

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.

¹⁹ 'Eadem regula veritatis docet nos Dei, Christum Jesum, Dominum Deum credere post Patrem etiam in Filium nostrum, sed Dei Filium; hujus Dei qui

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

Our blessed Saviour is here represented under a threefold description: first, by his nomination, as *Jesus Christ*; secondly, by his generation, as the *only Son* of God; thirdly, by his dominion, as *our Lord*.

But when I refer *Jesus Christ* to the nomination of our Saviour, because he is in the Scriptures promiscuously and indifferently sometimes called *Jesus*, sometimes *Christ*, I would be understood so as not to make each of them equally, or in like propriety, his name. *His name was called Jesus, which was so named of the angel before he was conceived in the womb: who is also called Christ*, not by name²⁰, but by office and title. Which observation, seemingly trivial, is necessary for the full explication of this part of the Article; for by this distinction we are led unto a double notion, and so resolve our faith into these two propositions; I believe there was and is a man, whose name was actually, and is truly in the most high importance, Jesus, the Saviour of the world. I believe the man who bare that name to be the Christ, that is, the Messiah promised of old by God, and expected by the Jews.

For the first, it is undoubtedly the proper name of our Saviour given unto him, according to the custom of the Jews, at his circumcision; and as the Baptist was called John, even so the Christ was called Jesus. Besides, as the imposition was after the vulgar manner, so was the name itself of ordinary use. We read in the Scriptures of *Jesus which was called Justus*, a fellow-worker with St. Paul, and of a *certain sorcerer, a Jew*, whose name was *Bar-jesus*²¹, that is, the Son of Jesus. Josephus

et unus et solus est, conditor scilicet rerum omnium.' *Novatian. de Trin. cap. 9.** [p. 711 C.]

²⁰ 'Si tamen nomen est *Christus*, et non appellatio potius; *Unctus* enim significatur. *Unctus* autem non magis nomen est quam vestitus, quam calceatus, accidens nomini res.' *Tertul. adv. Prax. cap. 28.* [p. 517 B.] 'Quorum nomen alterum est proprium, quod ab Angelo impositum est; alterum accidens, quod ab unctione convenit.' *Ibid.* '*Christus* commune dignitatis est nomen. *Jesus* proprium vocabulum Salvatoris.' *S. Hieron. in Matt. xvi. 20.* [vol. vii. p. 125 C.] '*Jesus* inter homines

nominatur; nam *Christus* non proprium nomen est, sed nuncupatio potestatis et regni.' *Lactan. de Ver. Sap. lib. iv. cap. 7.* [vol. i. p. 257.] '*Dum dicitur Christus*, commune nomen dignitatis est; dum *Jesus Christus*, proprium vocabulum Salvatoris est.' *Isidor. Hisp. Orig. lib. vii. cap. 2.* [p. 54 G.] 'Ἰησοῦς καλεῖται φερωνύμως. *S. Cyril. Catech. 10.* [§. 4. p. 138 A.]

²¹ 'Habuit et Judæa quosdam *Jesus*, quorum vacuis gloriatur vocabulis. Illa enim nec lucent, nec pascunt, nec medentur.' *Bernard. in Cant. Serm. 15.* [p. 783 H.]

* [The Eastern Creeds read, *and in one Jesus Christ*, which was probably directed against the Gnostics, who made Jesus and Christ to be two distinct persons.]

in his history mentioneth one Jesus the son of Ananus, another the son of Saphates, a third the son of Judas, slain in the temple: and many of the high-priests or priests were called by that name; as the son of Damnæus, of Gamaliel, of Onias, of Phabes, and of Thebuth. Ecclesiasticus is called the Wisdom of Jesus the Son of Sirach, and that Sirach the son of another Jesus.

Acts vii. 45. St. Stephen speaks of the *tabernacle of witness brought in with Jesus into the possession of the Gentiles*: and the Apostle in his explication of those words of David, *To-day if you will hear his voice*, observeth, that, *if Jesus had given them rest, then would he not afterwards have spoken of another day*. Which two Scriptures being undoubtedly understood of Joshua, the son of Nun, teach us as infallibly that *Jesus* is the same name with *Joshua*. Which being at the first imposition²² in the full extent of pronunciation *Jehoshua*, in process of time contracted to *Jeshuah*, by the omission of the last letter, (strange and difficult to other languages,) and the addition of the Greek termination, became *Jesus*.

Wherefore it will be necessary, for the proper interpretation of *Jesus*, to look back upon the first that bare that name, who was the son of Nun, of the tribe of Ephraim, the successor of Moses, and so named by him, as it is written, *and Moses called Oshea the son of Nun, Jehoshua*. His first name then imposed at his circumcision was Oshea, or Hoseah: the same with the name of the *son of Azaziah*, ruler of Ephraim, of the *son of Elah*, king of Israel, of the *son of Beeri*, the Prophet: and the interpretation of this first name Hoseah²³, is *Saviour*. Now we must

1 Chron. xxvii. 20.
2 Kings xvii. 1.
Hos. i. i.

²² First יהושע as generally in the books of Moses, in Joshua, Judges, Samuel, the Kings, yea even in Haggai and Zechariah: then contracted into יושע, as in 1 Chron. xxiv. 11. 2 Chron. xxxi. 15. and constantly in Ezra and Nehemiah. Next the last letter ע was but lightly pronounced, as appears by the Greek translation, 1 Chron. vii. 27. where יהושע is rendered in the Roman and Alexandrian copies 'Iησουέ, in the Aldus and Complutensian editions 'Iωσηέ, and by Eusebius, who expresseth it truer than those copies, 'Iωσουέ. At last ε was totally left out, both in the pronunciation and the writing, and the whole name of Joshua contracted to ψ.

²³ 'Osee in lingua nostra salvatorem sonat, quod nomen habuit etiam Josue

filius Nun, antequam ei a Deo vocabulum mutaretur.' *S. Hier. in Osee, cap. i. ver. i.* [vol. vi. p. 1 B.] *et lib. i. adv. Jovinianum.* [vol. ii. p. 270 A.] I read indeed of other interpretations among the Greeks, no good expositors of the Hebrew names: as in an ancient MS. of the LXX. translation of the Prophets, now in the library of Cardinal Barberini, at the beginning of Hoseah, 'Ωσηέ, λυπούμενος' and again, 'Ωσηέ, σεσωσμένος, ἢ συσκιάζων' (of which the first and last are far from the original: and the middle agreeable with the root, not with the conjugation, as being deduced from ψ not in Niphal, but in Hiphil.) And in another MS. of the Prophets in the King's library at St. James's, 'Ωσηέ, σκιάζων ἢ φύληξ': and again, 'Ωσηέ, ἐρμωσόμενος, which is the interpretation

70 not imagine this to be no mutation²⁴, neither must we look upon it as a total alteration²⁵, but observe it as a change not trivial or inconsiderable²⁶. And being Hoseah was a name afterwards used by some, and Jehoshua, as distinct, by others, it will necessarily follow there was some difference between these two names; and it will be fit to inquire what was the addition, and in what the force of the alteration doth consist.

First therefore we observe, that all the original letters in the name Hoseah are preserved in that of Joshua; from whence it is evident that this alteration was not made by a verbal mutation, as when Jacob was called Israel, nor by any literal change, as when Sarai was named Sarah, nor yet by diminution or mutilation; but by addition, as when Abram was called Abraham.

inserted into Hesychius; in whom for 'Ωσήρ we must read 'Ωσηέ and so I suppose Salmasius intended it, though the Holland edition hath made his emendation 'Ωσκέ.

²⁴ As the Samaritan Pentateuch makes it the same name, which he was first named, and which he had afterwards, as if Moses had only called Oshea, Oshea.

²⁵ So Justin Martyr speaks of *Hoseah* as μετονομασθέντος τῷ 'Iησοῦ ὀνόματι. [Dial. cum Tryph. p. 225 A.] and comparing it with that alteration of Jacob's name; τὸ ἐπώνυμον 'Ιακώβ τῷ 'Ισραὴλ ἐπικληθέντι ἐδόθη, καὶ τὸ Ἀδῶν ὄνομα 'Ιησοῦ ἐπεκλήθη. [Ibid. p. 201 A.] where, to pass by his mistake in supposing him first named Israel, and after called Jacob, he makes the alteration of *Hoseah* to *Joshua* equal to that of *Jacob* to *Israel*. The reason whereof was the Greek version of the name, who for *Hoseah* translated it *Adōns*: 'Ἐπωνόμασε Μωυσῆς τὸν Ἀδῶν τὸν Ναυή, 'Ιησοῦν. Numb. xiii. 16. 'Quum successor Moysi destinaretur Auses filius Nave, transfertur certe de pristino nomine, et incipit vocari Jesus.' *Tertul. adv. Jud. cap. 9.* [p. 195 D.] *et adv. Marcion. lib. iii. cap. 16.* [p. 406 B.] 'Igitur Moyses his administratis Ausum quendam nomine præponens populo, qui eos revocaret ad patriam terram.' *Clem. Rom. Recognit. lib. i.* [c. 38. vol. i. p. 502.] 'Qui cum primum Ausus vocaretur, Moses futura præsentens, jussit eum Jesum vocari.' *Lactan. de Vera Sap. lib. iv. cap. 17.* [vol. i. p. 288.] Οὐ πρότερον γοῦν (Μωϋσῆς) τὸν αὐτοῦ διάδοχον

τῇ τοῦ 'Iησοῦ κεχρημένον προσηγορία, ὀνόματι δὲ ἐτέρῳ τῷ Ἀδῶν, ὅπερ οἱ γεννήσαντες αὐτῷ τέθεινται, καλούμενον, 'Iησοῦν αὐτὸς ἀναγορεύει. *Euseb. Eccl. Hist. lib. i. c. 3.* [p. 11.] Thus was the *Hoseah* something disguised by *Auses*, and was farther estranged yet by those which frequently called him *Navōs*, as Eusebius, *Dem. Evang. lib. v. cap. 17.* thrice.

²⁶ This Justin Martyr charges upon the Jews as neglected by them, and affirms the reason why they received not Jesus for the Christ, was their not observing the alteration of *Hoseah* into *Josua* or *Jesus*. Ἀδῶν καλούμενον—'Iησοῦν Μωυσῆς ἐκάλεισε: τοῦτο σὺ οὐ ζητεῖς, δι' ἣν αἰτίαν ἐποίησεν, οὐκ ἀπορεῖς, οὐδὲ φιλοπευστεῖς: τοιγαροῦν ἐλήθηέ σε ὁ Χριστός, καὶ ἀναγινώσκων οὐ συνίης. [Dial. cum Tryph. 113. p. 206 A.] And whereas they spake much of the change made in the names of Abram and Sarai, which were but of a letter, they took no notice of this total alteration of the name: so he; Διὰ τί μὲν ἐν ἔλφα πρώτῳ προσετέθη τῷ 'Αβραὰμ ὀνόματι θεολογείς, καὶ διὰ τί ἐν βῶ τῷ Σάρρας ὀνόματι, ὁμοίως κομπολογεῖς: διὰ τί δὲ τὸ πατρόθεν ὄνομα τῷ Ἀδῶν τῷ υἱῷ Ναυή ἔδον μετωνόμασται τῷ 'Iησοῦ, οὐ ζητεῖς. [Ibid.] Where, to pass by the vulgar mistake of the Greeks, who generally deliver the addition of a in the name of Abraham, and ρ in the name of Sarah, when the first was an addition of η, the second a change of ψ into η, he would make that of *Hoseah* into *Jesus* a far more considerable alteration than that of *Abraham* or of *Sarah*.

Secondly it must be confessed that there is but one literal addition, and that of that letter which is most frequent in the Hebrew names: but being thus solemnly added by Moses, upon so remarkable an occasion as the viewing of the land of Canaan was, and that unto a name already known, and after used; it cannot be thought to give any less than a present designation²⁷ of his person to be a Saviour of the people, and future certainty of salvation included in his name unto the Israelites by his means. Thirdly, though the number of the letters be augmented actually but to one, yet it is not improbable that another may be virtually added, and in the signification understood. For being the first letter of Hoseah will not endure a duplication, and if the same letter were to be added, one of them must be absorpt; it is possible another of the same might be by Moses intended, and one of them suppressed. If then unto the name Hoseah we join one of the titles of God, which is *Jah*, there will result from both, by the custom of that Hebrew tongue, Jehoshua; and so not only the instrumental²⁸, but also the

²⁷ For it may well be thought that *y* is added to make the name יהושע the same with the third person of the future in Hiphil, יהושיע. For although ה the characteristic letter of the conjugation Hiphil be excluded in the future tense, and so the regular word be יושיע frequently in use; yet sometimes it is expressed, as it is used, 1 Sam. xvii. 47, *And all the assembly shall know that the Lord saveth (or will save) not with sword and spear:* and Ps. cxvi. 6. יהושיע ולי יהושיע. *I was brought low, and he helped me.* And although there be another *y* in the future than in the name, yet being it is also found sometimes with the lesser Chiric, and so without the latter *y*, or without any Chiric at all, as frequently with the addition of ו, יהושע, there is no reason but יהושע, the name of the son of Nun, may be of the same force, as consisting of the same letters, with the third person of the future in Hiphil. Again, being *y* added to the future, as formative thereof, stands in the place of ו (for the avoiding of confusion with ו conjunctive) which is nothing else than the abbreviation of יהוה, we may well assign at least this emphasis to the mutation which Moses made; that whereas

before there was nothing but salvation barely in his name, now there is no less than *he shall save*, in which the הוה or *y* is a peculiar designation of the person, and the *shall* or tense a certainty of the futurity. Thus will the design of Moses appear to be nothing else but a prediction or confirmation of that which was not before, but by way of desire or omination; and this only by changing the imperative into the future, יהושע, the expectation of the people, into יהושע servabit, the ratification of Mos.

²⁸ So did the ancients understand it: to the Greeks *Jesus* is σωτήριον Θεοῦ, to the Latins, *Salvator Dei*. So Eusebius, *Dem. Evang. lib. iv. ad finem*. [c. 17. p. 199 D.] Ἐπεὶ δὲ σωτήριον Θεοῦ εἰς τὴν Ἑλλάδα φωνὴν τὸ τοῦ Ἰησοῦ μεταληφθὲν ὄνομα σημαίνει. Ἰσοῦ μὲν γὰρ παρ' Ἑβραίοις, σωτηρία, υἱὸς δὲ Ναυῆ παρὰ τοῖς αὐτοῖς Ἰωσοῦ ἐνομαζέται. Ἰωσοῦ δὲ ἐστὶν Ἰαὼ σωτηρία, τοῦτ' ἐστι, Θεοῦ σωτήριον. Where nothing can be more certain than that Ἰαὼ is taken for the name of God, and Ἰαὼ σωτηρία, together, *the salvation of God*. And yet Theophylact has strangely mistaken it, *Matt. i. 1.* τὸ Ἰησοῦς ὄνομα οὐχ Ἑλληνικὸν ἐστὶν, ἀλλ' Ἑβραϊκόν, ἐρμηνεύεται δὲ σωτήρ, Ἰαὼ γὰρ ἢ σωτηρία παρὰ τοῖς Ἑβραίοις λέγεται.

original cause of the Jews' deliverance will be found expressed in one word: as if Moses had said, this is the person by whom God will save his people from their enemies.

⁷¹ Now being we have thus declared that *Jesus* is the same name with *Josuah*; being the name of *Josuah* was first imposed by Divine designation, as a certain prediction of the fulfilling to the Israelites, by the person which bare the name, all which was signified by the name; being *Jesus* was likewise named by a more immediate imposition from heaven, even by the ministration of an Angel; it followeth, that we believe he was infallibly designed by God to perform unto the sons of men whatsoever is implied in his nomination. As therefore in *Hoseah* there was expressed salvation, in *Josuah* at least was added the designation of that single person to save, with certainty of preservation, and probably even the name of God, by whose appointment and power he was made a Saviour; so shall we find the same in *Jesus*. In the first salutation, the Angel Gabriel told the blessed Virgin, she should *conceive in her womb, and bring forth a Son*, and should call *his name Jesus*. In the dream of Joseph the Angel of the Lord informed him not only of the nomination, but of the interpretation or etymology²⁹; *Thou shalt call his name Jesus, for he shall save his people from their sins*. In which words is clearly expressed the designation of the person, *He*, and the futurity of salvation certain by him, *he shall save*. Beside, that other addition of the name of God,

[p. 4 A.] which words seem plainly to signify that *Jesus* is interpreted *Saviour*, because Ἰαὼ in the Hebrew tongue signifieth *salvation*. I confess the words may be strained to the same sense with those of Eusebius, but not without some force, and contrary to what he seemeth to intend. Especially considering those which followed him in the same mistake, as Moschopolus, Περὶ σχεδῶν. Ἰησοῦς ἀπὸ τοῦ Ἰαὼ γίνεται, ὃ δηλοῖ παρ' Ἑβραίοις τὴν σωτηρίαν. Whereas Ἰαὼ in Eusebius is certainly no other than יהוה, and Ἰσοῦδ than יהושע, and so Ἰωσοῦε contracted of Ἰαὼ Ἰσοῦδ, the *salvation of God*. Nor is this only the opinion of Eusebius, but of St. Hierom, a man much better acquainted with the Hebrew language; who, on the first chapter of *Hoseah*, shewing that *Josua* had first the same name with that of the Prophet, saith, 'Non enim (ut male in Græcis

codicibus legitur et Latinis) *Ause* dictus est, quod nihil omnino intelligitur, sed *Osee*, id est, *Salvator*: et additum est ejus nomini *Dominus*, ut *Salvator Domini* diceretur.' [vol. vi. p. 1 C.] What then was it but יהוה the *Dominus* added to his name? For as in the name of *Esaias*, St. Hierom acknowledgeth the addition of the name of God, 'Interpretatur autem *Esaias*, *Salvator Domini*.' [vol. iv. p. 9 D.] in the same manner did he conceive it in the name of *Josuah*, only with this difference, that in the one it begins, in the other concludes, the name.

²⁹ *Jesus* Hebræo sermone *Salvator* dicitur. Etymologiam ergo nominis ejus Evangelista signavit, dicens, *Vocabis nomen ejus Jesum, quia ipse salvum faciet populum suum.* S. Hieron. [in *Matt. i. 21.* vol. vii. p. 13 B.]

propounded in Josuah as probable, appeareth here in some degree above probability, and that for two reasons. First, because it is not barely said that *He*, but as the original raiseth *Autós*, ipse. *He himself shall save.* Josuah saved Israel not by his own power, not of himself, but God by him; neither saved he his own people, but the people of God: whereas Jesus himself, by his own power, the power of God, shall save his own people, the people of God. Well therefore may we understand the interpretation of his name to be *God the Saviour.* Secondly, immediately upon the prediction of the name of Jesus, and the interpretation given by the Angel, the Evangelist expressly observeth, *All this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.* Several ways have been invented to shew the fulfilling of that prophecy, notwithstanding our Saviour was not called Emmanuel; but none can certainly appear more proper, than that the sense of *Emmanuel* should be comprehended in the name of *Jesus*: and what else is *God with us*, than *God our Saviour*? Well therefore hath the Evangelist conjoined the Prophet and the Angel³⁰, asserting Christ was therefore named Jesus, because it was foretold he should be called Emmanuel, the angelical *God the Saviour*, being in the highest propriety the prophetic *God with us.*

However, the constant Scripture-interpretation of this name is *Saviour.* So said the angel of the Lord to the amazed shepherds, *Unto you is born this day in the city of David a Saviour, which is Christ the Lord.* So St. Paul to the Jews and Gentile proselytes at Antioch, *Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus.* Which explication of this sacred name was not more new or strange unto the world, than was the name itself so often used before. For the ancient Grecians usually gave it at first as a title to their gods³¹,

³⁰ Βλέπετε ἰσαριθμούς εὐαγγελιστοῦ καὶ προφήτου ῥήσεις; μεθερμηνεύμενον γὰρ τὸ μεθ' ἡμῶν ὁ Θεός, ὃ ἐστὶ σωτηρία λαοῦ, τὸ μετὰ δούλων δεσπότην ἐμφιλοχωρεῖν. *Andreas Cretensis' in Circumc.* [p. 30 D. ed. 1644.]

³¹ Jupiter, the chief of them, was most usually worshipped under this title. Euripides makes Amphitryo sitting by his altar, which Hercules had built,—

Βωμὸν καθίσω τόνδε Σωτήρος Διός·
Herc. Fur. v. 48.
and Aristophanes introduces Bacchus swearing,
Νῆ τὸν Δία τὸν Σωτήρα·
Plut. v. 878.

as if it were the familiar oath among the Athenians, as well it might be, he having his temple in their Piræeum, as Strabo testifieth, *lib. ix.* [§. 15. p. 396.] (where Demosthenes by virtue of a de-

whom after any remarkable preservations they styled Saviours,

cree was to build him an altar, *Plutarch. in Vita Demosth.*) and his porch in the city, which was called indeed vulgarly, τὸ Ἐλευθερίου Διὸς στοά: yet was it also named τὸ Σωτήρος, as Harpocration and Hesychius have observed. Ὅτι δὲ ἐπιγέγραπται μὲν Σωτήρ, ὀνομάζεται δὲ καὶ Ἐλευθέριος, δηλοῖ καὶ Μένανδρος: so the first: Τῶν Μήδων ἐκφυγόντες ἰδρύσαντο τὸν Ἐλευθέριον Διὰ, τοῦτον δὲ ἔνωι καὶ Σωτήρ φασι: so the latter. As in their oaths, so in their feasts, they mentioned him always at the third cup. Τὸν μὲν πρῶτον Διὸς Ὀλυμπίου καὶ Θεῶν Ὀλυμπίων ἔλεγον, τὸν δὲ δεύτερον ἠρώων, τὸν δὲ τρίτον Σωτήρος, οὐδ' Διός: which is omitted in Hesychius, as appears out of Athenæus, *lib. ii. et xv.* and especially that of Alexis the comedian: [lib. xv. p. 693 A.]

