

day, on the morning of the first day of the week he returned unto life again, and thereby consecrated the weekly revolution of that first day to a religious observation until his coming again. And thus I believe *the third day he rose again from the dead.*

269

ARTICLE VI.

He ascended into heaven, and sitteth on the right hand of God the Father Almighty.

THIS Article hath received no variation, but only in the addition of the name of *God*, and the attribute *Almighty*; the ancients using it briefly thus, *He ascended into heaven, sitteth at the right hand of the Father*²⁸. It containeth two distinct parts; one transient, the other permanent; one as the way, the other as the end: the first is Christ's ascension, the second is his session.

In the ascension of Christ these words of the Creed propound to us three considerations and no more: the first of the person, *He*; the second of the action, *ascended*; the third of the termination, *into heaven*. Now the person being perfectly the same which we have considered in the precedent Articles, he will afford no different speculation but only in conjunction with this particular action. Wherefore I conceive these three things necessary and sufficient for the illustration of Christ's ascension: first, to shew that the promised Messiah was to ascend into heaven; secondly, to prove that our Jesus, whom we believe to be the true Messiah, did really and truly ascend thither; thirdly, to declare what that heaven is, into which he did ascend.

That the promised Messiah should ascend into heaven, hath been represented typically, and declared prophetically. The high priest under the Law was an express type of the Messiah and his priestly office; the atonement which he made was the representation of the propitiation in Christ for the sins of the

²⁸ 'Ascendit in cœlos, sedet ad dextram Patris.' *Ruffin. in Symb.* [§. 31. p. cccix.] St. Augustin, in *Enchirid.* Maximus Taurinensis, Chrysologus, *Auctor Expos. Symb. ad Catechumenos*, Venantius Fortunatus, the Latin and Greek MSS. set forth by the Archbishop of Armagh. St. Augustin, *de Fide et Symb.* hath it, 'Sedet ad dextram Dei Patris;'

to which was afterwards added *omnipotentis*. 'Sedet ad dextram Patris omnipotentis;' *Euseb. Gallican.* [p. 553 G.] 'Sedet ad dextram Dei Patris omnipotentis;' *Etherius Uzam.* [p. 344 E.] *et Auctor Sermonum de Tempore*, the Greek and Latin MSS. in Bennet College Library.

world: for the making this atonement, the high priest was appointed once every year to enter into the holy of holies, and no oftener. For the Lord said unto Moses, *Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat, which is upon the ark, that he die not.* None entered into that holy place but the high priest alone; and he himself could enter thither but once in the year; and thereby shewed that the *High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, was to enter into the holy place, having obtained eternal redemption for us.* The Jews did all believe that the tabernacle did signify this world²⁹, and the holy of holies the highest heavens; wherefore as the high priest did slay the sacrifice, and with the blood thereof did pass through the rest of the tabernacle, and with that blood enter into the holy of holies; so was the Messiah here to offer up himself, and being slain to pass through all the courts of this world below, and with his blood to enter into the highest heavens, the most glorious seat of the majesty of God. Thus Christ's ascension was represented typically.

The same ascension was also declared prophetically, as we read in the Prophet David. *Thou hast ascended up on high, thou hast led captivity captive, thou hast received gifts for men:* which phrase on *high*³⁰, in the language of David signifying heaven,

Ps. lxxviii.
18.

