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 furthest 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, To 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 Son.

*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 Luke ii. 21. was so named of the angel before he was conceived in the womb: who is also called Christ, not by name, but by office and title. Matt. i. 16. Which observation, seemingly trivial, is necessary for the full exposition 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, Col. iv. 11. a fellow-worker with St. Paul, and of a certain sorcerer, a Jew, Acts xiii. 6. whose name was Bar-jesus, that is, the Son of Jesus. Josephus

et unus et solus est, conditionis scilicet rerum omnium. Novatian. de Trin. cap. 9. [p. 717 C.]

20 *Si tamen nomen est Christus, et non appellatio potius; unde nomen est significatur. Nuncius autem non magis nomen est quam vestitum, quam calceat, accidentes nomen res. Terent. ad Phil. Præf. cap. 38. [p. 517 B.]

21 Quum nominium alterius est proprium quod ab Angelico impostum est; alterius accidentes, quod ab unione convincent. Ibid. Christus communis dignitas est nomen. Jesus proprium vocabulum Salvator. S. Hieron. in Matt. xxvi. 20. [vol. vii. p. 125 C.]

22 *Habuit et Judaeos quosdam, quosque vocavisse gloriarunt. Illa enim nunc fecit, nunc pascunt, nec mendator. Bernard. in Cant. Serm. 15. [p. 783 B.]

23 *[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 Domnæus, of Gamaliel, of Onias, of Phubes, and of Thebuth. Ecclesiasticus is called the Wisdom of Jesus the Son of Sirach, and that Sirach the son of another Jesus.

Act. 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 imposition in the full extent of pronunciation Jehoshua, in process of time contracted to Joshua, 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 Osea the son of Nun, Jehoshua. His first name then imposed at his circumcision was Osea, or Hoseah: the same with the name of the son of Azariah, 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

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70 not imagine this to be no mutation,²⁴ neither must we look upon it as a total alteration,²⁵ but observe it as a change not trivial or inconsiderable.²⁶ And being Hoseah was a name afterwards used by some, and Johoshua, 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 Hosea 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.

²³ First יְהוֹשָׁעַ as generally in the books of Moses, in Joshua, Judges, Samuel, the Kings, yea even in Haggai and Zechariah: then contracted into יְהוֹשָׁע, as in 1 Chron. xxiv. 11. 2 Chron. xxxi. 15. and constantly in Ezra and Nehemiah. Next the last letter was but lightly pronounced, as appears by the Greek translation; 1 Chron. vii. 27. where יְהוֹשָׁע is rendered in the Roman and Alexandrian copies יְהוֹשָׁע, in the Aldus and Complutensian editions יְהוֹשָׁע, and by Eusebius, who expresseth it truer than those copies, יְהוֹשָׁע. At least ²² Osea in lingua nostra salvatoris sonant, quod nomen habitat etiam Josue filius Nun, antequam ei a Deo vocabulum mutaretur." S. Hier. in Osea, cap. 1. t. 1. [vol. vi. p. 1 B.] et lib. iv. adv. Jo-

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

²⁵ So Justin Martyr speaks of Hoseah as μεταξυγομενος του Ισραιλου ναι: [Dialog. cum Tryph. p. 215 A.] and comparing it with that alteration of Jacob's name: το εκπαυμον Ισραηλ του της ισραηλ εκπληρευτην ειδη, κα τη Ιερου ισραηλ εκπληρευτην ειδη: [Ibid. p. 201 A.] where, to pass by his mistake in supposing 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 Ισραιλ, "Σωματομα Ισραηλ του της Ιουδα του ναου, Ιουδα, Numb. xiii. 16. " Τουν συνεκτικον Μοσαι διατοτυρεται Αυσεοι φιλους Ναου, μετα το του του Ισραιλου ναι: [Dialog. cum Tryph. p. 215 A.] and whereas they speak 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; Δι τη μι αναφορας προστηνεττο του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, μετα το του του Ιουδα του ναου, με...
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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 designation 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 absorbed; 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 יִשָּׁר, there will result from both, by the custom of that Hebrew tongue, Jechoshua; and so not only the instrumental נָבַל, but also the 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 name which the person was denominated; and 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 Luke i. 31, 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 etymology 28; Then Matt. i. 21, shall call his name Jesus, for he shall save his people from their sins.

In which words is clearly expressed the designation of the person, Ής, 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 יִשָּׁר in the Hebrew tongue signifies salvation. I contend that 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. So Moschopoulos, Παρ’ εὐθείας ἔστερως. (Παρ’ εὐθείας ἔστερως) ἐς ὑπόθεσιν τοῦ Πασχάλιου, ὅταν ἐστὶν ἐδεικτείναι τὸν Ἐκκλησίαν τῆς σωτηρίας. Whereas Ἐκκλησία in Eusebius is certainly no other than ἡ Νάσα, and ἡ Νάσα is ἡ σωτηρία, and so ἡ Νάσα is a symbol of the salvation of God. Nor is this only the opinion of Eusebius, but of St. Hieronym, a man much better acquainted with the Hebrew language; who, on the first chapter of Hoseah, shewing that Jesus had first the same name with that of the Prophet, saith, ‘Νόν enim (ut male in Graeco
codicibus legitur et Latinis) Αμώς dictus est, quod nihil omnino intelligitur sed Ὁσεῖ, id est, Salvator: et additum est eo nomine Dominius, ut Salvator Dominus dicatur.’ [vol. vi. p. 1 3 C.] What then was it but יִשָּׁר the Dominus added to his name? For so in the name of Eusebius, St. Hierom acknowledgeth the addition of the name of God, ‘Interpretatur autem Eusebius, Salvator Dominus?’ [vol. iv. p. 9 D.] in the same manner did he conceive it in the name of Joshuah, only with this difference, that in the one it begins, in the other concludes, the name.

