so many than the appearance, of the earth: and if any particular person would consider how many degrees in a direct line he probably is removed from that single person Adam, who bare together the name of man and of the earth from whence he came, he could not choose but think himself so near the original fountain of mankind, as not to conceive any great antiquity of the world. For though the ancient Heathens did imagine innumerable ages and generations 13 of men past,
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though Origen 14 did fondly seem to collect so much by some misinterpretations of the Scriptures; yet if we take a sober view, and make but rational collections from the chronology of the sacred Writ, we shall find no man's pedigree very exorbitant, or in his line of generation descent of many score.

When the age of man was long, in the infancy of the world, we find ten generations extend to one thousand six hundred and fifty-six years, according to the shortest, which is thought, because the Hebrew, therefore the best account; according to the longest, which, because the Septuagint's, is not to be condemned, two thousand two hundred and sixty-two, or rather, two thousand two hundred and fifty-six. From the flood, brought at that time upon the earth for the sins of men which polluted it, upon* the birth of Abraham, the father of the faithful, not above ten generations, if so many, took up two hundred and ninety-two years according to the least, one thousand one hundred and thirty-two according to the largest account. Since which time the ages of men have been very much alike proportionably long; and it is agreed by all that there have not passed since the birth of Abraham three thousand and seven hundred years. Now by the experience of our families, which for their honour and greatness have been preserved, by the genealogies delivered in the sacred Scriptures, and thought necessary to be presented to us by the blessed Evangelists, by the observation and concurrent judgment of former ages, three generations: 1

13

14 Origen did not only collect the eternity of the world from the coexistence of all God's attributes; as because he is παντοκράτωρ and δημοσιοφυς, therefore he was always so, (for how could he be δημοσιοφυς έναν δημοσιοφυϊν, or παντοκράτωρ έναν παντοκράταρι;) but also from the 9th Psalm; From everlasting to everlasting thou art God. For a thousand years in thy sight are but as yesterday: and that at the beginning of Ecclesiastes; Who can number the sand of the sea, and the drops of the rain, and the days of eternity? But Metho-

* [Προτικ. This means the birth of Abraham. The words “upon the birth three thousand and seven hundred years” were not in the first edition.]

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usually take up a hundred years. If then it be not yet three thousand and seven hundred years since the birth of Abraham*, as certainly it is not; if all men which are or have been since have descended from Noah, as undoubtedly they have; if Abraham were but the tenth from Noah, as Noah from Adam, which Moses hath assured us: then it is not probable that any person now alive is above one hundred and thirty generations removed from Adam. And indeed thus admitting but the Greek account of less than five thousand years since the flood, we may easily bring all sober or probable accounts of the Egyptians, Babylonians, and Chinesees, to begin since the dispersion at Babel. Thus having expressed at last the time, so far as it is necessary to be known, I shall conclude this second consideration of the nature and notion of creation.

Now being under the terms of heaven and earth we have proved all things beside God to be contained, and that the making of all these things was a clear production of them out of nothing; the third part of the explication must of necessity follow, that he which made all things is God. This truth is so evident in itself, and so confessed by all men, that none did ever assert the world was made, but withal affirmed that it was God who made it. There remaineth therefore nothing more in this particular, than to assert God so the Creator of the world as he is described in this Article.

Being then we believe in God the Father, Maker of heaven and earth, and by that God we expressed already a singularity of the Deity; our first assertion which we must make good is, that the one God did create the world. Again, being whosoever is that God cannot be excluded from this act of creation, as being an

last account they reckoned the years of Nestor, Κατ' έλληνας 26 Χ. Ἐκεῖ οὖν καὶ τοῦ Νέστορος μακάσκον εἰς οὐκετίσκον ἡ ἡγαγένης: καὶ Αρτεμίδορος and the grammarians. Although I cannot imagine that to be the sense of Homer;

Τέτις δεν δοῦν μὲν γενέας μπρός ἀνθρώπων

'Ερέχθιο, ο οί προέκακαν δέ μιάν αυτόν ἢ ἠγένητο. 'Ηλ. α'. 350.