²⁹ Εἰ τις τῆς σκηνῆς κατανοήσει τὴν πῆξιν, καὶ τοῦ ἱερέως ἴδοι τὴν στολὴν, τὰ τε σκεύη οἷς περὶ τὴν ἱεροουργίαν χρώμεθα· τὸν τε νομοθέτην εὐρήσει θεῖον ἄνδρα, καὶ ματαίως ἡμᾶς ὑπὸ τῶν ἄλλων τὰς βλασφημίας ἀκούοντας· ἕκαστα γὰρ τούτων εἰς ἀπομίμησιν καὶ διατύπωσιν τῶν ὄλων, εἰ τις ἀφθόνως ἐθέλοι καὶ μετὰ συνέσεως σκοπεῖν, εὐρήσει γεγονότα. Τὴν τε γὰρ σκηνὴν τριάκοντα πηχῶν ὄσαν, νείμας εἰς τρία, καὶ δύο μέρη πᾶσιν ἀνεῖς τοῖς ἱερέσιν, ὄσπερ βέβηλόν τινα καὶ κοινὸν τόπον, τὴν γῆν καὶ τὴν θάλασσαν ἀποσημαίνει· καὶ γὰρ ταῦτα πᾶσιν ἔστιν ἐπίβατα· τὴν δὲ τρίτην μοῖραν μόνω περιέγραψε τῷ Θεῷ, διὰ τὸ καὶ τὸν οὐρανὸν ἀνεπίβατον εἶναι ἀνθρώποις. *Joseph. Jud. Antiq. lib. iii. cap. 8. [c. vii. §. 7.]* Where it is to be observed, that the place which St. Paul calls the *first Tabernacle*, Josephus terms βέβηλόν τινα καὶ κοινὸν τόπον, a common and profane place, as representing this world in which we live, and our life and conversation here; as the Apostle seems

to speak, Heb. ix. i. Εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιοῦματα λατρείας, τὸ τε ἅγιον κοσμικόν. For ἅγιον κοσμικόν, *sanctum seculare*, or as the Syriac, ביה, ביתא קודשא דמריא *domus sancta mundana*, may well be that part of the tabernacle which represented this world, and therefore termed common and profane in respect of that more holy part which represented heaven.

³⁰ This place must necessarily be understood of the Messiah, by reason of that *high place* to which no other conqueror ascended. For that מרום in the language of the Prophet is attributed to God, as Psal. vii. 8. מרום שובה. *Return on high*, that is in the language of the Chaldee Paraphrase, לבי שנתך *Return to the house of thy majesty*; and Psal. xciii. 4. אדיר במרום יהוה. *The Lord on high is mighty*; *Chal. מרום*, in the upper heavens; Psal. lxxi. 19. *Thy righteousness, O Lord, is usque ad excelsum*; the

could be applied properly to no other conqueror but the Messiah; not to Moses, not to David, not to Joshua, not to any but the Christ; who was to conquer sin, and death, and hell, and triumphing over them, to ascend unto the highest heaven, and thence to send the precious and glorious gifts of the Spirit unto the sons of men. The prophecy of Micah did foretell as much, even in the opinion and confession of the Jews themselves³¹, by those words, *The breaker is come up before them: they have broken up and have passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them.* And thus Christ's ascension was declared prophetically as well as typically; which was our first consideration.

Secondly, whatsoever was thus represented and foretold of the promised Messiah, was truly and really performed by our Jesus. That only-begotten and eternal Son of God, who by his Divinity was present in the heavens while he was on earth, did, by a local translation of his human nature, really and truly ascend from this earth below on which he lived, into the heavens above, or rather above all the heavens, in the same body and the soul with which he lived and died and rose again.

The ascent of Christ into heaven was not metaphorical or figurative, as if there were no more to be understood by it, but only that he obtained a more heavenly and glorious state or

Chaldee again, ער שמי מרום. In the same manner in this place, עליה למרום *Thou hast ascended on high*, the Chaldee Paraphrase translathet לרקיע סלקתא *Thou hast ascended the firmament*; and he addeth immediately כשה נביא *O thou Prophet Moses*: yet there is a plain contradiction in that interpretation; for if it were meant of Moses, it cannot be the firmament; if it were the firmament, it cannot be understood of Moses, for he never ascended thither.