Ἄλλ' ἔρχεον
Αὐτῷ Διὸς γε τήνδε Σωτήρος. θεῶν
Θνητοῖς ἀπάντων χρησιμώτατος πολλὸν
Ὁ Ζεὺς ὁ Σωτήρ.

Pausanias in *Corinthiacis*, *Messenicis*, *Laconicis* et *Arcadicis*, mentions several statues and temples anciently dedicated to Jupiter, ἐπίκλησιν Σωτήρι: of which title Cornutus in his book *De Natura Deorum* [p. 71.] gives this account: Κατὰ τὸν γεννητὰ ἐστὶ καὶ τὸ σώζειν ἃ γεννᾷ, καὶ τοῦ Διὸς ἐντεῦθεν Σωτήρος εἶναι λεγόμενον. And though this title was so generally given to Jupiter, as that Hesychius expounds Σωτήρ, ὁ Ζεὺς, yet was it likewise attributed to the other gods: as Herodotus relates how the Grecians in their naval war against the Persians made their vows Ποσειδέωνι Σωτήρι, and that they preserved the title to Neptune in his days, *lib. vii.* [c. 192.] And Artemidorus takes notice that Castor and Pollux are taken for the Θεοὶ Σωτήρες, whom the poem bearing the name of Orpheus to Musæus calls

Μεγάλους Σωτήρας μοῦ, Διὸς ἄφθιτα
τέκνα· [v. 21.]
as the Hymn of Homer, [ad Diosc. 6.]
Σωτήρας τέκε παῖδας ἐπιχθονίων ἀνθρώπων,

Ὀκυπθῶραν τε νεῶν
and Theocritus in the *Idyllion* on them,
Ἀνθρώπων Σωτήρας ἐπὶ ξυροῦ ἤδη
ἔδωσαν. [Idyll. xxii. 6.]

Hence Lucian in *Alexandro* [c. 4.] useth

it as their constant title, Ἀλεξίκακε Ἡράκλεις, καὶ Ζεῦ ἀποτρόπαιε, καὶ Διόσκουροι Σωτήρες. Neither have we mention of the title only, but of the original and occasion of it. For when Castor and Pollux thrust the sons of Theseus out of Athens, and made Menestheus king, he gave them first this name; Διὰ ταῦτα πρῶτος ὁ Μενεσθεὺς ἄνακτὰς τε καὶ σωτήρας ὀνόμασε. *Ælian. Var. Hist. lib. iv. cap. 5.* Beside these we read in the ancient inscriptions, Ἀσκληπιῷ Θεῷ Σωτήρι: and again, Ἀσκληπιῷ καὶ Ἑρείῳ Σωτήρι. For as they had their Female Deities, so did they attribute this title to their Goddesses, and that both in the masculine and feminine gender. As to Venus, Ἀφροδίτῃ Θεῷ Παναγάνῳ καὶ Σωτήρι: to Diana, Ἀρτέμιδι Σωτείρι, as the same collection of Inscriptions hath it. Thus Pherecrates, Ἡγούμεθα τῆς πόλεως εἶναι ταύτας Σωτήρας, and Sophocles, Τύχη γε τῷ Σωτήρι. [O. T. 80.] Thus the Epigram extant in Suidas, [s. v. κλήρος,]

Φωσφόρος, ὃ Σώτειρ, ἐπὶ Παλλάδος
ἵστασι κλήρα,

Ἄρτεμι —
Οὐδὲν ἦρτον κάκεινον Σωτήρα καὶ ἀλεξίκακον προσηγόρευον. *Theodoret. Serm. viii.* [vol. iv. p. 595 C.] of Hercules. The Bæenses, an ancient people in Peloponnesus, Ἄρτεμιν ὀνομάζουσι Σώτειρα. *Paus. in Laconicis.* Her temple and statue in the city Træzen was built and named by Theseus at his safe return from Crete. The Megarenses preserved by her from the Persians, ἐπὶ τῷδε Σωτείρας ἄγαλμα ἐποίησαντο Ἀρτέμιδος: and upon the same occasion another of the same bigness set up at Pagæ. *Idem.* But this title especially was given to Minerva. Σώτειρα, ἢ Ἀθηνᾶ παρὰ τοῖς Ἑλλησιν. *Hesych.* Ἔστι γὰρ Ἀθήνησι Ἀθηνᾶ Σώτειρα λεγομένη, ἣ καὶ θύουσι. *Schol. Aristoph. in Ranas.* [v. 381.] Aristotle in his will obliged Nicanor to a dedication, Διὶ Σωτήρι καὶ Ἀθηνᾷ Σωτείρη. *Laert. in Vita Aristot.* [lib. v. §. 16.] And in general they invocated God under the notion of Σωτήρ, as Plato in *Timæo*, Θεὸν δὲ καὶ νῦν ἐπ' ἀρχῇ τῶν λεγόμενων Σωτήρα ἐξ ἀπίτου καὶ ἀήθους διηγήσεως πρὸς τὸ τῶν εἰκότων δόγμα διασώζειν ἡμᾶς ἐπικαλεσάμενοι, πάλιν ὠνόμαθα λέγειν. [p. 48 D.]

and under that notion built temples, and consecrated altars to them. Nor did they rest with their mistaken piety, but made it stoop unto their baser flattery, calling those men their Saviours³², for whom they seemed to have as great respect and honour as for their gods.

Nor does it always signify so much as that it may not be attributed to man; for even in the Scriptures the judges of Judg. iii. 9. Israel were called no less than their Saviours. *When the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz.* And again, *When they cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera.* Where though in our translation we call Othniel and Ehud *Deliverers*, yet in the original they are plainly termed *Saviours*³³.

³² This was the constant title of the first Ptolemy, the son of Lagus, given to him by the Rhodians: 'Ονόματα μὲν δὲ κατὰ τὰ αὐτὰ Πτολεμαῖοι σφισιν, ἄλλη δὲ ἐπικλήσις ἔλαφ' καὶ γὰρ Φιλομήτορα καλοῦσι, καὶ Φιλῶδελλον ἕτερον, τὸν δὲ τοῦ Ἀλέγου Σωτήρα, παραδόντων Ῥοδίων τὸ ὄνομα. *Pausan. Atticis* [I. c. 8.] Which name first given him by the Rhodians was no way expressed in his usage of the Syrians, as is observed by Josephus. 'Ὡς καὶ τὴν Συρίαν ἔπασαν ὑπὸ Πτολεμαίου τοῦ Ἀλέγου Σωτήρος τότε χρηματίζοντος τὰ ἐναντία παθεῖν αὐτοῦ τῇ ἐπικλήσει. [*Jud. Ant.* xii. 1.] This was so familiar, that Tertullian useth the title instead of the name: 'Post eum (sc. Alexandrum) regnavit illic in Alexandria Soter annis 35.' [*Adv. Judæos*, c. 8. p. 190 C.] Thus Antigonus was first called by the Greeks their *Ευεργέτης*; or *Benefactor*, then *Σωτήρ*, or *Saviour*. Οὐ μόνον ἐκρήθη παρ' αὐτὸν τὸν καιρὸν *Ευεργέτης*, ἀλλὰ καὶ μεταλλάξας, *Σωτήρ*. *Polyb. lib. v.* [c. 9.] Thus we read of Demetrius, who restored the Athenians to their liberty, 'Ἀνεκρέτησαν καὶ βοῶντες ἐκέλευον ἀποβαλεῖν τὸν Δημήτριον, Σωτήρα καὶ *Ευεργέτην ἀναγορεύοντες.* *Plutarch. in Vita*: [c. ix. vol. i. p. 892 D.]: and not only so, but numbered Demetrius and Antigonus among their *Dii Soteres*; and instead of their annual Archon, whose name they used in their distinction of years, they created a priest of these *Dii Soteres*, as the same author testifieth [c. x.]: Μόνον δὲ Σωτήρας ἀνέγραψαν

θεοὺς, καὶ τὸν ἐπώνυμον καὶ πατριον ἔρχοντα καταπαύσαντες, ἱερέα Σωτήρων χειροτόνουν καθ' ἕκαστον ἐνιαυτόν. Appian relates of Demetrius, that he received this title from the Babylonians. Τιμαρχὸν ἐπανίστάμενον ἀνελὼν, καὶ ἅλλα πολλὰ τῆς Βαβυλωνίων ἡγεύμενον, ἐφ' ᾧ καὶ Σωτήρ ἀρξαμένον τῶν Βαβυλωνίων ἀνομάσθη. *De Bell. Syriac.* [c. 47.] Lucian's mistake in his Salutation tells us of 'Ἀντίοχος ὁ Σωτήρ, and Appian gives us the routing of the Gauls as the cause of that title: 'Ὡς καὶ Σωτήρ ἐπεκλήθη Γαλάτας ἐκ τῆς Εὐρώπης ἐς τὴν Ἀσίαν ἐμβαλόντας ἐξελάσας. *Ibid.* [c. 65.] And in process of time this title grew so customary and familiar, that the Sicilians bestowed it upon Verres their oppressor. 'Itaque illum non solum Patronum istius insule, sed etiam Sotera inscriptum vidi Syracusis,' says Cicero. *Verrin.* 2. [Act. ii. lib. ii. c. 63.]
³³ Heb. יהוה מושיע לבני ישראל ירושלים So the Septuagint clearly, Καὶ ἤγειρε κύριος Σωτήρα τῷ Ἰσραὴλ, καὶ ἔσωσεν αὐτούς, τὸν Γοθονιὴλ υἱὸν Κενέζ. *Qui suscitavit eis Salvatorem, et liberavit eos, Othniel.* Again, Καὶ ἤγειρε κύριος ἡτοις Σωτήρα τὸν Ἀδὴ, υἱὸν Γερᾶ. *Qui suscitavit eis Salvatorem vocabulo Aioth, filium Gera.* *Yet. Transl.* Upon which place St. Augustin notes, 'Advertendum est autem quod Salvatorem dicat etiam hominem, per quem Deus salvos faciat.' *Quest. lib. vii. cap. 18.* [vol. iii. part I. p. 601 E.]

⁷³ Now what the full import and ultimate sense of the title of Saviour might be, seemed not easy to the ancients: and the best of the Latins thought the Greek word so pregnant and comprehensive, that the Latin tongue had no single word able to express it³⁴.

But whatsoever notion the heathen had of their gods or men which they styled Saviours, we know this name belongeth unto Christ in a more sublime and peculiar manner. *Neither is there* Acts iv. 12. *salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

It remaineth therefore that we should explain how and for what reasons Christ truly is, and properly is called, our Saviour. First then, I conceive, one sufficient cause of that appellation to

³⁴ So Cicero in the place before cited, having said he saw Verres inscribed *Sotera*, goes on, 'Hoc quantum est? ita magnum, ut Latino uno verbo exprimi non possit.' But though in Cicero's time there was no Latin word used in that sense, yet not long after it was familiar. For as in the Greek inscriptions we read often dedications Δὲ Σωτήρι, so in the Latin we find often *Jovi Servatori*, or *Conservatori*, sometimes *Jovi Salvatori*, or *Salutari*: all which are nothing else but the Latin expressions of the Greek inscriptions. And without question *Σωτήρ* might have been rendered *Sospitator*, and even *Sospes*, as it was used in the days of Ennius. 'Sospes, salvus: Ennius tamen sospitem pro servatore posuit.' *Festus*. Neither indeed could the Sicilians mean any more of Verres by the word *Sotera*, than Tully spake of himself, when he styled himself *Servatorem Reipublicæ*. At least Tacitus did conceive that *Conservator* is as much as *Soter*, when speaking of Milichus, who detected the conspiracies to Nero, he saith, 'Milichus præmiis ditatus Conservatoris sibi nomen, Græco ejus rei vocabulo, assumpsit.' *Annal. lib. xv.* [c. 71.] *He took to himself the name of Conservator, in a Greek word which signifies so much:* and without question that must be *Σωτήρ*. However the first Christians of the Latin church were some time in doubt what word to use as the constant interpretation of *Σωτήρ*, so frequent and

essential to Christianity. Tertullian useth *Salutificator*, or, as some books read it, *Salvificator*: 'Ergo jam non unus Deus, nec unus Salutificator, si duo salutis artifices, et utique alter altero indigens.' *De Carne Christi, cap. 14.* [p. 319 B.] and shews it was translated in the Philippians iii. 20. 'Et quidem de terra in cælum, ubi nostrum municipatum Philippenses quoque ab Apostolo discent; *Unde et Salutificatorem nostrum expectamus Jesum Christum.*' *De Resur. Carnis, cap. 47.* [p. 354 B.] St. Hilary thought *Salutaris* a sufficient interpretation. 'Est autem Salutaris ipso illo nomine quod Jesus nuncupatur. *Jesus enim secundum Hebraicam linguam Salutaris est.*' in *Psal. cxviii.* Lit. xi. 1. p. 305 C.] St. Augustin is indifferent between that and *Salvator*: 'Deus salvos faciendi Dominus est Jesus, quod interpretatur Salvator, sive Salutaris:' [De Civ. Dei, xvii. 18. 2. vol. vii. p. 482 B.] and so Lactantius. At last they generally used the word *Salvator*. First Tertullian: 'Christus in illo significabatur, taurus ob utramque dispositionem: alius ferus, ut judex, alius mansuetus, ut Salvator.' *Adv. Marcion. lib. iii. cap. 18.* [p. 407 C.] Which word of his was rather followed by his imitator St. Cyprian, after whom Arnobius used it, after him his disciple Lactantius: and from thence it continued the constant language of the Church, till the late innovators thrust it out of the Latin translation.

consist in this, that he hath opened and declared unto us the only true way for the obtaining eternal salvation, and by such patefaction can deserve no less than the name of Saviour. For if those Apostles and Preachers of the Gospel, who received the way of salvation from him, which they delivered unto others, may be said to save those persons which were converted by their preaching; in a far more eminent and excellent manner must he be said to save them, who first revealed all those truths unto them. St. Paul provoked to emulation them which were his flesh, Rom. xi. 14. that he might save some of them; and was made all things to 1 Cor. ix. 22. all men, that he might by all means save some. He exhorted 1 Tim. iv. 16. Timothy to take heed unto himself, and unto the doctrine, and continue in them; for in doing this, he should both save himself and them that heard him. And St. James speaks in more general terms; Brethren, if any of you do err from the truth, Jam. v. 19, 20. and one convert him; let him know, that he which converteth a sinner from the error of his way, shall save a soul from death. Now if these are so expressly said to save the souls of them which are converted by the doctrine which they deliver, with much more reason must Christ be said to save them, whose ministers they are, and in whose name they speak. For it was Eph. ii. 17. he which came and preached peace to them which were afar off, and to them that were nigh. The will of God concerning the John i. 18. salvation of man was revealed by him. No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Rom. i. 16. Father, he hath declared him. Being then the Gospel of Christ is the power of God unto salvation to every one that believeth, being they which preach it at the command of Christ are said to save the souls of such as believe their word, being it was Christ 2 Tim. i. 10. alone who brought life and immortality to light through the Gospel; therefore he must in a most eminent and singular manner be acknowledged thereby to save, and consequently must not be denied, even in this first respect, the title of Saviour.

Secondly, this Jesus hath not only revealed, but also pro-74 cured, the way of salvation; not only delivered it to us, but also John iii. 17. wrought it out for us; and so God sent his Son into the world, that the world through him might be saved. We were all concluded under sin, and, being the wages of sin is death, we were obliged to eternal punishment, from which it was impossible to be freed, except the sin were first remitted. Now this is the Heb. ix. 22, 23, 26. constant rule, that without shedding of blood is no remission.

It was therefore necessary that Christ should appear to put away sin by the sacrifice of himself. And so he did, for he shed Matt. xxvi. his blood for many, for the remission of sins, as himself pro-28. fesseth in the sacramental institution: he bare our sins in his 1 Pet. ii. 24. own body on the tree, as St. Peter speaks; and so in him we have Col. i. 14. redemption through his blood, even the forgiveness of sins. And if while we were yet sinners, Christ died for us; much more Rom. v. 8, 9. then, being now justified by his blood, we shall be saved from wrath by him. Again, we were all enemies unto God, and having offended him, there was no possible way of salvation, but by being reconciled to him. If then we ask the question, as once the Philistines did concerning David, Wherewith should 1 Sam. xxix. we reconcile ourselves unto our master? we have no other name 4. to answer it but Jesus. For God was in Christ reconciling 2 Cor. v. 19. the world unto himself, not imputing their trespasses unto them. And as under the Law the blood of the sin-offering was brought Lev. vi. 30. into the tabernacle of the congregation to reconcile withal in the holy place; so it pleased the Father through the Son, having Col. i. 20. made peace by the blood of his cross, by him to reconcile all things 21, 22. unto himself. And thus it comes to pass, that us who were enemies in our mind by wicked works, yet now hath he reconciled in the body of his flesh through death. And upon this reconcilia- tion of our persons must necessarily follow the salvation of our souls. For if, when we were enemies, we were reconciled unto God Rom. v. 10. by the death of his Son; much more, being reconciled, we shall be saved by his life. Furthermore, we were all first enslaved by sin, and brought into captivity by Satan, neither was there any possibility of escape but by way of redemption. Now it was the law of Moses, that if any were able he might redeem himself: but Lev. xxv. this to us was impossible, because absolute obedience in all our 49. actions is due unto God, and therefore no act of ours can make any satisfaction for the least offence. Another law gave yet more liberty, that he which was sold might be redeemed again; one Verse 48. of his brethren might redeem him. But this in respect of all the mere sons of men was equally impossible, because they were all under the same captivity. Nor could they satisfy for others, who were wholly unable to redeem themselves. Wherefore there was no other brother, but that Son of man which is the Son of God, who was like unto us in all things, sin only excepted, which could work this redemption for us. And what he only could, that he freely did perform. For the Son of man came Matt. xx. 28.

to give his life a ransom for many: and as he came to give, so he gave himself a ransom for all. So that in him we have redemption through his blood, the forgiveness of sins. For we are bought with a price: for we are redeemed, not with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot. He then which hath obtained for us remission of sins, he who through himself hath reconciled us unto God, he who hath given himself as a ransom to redeem us, he who hath thus wrought out the way of salvation for us, must necessarily have a second and a far higher right unto the name of Jesus, unto the title of our Saviour.

Thirdly, beside the promulging and procuring, there is yet a farther act, which is, conferring of salvation on us. All which we mentioned before, was wrought by virtue of his death, and his appearance in the holy of holies: but we must still believe he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For now being set down at the right hand of God, he hath received all power both in heaven and earth; and the end of this power which he hath received is, to confer salvation upon those which believe in him. For the Father gave the Son this power over all flesh, that he should give eternal life to as many as he hath given him; that he should raise our bodies out of the dust, and cause our corruptible to put on incorruption, and our mortal to put on immortality: and upon this power we are to expect salvation from him. For we must look for the Saviour, the Lord Jesus Christ, from heaven, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. And unto them that thus look for him shall he appear the second time, without sin unto salvation. Being then we are all to endeavour that our spirits may be saved in the day of the Lord Jesus; being St. Peter hath taught us, that God hath exalted Christ with his right hand to be a Prince and a Saviour; being the conferring of that upon us which he promised to us, and obtained for us, is the reward of what he suffered; therefore we must acknowledge that the actual giving of salvation to us is the ultimate and conclusive ground of the title Saviour.

Thus by the virtue of his precious blood Christ hath obtained remission of our sins, by the power of his grace hath taken away the dominion of sin, in the life to come will free us from all

possibility of sinning, and utterly abolish death the wages of sin: wherefore well said the Angel of the Lord, *Thou shalt call his name Jesus, for he shall save his people from their sins*; well did Zacharias call him *an horn of salvation*; Simeon, *the salvation of God*; St. Paul, *the captain and author of eternal salvation*; St. Peter, *a Prince and a Saviour*, correspondent to those judges of Israel, raised up by God himself to deliver his people from the hands of their enemies, and for that reason called Saviours. In the time of their trouble, say the Levites, *when they cried unto thee, thou heardest them from heaven, and according to thy manifold mercies thou gavest them Saviours, who saved them out of the hand of their enemies.*

The correspondency of Jesus unto those temporal Saviours will best appear, if we consider it particularly in Josuah, who bare that salvation in his name, and approved it in his actions. For, as the son of Sirach saith, *Jesus the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who, according to his name, was made great for the saving of the elect of God.* Although therefore Moses was truly and really a ruler and deliverer, which is the same with Saviour³⁵; although the rest of the judges were also by their office rulers and deliverers, and therefore styled Saviours, as expressly Othniel and Ehud are; yet Josuah, far more particularly and exactly than the rest, is represented as a type of our Jesus, and that typical singularity manifested in his name³⁶. For first, he it was alone, of all which passed out of Egypt, who was designed to lead the children of Israel into Canaan, the land of promise, flowing with milk and honey. Which land as it was a type of the heaven of heavens, the inheritance of the saints, and eternal joys flowing from the right hand of God; so is the person which brought the Israelites into that place of rest a type of him³⁷ who only can bring us into the presence of God, and there prepare our mansions for us, and assign them to us, as Josuah divided the land for an inheritance to the tribes. Besides, it is farther

35 Ῥύστης, σωτήρ, λυτρωτής. And again, Σωτήρ, ὁ Ζεὺς, ὁ ἐλευθέριος ἢ λυτρωτής. Hesych.

36 Quantum attinet ad propheticum apparatus, nec geri nec dici aliquid posset insignis, quandoquidem res perducta est usque ad nominis expressionem. S. August. cont. Faust. lib. xvi. cap. 19. [vol. viii. p. 294 E.]

37 Ὁν τρόπον ἐκεῖνος εἰσήγαγεν εἰς τὴν ἁγίαν γῆν τὸν λαόν, οὐχὶ Μωσῆς· καὶ ὡς ἐκεῖνος ἐν κλήρῳ διένειμεν αὐτὴν τοῖς εἰσέλθοῦσι μετ' αὐτοῦ, οὕτως καὶ Ἰησοῦς ὁ Χριστὸς τὴν διασπορὰν τοῦ λαοῦ ἐπιστρέψει, καὶ διαμερεῖ τὴν ἀγαθὴν γῆν ἐκάστῳ. Justin. Dial. cum Tryph. [c. 113. p. 206 C.]