propounded in Josuah as probable, appearath 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 Ann, or, 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 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 Matt. i. 22, observeth, All this was done that it might be fulfilled as 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 Angel 38, 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 shepherd, 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 up unto Israel a Saviour, Jesus. Which explication of this sacred name was no 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 gods 39,

whom after any remarkable preservations they stylled Saviours, crees was to build him an altar, Platach in Vital Deo, and his porch in the city, which was called indeed vulgarly, τον Ειδον Ανδριανον; yet was it also named του Σινωτας, as Harkness and Hesychius have observed. Οτι δι Ευγενεστει τον Σινωτας, ἀνδρια δι Ευγενεστει τον Ειδονος Ανδριανον, δι Ευγενεστει τον Ανδριανος τον Βασιλειος. The first of whom is recorded to have been a friend and companion of Herod, the second of whom was the cousin of Herod the Great, and the third of whom was the son of Herod the Great. 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, Αφοροσεις ιεραι Μηνιας και Σινωτας to Diana, Αργυρος Σινωτας, as the same collection of Inscriptions hath it. Thus Pherecrates, Προμεθης των τειχων ετοια ταυτας Σινωτας, and Sophocles, Τηρυς των τειχων. [Θ. T. 80.] Thus the Epigram extant in Suidas, [π. κ. ευκλε.] Ευγενεστει, δι Ευγενεστει, δι Ευγενεστει. And in Jesus, etc.

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It is as their constant title, Ἀνδριανος Πρά
cλεις, και Σινωτας, και Δικοσκορεα
και Σινωτας, as Harkness and Hesychius have observed.

38 Οτι δι Ευγενεστει τον Σινωτας, ἀνδρια δι Ευγενεστει τον Ειδονος Ανδριανον, δι Ευγενεστει τον Ανδριανος τον Βασιλειος. The first of whom is recorded to have been a friend and companion of Herod, the second of whom was the cousin of Herod the Great, and the third of whom was the son of Herod the Great. 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, Αφοροσεις ιεραι Μηνιας και Σινωτας to Diana, Αργυρος Σινωτας, as the same collection of Inscriptions hath it. Thus Pherecrates, Προμεθης των τειχων ετοια ταυτας Σινωτας, and Sophocles, Τηρυς των τειχων. [Θ. T. 80.] Thus the Epigram extant in Suidas, [π. κ. ευκλε.] Ευγενεστει, δι Ευγενεστει, δι Ευγενεστει.

39 Ευγενεστει των τειχων ετοια ταυτας Σινωτας, και Δικοσκορεα
και Σινωτας, as Harkness and Hesychius have observed. Οτι δι Ευγενεστει τον Σινωτας, ἀνδρια δι Ευγενεστει τον Ειδονος Ανδριανον, δι Ευγενεστει τον Ανδριανος τον Βασιλειος. The first of whom is recorded to have been a friend and companion of Herod, the second of whom was the cousin of Herod the Great, and the third of whom was the son of Herod the Great. 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, Αφοροσεις ιεραι Μηνιας και Σινωτας to Diana, Αργυρος Σινωτας, as the same collection of Inscriptions hath it. Thus Pherecrates, Προμεθης των τειχων ετοια ταυτας Σινωτας, and Sophocles, Τηρυς των τειχων. [Θ. T. 80.] Thus the Epigram extant in Suidas, [π. κ. ευκλε.] Ευγενεστει, δι Ευγενεστει, δι Ευγενεστει.
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 Saviours, 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 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 32.

32 This was the constant title of the first Piolomy, the son of Lagus, given to him by the Rhodiens: 'Ουςατά μεν διε κατα τα αυτα Πελαιωμειαν σφηνα, Αλλα διε κατα τα Μενεκτας εκλεγης, και γερο Πελαιωμειαν Κατα περι τω τω Αγωγο Ιεσου, τυπωνετοις 'Ερυθρα το δρομα. Pasch. Atticitc. [I. c. 8. 8.] Which name first given him by the Rhodiens was no way expressed in his usage of the Syrians, as is observed by Josephus. 'Oπι τω Μιχαηλ ουκ ενεπικαλαντος τω τω Αγωγο Ιεσου ουκ ερμνυθε τα ευαγια παλιν αυτου την εκλογη. [Jud. Ant. xii. 1.] This was so familiar, that Tertullian used the title instead of the name; ' Post sum (sc. of his Alexand. Drum) regnavit ille in Alexandria Soter annis 35. [Adv. Jvulice, c. 8. p. 190 C.] Thus Antigonus was first called by the Greeks their Ελευθήρας, or Benefactor, then Ιεσος, or Saviour. Οφιδοι υπερηφανεν αυτου των κοινων Ελευθερας, αλλα και μεταλλαξα, Σωτήρ. Polyb. lib. v. [c. 9.] Thus we read of Demetrius, who restored the Athenians to their liberty, 'Ανεκυριεύθηκα ποιεσεσεις ιηελευης εκτιας αυτες και εν υπερηφανει τοι αυτου των κεντρων Ελευθηρων. Plutarch. in Vita [c. ix. vol. i. p. 892 D.]; and not only so, but numbered Demetrius and Antigonus among their Διο Σωτερε; and in stead of their annual Archon, whose name they used in their distinction of years, they created a priest of these Διο Σωτερε, as the same author testifieth [sc. x.]: Μνεω διε Ιεσους ιερευς ενας.