³¹ This *Breaker up* is by the confession of the Jews the title of the Messiah. So the author of *Sepher Abkath Rochel* in his description of the coming of the Messiah maketh use of this place. And the same appeareth farther by that saying of Moses Haddarshan in *Bereshith*

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כשיעלו הנגילות מניחנם והשכינה בראשם *When? when the captives shall ascend from hell, and Shechinah in the head, as it is written, (Mic. ii. 13.) Their King shall pass before them, and the Lord in the head of them.**

* [The reputed author of the *Abkath Rochel* is Machir: his argument on Mic. ii. 13. may be seen translated into Latin in A. Hulsii Theolog. Jud. pp. 143-5. The exposition of Gen. xl. 9. ascribed to Moses Haddarshan is taken from Martini Pugio Fidei, p. 68; and that on Gen. xlv. 18. from the same place.—R. P. S.]

condition after his resurrection. For whatsoever alteration was made in the body of Christ when he rose, whatsoever glorious qualities it was invested with thereby, that was not his ascension, as appeareth by those words which he spake to Mary, *John xx. 17. Touch me not, for I am not yet ascended to my Father.* Although *John iii. 13.* he had said before to Nicodemus, *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven;* which words imply that he had then ascended: yet even those concern not this ascension. For that was therefore only true, because the Son of man, not yet conceived in the Virgin's womb, was not in heaven, and after his conception by virtue of the hypostatical union was in heaven; from whence, speaking after the manner of men, he might well say, that he had ascended into heaven; because whatsoever was first on earth and then in heaven, we say, ascended into heaven. **271** Wherefore, beside that grounded upon the hypostatical union, beside that glorious condition upon his resurrection, there was yet another, and that more proper ascension: for after he had both those ways ascended, it was still true that he had not yet ascended to his Father.

Now this kind of ascension, by which Christ had not yet ascended when he spake to Mary after his resurrection, was not long after to be performed; for at the same time he said *John xx. 17.* unto Mary, *Go to my brethren, and say unto them, I ascend unto my Father and your Father.* And when this ascension was performed, it appeared manifestly to be a true local translation of the Son of man, as man, from these parts of the world below into the heavens above, by which that body which was before locally present here on earth, and was not so then present in heaven, became substantially present in heaven, and no longer locally present in earth. For *when he had spoken unto the Disciples, and blessed them, laying his hands upon them, and so was corporally present with them, even while he blessed them he parted from them, and while they beheld, he was taken up, and a cloud received him out of their sight, and so he was carried up into heaven, while they looked stedfastly towards heaven as he went up.* This was a visible departure, as it is described, a real removing of that body of Christ which was before present with the Apostles; and that body living after the resurrection, by virtue of that soul which was united to it: and therefore the Son of God according to his humanity was really and truly translated

from these parts below unto the heavens above, which is a proper local ascension.

Thus was Christ's ascension visibly performed in the presence and sight of the Apostles, for the confirmation of the reality and the certainty thereof. They did not see him when he rose, but they saw him when he ascended³²; because an eyewitness was not necessary unto the act of his resurrection, but it was necessary unto the act of his ascension. It was sufficient that *Christ shewed himself to the Apostles alive after his passion;* for *Acts i. 3.* being they knew him before to be dead, and now saw him alive, they were thereby assured that he rose again: for whatsoever was a proof of his life after death, was a demonstration of his resurrection. But being the Apostles were not to see our Saviour in heaven, being the session was not to be visible to them on earth, therefore it was necessary they should be eyewitnesses of the act, who were not with the same eyes to behold the effect.

Beside the eyewitness of the Apostles, there was added the testimony of the angels; those blessed spirits which ministered before, and saw the face of God in heaven, and came down from thence, did know that Christ ascended up from hence unto that place from whence they came: and because the eyes of the Apostles could not follow him so far³³, the inhabitants of that place did come to testify of his reception; for *behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.* We must therefore acknowledge and confess against all the wild heresies of old³⁴, that the eternal

unto Mary, Go to my brethren, and say unto them, I ascend unto my Father and your Father. And when this ascension was performed, it appeared manifestly to be a true local translation of the Son of man, as man, from these parts of the world below into the heavens above, by which that body which was before locally present here on earth, and was not so then present in heaven, became substantially present in heaven, and no longer locally present in earth. For *when he had spoken unto the Disciples, and blessed them, laying his hands upon them, and so was corporally present with them, even while he blessed them he parted from them, and while they beheld, he was taken up, and a cloud received him out of their sight, and so he was carried up into heaven, while they looked stedfastly towards heaven as he went up.* This was a visible departure, as it is described, a real removing of that body of Christ which was before present with the Apostles; and that body living after the resurrection, by virtue of that soul which was united to it: and therefore the Son of God according to his humanity was really and truly translated