1 Tim. ii. 6.
Eph. i. 7.
1 Cor. vii.
23.
1 Pet. i. 18,
19.

Heb. vii. 25.

John xvii.
2.

Phil. iii. 20,
21.

Heb. ix. 23.

1 Cor. v. 5.

Acts v. 31.

Matt. i. 21.

Luke i. 69.

Luke ii. 30.

Heb. v. 9.

Heb. ii. 10.

Acts v. 31.

Neh. ix. 27.

Ecclus.

xlvi. 1.

Actsvii. 35.

observable, not only what Josuah did, but what Moses could not do. The hand of Moses and Aaron brought them out of Egypt, but left them in the wilderness, and could not seat them in Canaan. Josuah, the successor, only could effect that in which Moses failed. Now nothing is more frequent in the phrase of the Holy Ghost, than to take Moses for the doctrine delivered, 76 or the books written by him, that is, the Law³⁸; from whence it followeth, that the death of Moses and the succession of Josuah presignified the continuance of the Law till Jesus came, by whom all that believe are justified from all things, from which we could not be justified by the Law of Moses. The Law and the Prophets were until John: since that the kingdom of God is preached. Moses must die, that Josuah may succeed. By the deeds of the Law there shall no flesh be justified, (for by the Law is the knowledge of sin;) but the righteousness of God without the Law is manifested, even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. Moses indeed seems to have taken Josuah with him up into the mount: but if he did, sure it was to enter the cloud which

Acts xiii.

39.

Luke xvi.

16.

Rom. iii.

20, 21, 22.

Exod. xxiv.

13.

38 As Luke xvi. 29, 31. and xxiv. 27. John v. 45, 46. Acts vi. 11. collated with the 13th verse; Acts xv. 21. and xxi. 21. 2 Cor. iii. 15. Μωσεία νοητέον τὸν νόμον, Ἰησοῦν τὸν δμῶνυμον ἐκείνῳ σωτήρα—ὡσπερ τοίνυν κατὰ τὴν ἰστορίαν, Μωσῆ τετελευτηκός, Ἰησοῦς τὸν λαὸν εἰς τὴν ἐπιγγελημένην εἰσῆγαγε γῆν, οὕτω μετὰ τὸ τοῦ νόμου τέλος ὁ ἡμέτερος ἐπιφανὲς Ἰησοῦς ἀνέφξε τῷ εὐσεβεῖ λαῷ τὴν βασιλείαν τῶν οὐρανῶν. Theodoret. in Jos. Proem. [vol. i. p. 194 B.] 'Dum Moysi successor destinaretur Auses filius Nave, transfertur certe de pristino nomine, et incipit vocari Jesus. Certe, inquis. Hanc prius dicimus figuram futuri fuisse. Nam quia Jesus Christus secundum populum, quod sumus nos, nationes in seculi deserto commorantes antea, introducturus esset in terram repromissionis melle et lacte manantem, id est, in vitæ æternæ possessionem, qua nihil dulcius, idque non per Moysen, id est, non per Legis disciplinam, sed per Jesum, id est, per novæ Legis gratiam, provenire habebat, circumcisis nobis petrina acie, id est, Christi præ-

ceptis (petra enim Christus multis modis et figuris prædicatus est); ideo is vir qui in hujus Sacramenti imaginem parabatur, etiam nominis Dominicæ inauguratus est figura, ut Jesus nominaretur.' Tertul. adv. Jud. cap. 9. [p. 193 D.] et adv. Marcion. lib. iii. cap. 16. [p. 406 B.] 'Ideo etiam Moysi successit, ut ostenderet novam legem, per Jesum Christum datam, veteri legi successuram, quæ data per Moysen fuit.' Lactan. de Vera Sap. lib. iv. cap. 17. [p. 288.] 'In cujus comparatione (Moyses) improbatum est, ut non ipse introduceret populum in terram promissionis; ne videlicet Lex per Moysen, non ad salvandum, sed ad convincendum peccatorem data, in regnum cælorum introducere putaretur, sed gratia et veritas per Jesum Christum facta.' S. August. cont. Faust. lib. xvi. cap. 19. [vol. viii. p. 294 A.] 'Jesus dux qui populum eduxerat de Ægypto, Jesus dux qui interpretatur Salvator, Mose mortuo et sepulto in terra Moab, hoc est, Lege mortuo, in Evangelium cupit inducere populum suum.' S. Hieron. in Psal. lxxxvi.*

covered the mount where the glory of the Lord abode: for without Jesus³⁹, in whom are hid all the treasures of wisdom and [Col. ii. 3.] knowledge, there is no looking into the secrets of heaven, no approaching to the presence of God. The command of circumcision was not given unto Moses, but to Josuah; nor were the Israelites circumcised in the wilderness, under the conduct of Moses and Aaron, but in the land of Canaan, under their successor. For at that time the Lord said unto Josuah, Make thee J Josh. v. 2. sharp knives, and circumcise again the children of Israel the second time. Which speaketh Jesus to be the true circumciser⁴⁰, the author of another circumcision than that of the flesh commanded by the Law, even the circumcision of the heart in the spirit, and Rom. ii. 29. not in the letter; that which is made without hands, in putting off Col. ii. 11. the body of the sins of the flesh, which is therefore called the circumcision of Christ.

Thus if we look upon Josuah as the minister of Moses, he is Exod. xxiv. even in that a type of Christ, the minister of the circumcision for¹³ the truth of God. If we look on him as the successor of Moses, J Josh. i. 1. Rom. xv. 8. in that he representeth Jesus, inasmuch as the Law was given John i. 17. by Moses, but grace and truth came by Jesus Christ. If we look on him as now Judge and Ruler of Israel, there is scarce an action which is not clearly predictive of our Saviour. He begins his office at the banks of Jordan⁴¹, where Christ is baptized and enters upon the public exercise of his prophetic office. He chooseth there twelve men out of the people, to carry twelve stones over with them; as our Jesus thence began to choose his twelve Apostles⁴², those foundation-stones in the Church of God, whose names are in the twelve foundations of the wall of the holy Rev. xxi. city, the new Jerusalem. It hath been observed⁴³, that the¹⁴

39 'Moyses—in nubem intravit, ut operta et occulta cognosceret, adherente sibi socio Jesu, quia nemo sine vero Jesu potest incerta sapientiæ, et occulta comprehendere. Et ideo in specie Jesu Nave veri Salvatoris significabatur ei adspiratura præsentia, per quem fierent omnes docibiles Dei, qui Legem aperiret, Evangelium revelaret.' S. Ambros. in Psal. xlvi. [§. 21. vol. i. p. 944 A.]

40 'Non enim propheta sic ait, Et dixit Dominus ad me; sed ad Jesum: ut ostenderet quod non de se loqueretur, sed de Christo, ad quem tunc Deus loquebatur. Christi enim figuram ge-

rebat ille Jesus.' Lactan. de Vera Sap. lib. iv. cap. 17. [p. 288.]

41 Τύπον δὲ ἔφερον αὐτοῦ δ τοῦ Ναυῆ Ἰησοῦς κατὰ πολλὰ. ἀρξάμενος γὰρ ἄρχειν τοῦ λαοῦ ἤρξατο ἀπὸ τοῦ Ἰορδάνου. ὅθεν καὶ ὁ Χριστὸς βαπτισθεὶς ἤρξατο εὐαγγελίζεσθαι. S. Cyril. Catech. 10. [§. 11. p. 142 C.]

42 St. Cyril addebat, that he divided the land by twelve men; Δώδεκα δὲ διαουόντας τὴν κληρονομίαν καθίστησι δ τοῦ Ναυῆ υἱός· καὶ δώδεκα τοὺς Ἀποστόλους κήρυκας τῆς ἀληθείας εἰς πᾶσαν τὴν οἰκουμένην ἀποστέλλει δ Ἰησοῦς. Ibid.

43 By the same St. Cyril; Πιστεύσαντες Ἰησοῦν τὸν πόρνην ἔσωσεν ὁ τυπικός· δὲ δὲ ἀληθῆς φησιν, Ἰδοὺ, οἱ τελῶναι καὶ

* [This is not a work of Jerom. v. Op. vol. vii. Append. p. 230.]

saving Rahab the harlot alive, foretold what Jesus once should speak to the Jews, *Verily I say unto you, that the publicans and harlots go into the kingdom of God before you. He said in the sight of Israel, Sun, stand thou still upon Gibeon: and the sun stood still in the midst of heaven, and hastened not to go down about a whole day: which great miracle was not only wrought by the power of him whose name he bare, but did also signify⁴⁴ that in the latter days, towards the setting of the sun, when the light of the world was tending unto a night of darkness, the Sun of Righteousness should arise with healing in his wings: and, giving a check to the approaching night, become the true light which lighteth every man that cometh into the world.*

But to pass by more particulars, Josuah smote the Amalekites, and subdued the Canaanites; by the first making way to enter the land, by the second giving possession of it. And Jesus our Prince and Saviour, whose kingdom was not of this world, in a spiritual manner goeth in and out before us against our spiritual enemies, subduing sin and Satan, and so opening and clearing our way to heaven; destroying the last enemy, death, so giving us possession of eternal life. Thus⁴⁵ do we believe the man called Jesus to have fulfilled, in the highest degree imaginable, all which was but typified in him who first bare the name, and in all the rest which succeeded in his office, and so to be the Saviour of the world; whom God hath raised up, an horn of salvation for us, in the house of his servant David, that we should be saved from our enemies, and the hands of all that hate us.

The necessity of the belief of this part of the Article is not

αἱ πόρται προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. *Ibid.*

⁴⁴ Stetit [Sol.] quia in Jesu et typum futuri agnoscebat et nomen. Neque enim in sua virtute Jesus Nave, sed Christi mysterio celestibus luminibus imperabat. Designabatur enim Dei filium in hoc seculum esse venturum, qui mundani luminis coincidentis, et jam vergentis in tenebras, virtute divina differret occasum, lucem redderet, inveheret claritatem.' *S. Ambros. Apolog. David. poster. cap. 4. §. 24.* [vol. i. p. 714 D.] Ille imperavit soli ut staret, et stetit; et istius typo ille magnus erat. Ille imperabat, sed Dominus efficiebat.'

*S. Hieron. in Psal. lxxvi.**

⁴⁵ Τί λέγει πάλιν Μωσῆς τῷ Ἰησοῦ τῷ τοῦ Ναυῆ υἱῷ, ἐπιθεῖς αὐτῷ τοῦτο ὄνομα ὄντι προφήτῃ; ἵνα μόνον ἀκούσῃ πᾶς λαός, ὅτι πάντα ὁ πατήρ φανεροί περὶ τοῦ υἱοῦ [αὐτοῦ] Ἰησοῦ. [Ἐκραξε Μωσῆς] τῷ υἱῷ Ναυῆ· καὶ ἐπιθεῖς τοῦτο ὄνομα ὅπως ἐπεμψε κατὰ σκοπον τῆς γῆς. [καὶ ἔλεγε] Λάβε βιβλίον εἰς τὰς χεῖράς σου, καὶ γράψον ἃ λέγει Κύριος· Ὅτι ἐκ βίβλων ἐκκύσει πάντα τὸν οἶκον τοῦ Ἀμαλῆκ ὁ υἱὸς τοῦ Θεοῦ [Ἰησοῦς] ἐπ' ἐσχάτων τῶν ἡμερῶν. Ἴδε πάλιν Ἰησοῦς οὐχ ὁ υἱὸς ἀνθρώπου [Ναυῆ], ἀλλ' ὁ υἱὸς τοῦ Θεοῦ, τύπῳ δὲ ἐν σαρκὶ φανερωθεῖς. *Barnabæ Epist. cap. 12.* [Cotel. i. p. 40.]

only certain, but evident: because there is no end of faith without a Saviour, and no other name but this by which we can be saved, and no way to be saved by him but by believing in him. For this is his commandment, that we should believe on the name of his Son Jesus Christ: and he that keepeth his commandments dwelleth in him and he in him. From him then, and from him alone, must we expect salvation, acknowledging and confessing freely there is nothing in ourselves which can effect it, or deserve it for us, nothing in any other creature which can promerit or procure it to us. For there is but one God, and one Mediator between God and men, the man Christ Jesus. It is only the beloved Son in whom God is well pleased, he is clothed with a vesture dipt in blood: he hath trod the wine-press alone. We like sheep have gone astray, and the Lord hath laid on him the iniquity of us all. By him God hath reconciled all things to himself, by him, I say, whether they be things in earth or things in heaven. By him alone is our salvation wrought: for his sake then only can we ask it, from him alone expect it.

Secondly, this belief is necessary, that we may delight and rejoice in the name of Jesus, as that in which all our happiness is involved. At his nativity an Angel from heaven thus taught the shepherds, the first witnesses of the blessed incarnation; Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And what the Angel delivered at present, that the Prophet Isaiah, that old Evangelist, foretold at distance. When the people which walked in darkness should see a great light; when unto us a child should be born, unto us a son should be given; then should they joy before God according to the joy of harvest, and as men rejoice when they divide the spoil. When God shall come with recompense, when he shall come and save us; then the ransomed of the Lord shall return, and come to Sion with songs, and everlasting joy upon their heads.

Thirdly, the belief in Jesus ought to inflame our affection, to kindle our love toward him, engaging us to hate all things in respect of him, that is, so far as they are in opposition to him, or pretend to equal share of affection with him. He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me, saith our Saviour; so forbidding all prelation of any natural affec-

* [This is not a work of Jerom. v. Op. vol. vii. Append. p. 197.]

tion, because our spiritual union is far beyond all such relations. Nor is a higher degree of love only debarred us, but any equal pretension is as much forbidden. *If any man come to me, saith the same Christ, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.* Is it not this Jesus, in whom the love of God is demonstrated to us, and that in so high a degree as is not expressible by the pen of man? *God so loved the world, that he gave his only begotten Son.* Is it not he who shewed his own love to us far beyond all possibility of parallel? for *greater love hath no man than this, that a man lay down his life for his friends; but while we were yet sinners, that is, enemies, Christ died for us, and so became our Jesus.* Shall thus the Father shew his love in his Son? shall thus the Son shew his love in himself? and shall we no way study a requital? or is there any proper return of love but love? The voice of the Church, in the language of Solomon, is, *My love*: nor was that only the expression of a spouse, but of Ignatius⁴⁶, a man, after the Apostles, most remarkable. And whosoever considereth the infinite benefits to the sons of men flowing from the actions and sufferings of their Saviour, cannot choose but conclude with St. Paul, *If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.*

Lastly, the confession of faith in Jesus is necessary to breed in us a correspondent esteem of him, and an absolute obedience to him, that we may be raised to the true temper of St. Paul, who counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord, for whom he suffered the loss of all things, and accounted them but dung, that he might win Christ. Nor can we pretend to any true love of Jesus, except we be sensible of the readiness of our obedience to him: as knowing what language he used to his disciples, *If ye love me, keep my commandments*; and what the Apostle of his bosom spake, *This is the love of God, that we keep his commandments.* His own disciples once marvelled, and said, *What manner of man is this, that even the winds and the sea obey him?* How much more should we wonder at all disobedient Christians, saying, What manner of men are these, who refuse obedience unto him, whom the senseless creatures, the winds and the sea, obeyed? Was the name of Jesus at first sufficient to cast out devils, and shall man be more refractory than they? Shall the *exorcist say to the*

⁴⁶ Ὁ ἔμυς ἔπος ἐστραπῶται.

evil spirit, I adjure thee by the name of Jesus, and the Devil give place? Shall an Apostle speak unto us in the same name, and we refuse? Shall they obey that name, which signifieth nothing unto them? for *he took not on him the nature of angels, and so is not their Saviour; and can we deny obedience unto him, who took on him the seed of Abraham, and became obedient unto death, even the death of the cross, for us, that he might be raised to full power and absolute dominion over us, and by that power be enabled at last to save us, and in the mean time to rule and govern us, and exact the highest veneration from us? For God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.*

Having thus declared the original of the name Jesus, the means and ways by which he which bare it expressed fully the utmost signification of it; we may now clearly deliver, and every particular Christian easily understand what it is he says, when he makes his confession in these words, *I believe in Jesus*: which may be not unfitly in this manner described. I believe not only that there is a God who made the world; but I acknowledge and profess that I am fully persuaded of this, as of a certain and infallible truth, that there was and is a man, whose name by the ministry of an Angel was called Jesus, of whom, particularly Josuah, the first of that name, and all the rest of the judges and saviours of Israel, were but types. I believe that Jesus, in the highest and utmost importance of that name, to be the Saviour of the world; inasmuch as he hath revealed to the sons of men the only way for the salvation of their souls, and wrought the same way out for them by the virtue of his blood, obtaining remission for sinners, making reconciliation for enemies, paying the price of redemption for captives; and shall at last himself actually confer the same salvation, which he hath promulged and procured, upon all those which unfeignedly and steadfastly believe in him. I acknowledge there is no other way to heaven beside that which he hath shewn us, there is no other means which can procure it for us but his blood, there is no other person which shall confer it on us but himself. And with this full acknowledgment, *I believe in Jesus.*

And in Jesus Christ.

HAVING thus explained the proper name of our Saviour,

Jesus, we come unto that title of his office usually joined with his name, which is therefore the more diligently to be examined, because the Jews⁴⁷, who always acknowledged him to be *Jesus*,
 John ix. 22. ever denied him to be *Christ*, and agreed together, that if any man did confess that he was *Christ*, he should be put out of the *synagogue*.

For the full explication of this title, it will be necessary, first, to deliver the signification of the word; secondly, to shew upon what grounds the Jews always expected a *Christ* or *Messias*; thirdly, to prove that the *Messias* promised to the Jews is already come; fourthly, to demonstrate that our *Jesus* is that *Messias*; and fifthly, to declare in what that unction, by which *Jesus* is *Christ*, doth consist, and what are the proper effects thereof. Which five particulars being clearly discussed, I cannot see what should be wanting for a perfect understanding that *Jesus* is *Christ*.

For the first, we find in the Scriptures two several names, *Messias* and *Christ*, but both of the same signification; as
 John iv. 25. appeareth by the speech of the woman of Samaria, *I know that Messias cometh, which is called Christ*; and more plainly by
 John i. 41. what Andrew spake unto his brother Simon, *We have found the Messias, which is, being interpreted, the Christ*. *Messias*, in the Hebrew tongue, *Christ* in the Greek⁴⁸. *Messias*⁴⁹, the language

⁴⁷ Ἰουδαῖοι γὰρ καταδέχονται τὸ εἶναι αὐτὸν Ἰησοῦν, τὸ δὲ καὶ Χριστὸν εἶναι τοῦτον, οὐκ εἶναι. *S. Cyril. Catech.* 10. [§. 14. p. 143 D.]

⁴⁸ Σύγγονε, Μεσσίαν σοφὸν εἴρομεν, ὃς Θεὸς ἀληθῆς
 Χριστὸς Ἰουδαίοισιν ἀνοεταί Ἐλλὰδι φωνῇ. *Nonnus.* [c. i. v. 157.]

⁴⁹ From משיח *unctus*, in the Hebrew משיח *unctus*; in the Syriac משיח: in the Greek, by changing ψ into σ , by omitting π a guttural not fit for their pronunciation, and by adding s , as their ordinary termination, משיח is turned into *Messias*. That this was the Greek *Χριστός*, and the Latin *Christus*, is evident; and yet the Latins living at a distance, strangers to the customs of the Jews and the doctrine of the Christians, mistook this name, and called him *Chrestus*, from the Greek *Χρηστός**. So Suetonius in the Life of Claudius, *cap.* 25.

‘Judæos impulsore Chresto assidue tumultuantes Roma expulit.’ Which was not only his mistake, but generally the Romans at first, as they named him *Chrestus*, so they called us *Chrestiani*. ‘Sed et cum perperam Chrestianus pronuntiavit a vobis (nam nec nominis certa est notitia penes vos) de suavitate vel benignitate compositum est.’ *Tertul. adv. Gentes.* [c. iii. p. 4 D.] ‘Sed exponenda hujus nominis ratio est propter ignorantium errorem, qui eum immutata litera Chrestum solent dicere.’ *Lactan. de Vera Sap. lib. iv. cap. 7.* [p. 257.] Upon which mistake Justin Martyr justifies the Christians of his time; ‘Ἐπει ὅσον γε ἐκ τοῦ κατηγορουμένου ἡμῶν ὀνόματος, χρηστότατοι ὑπάρχομεν. [Apol. i. 4. p. 45 C.] And again, *Χριστιανοί* (or rather *Χρηστιανοί*) γὰρ εἶναι κατηγορούμεθα: τὸ δὲ χρηστὸν μισεῖσθαι οὐ δίκαιον. *Ibid.* It was then the ignorance of the

of Andrew and the woman of Samaria, who spake in Syriac; *Christ*, the interpretation of St. John, who wrote his Gospel in

Jewish affairs which caused the Romans to name our Saviour *Chrestus*, and the true title is certainly *Christus*. *Χριστός* μὲν, κατὰ τὸ κεχρησθῆναι, saith Justin, [Apol. ii. 6. p. 92 D.] Τὸ τοῦ Χριστοῦ ὄνομα πρῶτον Μωσῆα τοῖς χρισμένοις ἐπιθεῖναι: says Eusebius, *Dem. Evang. lib. iv. cap. 15.* [p. 172 A.] ‘Quoniam Græci veteres χρισθαί dicebant ungi, quod nunc *Christum* nuncupamus, id est, unctum, qui Hebraice *Messias* dicitur.’ *Lactan. de Vera Sap. lib. iv. cap. 7.* [p. 257.] So the Latins generally, *Christus* a *Chrestmate*: and without question *Χριστός* is from *κέχρησται*. Yet I conceive the first signification of this word among the Greeks hath not been hitherto sufficiently discovered. The first of the ancients in whom I meet with the word *Χριστός* is Æschylus the Tragedian, and in him I find it had another sense than now we take it in; for in his language that is not *χριστόν* which is anointed, but that with which it is anointed; so that it signifieth not the subject of unction, but the ointment as diffused in the subject. The place is this in his *Prometheus Vinculus*, v. 478.