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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 it 34.

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 Acta iv. 14. 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 Σωτερ, goes on, 'Hoc quantum est! its magnus, ut Latino uno verbo exprimini non positi.' 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 Δι Ιηεσου, so in the Latin we find often Jovi Servatori, or Conservatorii, sometimes Jovi Salvatori, or Salvatori; all which are nothing else but the Latin expressions of the Greek inscriptions. And without question Ιηεσου might have been rendered Sospitator, and even Sospes, as it was used in the days of Ennius. 'Sospes, salvis: Eneas famem suscipit pro servatore posti.' Festus. Neither indeed could the Sicilians mean any more of Verres by the word Soter, than Tully spake of himself, when he styled himself Servatorum Reipublicae. At least Tacitus did conceive that Conservator is as much as Soter, when speaking of Milichius, who detected the conspiracies to Nero, he saith, 'Milichius praelio datuus Conservatoris nihil nomen, quam suis vel vocabulo, assumpit.' Annal. lib. xvi. [c. 71.] He took to himself the name of Conservator, in a Greek word which signifies so much: and without question must be Ιηεσου. However the first Christians of the Latin church were some time in doubt what word to use as the constant interpretation of Ιηεσου, so frequent and essential to Christianity. Tertullian useth Salvificator, or, as some books read it, Salvificator: 'Ergo jam non unus Deus, nec unus Salvificator, si duo salvitatem artifices, et utique alter altero indignis.' De Carne Christi, cap. 14. [p. 319 B.] and shews it was so translated in the Philippians iii. 20. 'Ετι χιουνς τε τειτους συν ου ημεραν μεταποιησατο Πιλατους Ιηεσου Χριστου.' De Rerum Cariali, cap. 47. [p. 354 B.] St. Hilary thought Salvator a sufficient interpretation. 'Est autem Salvator ipsi illo nomine quod Jesus numen promulga. Jesus enim secundum Hebraicam linguam Salvator est.' in Patr. cxxviii. Lib. xi. p. 305 C.] St. Augustin is indifferent between that and Salvator: 'Deus salvos faciendi Dominus est Jesus, quod interpretabatur Salvator, sive Salvatorius.' [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: alia ferus, ut judex, alia mansuetus, ut Salvator.' [Adv. Marcion, Lib. iii. cap. 18. [p. 507 C.] Which word of his was rather followed by his imitator St. Cyprian, after whom Arbinius 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 patefact 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, 1Cor.ix.22. that he might save some of them; and was made all things to all men, that he might by all means save some. He exhorted 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, 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 he which came and preached peace to them which were afar off, and to them that were nigh. The will of God concerning the 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 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 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 procured, the way of salvation; not only delivered it to us, but also 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 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 his blood for many, for the remission of sins, as himself professeth in the sacramental institution: he bare our sins in his body on the tree, as St. Peter speaks; and so in him we have redemption through his blood, even the forgiveness of sins. And if while we were yet sinners, Christ died for us; much more 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 we reconcile ourselves unto our master? we have no other name to answer it but Jesus. For God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. And as under the Law the blood of the sin-offering was brought into the tabernacle of the congregation to reconcile within in the holy place; so it pleased the Father through the Son, having made peace by the blood of his cross, by him to reconcile all things unto himself. And thus it comes to pass, that we 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 reconciliation of our persons must necessarily follow the salvation of our souls. For if, when we were enemies, we were reconciled unto God 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 this to us was impossible, because absolute obedience in all our 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...
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 with-
out 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 promulgating 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
Heb.vii.25. 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
John xvii. 2. 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
Phil.iii. 21. unto them that thus look for him shall he appear the second time,
without sin unto salvation. Being then we are all to endeavour
Heb.ix.13. that our spirits may be saved in the day of the Lord Jesus; being
Acts v. 31. 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 Matt.i. 21.
his name Jesus, for he shall save his people from their sins; well
did Zacharias call him an horn of salvation; Simeon, the salva-
tion 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 Neh.ix.27.
thee, thou hearest them from heaven, and according to thy manifold
mercyest 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
bore 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 2 Esdr. iv.
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 Acts.vii.35.
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 expressely Othnæi and Ehud are; yet Josuah, far more particularly and exactly than the rest,
is represented as a type of our Jesus, and that typical singu-
laritu 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 Ρέσκους, αὐτή, ἱπποτικά. And
again, Σωπηρ, δ Ζεῖς, δ Αλεβίτης κ Λυ-
πρωτής. Hebr.9.
36 Πρωτομένος και πρωτόποτος και υπό
πρωτότοκος και υπό πρωτότοκος και υπό
πρωτότοκος. Justin. Dóg. cum Tryph. [c. 113. p. 266 C.]
37 Ο οὐράγος ἀκείμην ἀκείμην εἰς τὴν
ἀγγαίαν τοῦ καθαροῦ, ἀκείμην καὶ ἀκεί-
μην ἐν τῷ πάντας ἀκείμην εἰς τὴν ἀρ-
χήν καὶ αὐτήν καὶ ἐκπολείμφα τὸν καθαρὸν
καὶ ἀκείμην ἐν τῇ ἁγίασσι ἡμῶν ἐκδότην.
Justin. Dóg. cum Tryph. [c. 113. p. 266 C.]
covered the mount where the glory of the Lord abode: for without Jesus, in whom are hid all the treasures of wisdom and 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 Josua; 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 Josua, Make thee sharp knives, and circumcise again the children of Israel the second time. Which speaketh Jesus to be the true circumciser, the author of another circumcision than that of the flesh commanded by the Law, even the circumcision of the heart in the spirit, and not in the letter; that which is made without hands, in putting off the body of the sins of the flesh, which is therefore called the circumcision of Christ.