Luke xxiv. 50, 51.

Acts i. 9, 10.

³² Βλεπόντων μὲν οὐκ ἀνέστη, βλεπόντων δὲ ἐπήρθη· ἐπειδὴν οὐδὲ ἐνταῦθα ἢ ὕψις τὸ πᾶν ἴσχυσε· καὶ γὰρ τῆς ἀναστάσεως τὸ μὲν τέλος εἶδον, τὴν δὲ ἀρχὴν οὐκέτι· καὶ τῆς ἀναλήψεως τὴν μὲν ἀρχὴν εἶδον, τὸ δὲ τέλος οὐκέτι· παρείκε γὰρ ἐκεῖνο τὸ τὴν ἀρχὴν ἰδεῖν, αὐτοῦ τοῦ ταῦτα φεγγαγομένου παρόντος, καὶ τοῦ μνήματος δηλοῦντος ὅτι οὐκ ἔστιν ἐκεῖ· ἔλλα τὸ μετὰ τοῦτο λόγῳ ἔδει μαθεῖν. *S. Chrysost. Homil. 2. in Act. Apost. [§. 2. vol. ix. p. 17 B.]*

³³ Ἐπειδὴν οὐκ ἀρκούσιν οἱ ὀφθαλμοὶ δεῖξαι τὸ ὕψος, οὐδὲ παιδεῦσαι πρότερον εἰς τὸν οὐρανὸν ἀνήσθην, ἢ ὡς εἰς τὸν οὐρανὸν, ὅρα τί γίνεται· ὅτι μὲν αὐτὸς ἐστίν ὁ Ἰη-

σοῦς, ᾗδεσαν ἐξ ὧν διελέγετο πρὸς αὐτοὺς (πρόρωθεν γὰρ οὐκ ἐνῆν ἰδύνας γυνῶναι)· ὅτι δὲ εἰς τὸν οὐρανὸν ἀναλαμβάνεται, αὐτοὶ λοιπὸν ἐδίδασκον οἱ ἄγγελοι. *S. Chrysost. Homil. 2. in Act. Apost. [vol. ix. p. 17 D.]*

³⁴ The various heresies in the primitive times, concerning the humanity of Christ ascended into heaven, are briefly touched by Tertullian; 'Ut et illi erubescant, qui adfirmant carnem in oculis vacuum sensu, ut vaginam exempto Christo sedere: aut qui carnem et animam tantundem, aut tantummodo animam, carnem vero non jam.' *De Carne Christi, cap. 24. [p. 325 B.]* Of which

Son of God, who died and rose again, did with the same body and soul, with which he died and rose, ascend up to heaven; which was the second particular considerable in this Article.

Thirdly, being the name of *heaven* admitteth divers acceptions 272 in the sacred Scriptures, it will be necessary to inquire what is the true notion of it in this Article, and what was the proper termination of Christ's ascension. In some sense it might be truly said Christ was in heaven before the cloud took him out of the Apostles' sight; for the clouds themselves are called the clouds of heaven: but that heaven is the first; and our Saviour certainly ascended at least as far as St. Paul was caught up, that is, into the third heaven; for *we have a great High Priest that is passed through the heavens*³⁵. And needs must he pass through the heavens, because he was *made higher than the heavens*; for Eph. iv. 10. *he that descended is the same also that ascended up far above all heavens*. When therefore Christ is said to have ascended into heaven, we must take that word as signifying as much as the heaven of heavens; and so Christ is ascended through and Heb. vi. 19. above the heavens, and yet is still in heaven: for he is *entered into that within the veil*, there is his passage through the heavens: Heb. ix. 12, *into the holy place, even into heaven itself, to appear in the presence* 24. *of God*, this is the heaven of heavens. For *thus said the Lord*, Isa. lxvi. 1. *The heaven is my throne, and the earth is my footstool*; and as Christ descended unto the footstool of his Father in his humiliation, so he ascended unto the throne of his Father in his exalt-