Οὐκ ἦν ἀλέξῃμ' οὐδὲν, οὐδὲ βρώσιμον
 Οὐ χριστόν, οὐδὲ πιστόν, ἀλλὰ φαρμάκων
 Χρεῖα κατεσκελλόντο

Prometheus shews himself to be the inventor of the art of Physic, that before him therefore there was no medicine, neither to be taken internally by eating or by drinking, nor externally by way of inunction, as the Scholiast very well expounds it: Οὐκ ἦν οὐδὲν βοήθημα θεραπείας, οὐδὲ διὰ βρώσεως προσφερόμενον (which is οὐδὲ βρώσιμον in Æschylus) οὔτε δι' ἐπιχρίσεως ἔξωθεν, (which is οὐ χριστόν) οὔτε διὰ πόσεως (τοῦτο δὲ δηλοῖ τὸ πιστόν). So Eustathius, Τρεῖς φαρμάκων ἰδέαι παρ' Ὀμήρου, ἐπίπαστα, ὡς νῦν ἐπὶ Μενελάου, ἤπερ ἦν φάρμακα εἰδὸς πάσσην ὁ Μαχάων· καὶ χριστὰ οἶον ἰοῦς χρίσθαι· καὶ πιστὰ κατὰ τὸν Αἰσχύλον, τοῦτ' ἐστὶ ποτὰ ἢ πόσιμα. *Ad* Ἰλ. δ'. As therefore from *πίω πίσω, πιστόν*, so from *χρίω χρίσω, χριστόν*. And as *πιστόν* is not that which receiveth drink, but that drink which is received, not

quod potat, but *quod potabile est*: so *χριστόν* is not that which receiveth oil, but that which is received by inunction. So the Scholiast upon Aristophanes, Τῶν φαρμάκων τὰ μὲν ἐστὶ καταπλαστὰ, τὰ δὲ χριστὰ, τὰ δὲ ποτὰ. [In Plutum v. 717.] And the Scholiast of Theocritus, Ἰστέον ὅτι τῶν φαρμάκων τὰ μὲν εἰσι χριστὰ, ἦγουν, ἄπερ χροῖμεθα εἰς θεραπεῖαν· τὰ δὲ ποτὰ, ἦγουν, ἄπερ πίνομεν· τὰ δὲ ἐπίπαστα, ἦγουν, ἄπερ ἐπιπάττομεν. *Idyll.* 11. *ver.* 1. So that *χριστόν* in his judgment is the same with *ἐγχριστον* in Theocritus:

Οὐδὲν ποττὸν ἔρωτα πεφόκει φάρμακον ἄλλο,
 Νικία, οὐτ' ἐγχριστον, ἐμῖν δοκεῖ, οὐτ' ἐπίπαστον,
 *Ἡ ται Πιέριδες

in the same sense with Æschylus did Euripides use *χριστόν φάρμακον* in *Hippolyto*, *ver.* 516:

Πότερα δὲ χριστόν ἢ ποτὸν τὸ φάρμακον; And not only those ancient Poets, but even the later Orators; as Dion Chrysostomus: Πολλὴ γὰρ χεῖρον καὶ διεφθαρμένου σώματος καὶ νοσοῦντος ψυχῆ διεφθαρμένη, μὰ Δι', οὐχ ὅπδ φαρμάκων χριστῶν ἢ ποτῶν. *Orat.* 78. [p. 662.] and the LXX. have used it in this sense; as when the Hebrew speaks of *πηρω η כח oleum unctionis*, they translate it, τὸ ἐπιχευμένον ἐπὶ τὴν κεφαλὴν τοῦ ἐλαίου τοῦ χριστοῦ, *Lev.* xxi. 10. and again, *verse* 12. *πηρω η כח* ὅτι τὸ ἄγιον ἐλαιον τὸ χριστόν τοῦ Θεοῦ ἐπ' αὐτῷ. *Oleum unctionis* then is ἐλαιον χριστόν, which in Exodus xxix. 7. and xxxv. 15. and xl. 7. the same translators, correspondent to the Hebrew phrase, call ἐλαιον χρίσματος, and more frequently ἐλαιον χρίσεως. The place of Sophocles is something doubtful,

Ὅθεν μῶλοι πανάμερος
 Τὰς πειθοῦς παγχρίστω
 Ζυγκραθεῖς ἐπὶ προφάσει θηρός.

Trach. v. 660.
 For though the Scholiast take it in the ordinary sense, Παγχρίστω] Λέπει τῷ πέπλω ἦγουν τῷ χρισθέντι πέπλω συγκεκράμενος καὶ ἀρμυθεις τῇ πειθοῖ τοῦ θηρός: yet both *τὰς πειθοῦς* before it, and *συγκραθεῖς* after, seem to incline to the

* [See a Dissertation by Mich. Rossal: also Kortholt, *Pagan. Obiect.* p. 713.]

the Greek, as the most general language in those days; and the signification of them both is, the *Anointed*. St. Paul and the rest of the Apostles, writing in that language, used the Greek name, which the Latins did retain, calling him constantly, *Christus*; and we in English have retained the same, as universally naming him *Christ*.

Nor is this yet the full interpretation of the word, which is to be understood not simply according to the action only, but as it involveth the design in the custom of anointing. For in the Law whatsoever was anointed, was thereby set apart, as ordained to some special use or office: and therefore under the notion of unction we must understand that promotion and ordination. *Jacob poured oil on the top of a pillar*, and that anointing was the consecration of it. Moses anointed the Tabernacle and all the vessels, and this anointing was their dedication. Hence *the Priest that is anointed* signifieth, in the phrase of Moses, the High Priest, because he was invested in that office at and by his unction. When therefore Jesus is called the *Messias* or *Christ*, and that so long after the anointing oil had ceased, it signified no less than a person set apart by

Gen. xxviii.
18.

[Lev. iv. 3.]

former sense; and in the next page ἀντίχριστον is clearly attributed to the ointment:

Τὸ φάρμακον τοῦτ' ἄπυρον, ἀκτίνος τ' ἀελ
Θέρμης ἄθικτον, ἐν μυχοῖς σώσειν ἐμέ,
Ἐως ἂν ἀντίχριστον ἀρμόσαιμι πού.

Ibid. v. 685.

From whence Deſanira ſays preſently, ἔχρισα μαλλῶ. But though it appear from hence that the firſt uſe of the word χριςτός among the Greeks was to ſignify the act or matter uſed in inunction, not the ſubject or perſon anointed; yet in the vulgar acception of the LXX. it was moſt conſtantly received for the perſon anointed, of the ſame validity with χριςθείς or κεχριςμένος, (Suidas χριςτός, ὁ κεχριςμένος ἐν ἐλαίῳ,) as alſo with ἠλειμμένος. For though Lactantius in the place forecited ſeem to think that word an improper verſion of the Hebrew קָוַשׁ, 'Unde in quibusdam Græcis ſcripturis, quæ male de Hebraicis interpretatæ ſunt, ἠλειμμένος, [id eſt, unguento curatus,] ſcriptum invenitur, ἀπὸ τοῦ ἀλειφῆσαι.' [Lact. de Vera Sap. iv. 7. p. 257.] yet the LXX. have ſo translated it, Numb. iii. 3. Of

ἱερεῖς οἱ ἠλειμμένοι. And although Athenæus hath obſerved, τῶν μύρων τὰ μὲν ἔſτι χριςματα, τὰ δὲ ἀλείμματα. [xv. p. 689.] yet in the vulgar uſe of the words there is no difference, as he himſelf ſpeaks a little after, Τὸ δὲ χριςσασθαι τῷ τοιοῦτῳ ἀλείμματα μνριςσασθαι εἶρηκεν. [p. 691.] And Plutarch, *Sympos. lib. iii. cap. 4.* [vol. ii. p. 651 E.] Πίθου παρὰ τῶν ἔτι ſυναναπανομένων γυναιξίν ἡ μύρον ἀηλιμμέναις ἢ ἐλαιον ἀνατίμπλανται γὰρ αὐτοῦ τοῦ χριςματος ἐν τῷ ſυγκαθεύδειν. So Heſychius, Ἀλείψαι, ἐλαίῳ χριςσαι. Κεχριςμένα, ἠλειμμένα. Ἄλοιφή, χριςσις. *Schol. Hom.* Χριςάμεναι, ἀλειψάμεναι. Ὀδ. ζ'. And Suidas, ἠηλιμμένη, ἐχριόμην. Hence Euaſtathius, Ἰςτέον καὶ βτι ἱςοδυναμοῦντων αὐτὰ νοῦν τοῦ τε χριῶ, καὶ τοῦ ἀλείφω· τὸ μὲν χριῶ παρὰ τὸν χροῦν ἐρρήθη ὡς χριςται, τὸ δὲ ἀλείφω, παρὰ τὸ ἀλέω. Ὀδ. ζ'. So Euaſebius, Τριτῆ τάξει Χριςτὸν αὐτὸν γερονόμου ἐλαίῳ, οὐ τῷ ἐξ ἕλης ſωμάτων, ἀλλὰ τῷ ἐνθῆφ τῆς ἀγαλλίςσεως ἠλειμμένον παρῆςτησι. *Hist. Eccles. lib. i. cap. 3.* [p. 13.] Χριςτός then in the vulgar ſenſe of the LXX. is a perſon anointed, and in that ſenſe is our Saviour called Chriſt.

God, anointed with moſt ſacred oil, advanced to the higheſt office, of which all thoſe employments under the Law, in the obtaining of which oil was uſed, were but types and ſhadows. And this may ſuffice for the ſignification of the word.

81 That there was among the Jews an expectation of ſuch a Chriſt to come, is moſt evident. The woman of Samaria could ſpeak with confidence, *I know that Meſſias cometh*. And the unbelieving Jews, who will not acknowledge that he is already come, expect him ſtill. Thus we find *all men muſing in their hearts of John, whether he were the Chriſt or not*. When Jeſus taught in the Temple, thoſe which doubted ſaid, *When Chriſt cometh, no man knoweth whence he is*; thoſe which believed ſaid, *When Chriſt cometh, will he do more miracles than theſe which this man hath done*? Whether therefore they doubted, or whether they believed in Jeſus, they all expected a Chriſt to come; and the greater their opinion was of him, the more they believed he was that Meſſias. *Many of the people ſaid, Of a truth this is the Prophet*; others ſaid, *This is the Chriſt*. As ſoon as John began to baptize, *the Jews ſent Priests and Levites from Jeruſalem, to ask him, Who art thou?* that is, whether he were the Chriſt or no, as appeareth out of his answer, *And he confeſſed and denied not, but confeſſed, I am not the Chriſt*. For as they asked him after, *What then, Art thou Elias?* and he ſaid, *I am not: Art thou that Prophet?* and he answered, *No*: ſo without queſtion their firſt demand was, *Art thou the Chriſt*? and he answered, *I am not*: from whence it clearly appeareth that there was a general expectation among the Jews of a Meſſias to come; nor only ſo, but it was always counted among them an article of their faith, which all were obliged to believe who profeſſed the Law of Moſes, and whoſoever denied that, was thereby interpreted to deny the Law and the Prophets. Wherefore it will be worth our inquiry to look into the grounds upon which they built that expectation.

It is moſt certain that the Meſſias was promiſed by God, both before and under the Law. God ſaid unto Abraham, *In Iſaac ſhall thy ſeed be called*: and we know that was a promiſe of a Meſſias to come, becauſe St. Paul hath taught us, *Now to Abraham and his ſeed were the promiſes made. He ſaith not, unto*

50 So Nonnus hath expreſſed, what in the Evangelist is to be underſtood;

Μυςτιπόλοι δ' ἐρέειον δηλήνδες ὀξέτι μυθῶ.

Τίς σὺ πέλεις; μὴ Χριςτός ἐφες; [c. i. v. 65.]

seeds, as of many, but as of one, and to thy seed, which is Christ.

Deut. xviii. 18. The Lord said unto Moses, *I will raise them up a Prophet from among their brethren like unto thee.* And St. Peter hath suffi-

Acts iii. 22. ciently satisfied us, that this Prophet promised to Moses, is *Jesus the Christ.* Many are the prophecies which concern him, many the promises which are made of him: but yet some of them very obscure; others, though plainer, yet have relation only to the person, not to the notion or the word *Messias.* Wheresoever he is spoken of as the Anointed, it may well be first understood of some other person; except one place in Daniel, where Messiah is foretold *to be cut off:* and yet even there the Greek translation hath not the Messiah, but the *Unction.* It may therefore seem something strange, how so universal an expectation of a Redeemer under the name of the Messiah should be spread through the Church of the Jews.

But if we consider* that in the space of seventy years of the Babylonish captivity the ordinary Jews had lost the exact understanding of the old Hebrew language before spoken in Judea, and therefore, when the Scriptures were read unto them, they found it necessary to interpret them to the people in the Chaldee language, which they had lately learned: as when Ezra the Scribe brought the book of the Law of Moses before the congregation, the Levites are said to have caused the people to understand the Law, because *they read in the Book in the Law of God distinctly, and gave the sense, and caused them to understand the reading.* Which constant interpretation begat at last a Chaldee translation of the Old Testament to be read every sabbath in the synagogues: and that being not exactly made word for word with the Hebrew, but with a liberty of a brief exposition by the way, took in, together with the text, the general opinion of the learned Jews. By which means it came 82 to pass that not only the doctrine, but the name also, of the Messiah was very frequent and familiar with them. Insomuch that even in the Chaldee paraphrase now extant, there is express mention of the Messiah in above seventy places, beside that of Daniel. The Jews then informed by the plain words of Daniel⁵¹,

⁵¹ Celsus the Epicurean acknowledged that both the Jews and Christians did confess that the Prophets did foretell a Saviour of the world. Οἱ τὰ

μηδὲν σεμνὸν εἶναι ἐν τῇ Ἰουδαίῳ καὶ Χριστιανῶν πρὸς ἀλλήλους ἡγήσει· πῆσι δὲ ἀποστόλων μὲν ἀμφοτέρων ὅτι ἀπὸ θεοῦ Πνεύματος προεφητεύθη τις ἐπιδημήσων

* [This sentence is incomplete in all the editions. The meaning seems to be, "If we consider, we shall find that in the space &c."]

instructed by a constant interpretation of the Law and the Prophets read in their synagogues every sabbath day, relying upon the infallible predictions and promises of God, did all unanimously expect out of their own nation, of the tribe of Judah, of the family of David, a Messias, or a Christ, to come.

Now this being granted, as it cannot be denied, our next consideration is of the time in which this promise was to be fulfilled: which we shall demonstrate out of the Scriptures to be past, and consequently that the promised Messias is already come. The prediction of Jacob on his death-bed is clear and pregnant; *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be:* but the sceptre is departed from Judah, neither is there one lawgiver left between his feet: therefore Shiloh, that is, the Messias, is already come. That the Jewish government hath totally failed, is not without the greatest folly to be denied: and therefore that Shiloh is already come, except we should deny the truth of divine predictions, must be granted. There then remains nothing to be proved, but that by Shiloh is to be understood the Messias: which is sufficiently manifest both from the consent of the ancient Jews, and from the description immediately added to the name. For all the old paraphrasts⁵² call him expressly the Messias, and the words which follow, *to him shall the gathering of the people be,* speak no less; as giving an explication of his person, office, or condition, who was but darkly described in the name of Shiloh. For this is the same character by which he was signified unto Abraham: *In thy seed shall all the nations of the earth be blessed:* by which he is decyphered in Isaiah; *In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious;* and in Micah, *The*

Σωτήρ τῶ γενέει τῶν ἀνθρώπων. Orig. adv. Celsum, lib. iii. [c. i. vol. i. p. 448 A.] And this Saviour, saith Origen, was to be called κατὰ τὰ Ἰουδαίων πάτρια, Χριστός.

⁵² For, instead of משיח יבא יבא שילה Onkelos renders it מלכה משיחא [the word מלכה is not in Onkelos], and Jonathan and the Jerusalem Targum, answer, שמה שילה *his name is Shiloh,* according to that which is written, *until Shiloh come.**

it, because יבא שילה according to their computation, make the same number with the letters of משיח. And in the Talmud, Cod. Sanhedrin, [§. 11. fol. 98^{re}. ed. Vindob. 1849.] Rabbi Johanan asking what was the name of the Messias, they of the School of R. Schilo answer, שמה שילה *his name is Shiloh,* according to that which is written, *until Shiloh come.**

* ["It is observed that the Chaldee Paraphrase doth expressly mention the "Messias in above seventy places." Barrow, vol. vi. p. 222.]

mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And thus the blessing of Judah is plainly Gen. xlix. 8. intelligible: *Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee.* Thou shalt obtain the primogeniture of thy brother Reuben, and by virtue thereof shalt rule over the rest of the tribes: the government shall be upon thy shoulders, and all thy brethren shall be subject unto thee. And that you may understand this blessing is not to expire until it make way for a greater, know that this government shall not fail, until there come a son out of your loins, who shall be far greater than yourself: for whereas your dominion reacheth only over your brethren, and so is confined unto the tribes of Israel; his kingdom shall be universal, and all nations of the earth shall serve him. Being then this Shiloh is so described in the text, and acknowledged by the ancient Jews to be the Messias, being God hath promised by Jacob the government of Israel should not fail until Shiloh came; being that government is visibly and undeniably already failed, it followeth inevitably that the Messias is already come.

In the same manner the Prophet Malachy hath given an express signification of the coming of the Messias while the Temple stood. Mal. iii. 1. *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the covenant whom ye delight in*⁵³. And Haggai yet more clearly, Hag. ii. 6, 7, 9. *Thus saith the Lord of hosts, Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than the glory of the former, saith the Lord of hosts.* It is then most evident from these predictions, that the Messias was to come while the second Temple stood. It is as certain that the second Temple is not now standing. Therefore, except we contradict the veracity of God, it cannot be denied but the Messias is already come. Nothing can be objected to enervate this argument, but that these prophecies concern not the Messias; and yet the ancient Jews confessed they did, and that they do so cannot be denied.

⁵³ הוא מלך המשיח Kimchi on the place.

For, first, those titles, *the angel of the covenant, the delight of the Israelites, the desire of all nations*, are certain and known characters of the Christ to come. And secondly, it cannot be conceived how the glory of the second Temple should be greater than the glory of the first, without the coming of the Messias to it. For the Jews themselves have observed that five signs of the Divine glory were in the first Temple, which were wanting to the second: as the Urim and Thummim, by which the High Priest was miraculously instructed of the will of God; the ark of the covenant, from whence God gave his answers by a clear and audible voice; the fire upon the altar, which came down from heaven, and immediately consumed the sacrifice; the Divine presence or habitation with them, represented by a visible appearance, or given, as it were, to the king and high priest by anointing with the oil of unction; and, lastly, the Spirit of Prophecy, with which those especially who were called to the prophetic office were indued. And there was no comparison between the beauty and glory of the structure or building of it, as appeared by the tears dropt from those eyes which had beheld the former, for *many of the Priests and Levites, and chief of the Fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and by those words which God commanded Haggai to speak to the people for the introducing of this Prophecy, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?* Being then the structure of the second Temple was so far inferior to the first, being all those signs of the Divine glory were wanting in it, with which the former was adorned; the glory of it can no other way be imagined greater, than by the coming of him into it, in whom all those signs of the Divine glory were far more eminently contained; and this person alone is the Messias. For he was to be the glory of the people Israel, yea, even of the God of Israel; he the Urim and Thummim, by whom the will of God, as by a greater oracle, was revealed; he the true Ark of the Covenant, the only Propitiatory by his blood; he which was to baptize with the Holy Ghost and with fire, the true fire which came down from heaven; he which was to take up his habitation in our flesh, and to dwell among us that we might behold his glory; he who received the Spirit without measure, and

from whose fulness we do all receive. In him were all those signs of the divine glory united, which were thus divided in the first Temple; in him they were all more eminently contained than in those: therefore his coming to the second Temple was, as the sufficient, so the only means by which the glory of it could be greater than the glory of the first. If then the Messiah was to come while the second Temple stood, as appeareth by God's prediction and promise; if that Temple many ages since hath ceased to be, there being not one stone left upon a stone; if it certainly were before the destruction of it in greater glory than ever the former was; if no such glory could accrue unto it but by the coming of the Messiah; then is that Messiah already come.

Having thus demonstrated out of the promises given to the Jews, that the Messiah who was so promised unto them must be already come, because those events which were foretold to follow his coming are already past; we shall proceed unto the next particular, and prove that the man Jesus, in whom we believe, is that Messiah who was promised. First, it is acknowledged both by the Jew and Gentile, that this Jesus was born in Judea, and lived and died there, before the commonwealth of Israel was dispersed, before the second Temple was destroyed, that is, at the very time when the Prophets foretold the Messiah should come. And there was no other beside him, that did with any show of probability pretend to be, or was accepted as the Messiah. Therefore we must confess he was, and only he could be, the Christ.