Thus if we look upon Josua as the minister of Moses, he is in Exod. xxiv. even in that a type of Christ, the minister of the circumcision for the truth of God. If we look on him as the successor of Moses, 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 Jordan, where Christ is baptized and enters upon the public exercise of his prophetical 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 Apostles, those foundation-stones in the Church of God, whose names are in the twelve foundations of the wall of the holy city, the new Jerusalem. It hath been observed, that the

* [This is not a work of Jerem. v. Op. vol. vii. Append. p. 120.]

AND IN JESUS, ETC.
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, Son, stand thou still upon Gibeon: and the sun stood still in the midst of heaven, and hasted 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 signify 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. Thus 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 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 breastplate of righteousness, and a robe of many colors: 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; and 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 ransom of the Lord shall return, and come to Zion 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 not his father 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-
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 Ignatius, 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 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 himself 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 promulgated 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 Jews, who always acknowledged him to be Jesus, 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 significations of the word; secondly, to shew upon what grounds the Jews always expected a Christ or Messiah; 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 union, 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. appears 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 Greek 48. Messias 49. the language of Andrew and the woman of Christ, the interpretation of St. Samaria, who spake in Syriac; John, who wrote his Gospel in

Jewish affairs which caused the Romans to name our Saviour Christus, and the true title is certainly Christus. Christus, so says Justin, in Apol. ii. p. 97 D. "To the Christus many priests and priests of the Christians were given," Eusebius, Hist. Eccl. lib. iv. cap. 15. p. 172 A. "Quomion Gramci veteres, hats, debeo, quod nunc, exceptio, hormon, etrum, etrum, etc. Greek, except the auct. I. I. l. de V.C. Superb. lib. iv. cap. 7. p. 257. So the Latinus, in a certain and without question christus is from kephron. 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 christus in zephurion the tragedian, and in him I find it had another sense than now we take it in; for in his language that is not christos which is united, but that with which it is united; so that it signifies not the subject of union, but the ointment as diffused in the subject. The place is this in his from christi Vindicta, p. 478.

Oseci de alphi oti, othi baramos Oi christoi, othi pantos, othi pharomakos Xhristos panoptikos—

Prometheus shows himself to be the king of the world, or the subject of Physis, that before him therefore there was no medicine, neither to be taken internally by eating or by drinking, nor externally by way of injection, as the Soothsayer very well expresses it; Oseci de alpha beta baramos (which is othi baramos in ephurion othi de epiterchion zepurion, which is othi christos) othi pantos (toeto de deri kai to hian). So Eustathius, 'Iohorho pharomakos I, ola eis to sarxometros tov xristov othi pantos.' And then Christo: so says Justin Martyr: Justin Martyr justifies the Christians of his time, 'Iohorho de to sarxometros tov xristov othi pantos.' [Apol. i. p. 45 C.] And again, xristo: so says Justin Martyr: so says Christo: so says the Church of Christ. So from Christo: so says the Church of Christ.
AND IN JESUS 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 John iv. 25. unbelieving Jews, who will not acknowledge that he is already come, expect him still. Thus we find *all men musing in their Luke iii. 15. hearts of John,* whether he were the Christ or not. When Jesus taught in the Temple, those which doubted said, *When Christ John vii. cometh, no man knoweth whence he is;* those which believed said, *27, 31. 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 Ver. 40, 41. Ver. 41. Prophets; others said, This is the Christ. As soon as John began to baptize, the Jews sent Priests and Levites from Jerusalem, to John i. 19. 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 Ver. 20. 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 Ver. 21. 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 Messiah to come; nor Anchor Se. 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 de Regius, b. 11. 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 Isaee Gen. xxxi. shall thy seed be called: and we know that was a promise of a 12. Messias to come, because St. Paul hath taught us, Now to Abra- Gal. iii. 16. ham and his seed were the promises made. He saith not, unto

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**NOTES:**

90 So Nolus hath expressed, what in the Evangelist is to be understood; Musterilos $ & φίλοις ἐνίκησε διὰ μαθημ. 

$ Τί σο πελάτας; μὴ Ἰσραῆλ ἑργαζόμενος; [ο. i. v. 65, 72.

PEARSON.
AND IN JESUS CHRIST.

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 tribue 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 Gen. xlii.

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 paraphrases 92 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 Gen. xxiii.

he is decyphered in Isaiah; In that day shall there be a root of 18.

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 Micaiv. i.