And I conceive that gloss in Hebrews,

Ἐνι τιμούμεθα κρίνων τῆς μη κατ' αὐτόν

βασιλέως, to be far more properly applicable to that place. But, in the sense of which now we speak, it is taken for the third part ordinarily of an hundred years; as Herodotus, mentioning the Egyptian feigns genealogies, Καί το τρισάχθαι μὲν ἄριστως γενέας διενεργέται μῆν ἀν αὐτού, 300 generations equalize 10,000 years, γενεὰς τις τρισάχθαι μῆν ἀν καὶ

Εἴσαγωγ. [c. 145.] And after him Clemens Alexandrinus, Ἐνίκα τοῦτον τῆς μη τρισάχθαι γενεά. Strom. lib. l [c. 21. vol. i. p. 401.]
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emanation of the Divinity, and we seem by these words to appropriate it to the Father, beside whom we shall hereafter shew that we believe some other persons to be the same God; it will be likewise necessary to declare the reason why the creation of the world is thus signally attributed to God the Father.

The first of these deserves no explication of itself, it is so obvious to all which have any true conception of God. But because it hath been formerly denied, (as there is nothing so senseless, but some kind of heretics have embraced, and may be yet taken up in times of which we have no reason to presume better than of the former,) I shall briefly declare the creation of the world to have been performed by that one God, the Father of our Lord Jesus Christ.

As for the first, there is no such difference between things of the world as to infer a diversity of makers of them, nor is the least or worst of creatures in their original any way derogatory to the Creator. God saw every thing that he had made, and beheld it was very good, and consequently like to come from the fountain of all goodness, and fit always to be ascribed to the same. Whatev‘er is evil, is not so by the Creator’s action, but by the creature’s defection.

In vain then did the heretics of old, to remove a seeming in 64 convenience, renounce a certain truth; and whilst they feared to make their own God evil 16, they made him partial, or but half the Deity, and so a companion at least with an evil God. For dividing all things of this world into natures substantially evil and substantially good, and apprehending a necessity of an origination conformable to so different a condition, they imagined one God essentially good, as the first principle of the one, another God essentially evil, as the original of the other. And this strange heresy began upon the first spreading of the Gospel 17; as if the greatest light could not appear without a shadow.

16 'Inde Manichaeus, ut Demn a conditionibus abnormalibus, auctor illius auctorem.' S. Hier. in Nahun, cap. 3. [vol. vi. p. 583 E.]

17 For we must not look upon Manes as the first author of the heresy, though they which followed him were called from him Manichei, or rather Manichæi, (as Erasmus cabined) to have gone to Jerusalem even about the Apostles’ times. (adv. Hier. lib. ii. tom. ii. § 3. vol. i. p. 620 A.) Manes then, formerly called Cubrius, (not Urbicus, as St. Augustine,) who disseminated this heresy in the days of Aurelian or Probus the Emperor, about the year 277, had a predecessor, though not a master, called first Terebinthus, after Buddas. For this Buddas left his books and estate to a widow, who, saith Epiphanius, ἔμενεν πλοῦτος τῆς χρυσῆς σινέας, [p. 621 B.] continued with his estate and books a long time, and at last bought Cubrius for her servant. This Buddas had a former master called Scythianus, the first author of this heresy. Besides these, between Scythianus and Cubrius there was yet another teacher of the doctrine, called Zaranes. Πρὶς τ’ εἰς τὸν τάγμαν (Μάρτυς) καὶ περάς τῆς κακίας διδάσκαλος ταῦτας, ζωομαχός ἠλώνιος, ἐφότιοι αὐτοῦ υπερήχουν. If then we insert this Zaranes into the Manichæan pedigree, and consider the time of the widow between Buddas and Cubrius, and the age of Cubrius, who was then but seven years old, as Socrates [i. 22. p. 55] testifies, when she resolved to buy him, and discover the heresy to him; there will be no reason to doubt of the relation of Epiphanius, that Scythianus began about the Apostolical times. Nor need we any of the abatements in the animadversions of Pausias, much less that redarguement of Epiphanius, who cites Origen as an assessor of the Christian faith against this heresy; for though he certainly dies it has spread his doctrine, yet it was written in several books before him, not only in the time of Buddas, to whom Socrates and Suidas attribute them, but of Scythianus, whom St. Cyril and Epiphanius make the author of them. Neither can it be objected that they were not Manichæans; for the appearance of Manes: for I conceive the name of Manes (thought by the Greeks to be a name taken up by Cubrius, and given to him) not to be any proper or peculiar name at all, but the general title of Heretic in the Syrian tongue. For I am loth to think that Theodoret or the author in Suidas were so far mistaken, when they call Scythianus Manes, as to conceive Cubrius and

Whereas there is no nature originally sinful, no substance in itself evil, and therefore no being which may not come from the
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Isa. xlv. 7. same fountain of goodness. I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things, saith he who also said, I am the Lord, and there is none else, there is no God besides me. Vain then is that conceit which framed two gods, one of them called Light, the other Darkness; one good, the other evil; refuted in the first words of the Creed, I believe in God, Maker of heaven and earth.