Secondly, all other prophecies belonging to the Messiah were fulfilled in Jesus, whether we look upon the family, the place, or the manner of his birth; neither were they ever fulfilled in any person beside him: he then is, and no other can be, the Messiah. That he was to come out of the tribe of Judah and family of David, is everywhere manifest. The Jews⁵⁴, which mention Messiah as a Son of Joseph or of Ephraim, do not deny, but rather dignify, the Son of David or of Judah, whom they confess

⁵⁴ The Jews have invented a double Messiah: to one they attribute all those places which mention his low estate and sufferings: to the other, such as speak of his power and glory. The one they style בן יוסף the other בן דוד. The Son of Joseph they name also

the Son of Ephraim, and the Son of David the Son of Judah; as the Targum, Cant. iv. 5. *Thy two breasts are like two young roes*; הרין פריקין משיח; *Two are thy Redeemers, Messiah the Son of David, and Messiah the Son of Ephraim.*

to be the greater Christ. *There shall come forth a rod out of the stem of Jesse⁵⁵, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him, saith the Prophet Isaiah.* And again, *In that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek, and his rest shall be glorious.* Now who was it but Jesus of whom the elders spake, *Behold the Lion of the tribe of Judah, the root of David?* Who but he said, *I am the root and offspring of David, and the bright and morning star?* The Jews did all acknowledge it, as appears by the question of our Saviour, *How say the Scribes that Christ is the Son of David? What think ye of Christ? whose Son is he? They say unto him, The Son of David;* and that of the people, amazed at the seeing of the blind, and speaking of the dumb, *Is not this the Son of David?* the blind cried out unto him, *Jesus thou Son of David, have mercy on us;* and the multitude cried, *Hosanna to the Son of David.* The genealogy of Jesus shews his family: the first words of the Gospel are, *The book of the generation of Jesus Christ, the Son of David.* The prophecy therefore was certainly fulfilled in respect of his lineage; *for it is evident that our Lord sprang out of Judah.*

Beside, if we look upon the place where the Messiah was to be born, we shall find that Jesus by a particular act of providence was born there. *When Herod gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea.* The people doubted whether Jesus was the Christ, because they thought he had been born in Galilee, where Joseph and Mary lived: wherefore they said, *Shall Christ come out of Galilee; hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?* That place of Scripture which they meant was cited by the Scribes to Herod, according to the interpretation then current among the Jews, and still preserved in the Chaldee paraphrase⁵⁶: *For thus it is written in the Prophet, And thou Bethlehem in the land of Judah art not the least among the princes of*

⁵⁵ Which the Chaldee Paraphrase thus translates, ויפוק מלמא מבונוהי דישי; *Out of thee shall come before me the Messiah, that he may exercise domination in Israel.* So Rabbi Solomon, סמך יצא לי משיח בן דוד, *So Kimchi and Abarbanel, הוא המלך, המשיח.*

⁵⁶ Which expressly translatheth it

Judah, for out of thee shall come a governor that shall rule my people Israel. This prediction was most manifestly and remarkably fulfilled in the birth of Jesus, when by the providence of God it was so ordered that Augustus should then tax the world, to which end every one should go up into his own city. Whereupon Joseph and Mary his espoused wife left Nazareth of Galilee, their habitation, and went unto Bethlehem of Judea, the city of David, there to be taxed, *because they were of the house and lineage of David.* And while they were there, as the days of the Virgin Mary were accomplished, so the prophecy was fulfilled; for there she brought forth her first-born Son; and so *unto us was born that day in the city of David a Saviour, which is Christ the Lord.*

Luke ii. 4.

Verse 11.

Isa. vii. 14.

Isa. viii. 8.

Matt. i. 22.

But if we add unto the family and place, the manner of his birth, also foretold, the argument must necessarily appear conclusive. The Prophet Isaiah spake thus unto the house of David; *The Lord himself shall give you a sign: Behold a Virgin shall conceive, and bear a Son, and shall call his name Immanuel.* What nativity could be more congruous to the greatness of a Messiah than that of a Virgin, which is most miraculous? what name can be thought fitter for him than that of Immanuel, *God with us*, whose land Judea is said to be? The Immanuel then thus born of a Virgin was without question the true Messiah. And we know Jesus was thus born of the blessed Virgin Mary, *that it might be fulfilled which was thus spoken of the Lord by the Prophet.* Wherefore being all the prophecies concerning the family, place, and manner of the birth of the Messiah were fulfilled in Jesus, and not so much as pretended to be accomplished in any other, it is again from hence apparent that this Jesus is the Christ.

Thirdly, he which taught what the Messiah was to teach, did what the Messiah was to do, suffered what the Messiah was to suffer, and by suffering obtained all which a Messiah could obtain, must be acknowledged of necessity to be the true Messiah. But all this is manifestly true of Jesus; therefore we must confess he is the Christ. For first, it cannot be denied but the Messiah was promised as a Prophet and Teacher of the people. So God promised him to Moses; *I will raise them up a Prophet from among their brethren like unto thee.* So Isaiah, Ezekiel and Hoseah have expressed him, as we shall hereafter have farther occasion to shew. And not only so, but as a greater Prophet,

Deut. xviii. 18.

and more perfect Doctor, than ever any was which preceded him, more universal than they all. *I have put my Spirit upon him,* Isa. xlii. 1, saith God: *he shall bring forth judgment to the Gentiles, and the isles shall wait for his law.* Now it is as evident that Jesus of Nazareth was the most perfect Prophet, the Prince and Lord of all the prophets, doctors, and pastors, which either preceded or succeeded him. For he hath revealed unto us the most perfect will of God both in his precepts and his promises. He hath delivered the same after the most perfect manner, with the greatest authority; not like Moses and the Prophets, saying, *Thus saith the Lord,* but *I say unto you*; nor like the interpreters of Moses, δ ποιμῆν τῶν προβάτων ὁ μέγας, Heb. xlii. 20. for *he taught them as one having authority, and not as the Scribes*: ὁ ποιμῆν καὶ ἐπίσκοπος τῶν ψυχῶν, 1 Pet. ii. 25. with the greatest perspicuity, not, as those before him, under types and shadows, but plainly and clearly; from whence both he and his doctrine is frequently called *Light*; with the greatest universality, as preaching that Gospel which is to unite all the nations of the earth into one Church, that there might be one Shepherd and one flock. Whatsoever then that great Prophet the Messiah was to teach, that Jesus taught; and whatsoever works he was to do, those Jesus did.

When John the Baptist had heard the *works of Christ, he sent two of his Disciples* with this message to him, *Art thou he that should come, or do we look for another?* And Jesus returned this answer unto him, shewing the ground of that message, *the works of Christ,* was a sufficient resolution of the question sent; *Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up.* And as Jesus alleged the works which he wrought to be a sufficient testimony that he was the Messiah; so did those Jews acknowledge it, who said, *When Christ cometh, will he do more miracles than these which this man doth?* And Nicodemus, a ruler among them, confessed little less: *Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.* Great and many were the miracles which Moses and the rest of the Prophets wrought for the ratification of the Law, and the demonstration of God's constant presence with his people; and yet all those wrought by so many several persons, in the space of above three thousand years, are far short of those which this one Jesus did perform within the compass of three years. The ambitious diligence of the Jews hath reckoned up

Ἀρχιπολιτῆν, 1 Pet. v. 4.ὁ ποιμῆν τῶν προβάτων ὁ μέγας, Heb. xlii. 20.ὁ ποιμῆν καὶ ἐπίσκοπος τῶν ψυχῶν, 1 Pet. ii. 25.Matt. v. often.Matt. vii. 29.Matt. xi. 2, 3¹Verses 4, 5.John vii. 31.John iii. 2.

seventy-six miracles for Moses, and seventy-four for all the rest of the Prophets: and supposing that they were so many, (though indeed they were not,) how few are they in respect of those which are written of our Saviour! how inconsiderable, if compared with all which he wrought! when St. John testifieth with as great certainty of truth as height of hyperbole, that

John xxi. 25. *there are many other things which Jesus did, the which if they should be written every one, he supposed that even the world itself could not contain the books that should be written.* Nor did our

Saviour excel all others in the number of his miracles only, but in the power of working. Whatsoever miracle Moses wrought, he either obtained by his prayers, or else consulting with God, received it by command from him; so that the power of miracles cannot be conceived as immanent or inhering in him. Whereas

Col. ii. 9. *this power must of necessity be in Jesus, in whom dwell all the fulness of the Godhead bodily, and to whom the Father had given to have life in himself.* This he sufficiently shewed by working

John v. 26. *with a word, by commanding the winds to be still, the devils to fly, and the dead to rise: by working without a word or any intervenient sign; as when the woman which had an issue of blood twelve years touched his garment, and straightway the fountain of her blood was dried up by the virtue which flowed out from the greater fountain of his power.* And lest this example

Mark v. 25, 29. *should be single, we find that the men of Gennesaret, the people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, even the whole multitude sought to touch him; for there went virtue out of him, and healed them all.* Once indeed Christ seemeth to have prayed, before he raised Lazarus from the

Matt. xiv. 34, 36. Luke vi. 17, 19. *grave, but even that was done because of the people which stood by: not that he had not power within himself to raise up Lazarus, who was afterward to raise himself; but that they might believe the Father had sent him.* The immanency and inherency of this power in Jesus is evident in this, that he was able to communicate it to whom he pleased, and actually did confer it

John xi. 42. *upon his Disciples: Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy.* Upon

Luke x. 19. *the Apostles: Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.* Upon the first

Matt. x. 8. *believers: These signs shall follow them that believe; in my name they shall cast out devils. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.*

He then which did more actions divine and powerful than Moses and all the Prophets ever did, he which performed them in a manner far more divine than that by which they wrought, hath done all which can be expected the Messias, foretold by them, should do.

Nor hath our Jesus only done, but suffered, all which the Messias was to suffer. For we must not with the Jews deny a suffering Christ, or fondly of our own invention make a double 87 Messias, one to suffer, and another to reign. It is clear enough by the Prophet Isaias what his condition was to be, whom he calls the *Servant* of God: and the later Jews cannot deny but their fathers constantly understood that place of the Messias⁵⁷. Isa. lii. 13.

57 For first, instead of those words, *Behold, my servant shall deal prudently, the Targum hath it plainly* *הא יציליה עבדי משיחא: Behold, my servant the Messias shall prosper.* And Solomon Jarchi on the place, *רבוהינו מוקמי לה רבוהינו במשיח* *Our Rabbins understand this of the Messias.* And the reason which he renders of their interpretation is very observable. For they say, says he, that the Messias is stricken, as it is written, *He took our infirmities, and bare our griefs;* which are the words of the 4th verse of the 53rd chapter. From whence we may perceive how the ancient Jews did join the latter part of the 52d chapter with the 53rd, and expound them of the same person. Besides he cites a certain *Midrash* or Gloss, which attributes the same verse to the Messias, and that is to be found in *Bereshit Rabba* upon Gen. xxviii. 10, where, falling upon that place in Zech. iv. 7, *What art thou, O great mountain, before Zerubbabel?* he answers, *הר הגורל מה הוא* *That great mountain is the Messias.* Then asking again, *Why doth he call the Messias a great mountain?* he gives this answer, *שהוא גורל מן האבות* *Because he is greater than the fathers, as it is written, Behold, my servant shall understand, that is, the Messias:* which are the words of the verse before cited. And the same *Bereshit Rabba*, upon Gen. xxiv. 67, saith, *Messias the King was in the generation of the wicked; that he gave himself to seek for mercies for Israel, and to fasting and humbling himself for them, as it is written; and*

so produceth the words of Isa. liii. 9. From whence it appears again, that the author thereof interpreted both the chapters of the same Messias. And farther it is observable, that the *Midrash* upon Ruth ii. 14 expounds the same verse in the same manner. And Rabbi Moses Alshech speaks yet more fully of the consent of the ancient Jewish Doctors upon this place, *הנה ור' מה אחר קיימו וקבלו כי על מלך המשיח ידבר: Behold our doctors of happy memory conclude with one mouth, as they have received from their ancestors, that this is spoken of the Messias.* From hence it appears, that it was originally the general sense of the Jews, that all that piece of Isaias is a description of the Messias, and consequently that the Apostles cannot be blamed by them now for applying it to Christ; and that the modern Jews may well be suspected to frame their contrary expositions out of a wilful opposition to Christianity. [This note is a condensation of two passages in Raymond Martin's *Pugio Fidei*, the first part being taken from p. 311, the latter beginning with the words "And the same *Bereshit Rabba*" from p. 671. But Martin does not say "Solomon Jarchi on this place," but simply Item glossa R. Sal. Jarchi. In his commentary on the place R. Solomon gives an explanation still in favour among the Jews: *הנה באחרית הימים יציליה עבדי הנה באחרית הימים יעקב צדיקים שבו* *evidently defective, I have examined a very old MS. in the Bodleian [Opp. 34. f. 202], and find הנה באחרית הימים יעקב ויצליה צדיקים שבהם* *The*

Now the sufferings of Christ spoken of by the Prophet may be reduced to two parts: one in respect of contempt, by which he was despised of men; the other in respect of his death, and all those indignities and pains which preceded and led unto it. For the first, the Prophet hath punctually described his condition, saying, *He hath no form or comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men.* He seems to describe a personage no way amiable, an aspect indeed rather uncomely⁵⁸; and so the most ancient writers⁵⁹ have interpreted Isaias, and con-

Isa. liii. 2, 3.

latter variant was also found by Mr. Rose in a MS. preserved in the library of St. John's Coll. Cambridge. R. Solomon's gloss therefore is, that by the servant of Jehovah is meant either the Jewish nation collectively, or at least the righteous members of it. I have in vain examined such other portions of the voluminous writings of R. Solomon as seemed likely to contain the extract in question, but have found only one place in which he even allows that the Messiah is prophesied of in Is. liii, namely in his Commentary on the Targum, Tract. Sanhedrin, fol. 98^{ro}, where, referring to Is. liii. 4, he says, *איהו משיח, This is the Messiah.* R.P.S.]

⁵⁸ The first *לו תאר* seems to signify no less, as being from the root *תאר*, which signifieth to form, figure, fashion, or delineate: from whence the noun attributed to any person signifieth the feature, complexion, shape, or composition of the body; as Rachel was *תואר*, *forma pulchra*, Gen. xxix. 17; and so Joseph *תואר* Gen. xxxix. 6. So Abigail and Esther, and in general, Deut. xxi. 11. with an addition of *fair* added to *תואר*, whereas David is called, without such addition, *איש תואר*, with the full signification, *δ ἀνὴρ ἀγαθὸς τῷ εἶδει*. In Judges viii. 18, *אמר בני התור* *Eis ὁμοίωμα υἱοῦ βασιλέως*, so the Roman; but the Aldus and Complutensian better, *ὡς εἶδος υἱῶν βασιλέως*, according to that verse of Euripides cited by Athenæus and Porphyrius,

Πρώτον μὲν εἶδος ἔξιν τυραννίδος.
The Messias was to be a king, whose external form and personage spake no such majesty.

⁵⁹ As Justin Martyr, *Οἱ μὲν εἰρηγται εἰς τὴν πρώτην παρουσίαν τοῦ Χριστοῦ, ἐν*

ἡ καὶ ἄμιος, καὶ ἀειδὴς, καὶ θρητὸς φανήσεσθαι κεκηρυγμένους ἐστίν. *Dial. cum Tryph.* §. 14. [p. 115 B.] *ἘΑθόντος τοῦ Ἰησοῦ ἐπὶ τὸν Ἰορδάνην, καὶ νομιζομένου Ἰωσήφ τοῦ τέκτονος υἱοῦ ὑπάρχειν, καὶ ἀειδοῦς, ὡς αἱ γραφαὶ ἐκήρυσσον, φαινόμενον.* *Ibid.* §. 88. [p. 186 C.] *Ἐπειδὴ γὰρ οἱ ἐν οὐρανῷ ἔρχοντες ἐώραν ἀειδῆ καὶ ἄμιον τὸ εἶδος καὶ ἄδοξον ἔχοντα αὐτὸν, οὐ γνωρίζοντες αὐτὸν, ἐπυνθάνοντο, τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης; *Ibid.* §. 36. [p. 134 B.] And Clemens Alexandrinus, *Τὸν δὲ κύριον αὐτὸν τὴν ὄψιν αἰσχρὸν γεγονέναι διὰ Ἡσαίου τὸ Πνεῦμα μαρτυρεῖ, καὶ εἶδομεν αὐτὸν, καὶ οὐκ εἶχεν εἶδος, &c.* *Pæd.* iii. *cap.* 1. [vol. i. p. 252.] *Ὅπου γε καὶ αὐτὸς ἡ κεφαλὴ τῆς Ἐκκλησίας ἐν σαρκὶ μὲν ἀειδὴς διελέλυθε καὶ ἄμορφος.* *Strom.* 3. [c. 17. vol. i. p. 559.] And Celsus, impiously arguing against the descent of the Holy Ghost upon our Saviour, says, It is impossible that any body, in which something of the Divinity were, should not differ from others; *Τούτο δὲ (the body of Christ) οὐδὲν ἄλλου διέφερεν, ἀλλ', ὡς φασι, μικρὸν, καὶ δυσειδὲς, καὶ ἀγεννὲς ἦν.* [*Orig. cont. Cels.* lib. vi. §. 75. p. 689 A.] This which Celsus by his *ὡς φασι* seems to take from the common report of Christians in his age, Origen will have him take it out of Isaias, and upon that acknowledgeth τὸ δυσειδὲς, but the other two, *μικρὸν* and *ἀγεννὲς*, he denies. *Ὁμολογουμένως τοίνυν γέγραπται τὰ περὶ τοῦ δυσειδὲς γεγονέναι τὸ Ἰησοῦ σῶμα, οὐ μὴν, ὡς ἐκτέθειται, καὶ ἀγεννὲς· οὐδὲ σαφῶς δηλοῦται ὅτι μικρὸν ἦν ἔχει δὲ ἡ λέξις οὕτω παρὰ τῷ Ἡσαίᾳ ἀναγεγραμμένῃ, &c.* and then cites this place, and so returns it as an answer to the argument of Celsus, that because he was foretold to be as he was, he must be the Son of God. Me-*

fessed the fulfilling of it in the body of our Saviour. But what
88 the aspect of his outward appearance was, because the Scriptures are silent, we cannot now know: and it is enough that we are assured the state and condition of his life was in the eye of the Jews without honour and inglorious. For though, *being in the form of God, he thought it not robbery to be equal with God: yet he made himself of no reputation, and took upon him the form of*

Phil. ii. 6.

γάλη κατασκευὴ ἐστὶ τοῦ τὸν ἄμορφον εἶναι δοκοῦντα Ἰησοῦν, υἱὸν εἶναι Θεοῦ, τὸ πρὸ πολλῶν ἐτῶν τῆς γενέσεως αὐτοῦ πεπορητεῦσθαι καὶ περὶ τοῦ εἶδους αὐτοῦ. [*Ibid.* p. 690 B.] In the same sense did St. Cyril take these words of the Prophet; who, speaking of that place of the Psalmist, *Speciosus forma præ filiis hominum*, observes this must be understood of his Divinity. *Κένωσις γὰρ αὐτῷ καὶ ταπείνωσις τῆς μετὰ σαρκὸς οἰκονομίας ὅλον ἐστὶ τὸ μυστήριον· γράφει δὴπου καὶ ὁ προφήτης Ἡσαίας περὶ αὐτοῦ, — Οὐκ εἶχεν εἶδος, οὐδὲ κάλλος, &c.* And again, *Ἐν εἶδει πέφηνεν ὁ υἱὸς τῷ λαῷ ἀκαλλεστάτω.* Tertullian speaks plainly as to the prophecy, and too freely in his way of expression: *'Sed carnis terrenæ non miranda conditio, ipsa erant quæ cætera ejus miranda faciebat, cum dicerent, Unde huic doctrina et signa ista?—Adeo nec humanæ honestatis corpus fuit, nedum cœlestis claritatis. Tacentibus apud nos quoque prophetis (Isa. liii. 2.) de ignobili aspectu ejus, ipsæ passiones, ipseque contumeliæ loquuntur. Passiones quidem, humanam carnem; contumeliæ vero, inhonestam. An ausus esset aliquis ungue summo perstringere corpus novum, sputaminibus contaminare faciem nisi merentem?' De Carne Christi, cap. 9.* [p. 316 C.] And that we may be sure he pointed at that place in Isaias, he says, that Christ was *'ne aspectu quidem honestus: Annunciavitimus enim, inquit, de illo, sicut puerulus, sicut radix in terra sitiienti, et non erat ei species neque gloria.'* *Adv. Marcion. lib. iii. cap. 17.* [p. 406 D.] *et adv. Jud. cap. 14.* [p. 200 D.] This humility of Christ, in taking upon him the nature of man without the ordinary ornaments of man, at first acknowledged, was afterwards denied, as appears by St. Jerom, on the 56th of Isaias; [Is. lii. 14. vol. iv. p. 612 E.] *'Inglorius erit inter homines aspectus ejus, non quo formæ significat fœditatem, sed quo in humilitate vene-*

rit et paupertate.' And Epist. 140. [Ep. lxx. §. 8. vol. i. p. 377 A.] *'Absque passionibus crucis, universis pulchrior est. Virgo de virgine, qui non ex voluntate Dei, sed ex Deo natus est. Nisi enim habuisset et in vultu quiddam oculisque sidereum, nunquam eum statim secuti fuissent Apostoli, nec qui ad comprehendendum eum venerant corruisent.'* So St. Chrysostom interprets the words of Isaias of his Divinity, or Humility, or his Passion; but those of the Psalmist, of his native corporal beauty. *Οὐδὲ γὰρ θαυματουργῶν ἦν θαυμαστός μόνον, ἀλλὰ καὶ φαινόμενος ἀπλῶς πολλῆς ἔγεμε χάριτος· καὶ τούτο ὁ προφήτης δηλῶν ἔλεγεν, Ὁραῖος κάλλι παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων.* *Homil.* 28. *in Matt.* [al. 27. §. 2. vol. vii. p. 328 A.] Afterwards they began to magnify the external beauty of his body, and confined themselves to one kind of picture or portraiture, with a zealous pretence of a likeness not to be denied, which 800 years since was known by none, every several country having a several image. Whence came that argument of the Iconoclastæ by way of *Quære*, which of those images was the true? *Πότερον ἢ παρὰ Ῥωμαίους, ἢ ἦντερ Ἰνδοὶ γράφουσιν, ἢ ἢ παρ' Ἑλλησιν, ἢ ἢ παρ' Αἰγυπτίους; οὐχ ὅμοια ἀλλήλαις αὐταί.* *Phot. Epist.* 64. [p. 115.] And Well might none of these be like another, when every nation painted our Saviour in the nearest similitude to the people of their own country. *Ἑλληγες μὲν αὐτοῖς ὅμοιον ἐπὶ γῆς φανῆσαι τὸν Χριστὸν νομίζουσι. Ῥωμαῖοι δὲ μάλλον ἑαυτοῖς εἰκόστα· Ἰνδοὶ δὲ πάλιν μορφῇ τῇ αὐτῶν, καὶ Αἰθίωπες δὴλον ὡς ἑαυτοῖς.* *Idem, ibid.* [p. 117.] And the difference of opinions in this kind is sufficiently apparent out of those words in Suidas, *Ἰστέον δὲ ὅτι φασιν οἱ ἀκριβέστατοι τῶν ἱστορικῶν, ὡς τὸ οὐλον καὶ ὀλιγότριχον οἰκειότερον ἐστὶ γράφειν ἐπὶ τῆς εἰκόνας τοῦ Χριστοῦ.*

a servant. For thirty years he lived with his mother Mary, and Luke ii. 51. Joseph his reputed father, of a mean profession, and was subject unto them. When he left his mother's house, and entered on his prophetic office, he passed from place to place, sometimes received into a house, other times lodging in the fields: for Matt. viii. 20. while the foxes have holes, and the birds of the air have nests, the Son of man had not where to lay his head. From this low estate of life and condition, seemingly inglorious, arose in the Jews a neglect of his works, and contempt of his doctrine. Is not this Matt. xiii. 55. the Carpenter's son? nay, farther, Is not this the Carpenter⁶⁰, Mark vi. 3. the son of Mary? And they were offended at him. Thus was it Isa. liii. 3. fulfilled in him, he was despised and rejected of men, and they esteemed him not.