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

Deut. xlvii. The Lord said unto Moses, I will raise them up a Prophet from among their brethren like unto thee. And St. Peter hath sufficiently 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 plain, 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, Dan. ix. 26. where Messiah is foretold to be cut off: and yet even there the Greek translation hath not the Messiah, but the Uncion. It may therefore seem something strange, how so universal an expectation of a Redeemer under the name of the Messias 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 began 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 Messias was very frequent and familiar with them. Insomuch that even in the Chaldee paraphrase now extant, there is express mention of the Messias in above seventy places, beside that of Daniel. The Jews then informed by the plain words of Daniel 53,

51 Celsius the Espaneur acknowledge that both the Jews and Christians did confess that the Prophets did foretell a Saviour of the world. Celsius μανης σεμενων εστιν ει τη 'Iωsaiou και Χριστιανων προς αλληλους ζυντανει πιστουσων μν εναν τον θεον πειραματι προερληθη την ενθυμονων

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

* ["It is observed that the Chaldee Paraphrase doth expressly mention the "Messias in above seventy places." Barrow, vol. vi. p. 227.

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ARTICLE II.

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 prophetical 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, Ezra iii.12. 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 who 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

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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 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 Malachi hath given an express signification of the coming of the Messias while the Temple stood. 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 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 who 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

Kinschi on the place.
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 Messias 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 Messias; then is that Messias already come.

Having thus demonstrated out of the promises given to the Jews, that the Messias 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 Messias 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 Messias should come. And there was no other beside him, that did with any show of probability pretend to be, or was accepted as the Messias. Therefore we must confess he was, and only he could be, the Christ.

Secondly, all other prophecies belonging to the Messias 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 Messias. That he was to come out of the tribe of Judah and family of David, is everywhere manifest. The Jews, which mention Messias as a Son of Joseph or of Ephraim, do not deny, but rather dignify, the Son of David or of Judah, whom they confess

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to be the greater Christ. There shall come forth a rod out of the Isa. xi. 1. stem of Jesse, 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 Rev. v. 5. David? Who but he said, I am the root and offspring of David, Rev. xxii. and the bright and morning star? The Jews did all acknowledge it, as appears by the question of our Saviour, How say the Scribes Mark xii. that Christ is the Son of David? What think ye of Christ? whose Matt. xxii. Son is he? They say unto him, The Son of David; and that of Matt. xii. 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 multi- Matt. xx. tude cried, Hosanna to the Son of David. The genealogy of Jesus shews his family: the first words of the Gospel are, The Matt. xxii.3,21. 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 sprung out of Judah.

Beside, if we look upon the place where the Messias 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 Matt. ii. and Scribes of the people together, he demanded of them where 4. 5. 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 John vii. Galilee; hate not the Scripture said, that Christ cometh of the seed 41. 42. 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 paraphrase: For thus it is written in the Prophet, And thou Bethlehem. Matt. ii. 5. 6. hem in the land of Judah art not the least among the princes of

54 The Jews have invented a double Messias: 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 messias bn yisroel, the other messias bn yisroel.

55 A King shall come of the sons of Jesse, and the Messias out of his royal sons. So Rabbi Solomon and Kimchi.

56 Which expressly translates it thus: ממך י而出 ובו מבואד יארו יביכר שיא חסנתו. Out of thee shall come before me the Messias, that he may exercise dominion in Israel. So Rabbi Solomon, and Rabbi Kimchi and Abarbanel.
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.

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 Hosea have expressed him, as we shall hereafter have farther occasion to shew. And not only so, but as a greater Prophet,
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 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. Whatever 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 this power must of necessity be in Jesus, in whom dwelt 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 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 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 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 upon his Disciples: Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy. Upon the Apostles: Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Upon the first 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.
fessed the fulfilling of it in the body of our Saviour. But what 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 ignobility. For though, being in the Phil. ii. 6. 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

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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 uncomely;88 and so the most ancient writers have interpreted Isaías, and con-

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. lii., namely in his Commentary on the Targum, Tract. Sanhedrin, fol. 98r., where he affirms, according to Masoretic, פִּשַּׁל מִצְוָה יְהֹוָה. This is the Messiah. R.P.S.] 88 The first מַלְאָךְ seems to signify no less, as being from the root מָלָא, which signifies to form, figure, fashion, or de-

form as to what it contains, according to that verse of Euripides cited by Athenæus and Porphyry. 

Πεντάκιον μὲν εἶδος δὲξιὸν περιζώδος. The Messias was to be a king, whose external form and personage spake no such majesty. 89 As Justin Martyr, Οἱ μὲν σφυροταῖς εἰς τὴν πρόσωπον παρουσία τοῦ Χριστοῦ, ἐν

[Isa. lii. 5-6.]
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For thirty years he lived with his mother Mary, and 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 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 doctrine. Is not this the Carpenter’s son? Nay, further, Is not this the Carpenter’s son of Mary? And they were offended at him. Thus was it 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 Messias was to suffer nothing which Christ hath not suffered.

Zech. xi. 12. If Zachary say, they weighed for my price thirty pieces of silver; 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 me whom they have pierced, if the Prophet David yet more particularly, they pierced my hands and my feet; the Evangelist will shew how he was fastened to the cross, and Jesus himself the print of the nails. If the Psalmist tells us, they should laugh 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 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 God, why hast thou forsaken me? and the Son of David will shew in whose person the father spake it, Eli, Eli, lama sabbatthani. Let Isaiah foretell, he was numbered with the transgressors; 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 27th Psalmist, In my thirst they gave me vinegar to drink; and you Ps. lix. 21. shall find in the Evangelist, Jesus, that the Scripture might be fulfilled, said, I thirst: and they took a sponge, and filled it with 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. vesture; and, to fulfil the prediction, the soldiers shall make 18. 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 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. 23. 24.