But as we have already proved that one God to be the Father, so must we yet farther shew that one God the Father to be the Maker of the world. In which there is no difficulty at all: the whole church at Jerusalem hath sufficiently declared this truth in their devotions: Lord, thou art God which hast made heaven and earth, and the sea, and all that therein is: against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together. Jesus then was the child of that God which made the heaven and the earth, and consequently the Father of Christ is the Creator of the world.

We know that Christ is the light of the Gentiles, by his own interpretation; we are assured likewise that his Father gave him, by his frequent assertion: we may then as certainly conclude that the Father of Christ is the Creator of the world, by the Prophet's express prediction: For thus saith God the Lord, he that created the heavens and stretched them out, he which spreadeth forth the earth, and that which cometh out of it; I the Lord have calleth thee ther was Marcellus the first which taught it at Rome, for he received it from Cerdon. *Habuit et Ceredon quemdam inforninorum scandalum habi, quo faciliter duas Deos esse existimaverant.* This Cerdon succeeded Heracleon, and at last this heresy may be reduced to the Gnostics, who derived it from the old Gentile Philosophers, and might well be embraced by Manes in Persia, because it was the doctrine of the Persian Magi, as Aristotle testifieth: *Apostolici in orationem propter philoso phusia kai prothesia (pro to no mugyov) eisai ton Al- logon, kai tov kai auton eimi ephexes, agathos daimon kai kai daimon. Gaia.* In *Proemio.* [§ 8.] And this derivation is well observed by Timotheus, Presbyter of Constantinople, speaking thus of Manes: Parthas et Magnesias cum tunc pro ἐκ νῦν ἀληθείαν καὶ δοκίμων καὶ τῶν κατὰ Περσία μάχων ἀθρόους οἰκονομὴν διαφορὰς διαφορᾶς θεοματίζει δύο ἑχθές.

* [The meaning of gave in this place may be seen in the end of the following quotation.]
† [The subject of this note is illustrated by Wolius, *Manichæismus ante Manichæos*; and the history of Manes is most fully discussed by Beausobre, *Histoire critique de Manichée et du Manichæisme.* Concerning the words, Maker of heaven and earth, being added to the Creed on account of the Gnostics, see King on the Creed, p. 93. &c.]

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in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

And now this great facility may seem to create the greater difficulty: for being the Apostles teach us that the Son made all things, and the Prophets that by the Spirit they were produced, how can we attribute that peculiarity in the Creed unto the Father, which in the Scriptures is assigned indifferently to the Son and to the Spirit? Two reasons may particularly be rendered of this peculiar attributing the work of creation to the Father. First, in respect of those heresies arising in the infancy of the Church, which endeavoured to destroy this truth, and to introduce another Creator of the world, distinguished from the Father of our Lord Jesus Christ. An error so destructive to the Christian religion, that it nasceth even the foundations of the Gospel, which refers itself wholly to the promises in the Law, and pretends to no other God, but that God of Abraham, of Isaac, and of Jacob; acknowledgeth no other speaker by the Son, than him that spake by the Prophets: and therefore whom Moses and the Prophets call Lord of heaven and earth, of him our blessed Saviour signifieth himself to be the Son, rejoicing in spirit, and saying, I thank thee, O Father, Lord of heaven and earth. Secondly, in respect of the paternal priority of the Deity, by reason whereof that which is common to the Father, Son, and Holy Ghost, may be rather attributed to the Father, as the first Person in the Trinity. In which respect the Apostle hath made a distinction in the phrase of emanation or production: To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. And our Saviour hath acknowledged, The Son John v. 19. can do nothing of himself; but what he seeth the Father do; which speaketh some kind of priority in action, according to that of the Person. And in this sense the Church did always profess to believe in God the Father, Creator of heaven and earth.

The great necessity of professing our faith in this particular appeareth several ways, as indispensably tending to the illustration of God's glory, the humiliation of mankind, the provocation to obedience, the aversion from iniquity, and all consolation in our duty.