This contempt of his personage, condition, doctrine, and works, was by degrees raised to hatred, detestation, and persecution, to a cruel and ignominious death. All which if we look upon in the gross, we must acknowledge it fulfilled in him to the highest degree imaginable, that he was a man of sorrows and acquainted with grief. But if we compare the particular predictions with the historical passages of his sufferings; if we join the Prophets and Evangelists together, it will most manifestly appear the Messiah was to suffer nothing which Christ hath not suffered. Isa. liii. 3. If Zachary say, they weighed for my price thirty pieces of silver; Zech. xi. 12. St. Matthew will shew that Judas sold Jesus at the same rate; Matt. xxvi. 15. for the chief Priests covenanted with him for thirty pieces of silver. If Isaiah say that he was wounded, if Zachary, they shall look upon Isa. liii. 5. me whom they have pierced, if the Prophet David yet more particularly, they pierced my hands and my feet; Zech. xii. 10. the Evangelist will Ps. xxii. 16. shew how he was fastened to the cross, and Jesus himself the John xx. 25. print of the nails. If the Psalmist tells us, they should laugh Psal. xxii. 7, 8. him to scorn, and shake their head, saying, He trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in him; St. Matthew will describe the same action, and the same Matt. xxvii. 39, 43. expression; for they that passed by reviled him, wagging their heads, and saying, He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God. Let David say, My Ps. xxii. 1. God, my God, why hast thou forsaken me? and the Son of David Matt. xxvii. 46. will shew in whose person the father spake it, *Eli, Eli, lama*

sabachthani. Let Isaiah foretell, he was numbered with the trans- Isa. liii. 12. gressors; and you shall find him crucified between two thieves, Mark xv. the one on his right hand, and the other on his left. Read in the 27. Psalmist, In my thirst they gave me vinegar to drink; and you Ps. lxxix. 21. shall find in the Evangelist, Jesus, that the Scripture might be John xix. 28. fulfilled, said, I thirst: and they took a sponge, and filled it with Matt. xxvii. 48. vinegar, and put it on a reed, and gave him to drink. Read farther yet, They part my garments among them, and cast lots upon my Psal. xxii. 18. vesture; and, to fulfil the prediction, the soldiers shall make good the distinction, who took his garments, and made four parts, John xix. to every soldier a part, and also his coat: now the coat was without 23, 24. seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be. 89 Lastly, let the Prophets teach us, that he shall be brought like a Isa. liii. lamb to the slaughter, and be cut off out of the land of the living; 7, 8. all the Evangelists will declare how like a lamb he suffered, and the very Jews will acknowledge that he was cut off: and now may we well conclude, thus it is written, and thus it behoved the Luke xxiv. Christ to suffer; and what it so behoved him to suffer, that he 46. suffered.

Neither only in his passion, but after his death all things were fulfilled in Jesus which were prophesied concerning the Messiah. He made his grave with the wicked, and with the rich in his death, Isa. liii. 9. saith the Prophet of the Christ to come: and as the thieves were buried with whom he was crucified, so was Jesus, but laid in the tomb of Joseph of Arimathea, an honourable counsellor. After Hos. vi. 2. two days will he revive us, in the third day he will raise us up, saith Hoseah of the people of Israel; in whose language they were the type of Christ: and the third day Jesus rose from the Hos. xi. 1. dead. The Lord said unto my Lord, saith David, Sit thou at my Psal. cx. 1. right hand. Now David is not ascended into the heavens, and con- Acts ii. 34. sequently cannot be set at the right hand of God; but Jesus is already ascended, and set down at the right hand of God: and so all the house of Israel might know assuredly, that God hath Verse 36. made that same Jesus, whom they crucified, both Lord and Christ. For he, who taught whatsoever the Messiah, promised by God, foretold by the Prophets, expected by the people of God, was to teach; he who did all which that Messiah was by virtue of that office to do; he which suffered all those pains and indignities which that Messiah was to suffer; he to whom all things happened after his death, the period of his sufferings, which were

⁶⁰ Καὶ τέκτωνος νομιζομένου· ταῦτα γὰρ ὄν, ἔροτρα καὶ ἰσχύα. Justin. Mart. Dial. τὰ τέκτωνικὰ ἔργα εἰργάζετο ἐν ἀνθρώποις cum Tryph. §. 88. [p. 186 D.]

according to the divine predictions to come to pass; he, I say, must infallibly be the true Messias. But Jesus alone taught, did, suffered, and obtained all these things, as we have shewed. Therefore we may again infallibly conclude that our Jesus is the Christ.

Fourthly, if it were the proper note and character of the Messias, that all nations should come in to serve him; if the doctrine of Jesus hath been preached and received in all parts of the world, according to that character so long before delivered; if it were absolutely impossible that the doctrine revealed by Jesus should have been so propagated as it hath been, had it not been divine; then must this Jesus be the Messias: and when we have proved these three particulars, we may safely conclude he is the Christ.

That all nations were to come in to the Messias, and so the distinction between the Jew and Gentile to cease at his coming, is the most universal description in all the prophecies. God speaks to him thus, as to his Son; *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* It was one greater than Solomon, of whom these words were spoken, *All kings shall fall down before him, all nations shall serve him.* It shall come to pass in the last days, saith Isaiah, *that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.* And again, *In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek.* And in general all the prophets were but instruments to deliver the same message, which Malachy concludes, from God: *From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.* Now being the bounds of Judea were settled, being the promise of God was to bring all nations in at the coming of the Messias, being this was it which the Jews so much opposed, as loath to part from their ancient and peculiar privilege; he which actually wrought this work must certainly be the Messias: and that Jesus did it, is most evident.

That all nations did thus come in to the doctrine preached by Jesus, cannot be denied. For although he were *not sent but*

Matt. xv.
24.

unto the lost sheep of the house of Israel; although of those many Israelites which believed on him while he lived, very few were left immediately after his death: yet when the Apostles had received their commission from him to go teach all nations, and were endued with power from on high, by the plentiful effusion of the Holy Ghost; the first day there was an accession of three thousand souls; immediately after we find the number of the men, beside women, was about five thousand; and still believers were the more added to the Lord, multitudes both of men and women. Upon the persecution at Jerusalem, they went through the regions of Judea, Galilee, and Samaria, and so the Gospel spread; insomuch that St. James the bishop of Jerusalem spake thus unto St. Paul, *Thou seest, brother, how many thousands (or rather, how many myriads, that is, ten thousands) of the Jews there are which believe.* Beside, how great was the number of the believing Jews, strangers scattered through Pontus, Galatia, Cappadocia, Asia, Bithynia, and the rest of the Roman provinces, will appear out of the Epistles of St. Peter, St. James, and St. John. And yet all these are nothing to the fulness of the Gentiles which came after. First, those which were before Gentile worshippers, acknowledging the same God with the Jews, but not receiving the Law; who had before abandoned their old idolatry, and already embraced the true doctrine of one God, and did confess the Deity which the Jews did worship to be that only true God; but yet refused to be circumcised, and so to oblige themselves to the keeping of the whole Law. Now the Apostles preaching the same God with Moses whom they all acknowledged, and teaching that circumcision and the rest of the legal ceremonies were now abrogated, which those men would never admit, they were with the greatest facility converted to the Christian Faith. For being present at the synagogues of the Jews, and understanding much of the Law, they were of all the Gentiles readiest to hear, and most capable of the arguments which the Apostles produced out of the Scriptures to prove that Jesus was the Christ. Thus many of the Greeks which came up to worship at Jerusalem, *devout men out of every nation under heaven, not men of Israel, but yet fearing God, did first embrace the Christian Faith.* After them the rest of the Gentiles left the idolatrous worship of their heathen gods, and in a short time in infinite multitudes received the Gospel. How much did Jesus work by one St. Paul to the

Mat. xxviii.

19.
Luke xxiv.
49.

Acts ii. 41.
Acts iv. 4.
Acts v. 14.

Acts viii. 1;
ix. 31.

Acts xxi.
20. πῶσαι
μυριάδες.

John xii.

20.
Acts ii. 5.

Rom. xv.
18, 19.

obedience of the Gentiles by word and deed! how did he pass from Jerusalem round about through Phœnice, Syria, and Arabia, through Asia, Achaia, and Macedonia, even to Illyricum, fully preaching the Gospel of Christ! How far did others pass beside St. Paul, that he should speak even of his time, that the Gospel was preached to every creature under heaven! Many were the nations, innumerable the people, which received the faith in the Apostles' days: and in not many years after, notwithstanding millions were cut off in their bloody persecutions, yet did their numbers equalize half the Roman empire⁶¹: and little above two ages after the death of the last Apostle, the emperors of the world gave in their names to Christ, and submitted their sceptres to his laws, that the *Gentiles* might come to his light, and kings to the brightness of his rising; that kings might become the nursing fathers, and queens the nursing mothers, of the Church.

Col. i. 23.
Isa. lx. 3.
Isa. xlix.
23.

From hence it came to pass, that according to all the predictions of the Prophets, the one God of Israel, the Maker of heaven and earth, was acknowledged through the world for the only true God: that the Law given to Israel was taken for the true Law of God, but as given to that people, and so to cease when they ceased to be a people; except the moral part thereof, which, as an universal rule common to all people, is still acknowledged for the law of God, given unto all, and obliging every man: that all the oracles of the heathen gods, in all places where

⁶¹ 'Visa est mihi res digna consultatione, maxime propter periclitantium numerum. Multi enim omnis ætatis, omnis ordinis, utriusque sexus etiam, vocantur in periculum et vocabuntur. Neque enim civitates tantum, sed vicos etiam atque agros, superstitionis istius contagio pervagata est.' *Plin. Epist. ad Trajan. lib. x. Epist. 97.* [al. 96.] 'Tanta hominum multitudo, pars pene major civitatis cujusque, in silentio et modestia agimus.' *Tertul. ad Scapul. cap. 2.* [p. 69 D.] 'Si hostes exertos, non tantum vindices occultos agere vellemus, deesset nobis vis numerorum et copiarum? Plures nimirum Mauri et Marcomanni, ipsique Parthi, vel quantæcunque, unius tamen loci et suorum finium, gentes, quam totius orbis. Hesterni sumus, et vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum.' *Idem,*

Apolog. cap. 37. [p. 30 B.] 'Potuimus et inermes, nec rebelles, sed tantummodo discordes, solius divortii invidia adversus vos dimicasse. Si enim tanta vis hominum in aliquem orbis remoti sinum abruptissemus a vobis, suffudisset utique dominationem vestram tot quæliumcunque amissio civium, imo etiam et ipsa destitutione punisset: proculdubio expavisset ad solitudinem vestram, ad silentium rerum, et stuporem quandam quasi mortui orbis; quæsissetis quibus imperaretis.' *Idem, ibid.* And Irenæus, who wrote before Tertulian, and is mentioned by him, speaks of the Christians in his time living in the court of Rome: 'Quid autem et hi qui in regali aula sunt fideles? nonne ex eis quæ Cæsaris sunt habent utensilia, et hi qui non habent unusquisque secundum suam virtutem præstat?' [iv. 30. p. 257.]

Christianity was received, did presently cease, and all the idols or the gods themselves were rejected and condemned as spurious. For the Lord of Hosts had spoken concerning those times expressly; *It shall come to pass in that day that I will cut off the names of the idols out of the land, and they shall no more be remembered: also I will cause the prophets and the unclean spirit to pass out of the land.* Zech. xiii. 2.

Now being this general reception of the Gospel was so anciently, so frequently foretold, being the same was so clearly and universally performed; even this might seem sufficient to persuade that Jesus is Christ. But lest any should not yet be fully satisfied, we shall farther shew, that it is impossible Jesus should have been so received for the true Messias, had he not been so; or that his doctrine, which teacheth him to be the Christ, should be admitted by all nations for Divine, had it not been such. For whether we look upon the nature of the doctrine taught, the condition of the teachers of it, or the manner in which it was taught, it can no way seem probable that it should have had any such success, without the immediate working of the hand of God, acknowledging Jesus for his Son, the doctrine for his own, and the fulfilling by the hands of the Apostles what he had foretold by the Prophets.

As for the nature of the doctrine, it was no way likely to have any such success. For, first, it absolutely condemned all other religions, settled and corroborated by a constant succession of many ages, under which many nations and kingdoms, and especially at that time the Roman, had signally flourished. Secondly, it contained precepts far more ungrateful and troublesome to flesh and blood, and contrariant to the general inclination of mankind; as the abnegation of ourselves, the mortifying of the flesh, the love of our enemies, and the bearing of the cross. Thirdly, it enforced those precepts seemingly unreasonable, by such promises as were as seemingly incredible and unperceivable. For they were not of the good things of this world, or such as afford any complacency to our sense; but of such as cannot be obtained till after this life, and necessarily presuppose that which then seemed as absolutely impossible, the resurrection. Fourthly, it delivered certain predictions which were to be fulfilled in the persons of such as should embrace it, which seem sufficient to have kept most part of the world from listening to it, as dangers, losses, afflictions, tribulations, and

² Tim. iii. 12. in sum, *All that would live godly in Christ Jesus should suffer persecution.*

If we look upon the teachers of this doctrine, there appeared nothing in them which could promise any such success. The first revealer and promulger bred in the house of a carpenter, brought up at the feet of no professor, despised by the high priests, the Scribes and Pharisees, and all the learned in the religion of his nation; in the time of his preaching apprehended, bound, buffeted, spit upon, condemned, crucified; betrayed in his life by one disciple, denied by another; at his death dis-trusted by all. What advantage can we perceive toward the

¹ Cor. i. 23. propagation of the Gospel in this Author of it, *Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness?* what in those which followed him, sent by him, and thence called Apostles, men by birth obscure, by education illiterate, ⁹² by profession low and inglorious? How can we conceive that all the schools and universities in the world should give way to them, and the kingdoms and empires should at last come in to them, except their doctrine were indeed Divine, except that Jesus, whom they testified to be the Christ, were truly so?

If we consider the manner in which they delivered this doctrine to the world, it will add no advantage to their persons, or advance the probability of success. For in their delivery they used no such rhetorical expressions, or ornaments of eloquence, to allure or entice the world; they affected no such subtilty of wit, or strength of argumentation, as thereby to persuade and convince men; they made use of no force or violence to compel, no corporal menaces to affright mankind into a compliance. But in a plain simplicity of words they nakedly delivered what

¹ Cor. ii. 4. they had seen and heard, *preaching, not with enticing words of man's wisdom, but in demonstration of the Spirit.* It is not then rationally imaginable, that so many nations should forsake their own religions, so many ages professed, and brand them all as damnable, only that they might embrace such precepts as were most unacceptable to their natural inclinations, and that upon such promises as seemed not probable to their reason, nor could have any influence on their sense, and notwithstanding those predictions which did assure them, upon the receiving of that doctrine, to be exposed to all kind of misery: that they should do this upon the authority of him, who for the same was condemned and crucified, and by the persuasion of them who were

both illiterate and obscure: that they should be enticed with words without eloquence, convinced without the least subtilty, constrained without any force. I say, it is no way imaginable how this should come to pass, had not the doctrine of the Gospel, which did thus prevail, been certainly Divine; had not the light of the Word, which thus dispelled the clouds of all former religions, come from heaven; had not that *Jesus, the author and finisher of our faith,* ^{Heb. xii. 2.} been the true Messias.

To conclude this discourse. He who was in the world at the time when the Messias was to come, and no other at that time or since pretended; he who was born of the same family, in the same place, after the same manner, which the Prophets foretold of the birth of the Messias; he which taught all those truths, wrought all those miracles, suffered all those indignities, received all that glory, which the Messias was to teach, do, suffer, and receive; he whose doctrine was received in all nations, according to the character of the Messias; he was certainly the true Messias. But we have already sufficiently shewed that all these things are exactly fulfilled in Jesus, and in him alone. We must therefore acknowledge and profess that this Jesus is the promised Messias, that is, the Christ.

Having thus manifested the truth of this proposition, *Jesus is the Christ,* and shewed the interpretation of the word *Christ* to be *anointed*; we find it yet necessary for the explication of this Article, to inquire what was the end or immediate effect of his unction ⁶², and how or in what manner he was anointed to that end.

For the first, as the Messias was foretold, so was he typified: nor were the actions prescribed under the Law less predictive than the words of the Prophets. Nay, whosoever were then anointed, were therefore so, because he was to be anointed ⁶³. Now it is evident that among the Jews they were wont to anoint those which were appointed as kings over them ⁶⁴: *So Samuel said unto Saul, the Lord sent me to anoint thee to be king over his people, over Israel.* ^{1 Sam. xv.} When Saul was rejected, and David pro-

⁶² 'In Christi nomine subauditur qui unxit, et ipse qui unctus est, et ipsa unctio in qua unctus est.' *Iren. lib. iii. cap. 20.* [c. 18. §. 3. p. 210.]

⁶³ Οἱ βασιλεῖς πάντες καὶ οἱ χριστοὶ ἀπὸ τοῦτον μετέσχον καὶ βασιλεῖς καλεῖσθαι καὶ χριστοὶ. *Justin. Mart. Dial.*

cum Tryph. §. 86. [p. 184 A.]

⁶⁴ 'Christus a chrismate dicitur: quia sicut antiqui reges a sacerdotibus oleo sacro profundebantur, sic Christus Spiritus Sancti infusione repletus est.' *Author Serm. 131. de Temp.* [al. Serm. 242. §. 3. S. Aug. vol. v. App. p. 398 A.]

duced before Samuel, *the Lord said, Arise, anoint him, for this is he.* And some may have contented themselves with this⁶⁵, that the Messiah was to be a King. But not only the kings, but beside, and long before them, the high priests were also anointed; 93 insomuch as the anointed⁶⁶, in their common language, signified their high priest. And because these two were most constantly anointed, therefore divers⁶⁷ have thought it sufficient to assert, that the Messiah was to be a King and a Priest. But being not only the high priests and kings were actually anointed (though they principally and most frequently); for *the Lord said unto Elias, Go anoint Hazael to be king over Syria, and Jehu the son of Nimshi shalt thou anoint to be king over Israel, and Elisha the son of Shaphat shalt thou anoint to be Prophet in thy room:* therefore hence it hath been concluded⁶⁸ that the three offices of Prophet, Priest, and King, belonged to Jesus as the Christ, and

1 Kings xix.
15, 16.

⁶⁵ 'Sicut nunc Romanis indumentum purpuræ insigne est regiae dignitatis assumptæ: sic illis unctio sacri unguenti nomen ac potestatem regiam conferebat.' *Lactan. lib. iv. cap. 7.* [p. 257.]

⁶⁶ For though at the first the sons of Aaron were anointed as well as Aaron, as appears Exod. xl. 15. *Thou shalt anoint them, as thou didst anoint their father, that they may administer to me in the priest's office:* yet they were not after anointed, but the successors of Aaron only: For, saith the text, *their anointing shall surely be an everlasting priesthood throughout their generations:* and therefore after this first anointing they shall need no more, only the successors in the high-priesthood shall reiterate the unctio: from whence the *priest that is anointed afterwards* signified the high priest, as Lev. iv. 3. הכהן הכהן LXX. 'Ο ἀρχιερεύς δ κεχρισμένος by way of explication, whereas verse the 5th and the 16th of the same chapter, and vi. 22. they render it by a bare translation, 'Ο ἱερεὺς δ χριστός' which by the vulgar Latin is translated, *Sacerdos qui jure patri succederet*, because no other but the son which succeeded the father in the office of the high priest was afterwards anointed: as the Arabic, *Et similiter sacerdos successor de filiis suis.* For in the anointing of Aaron and his sons, נמשחו כל הבנים נמשחו לא הורצרו אחריהם להיות כהנים ולזה לא הורצרו

למשחו אחר זה כי אם כהן גרול: *Levi Ben Gerson 1 Kings i. 34.*

⁶⁷ As Lactantius; 'Erat Judæis ante præceptum ut sacrum conficerent unguentum, quo perungi possent ii qui vocabantur ad sacerdotium vel ad regnum.' *lib. iv. cap. 7.* [p. 257.] And St. Augustin; 'Prioribus Veteris Testamenti temporibus ad duas personas pertinebat unctio.' *Enarr. 2. Psal. xxvi.* [§. 2. vol. iv. part. 1. p. 119 B.] 'Christus vel pontificale vel regium nomen est. Nam prius et Pontifices unguento chrisimatis consecrabantur et Reges.' *Ruffin. in Symb.* [§. 6. p. cciii.]