89 Lastly, let the Prophets teach us, that he shall be brought like a Isa. liii. 27. lamb to the slaughter, and be cut off out of the land of the living; 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 suffered.

Neither only in his passion, but after his death all things were fulfilled in Jesus which were prophesied concerning the Messias. 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 Arimathia, an honourable counsellor. After Hos. vi. 2. two days will he revisit us, in the third day he will raise us up, saith Hoseas 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. ex. 1. right hand. Now David is not ascended into the heavens, and conseqently 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 Messias, promised by God, foretold by the Prophets, expected by the people of God, was to teach; he who did all which that Messias was by virtue of that office to do; he which suffered all those pains and indignities which that Messias was to suffer; he to whom all things hapenened after his death, the period of his sufferings, which were
according to the divine predictions to come to pass; he, I say, must infallibly be the true Messiah. 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 Messiah, 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 Messiah: 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, Ps. lii. 8. 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 shall there 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 Malachi 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

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

Rom. xv.
Christmas 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.

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 Messiah, 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 unearthly. For they were not of the good things of this world, or such as afford any complacency to our sense; but 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
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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 distrusted by all. What advantage can we perceive toward the 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, 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 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, 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 showed 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 anunciation, 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 62. 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 1 Sam. xvi. unto Saul, the Lord sent me to anoint thee to be king over his people, over Israel. When Saul was rejected, and David pro-

63 Oi Basileis pantes kal ou trasos aI tov yap, metaxekou kal Basileis kal-xi, ou traxei will. Justin. Mart. Dial. cum Tryph. § 56. [p. 184 A.]
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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 seclusion 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, prophetical, regal, sacerdotal; all which had respect unto the Messias, 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 Melchizedek, 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 followed 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
ARTICLE II.

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 prophetical 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 to be 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 prophetical 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 and power 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 John v. 33, unto John, and he bare witness unto the truth;* nay they themselves confessed his testimony to be undeniable; *John did no John x. 41, 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 John v. 36, 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 John x. 37, Father, believe me not. But upon them he challengeth belief;* 45. 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 prophetical 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 John i. 18, 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 John xvii. the Apostles the words which his Father gave him. Therefore 8. 14, 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; Pet.ii.22, found in his mouth; who wrought most powerful and Divine works to confirm it, and was thereby known to be a teacher from John iii. 2. God; who died a most painful and shameful death to ratify it, witnessing a good profession before Pontius Pilate; which in itself; Tim. vi. unto that purpose efficacious, was made more evidently operative 15, 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 1 Pet.i.11, when he ascended up on high, he gave gifts unto men. For he gave
AND IN JESUS CHRIST.

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. \textit{Who Rom. viii. is he that condemnett? saith the Apostle: it is Christ that died, yea rather that is risen again, who is even at the right hand of God; who also maketh intercession for us.} Upon this foundation he buildeth our persuasion, that \textit{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 servile 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, and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever. We read of no other sacerdotal act performed by Melchizedek 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, \textit{Blessed be Abram of the most high God, possessor of heaven and earth:} then, \textit{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, and the whole multitude of the people waited for him, to receive 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

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\textit{Eph. iv. 8,} some Apostles, and some Prophets, and some Pastors and Teachers; 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 prophetical 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 prophetical, 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, \textit{The Lord hath sworn and will not repent, Thou art a Priest for ever after the order of Melchizedek.} 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 young men of the children of Israel which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord: which without question were no other than the first-born, 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 obligation, intercession, and benediction. \textit{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, \textit{Sacrifice and offering thou wouldest not, but a body hast thou prepared me; and, by the offering of this body of Jesus Christ we are sanctified.} For he who is our Priest hath given himself an offering and a sacrifice to God for a sweet smelling savour.

\textit{Heb. vii:3, and benediction.} 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, \textit{Sacrifice and offering thou wouldest not, but a body hast thou prepared me; and, by the offering of this body of Jesus Christ we are sanctified.} For he who is our Priest hath given himself an offering and a sacrifice to God for a sweet smelling savour.

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Luke xxiv. 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 obligation 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.

Ps. ii. 6. The third office belonging to the Messias was the regal, as appeareth by the most ancient tradition of the Jews, and by the express predictions of the Prophets. Yet have I set my King, saith the Psalmist, upon my holy hill of Zion. 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 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.

John xvi. 37. For the Chaldee Paraphrase in the most places where it mentioneth the King: מֶלֶךְ נַעֲרֵי בֵּית אָבִיו. And in Jesus Christ. 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.

Matt. xvi. 28. 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 lay them before me. Thus sin, 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.

Wherefore seeing we have already shewed that the prophetical, sacerdotal, and regal offices were to belong unto the promised Messias, as the proper end and immediate effect of his union; 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 anunction, 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 usages; 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 us, that the anointing oil was hid in the days of Josiah, and that it shall he found and produced again 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 bespeake the destruction of that nation, yet the Christ which was to come needed no such uction 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 uction, but the oil of gladness. For though that place may in the first sense be understood of Solomon, whom when Zadok the Priest anointed, they blew the trumpet, and all the people said, God save King Solomon. And all the people came up after him, and the people gyped 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 God, (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 itself, 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 anointed then with the Holy Ghost and with
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theirunctions: wherefore Jesus, when he was baptized, went up Matt. iii.
straightway out of the water: and lo, the heavens were opened unto
him, and he saw the Spirit of God descending like a dove: as David
sent Solomon to be anointed at Gihon: from whence arose that
ancient observation of the Rabbins, that kings were not to be
anointed but by a fountain.