God is of himself infinitely glorious, because his perfections are absolute, his excellencies indefinite; and the splendour of this glory appeareth unto us in and through the works of his hands. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. For he hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. After a long enumeration of the wonderful works of the creation, the Psalmist breaketh forth into this pious meditation; O Lord, how manifold are thy works! in wisdom hast thou made them all. If then the glory of God be made apparent by the creation, if he have made all things for himself, that is, for the manifestation of his glorious attributes, if the Lord rejoiceth in his works, because his glory shall endure for ever; then is it absolutely necessary we should confess him Maker of heaven and earth, that we may sufficiently praise and glorify him. Let them praise the name of the Lord, saith David, for his name alone is excellent, his glory is above the heavens and earth. Thus did the Levites teach the children of Israel to glorify God: Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their hosts, the earth and all things that are therein. And the same hath St. Paul taught us: For of him, and through him, and to him are all things, to whom be glory for ever. Amen. Furthermore, that we may be assured that he which made both heaven and earth will be glorified in both, the Prophet calls upon all those celestial hosts to bear their part in his hymn: Praise ye him, all his angels, praise ye him all his hosts. Praise ye him sun and moon, praise him all ye stars of light. Praise him ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord, for he commanded, and they were created. And the twenty-four Elders in the Revelation of St. John, fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their crowns, the emblems of their borrowed and derived glories, before the throne, the seat of infinite and eternal majesty, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created. Wherefore, if the heavens declare the glory of God, and all his works praise him; then shall his saints bless him; they shall speak of the glory of his kingdom, and talk of his power. And if man be silent, God will speak; while we through ingratitude will not celebrate, he himself will declare it, and promulgate: I have made the earth, Jer. xxvii. the man and the beast that are upon the ground, by my great power, and by my outstretched arm.

Secondly, The doctrine of the world's creation is most properly effectual towards man's humiliation. As there is nothing more destructive to humanity than pride, and yet not any thing to which we are more prone than that; so nothing can be more properly applied to abate the swelling of our proud conceptions, than a due consideration of the other works of God, with a sober reflection upon our own original. When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; when I view those glorious apparent bodies with my eye, and by the advantage of a glass find greater numbers before beyond the power of my sight, and from thence judge there may be many millions more, which neither eye nor instrument can reach; when I contemplate those far more glorious spirits, the inhabitants of the heavens, and attendants on thy throne; I cannot but break forth into that admiration of the Prophet, What is man, that thou art mindful of him? what is Ps. viii. that offspring of the earth, that dust and ashes? what is that son of man, that thou visitest him? what is there in the progeny of an ejected and condemned father, that thou shouldst look down from heaven, the place of thy dwelling, and take care or notice of him? But if our original ought so far to humble us, how should our fall abase us? that of all the creatures which God made, we should comply with him who first opposed his Maker, and would be equal unto him from whom he new received his being. All other works of God, which we think inferior to us, because not furnished with the light of understanding, or endued with the power of election, are in a happy impossibility of sinning, and so offending of their Maker: the glorious spirits which attend upon the throne of God, once in a condition of themselves to fall, now by the grace of God preserved, and placed beyond all possibility of sinning, are entered upon the greatest happiness, of which the workmanship of God is capable: but men, the sons of fallen Adam, and sinners after the similitude of him, of all the creatures are the only companions of those angels which left their own habitations, and are Jude 6.
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2 Pet. ii. 4. delivered into chains of darkness, to be reserved unto judgment. How should a serious apprehension of our own corruption, mingled with the thoughts of our creation, humble us in the sight of him, whom we alone of all the creatures by our unrepented sins drew unto repentance? How can we look without confusion of face upon that monument of our infamy, recorded by Moses, who first penned the original of humanity, It repented the Lord that he had made man on the earth, and it grieved him at his heart?

Thirdly, This doctrine is properly efficacious and productive of most cheerful and universal obedience. It made the Prophet call for the commandments of God, and earnestly desire to know what he should obey: Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. By virtue of our first production, God hath undeniably absolute dominion over us, and consequently there must be due unto him the most exact and complete obedience from us. Which reason will appear more convincing, if we consider, of all the creatures which have been derived from the same fountain of God’s goodness, none ever disobeyed his voice but the Devil and man.

Ps. cxix. 73.