⁶⁸ Τοῦτο τὸ χρίσμα μὴ μόνον ἀρχιερεῦσι παραδοθῆναι, ἀλλὰ καὶ τοῖς μετὰ ταῦτα προφήταις καὶ βασιλεῦσιν, οἷς καὶ αὐτοῖς τούτω χρεῖσθαι μόνους ἔξεν ἢ τῷ μύρρῳ. *Euseb. Dem. Evang. lib. iv. cap. 15.* [p. 172 A.] *et Hist. lib. i. cap. 3.* [p. 12.] Wherefore St. Augustin recollecting a place in his 83 questions, in which he had taught the two fishes in the Gospel 'duas illas personas significare quibus populus ille regebatur, ut per eas conciliorum moderamen acciperet, regiam scilicet et sacerdotalem, ad quas etiam sacrosancta illa unctio pertinebat,' [Qu. lxi. §. 2. vol. vi. p. 33 F.] makes this particular retraction; 'Dicendum potius fuit, maxime pertinebat, quoniam unctos aliquando legimus et Prophetas.' *Retract. lib. i. cap. 26.* [vol. i. p. 39 F.]

that upon good reason. For the commonwealth of Israel was totally ordered and disposed, both in the constitution and administration of it, for and with respect unto the Messias. The constitution of that people was made by a sejunction and separation of them from all other nations on the earth: and this began in Abraham, with a peculiar promise of a seed in whom all the nations should be blessed, and be united into one religion. That promised seed was the Messias, the type of whom was Isaac. This separation was continued by the administration of that commonwealth, which was a *royal priesthood*: and that administration of the people did consist in three functions, prophetic, regal, sacerdotal; all which had respect unto the Messias⁶⁹, as the scope of all the Prophets, and the complement of their prophecies, as the Lord of the temple, and the end of all the sacrifices for which the temple was erected, as the heir of an eternal priesthood *after the order of Melchizedeck*, and of the throne of David, or an everlasting kingdom. Being then the separation was to cease at the coming of the Messias, being that could not cease so long as the administration of that people stood, being that administration did consist in those three functions, it followeth that those three were to be united in the person of the Messias, who was to make all one, and consequently that the Christ was to be Prophet, Priest, and King.

Again, the redemption or salvation which the Messias was to bring, consisteth in the freeing of a sinner from the state of sin and eternal death into a state of righteousness and eternal life. Now a freedom from sin in respect of the guilt could not be wrought without a sacrifice propitiatory, and therefore there was a necessity of a priest; a freedom from sin in respect of the dominion could not be obtained without a revelation of the will of God, and of his wrath against all ungodliness, therefore there was also need of a Prophet; a translation from the state of death into eternal life is not to be effected without absolute authority and irresistible power, therefore a King was also necessary. The

⁶⁹ Οὐ μόνους δὲ ἔρα τοὺς ἀρχιερωσύνη τετιμημένους—τὸ τοῦ Χριστοῦ κατεκρίσκει παρ' Ἑβραίοις ἕνομα, ἀλλὰ καὶ τοὺς βασιλέας· οὐδὲ καὶ αὐτοὺς, πνεύματι θείῳ προφήταις χριστοῦ, εἰκονικοῦς τινὰς Χριστοῦ ἀπειργάζοντο· ὅτι δὴ καὶ αὐτοί, τῆς τοῦ μόνου καὶ ἀληθοῦς Χριστοῦ, τοῦ κατὰ πάντων βασιλευμένου θεοῦ λόγου, βασιλικῆς καὶ ἀρχικῆς ἐξουσίας τοὺς τύπους δι' εὐαν- τῶν ἔφερον· ἤδη δὲ καὶ αὐτῶν τῶν προφητῶν τινὰς διὰ χρίσματος Χριστοῦ ἐν τύπῳ γεγονέναι παρελήφαμεν. ὡς τούτους ἔπαυ- τας τὴν ἐπὶ τὸν ἀληθῆ Χριστὸν, τὸν ἕνθεον καὶ οὐράνιον λόγον, ἀναφορὰν ἔχειν, μόνον ἀρχιερέα τῶν ἄλων, καὶ μόνον ἀπάσης τῆς κτίσεως βασιλέα, καὶ μόνον προφητῶν ἀρχιπροφήτην τοῦ Πατρὸς τυγχάνοντα. *Euseb. Hist. Eccles. lib. i. cap. 3.* [p. 12.]

1 Pet. ii. 9.

Ps. cx. 4.

Messias then, the Redeemer of Israel, was certainly anointed for that end, that he might become Prophet, Priest, and King. And if we believe him whom we call Jesus, that is our Saviour and Redeemer, to be Christ, we must assert him by his unction sent to perform all these three offices.

That Jesus was anointed to the prophetic office, though we need no more to prove it than the prediction of Isaiah, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor*; the explication of our Saviour, *This day is this scripture fulfilled in your ears*; and the confession of the synagogue at Nazareth, who *all bare him witness, and wondered at the gracious words which proceeded out of his mouth*; yet we are furnished with more ample and plentiful demonstrations; for whether we consider his preparation, his mission, or his administration, all of them speak him fully to have performed it. To Jeremiah indeed God said, *Before thou camest forth out of the womb, I sanctified thee, and I ordained thee a Prophet unto the nations*; and of John the Baptist, *He shall be filled with the Holy Ghost, even from his mother's womb*. And if these became singular Prophets by their preparative sanctification, how much more eminent must his prophetic preparation be, to whose mother it is said, *The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee*? If the Levites must be *thirty years old, every one that came to do the service of the ministry*, Jesus will not enter upon the public administration of this office till he begin to be about thirty years of age. Then doth the *Holy Ghost descend in a bodily shape like a dove upon him*: then must a voice come from heaven, saying, *Thou art my beloved Son, in thee I am well pleased*. Never such preparations, never such an inauguration of a Prophet.

As for his mission, never any was confirmed with such letters of credence, such irrefragable testimonials, as the formal testimony of John the Baptist, and the more virtual testimony of his miracles. *Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord*, saith God by Malachy. And John went *before him in the spirit of Elias*, saith another Malachy, even an angel from heaven. This John, or Elias, saw the Spirit descend on Jesus, and bare record that *this is the Son of God*. The Jews took notice of this testimony, who said unto him, *Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come*

unto him; and Jesus himself puts them in mind of it, *Ye sent unto John, and he bare witness unto the truth*; nay they themselves confessed his testimony to be undeniable; *John did no miracle, but all things that John spake of this man were true*. But though the witness of John were thus cogent, yet the testimony of miracles was far more irrefragable; *I have greater witness than that of John*, saith our Saviour, *for the works which my Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me*. Notwithstanding the precedent record of John, Jesus requireth not an absolute assent unto his doctrine without his miracles; *If I do not the works of my Father, believe me not*. But upon them he challengeth belief; *But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him*. If then Moses and other Prophets, to whom God gave the power of miracles, did assert their mission to be from God by the divine works which they wrought; much more efficacious to this purpose must the miracles of Jesus appear, who wrought more wonders than they all. Never therefore was there so manifest a mission of a Prophet.

95 Now the prophetic function consisteth in the promulgation, confirmation, and perpetuation of the doctrine containing the will of God for the salvation of man. And the perfect administration of this office must be attributed unto Jesus. For *no man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him*. He gave unto the Apostles the words which his Father gave him. Therefore he hath revealed the perfect will of God. The confirmation of this doctrine cannot be denied him, who lived a most innocent and holy life to persuade it, for *he did no sin, neither was guile found in his mouth*; who wrought most powerful and Divine works to confirm it, and was thereby known to be a teacher from God; who died a most painful and shameful death to ratify it, witnessing a good profession before Pontius Pilate; which in itself unto that purpose efficacious, was made more evidently operative in the raising of himself from death. The propagation and perpetual succession of this doctrine must likewise be attributed unto Jesus, as to no temporary or accidental Prophet, but as to him who instituted and instructed all who have any relation to that function. For *the Spirit of Christ was in the Prophets*: and when he ascended up on high, he gave gifts unto men. For he gave

Eph. iv. 8, *some Apostles, and some Prophets, and some Pastors and Teachers; 11, 12.* for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. It is then most apparent that Jesus was so far Christ, as that he was anointed to the prophetic office, because his preparation for that office was most remarkable, his mission unto that office was undeniable, his administration of that office was infallible.

Now as Jesus was anointed with the unction of Elizeus to the prophetic, so was he also with the unction of Aaron to the sacerdotal office. Not that he was called after the order of Aaron; for it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood: but after a more ancient order, according to the prediction of the Psalmist, Ps. cx. 4. *The Lord hath sworn and will not repent, Thou art a Priest for ever after the order of Melchizedeck.* But though he were of another order, yet whatsoever Aaron did as a Priest was wholly typical, and consequently to be fulfilled by the Messias, as he was a Priest. For the priesthood did not begin in Aaron, but was translated and conferred upon his family before his consecration. We read of the priests which came near to the Lord; of Exod. xix. 22. *young men of the children of Israel which offered burnt-offerings, Exod. xxiv. 5.* and sacrificed peace-offerings of oxen unto the Lord: which without question were no other than the first-born⁷⁰, to whom the priesthood did belong. Jesus therefore, as the first-begotten of God, was by right a Priest, and being anointed unto that office, performed every function, by way of oblation, intercession, and benediction. Heb. viii. 3. *Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man Jesus, if he be an High Priest, have somewhat also to offer.* Not that he had any thing beside himself, or that there was any peculiar sacrifice allowed to this Priest, to whom, when he cometh into the world, he saith, Heb. x. 5. *Sacrifice and offering thou wouldest not, but a body Verse 10.* hast thou prepared me: and, by the offering of this body of Jesus Eph. v. 2. *Christ are we sanctified.* For he who is our Priest hath given himself⁷¹ an offering and a sacrifice to God for a sweet smelling savour.

⁷⁰ For the Hebrew נָעָרִי signifying *juvenes*, by all the Targums is rendered בְּרִיךְ that is *primogeniti*: and so the Arabic and Persian translations.

⁷¹ 'Unus ipse erat qui offerebat et quod offerebat.' S. August. 'Unum cum

illo manebat cui offerebat, unum in se fecit pro quibus offerebat; unus ipse erat qui offerebat et quod offerebat.' Idem de Trin. [lib. iv. c. 14. §. 19. vol. viii. p. 823 C.]

Now when Jesus had thus given himself a propitiatory sacrifice for sin, he ascended up on high, and entered into the holy of holies not made with hands, and there appeared before God as an atonement for our sin. Nor is he prevalent only in his own oblation once offered, but in his constant intercession. *Who Rom. viii. is he that condemneth? saith the Apostle: it is Christ that died, 34^a yea rather that is risen again, who is even at the right hand of 96 God; who also maketh intercession for us.* Upon this foundation he buildeth our persuasion, that he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Nor must we look upon this as a servile⁷² or precarious, but rather as an efficacious and glorious intercession, as of him to whom all power is given both in heaven and earth. Besides these offerings and intercedings, there was something more required of the Priest, and that is blessing. *Aaron was separated, that he should sanctify the most holy things, I Chron. he and his sons for ever, to burn incense before the Lord, to minister xxiii. 13.* unto him, and to bless in his name for ever. We read of no other sacerdotal act performed by Melchizedeck the Priest of the most high God, but only that of blessing, and that in respect both of God and man: first, he blessed man, and said, *Blessed be Gen. xiv. Abram of the most high God, possessor of heaven and earth: then, 19, 20.* Blessed be the most high God, which hath delivered thine enemies into thine hand. Now it is observable what the rabbins have delivered, that at the morning sacrifice the priests under the Law did bless the people with the solemn form of benediction, but at the evening sacrifice they blessed them not; to shew that in the evening of the world, the last days, which are the days of the Messias, the benediction of the Law should cease, and the blessing of the Christ take place. When Zachariah the Priest, the father of John Baptist, the forerunner of our Saviour, executed his office before God in the order of his course, Luke i. 8, and the whole multitude of the people waited for him, to receive 19, 21, 22. his benediction, he could not speak unto them, for he was dumb; shewing the power of benediction was now passing to another and far greater Priest, even to Jesus, whose doctrine in the

⁷² Παράκλητον ἔχομεν Ἰησοῦν Χριστὸν περὶ θεοῦ διανοεῖσθαι δίκαιον· ἄλλ' οἷς οὐχ ὡς ὑπὲρ ἡμῶν προκαλυπόμενον τοῦ πατρὸς καὶ προσπίπτοντα δουλικῶς· ἔπαγε τὴν δούλην ὄντως ὑπόνοιαν καὶ ἀναξίαν τοῦ πνεύματος· οὐτε γὰρ τοῦ πατρὸς τοῦτο ἐπίζητεῖν, οὐτε τοῦ υἱοῦ πάσχειν, ἢ ὡς πέπονθεν ὡς ἄνθρωπος, πείθει καρτερεῖν ὡς λόγος καὶ παραινέτης· τοῦτο νοεῖται μοι ἢ παράκλησις. S. Greg. Naz. Orat. 36. [Orat. xxx. 14. vol. i. p. 550 C.]

Luke xxiv. 50. mount begins with *Blessed*; who, when he left his Disciples, *lift up his hands and blessed them*. And yet this function is principally performed after his resurrection, as it is written, *Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities*. It cannot then be denied that Jesus, who offered up himself a most perfect sacrifice and oblation for sin, who still maketh continual intercession for us, who was raised from the dead, that he might bless us with an everlasting benediction, is a most true and most perfect Priest.

The third office belonging to the Messiah was the regal, as appeareth by the most ancient tradition of the Jews⁷³, and by the express predictions of the Prophets. *Yet have I set my King, saith the Psalmist, upon my holy hill of Sion. Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, saith the Prophet Isaiah, who calleth him the Prince of peace, shewing the perpetuity of his power, and particularity of his seat. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever*. All which most certainly belongs unto our Jesus, by the unerring interpretation of the angel Gabriel, who promised the blessed Virgin that the Lord God should give unto her Son the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. He acknowledgeth himself this office, though by a strange and unlikely representation of it, the riding on an ass; but by that it was fulfilled which was spoken by the Prophet, *Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting on an ass*. He made as strange a confession of it unto Pilate; for when he said unto him, *Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth*. The solemn inauguration into this office was at his ascension into heaven, and his session at the right hand of God: not but that he was by right a King before, but the full and public execution was deferred till then, *when God raised him from the dead, and set him at his own right hand in the heavenly places,*

⁷³ For the Chaldee Paraphrase in the most places where it mentioneth the Messiah doth it with the addition of King: מלכא משיחא.

far above all principality, and power, and might, and dominion. Then he, whose name is called the Word of God, had on his vesture and on his thigh a name written, King of kings, and Lord of lords.^{13, 16.} Rev. xix.

This regal office of our Saviour consisteth partly in the ruling, protecting, and rewarding of his people; partly in the coercing, condemning, and destroying of his enemies. First, he ruleth in his own people, by delivering them a Law by which they walk; by furnishing them with his grace, by which they are enabled to walk in it. Secondly, he protecteth the same, by helping them to subdue their lusts, which reign in their mortal bodies; by preserving them from the temptations of the world, the flesh, and the devil; by supporting them in all their afflictions; by delivering them from all their enemies. Thirdly, whom he thus rules and protects here, he rewards hereafter in a most royal manner, making them *kings and priests unto God and his Father*.^{Rev. i. 6.} On the contrary, he sheweth his regal dominion in the destruction of his enemies, whether they were temporal or spiritual enemies. Temporal, as the Jews and Romans, who joined together in his crucifixion. While he was on earth he told his Disciples, *There be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom*: and in that kingdom he was then seen to come, when he brought utter destruction on the Jews by the Roman armies, not long after to be destroyed themselves. But beside these visible enemies, there are other spiritual, those which hinder the bringing in of his own people into his Father's kingdom, those which refuse to be subject unto him, and consequently deny him to be their King; as all wicked and ungodly men, of whom he hath said, *These mine enemies, which would not that I should reign over them, bring hither, and slay them before me*. Thus sin,^{Luke xix. 27.} Satan, and death, being the enemies to his kingdom, shall all be destroyed in their order. *For he must reign till he hath put all enemies under his feet: and the last enemy that shall be destroyed is death*. Thus is our Jesus become the *Prince of the kings of the earth*; thus is the *Lamb* acknowledged to be *Lord of lords, and King of kings*.^{1 Cor. xv. 25, 26. Rev. i. 5; xvii. 14.}

Wherefore seeing we have already shewed that the prophetic, sacerdotal, and regal offices were to belong unto the promised Messiah, as the proper end and immediate effect of his unction; seeing we have likewise declared how Jesus was

anointed to these offices, and hath and doth actually perform the same in all the functions belonging to them: there remaineth nothing for the full explication of this particular concerning the Christ, but only to shew the manner of this unction, which is very necessary to be explained. For how they were anointed under the Law, who were the types of the Messias, is plain and evident, because the manner was prescribed, and the materials were visible; God appointed an oil to be made, and appropriated it to that use; and the pouring that oil upon the body of any person was his anointing to that office for which he was designed. But being that oil so appropriated to this use was lost many hundred years before our Saviour's birth, being the custom of anointing in this manner had a long time ceased, being howsoever we never read that Jesus was at all anointed with oil; it remaineth still worthy our inquiry, how he was anointed, so as to answer to the former unctions; and what it was which answered to that oil, which then was lost, and was at the first but as a type of this which now we search for.

The Jews tell us⁷⁴, that the anointing oil was hid in the days of Josiah, and that it shall be found and produced again⁹⁸ when the Messias comes, that he may be anointed with it, and the kings and high priests of his days. But though the loss of that oil bespake the destruction of that nation, yet the Christ which was to come needed no such unction for his consecration; there being as great a difference between the typical and correspondent oil, as between the representing and represented Christ. The Prophet David calleth it not by the vulgar name of oil of unction, but *the oil of gladness*. For though that place may in the first sense be understood of Solomon, whom when Zadoc the Priest anointed, *they blew the trumpet, and all the people said, God save King Solomon. And all the people came up after him,*

Ps. xlv. 7.

1 Kings i. 39. 40.

בימות המשיח עתיד הקדוש ברוך הוא להחזיר לעמו אוהו שמן המשחה שעשה משה שנננו עם הארון ובו ימשה המלכים והכהנים הגדולים בימים ההם: *In the days of the Messias God will restore unto his people the oil of unction which Moses made, which was hidden with the ark; and the kings and high priests shall be anointed with it in those days.* Abarbanel Comment. ad [30 Exod. v. 22. art. 13, f. 167 Q.] Now the loss of that oil, which they call the

hiding of it, may well be thought to foretell the period of the Mosaical administration, being they confess that after that they never had any priests anointed, because they had no power to make the same oil. So plainly confesseth the same Abarbanel, f. 166, 1. לא היה נהן משוח בבית שני לפי שכבר היה נננו שמן המשחה שגנוו יאשיהו עם שאר הדבורים הקרושים ולא היה להם רשות לעשותו:

and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them; though from thence it might be said of him, *Thy God hath anointed thee with the oil of gladness above thy fellows*: yet being those words are spoken unto God, as well as of God⁷⁵, (*therefore God, thy God,*) the oil with which that God is anointed must in the ultimate and highest sense signify a far greater gladness than that at Solomon's coronation was, even the fountain of all joy and felicity in the Church of God.

The ancients tell us that this oil is the Divinity itself⁷⁶, and in the language of the Scriptures it is the Holy Ghost. St. Peter teacheth us *how God anointed Jesus of Nazareth with the Holy Ghost and with power*. Now though there can be no question but the Spirit is the oil, yet there is some doubt, when Jesus was anointed with it. For we know the angel said unto the blessed Virgin, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God*. From whence it appeareth that from the conception or at the incarnation, Jesus was sanctified by the Holy Ghost and the power of the Highest, and so consequently, as St. Peter spake, he was anointed⁷⁷ then *with the Holy Ghost and with*

Ps. xlv. 7.

Acts x. 38.

Luke i. 35.

⁷⁵ 'Duas personas, ejus qui unctus est Dei et qui unxit, intellige. Unde et Aquila *Elohim* יהוה verbum Hebraicum non nominativo casu, sed vocativo, interpretatur, dicens, θεός et nos propter intelligentiam *Dee* posuimus, quod Latina lingua non recipit, ne quis perverse putet Deum dilecti et amantissimi et regis bis Patrem nominari.' *S. Hieron. Epist. 140.* [Epist. Lxv. 13. vol. i. p. 380 E.] 'Quod sequitur, *Unxit te, Deus, Deus tuus*, primum nomen Dei vocativo casu intelligendum est, sequens nominativo; quod satis miror cur Aquila non, ut coeperat in primo versiculo, vocativo casu interpretatus sit, sed nominativo, bis nominans Deum, qui supradictum unxerit Deum.' *Idem, ibid.* [p. 381 E.]

⁷⁶ So Gregory Nazianzenus expounds the place: 'Ον ἔχρισεν ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους αὐτοῦ, χριστὰς τῆν ἀνθρωπότητα τῇ θεότητι, ὥστε ποιῆσαι τὰ ἀμψότερα ἓν. And again, *Χριστὸς δὲ, διὰ τῆν θεότητα* (not that his Divinity was anointed, or Christ anointed in respect of his Divinity; but that

he was anointed in his Humanity by his Divinity;) *χρῖστος γὰρ αὐτῆ τῆς ἀνθρωπότητος, οὐκ ἐνεργεῖα κατὰ τοὺς ἄλλους χριστοὺς ἀγιάζουσα*: παρουσία δὲ ὄλου τοῦ *χρῖστος* ἦς ἔργον, ἀνθρωπον ἀκούσαι τὸ *χρῖον*, καὶ ποιῆσαι θεὸν τὸ *χρῖμενον*. *Orat. 36.* [Orat. xxx. 21. vol. i. p. 555 D.]