Now as we have shewed that Jesus was anointed with the
Holy Ghost, lest any should deny any such descension to be a
proper or sufficient unction, we shall further make it appear,
that the effusion, or action of the Spirit, eminently containeth
whateuer the Jews have imagined to be performed or signified
by those legal anointings. Two very good reasons they render,

79 As appears by those entertainments
so frequently mentioned by Homer in
his Odyssey, as when Telemachus is en-
tertained by Nestor;
Tόφη δι’ Τοπλίχων λύσκην καλὴ Πο-
λυκέων,
Νέστορος δεκαλήγος πυγμὸν Νηρη-
ϊδάκς.
Αὐτοί πρὶν λύσκην τα καὶ διήρεον λέον’
Θεοῦ. Ὅμ. τ.’ 694.
And Telemachus and Pilate are in-
vited to the court of Menelaus;
"Εσ’ ἰδοίμεθα διὸ καὶ Θεός κοινὸν λα-
σάντας,
Τοιοῦτ’ ἐκέπειν οὐκ οὐκ λυσκήν καὶ χρί-
σαν θαίρει.
'Ομ. κ.’ 48.
Thus Ulysses is entertained, 'Ομ. α’,
Thus Pygmaeus and Telemachus, 'Ομ. β’,
And Venus, returning to Paphus, is so
ordered by the Charites;
"Εἴλατ’ Χάλκης λυσκῆν καὶ χρί-
σαν θαίρει
Ἀμφίβολη, ἢ δὲ θεός ἐπιτευχεῖν αὐτοῖς ἱάσησιν.
'Ομ. δ’. 304.
So Helena speaks of her entertaining
Ulysses in a disguise;
ἈΛΛ’ ἔμεν τοι μὲν ὀλίγον ἔλοκα καὶ χρυσὸν
diαλεῖ.
'Ομ. ε’. 352.
It is apparent that this was the custom
of the ancient Greeks. Of which Eu-
stathius gives this reason: Ἐλαίῳ ἐγρή-
γοντας οἱ λαμπράσσοντες τούτοις ποιο-
ματικοῖς τόποις, ὡς ἐν μετὰ λυσκῆν στέ-
γαν τὴν ἑλέοντας. This custom was
so ancient and general, that the Greeks
had one word to express this anointing
with oil after washing with water, which
they called χύτης and χυτύλας. 

PEABSON.
AND IN JESUS CHRIST.

continueth for ever; and therefore hath an unchangeable priest-
hood, as being made not after the law of a carnal commandment,
but after the power of an endless life.

Beside, they observe, that simple oil without any mixture was
sufficient for the candlestick; but that which was designed for
union must be compounded with principal spices, which signify
a good name, always to be acquired by those in places of greatest
dignity by the most laudable and honourable actions. And cer-
tainly never was such an admixture of spices, as in the union
of our Saviour, by which he was indited with all variety of
the graces of God, by which he was enabled to offer himself a sacri-
ifice for a sweet smelling savour. For as he was full of grace and
truth; so of his fulness have we all received, grace for grace: and

As we have received anointing of him, so we are unto God a sweet
savour of Christ.

Again, it was sufficient to anoint the vessels of the sanctuary
in any part; but it was particularly commanded that the oil
should be poured upon the head of the kings and priests, as the
seat of all the animal faculties, the fountain of all dignity, and
original of all the members of the body. This was more
eminently fulfilled in Jesus, who by his union, or as Christ,
became the Head of the Church; may the Head of all principality
and power, from which all the body by joints and bands having
nourishment ministered, and knit together, increase with the in-
crease of God.

Lastly, they observe, that though in the vessels nothing but a
single union was required; yet in the kings and priests there
was commanded, or at least practised, both union and affusion,
(as it is written, He poured of the anointing oil upon Aaron's head,
and anointed him to sanctify him:) the first to signify their sepa-
ration, the second to assure them of the falling of the Spirit upon
them. Now what more clear than that our Christ was anointed
by affusion, whether we look upon his conception, the Holy Ghost's
shall come upon thee; or his inauguration, the Spirit descended
and lighted upon him? And thus, according unto all particulars
required by the Jews themselves to complete their legal unctions,
we have sufficiently showed that Jesus was, as most eminently,
so most properly, anointed with the Spirit of God.

81 ‘Unguenta optime servatur in
lib. xiii. cap. 2. [c. 3.] ‘Existinatur
et eorri, vocabulo a cartu utile esse.
Certo simulacrum Saturni Romae intus
oleo repleatum est.’ Ideem, lib. xx. cap. 7.
And whatsoever made that statue at
Rome, seems to have had his art out of
Greece, from that famous ivory statue
made by Phidias. Obsoletum hoc et
seu, quod ut stutixòv to Piáwvct cuéllow, (v. dé
paténto 88 tov tuvo tov) έν την δέκα (
proetória, Ἀρκατον τῶν ἑκατέρου τοῦ ἐνήλικου, ἀνήκεν εἰς ἤκολον φυ-
λάσσων αὐτή. Proclus apud Epiph. v. 18. [vol. i. p. 542 C.]