Gregory Nazianzen, *Εἴ τις ἀποθεῖσθαι νῦν τὴν ἁγίαν σάρκα λέγοι, καὶ γυμνὴν εἶναι τὴν θεότητα τοῦ σώματος, ἀλλὰ μὴ μετὰ τοῦ προσλήμματος καὶ εἶναι καὶ ἤξειν, μὴ ἴδοι τὴν δόξαν τῆς παρουσίας.* *Epist. 1. ad Cledonium.* [Ep. ci. vol. ii. p. 86 E.] The Apellite taught that Christ left his body dissolved in the air, and so ascended into heaven without it; 'Hunc Apellem dicunt quidam etiam de Christo tam falsa sensisse, ut diceret eum, non quidem carnem deposuisse de cœlo, sed ex elementis mundi accepisse, quam mundo reddidit, cum sine carne resurgens ascendit in cœlum.' *S. August. Hæres. 23.* [vol. viii. p. 9 E.] This opinion of Apelles is thus delivered by Epiphanius in his own words: 'Ἐν τῷ ἔρχεσθαι ἀπὸ τῶν ἐπουρανίων ἦλθεν εἰς τὴν γῆν, καὶ συνήγαγεν ἑαυτῷ ἀπὸ τῶν τεσσάρων στοιχείων σῶμα.—Ἐδῶκεν ὁ Χριστὸς ἑαυ-

τὸν παθεῖν ἐν αὐτῷ τῷ σώματι, καὶ ἔσται ῥάθη ἐν ἀληθείᾳ, καὶ ἔδειξεν αὐτὴν τὴν σάρκα τοῖς ἑαυτοῦ μαθηταῖς: καὶ ἀναλύσας, φησὶν, αὐτὴν τὴν ἐνανθρώπησιν ἑαυτοῦ, ἀπεμέρισε πάλιν ἐκάστῳ τῶν στοιχείων τὸ ἴδιον ἀποδοῦς, τὸ θερμὸν τῷ θερμῷ, τὸ ψυχρὸν τῷ ψυχρῷ, τὸ ξηρὸν τῷ ξηρῷ, τὸ ὑγρὸν τῷ ὑγρῷ: καὶ οὕτως διαλύσας ἀπ' αὐτοῦ πάλιν τὸ ἕνσαρκον σῶμα, ἀνέπηγχε τὸν οὐρανόν, ὅθεν καὶ ἦκε. *Hæres. xliii.* §. 2. [vol. i. pp. 381 D, 382 B.] Of whom Gregory Nazianzen is to be understood in that Epistle before cited,—*ἡ εἰς τὸν ἀέρα ἐχέθη καὶ διελύθη, ὡς φωνῆς φύσις, καὶ ὁδοῦ ῥύσις, καὶ ἀστραπῆς δρόμος οὐχ ἱσταμένης.*

³⁵ We read it indeed *into the heavens*, but the original imports as much as *through*; διεληλυθῶτα τοὺς οὐρανοῦς. *Vulg. qui penetravit celos.*

ation. This was the place of which our Saviour spake to his Disciples, *What and if ye shall see the Son of man ascend up where he was before?* Had he been there before in body, it had been no such wonder that he should have ascended thither again: but that his body should ascend unto that place where the majesty of God was most resplendent; that the flesh of our flesh and bone of our bone should be seated far above all angels and archangels, all principalities and powers, even at the right hand of God; this was that which Christ propounded as worthy of their greatest admiration. Whatsoever heaven then is higher than all the rest which are called heavens; whatsoever sanctuary is holier than all which are called holies; whatsoever place is of greatest dignity in all those courts above, into that place did he ascend, where in the splendour of his Deity he *was before* he took upon him our humanity.