⁷⁷ *Χριστὸς ἔχρισθη ὡς βασιλεὺς καὶ ἱερεὺς τῷ χρισμᾷ τῆς σαρκώσεως.* *Germanus Constant.* [Galland. xiii. p. 204 A.] *Κεχρίσθαι δὲ οὐχ ἕτερος φαίεν τὸν υἱὸν, ἢ ὅτι κατὰ σάρκα γενόμενος, δηλονότι καὶ ἡμᾶς, καὶ ἐνανθρωπήσαντα.* *Titus Bostrrens.* [p. 783 B.] 'Deus est qui ungit, et Deus qui secundum carnem ungitur Dei filius. Denique quos habet unctionis suae Christus nisi in carne consortes? Vides igitur quia Deus a Deo unctus, sed in assumptione naturæ unctus humanæ Dei filius designatur.' *S. Ambros. de Fide, lib. i. cap. 3.* [§. 24. vol. ii. p. 448 D.] 'Hæc omnia carni conveniunt, cui piissimum et gloriosissimum Verbum unitum est pro salute cunctorum.' *Cassiodor. in Psal. xlv. [v. 9. vol. ii. p. 152.]*

Wherefore being we have shewn that a Messiah was to come 101 into the world; being we have proved that he is already come, by the same predictions by which we believe he was to come; being we have demonstrated that Jesus born in the days of Herod was and is that promised Messiah; being we have farther declared that he was anointed to those offices which belonged to the Messiah, and actually did and doth still perform them all; and that his anointing was by the immediate affusion of the Spirit, which answereth fully to all things required in the legal and typical unction: I cannot see what farther can be expected for explication or confirmation of this truth, that *Jesus is the Christ*.

The necessity of believing this part of the Article is most apparent, because it were impossible he should be our Jesus, except he were the Christ. For he could not reveal the way of salvation, except he were a Prophet; he could not work out that salvation revealed, except he were a Priest; he could not confer that salvation upon us, except he were a King; he could not be Prophet, Priest, and King, except he were the Christ. This was the fundamental doctrine which the Apostles not only testified, as they did that of the resurrection, but argued, proved, and demonstrated out of the Law and the Prophets. We find Acts xvii. 2, 3. St. Paul at Thessalonica *three Sabbath-days reasoning with them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ*. We find him again at Acts xviii. 5. Corinth *pressed in spirit, and testifying to the Jews, that Jesus was Christ*. Thus Apollos, by birth a Jew, but instructed in Acts xviii. 28. the Christian faith by Aquila and Priscilla, *mightily convinced the Jews, and that publicly, shewing by the Scriptures, that Jesus was Christ*. This was the touchstone by which all men at first 1 John v. 1. were tried, whether they were Christian or Antichristian. *For whosoever believeth, saith St. John, that Jesus is the Christ, is born of God*. What greater commendation of the assertion of this truth? *Who is a liar, saith the same Apostle, but he that denieth that Jesus is the Christ? this man is the Antichrist, as denying the Father and the Son*. What higher condemnation of the negation of it?

Secondly, as it is necessary to be believed as a most fundamental truth, so it hath as necessary an influence upon our conversations; because, except it hath so, it cannot clearly be

maintained. Nothing can be more absurd in a disputant, than to pretend to demonstrate a truth as infallible, and at the same time to shew it impossible. And yet so doth every one who professeth faith in Christ already come, and liveth not according to that profession; for thereby he proveth, as far as he is able, that the true Christ is not yet come, at least that Jesus is not he. We sufficiently demonstrate to the Jews that our Saviour who did and suffered so much, is the true Messiah: but by our lives we recall our arguments, and strengthen their wilful opposition. For there was certainly a promise, that when Christ should come, *the wolf should dwell with the lamb, and the leopard* Isa. xi. 6. *should lie down with the kid, and the calf and the young lion and the fatling together, and a little child should lead them*; that is, there should be so much love, unanimity, and brotherly kindness in the kingdom of Christ, that all ferity and inhumanity being laid aside, the most different natures and inclinations should come to the sweetest harmony and agreement. Whereas if we look upon ourselves, we must confess there was never more bitterness of spirit, more rancour of malice, more heat of contention, more manifest symptoms of envy, hatred, and all uncharitableness, than in those which make profession of the Christian faith. It was infallibly foretold, that when *the law* Isa. ii. 3, 4. *should go forth out of Zion, and the word of the Lord from Jerusalem, they should beat their swords into ploughshares, and their spears into pruninghooks: nation should not lift up sword against* 102 *nation, neither should they learn war any more*. Whereas there is no other art so much studied, so much applauded, so violently asserted, not only as lawful, but as necessary. Look upon the face of Christendom divided into several kingdoms and principalities: what are all these but so many public enemies, either exercising or designing war? The Church was not more famous, or did more increase by the first blood which was shed in the primitive times through the external violence of ten persecutions, than now it is infamous, and declines, through constant violence, fraud, and rapine, through public engagements of the greatest empires in arms, through civil and intestine wars, and, lest any way of shedding Christian blood should be unassayed, even by massacres. It was likewise prophesied of the days of the Messiah, that all idolatry should totally cease, Zech. xiii. that all false teachers should be cut off, and unclean spirits² restrained. And can we think that the Jews, who really abhor

the thoughts of worshipping an image, can ever be persuaded there is no idolatry committed in the Christian Church? Or can we excuse ourselves in the least degree from the plague of the locusts of Egypt, the false teachers? Can so many schisms and sects arise, and spread, can so many heresies be acknowledged and countenanced, without false prophets and unclean spirits? If then we would return to the bond of true Christian love and charity, if we would appear true lovers of peace and tranquillity, if we would truly hate the abominations of idolatry, false doctrine, and heresy, let us often remember what we ever profess in our Creed, that Jesus is the Christ, that the kingdom of the Messias cannot consist with these impieties.

Thirdly, the necessity of this belief appeareth in respect of those offices which belong to Jesus, as he is the Christ. We must look upon him as upon the Prophet anointed by God to preach the Gospel, that we may be incited to hear and embrace his doctrine. Though Moses and Elias be together with him in the mount, yet the voice from heaven speaketh of none but Jesus, *Hear ye him*. He is that Wisdom, the *delight of God*, crying in the Proverbs, *Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors*. *There is one thing needful*, saith our Saviour; and *Mary chose that good part*, who sat at Jesus' feet, and heard his word. Which devout posture teacheth us, as a willingness to hear, so a readiness to obey: and the proper effect which the belief of this prophetic office worketh in us, is our *obedience of faith*. We must farther consider him as our High Priest, that we may

thereby add confidence to that obedience. For we have *boldness to enter into the Holiest by the blood of Jesus*; yea, *having an High Priest over the house of God*, we may draw near with a true heart in full assurance of faith. And as this breedeth an adherence and assurance in us, so it requireth a resignation of us. For if Christ have redeemed us, we are his; if he died for us, it was that we should live to him: if we be *bought with a price*, we are no longer our own; but we must *glorify God in our body and in our spirit, which are God's*. Again, an apprehension of him as a King is necessary for the performance of our true and entire allegiance to him. *Send the lamb to the Ruler of the earth*, do him homage, acknowledge him your King, shew yourselves faithful and obedient subjects. We can pretend, and he hath required,

no less. As soon as he let the Apostles understand that *all*

Matt. xvii.

5.
Prov. viii.
30, 34.

Luke x. 42.
39.

Rom. xvi.
26.

Heb. x. 19,
21, 22.

1 Cor. vi.
20.

Isa. xvi. 1.

power was given unto him in heaven and in earth, he charged them to teach all nations, to observe all things whatsoever he commanded them. Can we imagine he should so strictly enjoin subjection to higher powers, the highest of whom are here below, and that he doth not expect exact obedience to him who is exalted *far above all principalities and powers*, and is *set down at the right hand of God*? It is observable that in the description of the coming of the Son of Man, it is said, *The King shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you*: which title, as it secures our hope, in respect of his power; as it magnifies our reward by the excellency of our inheritance; so also it teacheth us the indispensable condition of obedience.

Fourthly, the belief of Jesus the Christ is necessary to instruct us what it is to be a Christian, and how far we stand obliged by owning that name. Those who did first embrace the faith were styled disciples⁸³, (as when *the number of the disciples was multiplied*), or *believers*, or *brethren*, or *men of the Church*⁸⁴, or *callers upon the name of Christ*, or *men of the way*⁸⁵; or by their ene-

⁸³ For when our Saviour gave that command to his Apostles, Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, *Go make all nations disciples*, they which delivered the Gospel were μαθητεύοντες, they which were taught it and received it were at that time μαθηθεύοντες, and after by a name habitual μαθηταί, translated by Tertullian, *discipules*, ordinarily *discipuli*. Μαθητῆς οὖν ἐστίν, ὡς μανθάνομεν παρ' αὐτοῦ τοῦ Κυρίου, πᾶς δὲ τῷ Κυρίῳ προσερχόμενος, ὥστε ἀκολουθεῖν αὐτῷ, τουτέστιν, ἀκούειν τῶν λόγων αὐτοῦ, πιστεῦειν τε καὶ πείθεσθαι αὐτῷ ὡς δεσπότην, καὶ βασιλεῖ, καὶ ἱατρῷ, καὶ διδασκάλῳ ἀληθείας, ἐπ' ἐλπίδι ζωῆς αἰωνίου. [S. Basil. de Bapt. lib. i. c. 2. vol. ii. p. 625 A.] Thus then, in the language of the Scriptures, μαθητεύει τινα, is to *make a disciple*; as μαθητεύσαντες ἱκανοὺς, Acts xiv. 21. Μαθητεύει τινί, to *be a disciple*; as Joseph of Arimathæa, Ἐμαθήτευσεν τῷ Ἰησοῦ, Matt. xxvii. 57. Μαθητευθῆναι the same; as Γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν. Matt. xiii. 52. Thus μαθητευθῆναι τῷ Κυρίῳ, is often used by St. Basil *de Baptismate*, whose title is, Ὅτι δὲ πρῶτον μαθητευθῆναι τῷ Κυρίῳ, καὶ τότε καταξιώθηται τοῦ ἁγίου βαπτίσματος [vol.

ii. p. 624], according to our Saviour's method. Hence those which were first converted to the faith were called μαθηταί, as the disciples of Christ their Doctor and Master.

⁸⁴ Οἱ ἀπὸ τῆς ἐκκλησίας, as when Herod stretched forth his hand, κακῶσαι τινας τῶν ἀπὸ τῆς ἐκκλησίας. [Acts xii. 1.] to mischief some of those which were of the Church.

⁸⁵ As when Saul went down to Damascus with a commission, Ὅπως εἴαν τις εὐρη τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ. Acts ix. 2. we translate it, *any of this way*, when there was no way mentioned to which the pronoun *this* should have relation; nor is ἡ ὁδὸς in the Greek any more than the way. So when St. Paul went to the Synagogue at Corinth, divers were hardened and believed not, κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, Acts xix. 9. here we translate it, *spake evil of that way*; but Beza has left his *Articulus pronominis vice fungitur*, which he had from Erasmus, and hath otherwise supplied it; *male loquentes de via Dei*: and the old translation, which in the former had *hujus vice*, in this hath simply *male-*

mies, Nazarens, and Galileans. But in a short time they gained a name derived from their Saviour, though not from that name of his which signifieth salvation; for from Christ they were called *Christians*. A title so honourable, and of such concernment, that St. Luke hath thought fit to mention the city in which that name first was heard. *And the disciples were called Christians first at Antioch*⁸⁶, as the Scriptures assure us; so named by Euodius*, the Bishop of that place, as ecclesiastical

Acts xi. 26.

dicentes via: and certainly ἡ ὁδός is nothing but *the way*. Again, at Ephesus, Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνων τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ, Acts xix. 23. *de via*: *Vet. transl.* Beza again, *ob viam Dei*, but it is nothing but *the way*. Thus Felix put off St. Paul, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, xxiv. 22. *till he had a more exact knowledge of the way*: *Vet. transl.* *de via hac*; Beza *ad sectam istam*. Whereas then the phrase is so simply and so frequently the same, it can be nothing else but the word then in use to signify the religion which the Christians professed. And so some also of the ancients seem to have spoken, as appears by the language of the Melchizedecians, Χριστὸς ἐξελέγη, ἵνα ἡμᾶς καλέσῃ ἐκ πολλῶν ὁδῶν εἰς μίαν ταύτην τὴν γνώσιν, ἐπειδὴ ἀπέστρεψεν ἡμᾶς ἀπὸ εἰδώλων, καὶ ὑπέδειξεν ἡμῖν τὴν ὁδόν. [Eriphan. *Hæc*. lv. 8. p. 474 C.] and in that description of the Gallican persecution, Ἐμειναν δὲ ἔξω οἱ μὴδὲ ἴχνος πάποτε πίστεως, μὴδὲ αἰσθησιν ἐνδύματος νυμφικῆς, μὴδὲ ἔννοιαν φόβου Θεοῦ σχόντες, ἀλλὰ καὶ διὰ τῆς ἀναστροφῆς αὐτῶν βλασφημοῦντες τὴν ὁδόν. *Euseb. Hist. Eccles. lib. v. cap. i.* [p. 208.]

⁸⁶ St. Luke noteth the place, but neither the time when, nor person by whom this name was given. Tertullian seems to make it as ancient as the reign of Tiberius. 'Tiberius ergo, cujus tempore nomen Christianum in seculum intravit.' *Apolog. cap. 5.* [p. 6 B.] But I conceive indeed he speaks not of the name, but of the religion: for so he may well be thought to expound himself, saying soon after, 'Census istius disciplinæ, ut jam edidimus, a Tiberio est.' *cap. 7.* [p. 7 D.] However the

* [That Euodius was the first Bishop of Antioch, is said by several ancient writers: but it is not certain that he was appointed when the name of Christian was first used. See Tillemont, *Mémoires*, tom. II. part. II. p. 44, 442.]

name of Christian is not so ancient as Tiberius, nor, as I think, as Caius. Some ancient author in Suidas assures us, that it was first named in the reign of Claudius, when St. Peter had ordained Euodius Bishop of Antioch. Ἰστέον δὲ ὅτι ἐπὶ Κλαυδίου βασιλέως Ῥώμης, Πέτρου τοῦ ἀποστόλου χειροτονήσαντος Εὐδίου, μετονομάσθησαν οἱ παλαί λεγόμενοι Ναζαραῖοι καὶ Γαλιλαῖοι Χριστιανοί. *Suid. in Ναζαραῖος and in Χριστιανοί*. And Johannes Antiochenus confirms not only the time, but tells us that Euodius the Bishop was the author of the name. Καὶ ἐπὶ αὐτοῦ (Κλαυδίου) Χριστιανοὶ ἀνομάσθησαν, τοῦ αὐτοῦ ἐπισκόπου Εὐδίου προσομιλήσαντος αὐτοῖς καὶ ἐπιθήσαντος αὐτοῖς τὸ ὄνομα τοῦτο· πρῶτην γὰρ Ναζαραῖοι καὶ Γαλιλαῖοι ἐκαλοῦντο οἱ Χριστιανοί. [Chronographia, p. 318.] Thus the name of Christian was first brought into use at Antioch, by Euodius the bishop of the place, and hath ever since been continued as the most proper appellation which could be given unto our profession, being derived from *the Author and Finisher of our faith*. 'At enim secta oditur in nomine utique sui auctoris. Quid novi, si aliqua disciplina de magistro cognomentum sectatoribus suis inducit? Nonne Philosophi de auctoribus suis nuncupantur Platonicæ, Epicurei, Pythagorici? Etiam a locis conventiculorum et stationum suarum, Stoici, Academici? Æque Medici ab Erastarato, et Grammatici ab Aristarcho, Coqui etiam ab Apicio? Nec tamen quonquam offendit professio nominis cum institutione transmissi ab institutore.' *Tertul. Apolog. cap. 3.* [p. 5 A.]

history informs us. A name no sooner invented, but embraced by all believers, as bearing the most proper signification of their profession, and relation to the Author and Master whom they served. In which the primitive Christians so much delighted, that before the face of their enemies they would acknowledge no other title but that⁸⁷, though hated, reviled, tormented, martyred for it. Nor is this name of greater honour to us, than of obligation. There are two parts of the seal of the foundation of God, and one of them is this; *Let every one that nameth the* ^{2 Tim. ii.} *name of Christ depart from iniquity*. It was a common answer ¹⁹ of the ancient martyrs, *I am a Christian, and with us no evil is done*⁸⁸. The very name was thought to speak something of emendation⁸⁹; and whosoever put it on, became the better man. Except such reformation accompany our profession, there is no advantage in the appellation⁹⁰; nor can we be honoured by that title, while we dishonour him that gives it. If he be therefore called Christ, because anointed; as we derive the name of Christian, so do we receive our unction⁹¹, from him. For as *the precious ointment upon the head ran down upon the beard, even Aaron's beard, and went down to the skirts of his* ^{Ps. cxxxiii.} *garments*: so the Spirit, which without measure was poured

⁸⁷ As we read of Sanctus, a Deacon at Vienna, in a hot persecution of the French Church, who, being in the midst of tortures, was troubled with several questions, which the Gentiles usually then asked, to try if they could extort any confession of any wicked actions practised secretly by the Christians; yet would not give any other answer to any question, than that he was a Christian. *Τοσαύτη ὑποστάσει ἀντιπαρετάξατο αὐτοῖς, ὥστε μήτε τὸ ἴδιον κατεπιπέιν ὄνομα, μήτε ξθνοῦς, μήτε πόλεως ὄθεν ἦν, μήτε εἰ δοῦλος ἢ ἐλεύθερος εἶη· ἀλλὰ πρὸς πάντα τὰ ἐπερωτώμενα ἀπεκρίνατο τῇ Ῥωμαϊκῇ φωνῇ, Χριστιανός εἰμι· ταῦτο καὶ ἀντὶ ὀνόματος, καὶ ἀντὶ πόλεως, καὶ ἀντὶ γένους, καὶ ἀντὶ παντὸς ἐπαλλήλως ὁμολόγει. *Euseb. Hist. Eccles. lib. v. cap. i.* [p. 202.] The same doth St. Chrysostom testify of St. Lucian: Ποῖας εἰ πατρίδος; Χριστιανός εἰμι, φησὶ· Τί ἔχεις ἐπιτήδευμα; Χριστιανός εἰμι· τίνας προγόνους; δὲ πρὸς ἅπαντα ἔλεγεν, ὅτι Χριστιανός εἰμι. [In S. Lucianum §. 3. vol. ii. p. 528 A.]*

⁸⁸ So Blandina in the French perse-

cution; Ἦν αὐτῆς ἀνάληψις καὶ ἀνάπαυσις καὶ ἀναλλαγία τῶν συμβαινόντων, τὸ λέγειν ὅτι Χριστιανῆ εἰμι, καὶ παρ' ἡμῖν οὐδὲν φαῦλον γίνεται. *Euseb. Hist. Eccles. lib. v. cap. i.* [p. 202.]

⁸⁹ 'Alii quos ante hoc nomen vagos, viles, improbos noverant, ex ipso denotant quo laudant, cæcitate odii in suffragium impingunt. Quæ mulier! quam lasciva! quam festiva! qui juvenis! quam Lusius! quam amasius! facti sunt Christiani: ita nomen emendationis imputatur.' *Tertul. Apol. cap. 3.* [p. 4 C.]

⁹⁰ 'Totum in id revolvitur, ut qui Christiani nominis opus non agit, Christianus non esse videatur. Nomen enim sine actu atque officio suo nihil est.' *Salvian. de Prov. lib. iv.* [c. i. p. 35 E.] 'Ἐάν τις τὸ ὄνομα λαβὼν τοῦ Χριστιανισμοῦ ἐνυβρίσῃ τὸν Χριστὸν, οὐδὲν ὄφελος αὐτῷ ἀπὸ τῆς προσηγορίας. *S. Basil. ad Amphiloeh.* [Epist. cxcix. vol. iii. p. 296 C.]

⁹¹ 'Christianus vero, quantum interpretatio est, de unctioe deducitur.' *Tertul. Apol. cap. 3.* [p. 4 D.]

upon Christ our head, is by him diffused through all the members of his body⁹². For God hath *established and anointed us in Christ: We have an unction from the Holy One, and the anointing which we have received from him abideth in us.* Necessary then it cannot choose but be, that we should know Jesus to be the Christ: because as he is Jesus, that is, our Saviour, by being Christ, that is, anointed; so we can have no share in him as Jesus, except we become truly Christians, and so be in him as Christ, anointed with that unction from the Holy One⁹³.

² Cor. i. 21.
¹ John ii.
20, 27.

Thus having run through all the particulars at first designed for the explication of the title, Christ, we may at last clearly express, and every Christian easily understand, what it is we say when we make our confession in these words, *I believe in Jesus Christ.* I do assent unto this as a certain truth, that there was a man promised by God, foretold by the Prophets to be the Messias, the Redeemer of Israel, and the expectation of the nations. I am fully assured by all those predictions that the Messias so promised is already come. I am as certainly persuaded, that the Man born in the days of Herod of the Virgin Mary, by an angel from heaven called Jesus, is that true Messias, so long, so often promised: that, as the Messias, he was anointed to three special offices, belonging to him as the Mediator between God and Man: that he was a Prophet, revealing unto us the whole will of God for the salvation of man; that he was a Priest, and hath given himself a sacrifice for sin, and so hath made an atonement for us; that he is a King, set down at the right hand of God, far above all principalities and powers, whereby, when he hath subdued all our enemies, he will confer actual, perfect, and eternal happiness upon us. I believe this unction, by which he became the true Messias, was not performed by any material oil, but by the Spirit of God, which he received as the Head, and conveyeth to his members. And in this full acknowledgment, *I believe in Jesus Christ.*

His only Son.

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AFTER our Saviour's nomination immediately followeth his filiation: and justly, after we have acknowledged him to be the

⁹² 'Inde apparet Christi corpus nos esse, quia omnes unguimur, et omnes in illo et Christi et Christus sumus, quia quodammodo totus Christus caput et corpus est.' *S. August. in Psal. xxvi.* [Euar. H. §. 2. vol. iv. part. i. p. 119 B.]
⁹³ Τοιγαροῦν ἡμεῖς τούτου εἵνεκεν καλούμεθα Χριστιανοί, ὅτι χρισμέθα ἔλαιον Θεοῦ. *Theoph. ad Autol. lib. i.* [§. 12. p. 345 C.]