82 According to the etymology in the
Hebrew language, of which Abarbanel
here takes notice; הַלְּכָה דָּקָה לֵא דָּקָה לֵא מֶה
[art. 4. f. 166. 4.]
Wherefore being we have shewn that a Messias was to come 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 Messias; being we have farther declared that he was anointed to those offices which belonged to the Messias, 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 notion: 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 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 Corinth pressed in spirit, and testifying to the Jews, that Jesus was Christ. Thus Apollos, by birth a Jew, but instructed in 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 were tried, whether they were Christian or Antichristian. For whatsoever belieth, 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 Messias: 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 should lie down with the kid, and the calf and the young lion and the falling 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 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 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 Messias, that all idolatry should totally cease, that all false teachers should be cut off, and unclean spirits restrained. And can we think that the Jews, who really abhor
the thought 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 tranquility, 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 Messiah cannot consist with these impieties.

Thirdly, the necessity of this belief appear 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. *Luke x. 42.* There is one thing needful, saith our Saviour; and Mary chose that good part, which was 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; yes, 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 becometh 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 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 submission to higher powers, the highest of whom are here below, and that he Rom. xiii. 1. doth not expect exact obedience to him who is exalted far above Eph. i. 20, all principalities and powers, and is set down at the right hand of 103 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,* Act. vi. 1. 34. *inhabit 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 disciples,* as when 'the number of the disciples was multiplied,' or believers, or brethren, or men of the Church,* or callers upon the name of Christ,* or men of the way,* or by their enemies.

62 For when our Saviour gave that command to his Apostles, *Peter lookest thou upon my kingdom, and the keys of the gate of heaven,* and did deliver the Gospel where he sent them, they which were taught it and received it were at that time *apostles,* and after by a name habitual *apostoloi,* translated by Tertullian, *discipulis,* ordinarily *discipuli,* Matt. xvi. 19; 1 Cor. xi. 18, 20; Heb. iii. 7. *apostolikos,* Matt. xvi. 17; a *throno,* 1 Cor. iv. 1. 2, as *high priest,* as *martyr,* as *minister,* as *bishop,* as *servant,* etc. *Galois,* etc. *Didache,* etc. *Apocalypse,* etc. *Acts,* etc. In this, as in so many other instances, the word has received the genuine force of the original Greek, and is not confined to the narrow limits which would be assigned to it by modern, and especially by Latin, emendation. [S. Basil. de Bap. lib. i. c. 2. vol. i. p. 625 A.] Thus then, in the language of the Scriptures, *apostolos,* *discipulus,* is to make a disciple; as *discipulis:* and *apostolos,* Acts xvi. 21. *Martyris,* to die a disciple; as Joseph of Arimathea, *Euseb. Eccles. Hist.* *Matt.* xxvii. 57. *Martyriam,* the same; as *Graeco* *Paulus,* Mark vi. 51. *Martyreias,* the name of the *discipulis,* worshipping the same; Acts xix. 9, here we translate it, *speke evil of that way,* but *Deut.* has left his *Apocryphon* *since forgotten,* which he had from *Eraclamus,* and hath otherwise supplied it *male capacitas,* etc.: and the old translation, which in the former had *hujus rite,* in this hath simply male-
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 that, 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 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. The very name was thought to speak something of emendation; and whosoever put it on, became the better man. Except such reformation accompany our profession, there is no advantage in the appellation; 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 unction, from him. For as the precious unction upon the head ran down upon the Ps. cxxxiii. beard, even Aaron's beard, and went down to the skirts of his garments, so the Spirit, which without measure was poured

87 As we read of Sanctus, a Deacon at Vienne, 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. Tacita τε δεκτῆσαι αυτοπράρθεντος αὐτοῦ, οὐκ ἔθελε τὸ ἔσομα, αὐτῶν, μὴ ἔθελεν, μὴν κάνων ὑπὸ ἔσομα, μὴν δυνάμενος ὑπὸ ἔσομα, μήτε δυνάτης ἔσομα ἔσομα, μήτε δυνάμες ἔσομα. Euseb. Hist. Eccl. lib. v. cap. 1. [p. 202.]

88 So Blandina in the French persecution, in the letter to the Bishop of Saintes, p. 474 C.

89 Some ancient author in Suidas assures us, that it was first named in the reign of Claudius, when St. Peter had ordained Enodia Bishop of Antioch. Andreas in his Apology confirms not only the time, but tells us that Enodia the Bishop was the author of the name. As ἐκ αὐτοῦ (του) ἡ Χριστιανός ἡ ἑκκλησία Ῥωμαίων. P. p. 474 C. (Euseb. Eccl. v. cap. 1.)

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92 The 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 Enodia Bishop of Antioch. As ἐκ αὐτοῦ (του) ἡ Χριστιανός ἡ ἑκκλησία Ῥωμαίων. P. p. 474 C. (Euseb. Eccl. v. cap. 1.)

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upon Christ our head, is by him diffused through all the members of his body. 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 One.

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 Messiah, the Redeemer of Israel, and the expectation of the nations. I am fully assured by all those predictions that the Messiah 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 Messiah, so long, so often promised: that, as the Messiah, 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 Messiah, 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.

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

[1 Cor. i. 21. 1 John ii. 20, 27.]

92 'Inde apparet Christi corpus nos esse, quia omnes ungimus, et omnes in illo et Christi et Christus sumus, quia quodammodo totus Christus caput et corpus est.' S. August. in Paul. xxvi. p. 345 C.]