As therefore when we say Christ ascended, we understand a literal and local assent, not of his Divinity (which possesseth all places, and therefore being everywhere is not subject to the imperfection of removing any whither), but of his humanity, which was so in one place that it was not in another: so when we say the place into which he ascended was heaven, and from the expositions of the Apostles must understand thereby the heaven of heavens, or the highest heaven, it followeth that we believe the body with the soul of Christ to have passed far above all those celestial bodies which we see, and to look upon that opinion as a low conceit which left his body in the sun³⁶.

273 It was necessary to profess this Article of Christ's ascension:

³⁶ The Seleuciani and Hermiani taught that the body of Christ ascended no farther than the sun, in which it was deposited; of whom Philastrius, and out of him St. Augustin thus; 'Negant Salvatore in carne sedere ad dexteram Patris, sed ea se exuisse perhibent, eamque in sole posuisse, accipientes occasionem de Psalmo, *In sole posuit tabernaculum suum.*' *Hæres. 59.* [vol. viii. p. 20 D.] The same opinion Gregory Nazianzen attributeth to the Manicheans; Πού γὰρ τὸ σῶμα νῦν, εἰ μὴ μετὰ τοῦ προσλαβόντος; οὐ γὰρ δὴ κατὰ τοὺς Μανιχαίων λήρους τῷ ἡλίῳ ἐναποθέσθαι, ἵνα τιμηθῇ διὰ τῆς ἀτιμίας. *Epist. 1. ad Cledonium.* [Ep. ci. vol. ii. p. 86 C.] And St. Austin says they taught the sun to be Christ; 'Mani-

chæi solem istum oculis visibilem, expositum, et publicum, non tantum hominibus, sed etiam pecoribus ad videndum, Christum Dominum esse putaverunt.' *Tract. 34. in Joann.* [vol. iii. part ii. p. 534 C.] This opinion is more clearly set down, but without a name, in the *Catena Patrum* on the 18th Psalm; Οὐ γὰρ προσεκτέον τοῖς τῶν Αἰρετικῶν φληνάφοις, οἱ φασὶν ὅτι μετὰ τὴν ἀνάστασιν ὁ σωτὴρ ἐν τῇ ἡλιακῇ σφαίρᾳ ἀπέθετο ὃ ἐφόρησε σῶμα, φυλάττεσθαι μέχρι τῆς δευτέρας παρουσίας. This was the old heresy of Hermogenes, as is related by Theodoret; Οὗτος [ὁ Ἐρμογένης] τοῦ Κυρίου τὸ σῶμα ἐν τῷ ἡλίῳ εἶπεν ἀποθεῖσθαι, τὸν δὲ διάβολον καὶ τοὺς δαίμονας εἰς τὴν ἔλην ἀναχέθῃσθαι. *Hæret. Fab. lib. i. cap. 19.* [vol. iv. p. 207 D.]

Head, which is the ground of our hope; by him hereafter, as by the cause conferring, when hope shall be swallowed up into fruition.

Thirdly, the profession of faith in Christ ascended, is necessary for the exaltation of our affections. *For where our treasure is, there will our hearts be also. If I be lifted up from the earth, I will draw all men unto me, saith our Saviour;* and if those words were true of his crucifixion, how powerful ought they to be in reference to his ascension? *When the Lord would take up Elijah into heaven, Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee:* when Christ is ascended up on high, we must follow him with the wings of our meditations, and with the chariots of our affections. *If we be risen with Christ, we must seek those things which are above, where Christ sitteth on the right hand of God.* If we be dead, and our life hid in Christ with God, we must set our affection on things above, not on things on the earth. Christ is ascended into heaven to teach us, that we are strangers and pilgrims here, as all our fathers were, and that another country belongs unto us: from whence we as *strangers and pilgrims* should learn to abstain from *fleshly lusts*; and not *mind earthly things*; as knowing that we are *citizens of heaven, from whence we look for our Saviour, the Lord Jesus, yea fellow-citizens with the saints, and of the household of God.* We should trample upon our sins, and subdue the lusts of the flesh, that our conversation may be correspondent to our Saviour's condition; that where the eyes of the Apostles were forced to leave him, thither our thoughts may follow him.