Isa. xlvii. 13. Mine hand, saith he, hath laid the foundation of the earth, and my right hand hath spanned the heavens; when I call unto them, they stand up together. The most loyal and obedient servants, which stand continually before the most illustrious prince, are not so ready to receive and execute the commands of their sovereign lord, as all the hosts of heaven and earth to attend upon the will of their Creator. Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faieth, but every one maketh his appearance, ready pressed to observe the designs of their commander in chief. Thus the Lord commanded, and they fought from heaven, the stars in their courses fought against Sisera.


Judg. v. 20.

1 Kings xvii. 4, 6. He commanded the ravens to feed Elias, and they brought him bread and flesh in the morning, and bread and flesh in the evening; and so one Prophet lived merely upon the obedience of the fowls of the air. He spake to the devouring whale, and it vomited out Jonah upon the dry land; and so another Prophet was delivered from the jaws of death by the obedience of the fishes of the sea.

Ps. cxlviii. 8.

Do we not read of fire and hail, snow and vapour, stormy wind fulfilling his word? Shall there be a greater coldness in man than in the snow? more vanity in us than in a vapour? more inconstancy than in the wind? If the universal obedience of the creature to the will of the Creator cannot move us to the same affection and desire to serve and please him, they will all conspire to testify against us and condemn us, when God shall call unto them, saying, Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me.

Lastly, The creation of the world is of most necessary meditation for the consolation of the servants of God in all the variety of their conditions: Happy is he whose hope is in the Lord his God, which made heaven and earth, the sea and all that therein is. This happiness consisteth partly in a full assurance of his power to secure us, his ability to satisfy us. The earth is the Lord’s, and the fullness thereof, the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. By virtue of the first production he hath a perpetual right unto, and power to dispose of all things: and he which can order and dispose of all, must necessarily be esteemed able to secure and satisfy any creature. Hast thou not known, hast thou not heard, Isa. xi. 28. that the everlasting God, the Lord, the Creator of the ends of the earth, faileth not, neither is weary? There is no external resistance or opposition where Omnipotency worketh, no internal weakness or defect of power where the Almighty is the agent; and consequently there remaineth a full and firm persuasion of his ability in all conditions to preserve us. Again, this happiness consisteth partly in a comfortable assurance, arising from this meditation, of the will of God to protect and succour us, of his desire to preserve and bless us. My help cometh from the Lord, Ps. cxlii. who made heaven and earth: he will not suffer thy foot to be moved, saith the Prophet David; at once expressing the foundation of his own expectancy and our security. God will not despise Jak x. 3. the work of his hands, neither will he suffer the rest of his creatures to do the least injury to his own image. Behold, saith Isa. liv. 16, he, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work. No weapon that is formed against thee shall prosper. This is the heritage of the servants of the Lord.

Wherefore to conclude our explication of the first Article, and to render a clear account of the last part thereof; that every one may understand what it is I intend, when I make confession
of my faith in the Maker of heaven and earth, I do truly profess, that I really believe, and am fully persuaded, that both heaven and earth and all things contained in them have not their being of themselves, but were made in the beginning; that the manner by which all things were made was by mediate or immediate creation; so that antecedently to all things beside, there was at first nothing but God, who produced most part of the world merely out of nothing, and the rest out of that which was formerly made of nothing. This I believe was done by the most free and voluntary act of the will of God, of which no reason can be alleged, no motive assigned, but his goodness; performed by the determination of his will at that time which pleased him, most probably within one hundred and thirty generations of men, most certainly within not more than six, or at farthest seven, thousand years*. I acknowledge this God Creator of the world to be the same God who is the Father of our Lord Jesus Christ; and in this full latitude, I believe in God the Father Almighty, Maker of heaven and earth.

ARTICLE II.

And in Jesus Christ, his only Son, our Lord.

The second Article of the Creed presents unto us, as the object of our faith, the second Person of the blessed Trinity; that as in the Divinity there is nothing intervening between the Father and the Son, so that immediate union might be perpetually expressed by a constant conjunction in our Christian Confession. And that upon no less authority than of the Author and Finisher of our faith, who in the persons of the Apostles gave this command to us, Ye believe in God, believe also in me. Nor speaketh he this of himself, but from the Father which sent him: for this is his commandment, that we should believe on the name of his Son Jesus Christ. According therefore to the Son’s prescription, the Father’s injunction, and the sacramental institution, as we are baptized, so do we believe in the name of the Father and the Son19.

10 'Eadem regula veritatis donec nos Dei, Christum Jesum, Dominum Deum credere post Patrem etiam in Filium nostrum, sed Dei Filium; hujusque qui

* [In the first edition, “most certainly within much less than six thousand years.”]