Fourthly, the ascension of Christ is a necessary Article of the Creed in respect of those great effects which immediately were to follow it, and did absolutely depend upon it. The blessed Apostles had never preached the Gospel, had they not been endued with power from above; but none of that power had they received, if the Holy Ghost in a miraculous manner had not descended: and the Holy Ghost had not come down, except our Saviour had ascended first. For he himself, when he was to depart from his Disciples, grounded the necessity of his departure upon the certainty of this truth, saying, *If I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.* Now if all the infallibility of those truths, which we as Christians believe, depend upon the certain information which the Apostles had, and those Apostles appear

to be no way infallible till the cloven tongues had sat upon them, it was first absolutely necessary that the Holy Ghost should so descend. Again, being it was impossible that the Spirit of God in that manner should come down, until the Son of God had ascended into heaven; being it was not fit that the second Advocate should officiate on earth, till the first Advocate had entered upon his office in heaven; therefore in respect of this great work the Son of God must necessarily ascend, and in reference to that necessity we may well be obliged to confess that ascension.

Upon these considerations we may easily conclude what every Christian is obliged to confess in those words of our Creed, *he ascended into heaven:* for thereby he is understood to express thus much; I am fully persuaded, that the only-begotten and eternal Son of God, after he rose from the dead, did with the same soul and body with which he rose, by a true and local translation convey himself from the earth on which he lived, through all the regions of the air, through all the celestial orbs, until he came unto the heaven of heavens, the most glorious presence of the majesty of God. And thus I believe in Jesus Christ who *ascended into heaven.*

And sitteth on the right hand of God the Father Almighty.

THIS second part of the Article containeth two particulars; the session of the Son, and the description of the Father: the first sheweth that Christ upon his ascension is set down *at the right hand of God*; the second assureth us that the God, at whose right hand Christ is set down, is the *Father Almighty.*

For the explication of Christ's session, three things will be necessary; first, to prove that the promised Messiah was to sit at the right hand of God; secondly, to shew that our Jesus, whom we believe to be the true Messiah, is set down at the right hand of God; thirdly, to find what is the importance of that phrase, and in what propriety of expression it belongs to Christ.

That the promised Messiah was to sit at the right hand of God, was both pre-typified and foretold. Joseph, who was betrayed and sold by his brethren, was an express type of Christ; and though in many things he represented the Messiah, yet in none more than in this, that being taken out of the prison he was exalted to the supreme power of Egypt. For thus Pharaoh

Gen. xli. 40, spake to Joseph, *Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou.* And Pharaoh took off the ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: and he made him to ride in the second chariot which he had, and they cried before him, *Bow the knee; and he made him ruler over all the land of Egypt.* Thus Joseph had the execution of all the regal power committed unto him, all edicts and commands were given out by him, the managing of all affairs was through his hands, only the authority by which he moved remained in Pharaoh still. This was a clear representation of the Son of man, who, by his sitting on the right hand of God, obtained power to rule and govern all things both in heaven and earth, (especially as the ruler of his house, that is, the Church,) with express command that all things both in heaven and earth, and under the earth, should bow down before him: but all this in the name of the Father; to whom the throne is still reserved, in whom the original authority still remains. And thus the session of the Messiah was pre-typified.

The same was also expressly foretold, not only in the sense, but in the phrase. *The Lord said unto my Lord, saith the Prophet David, Sit thou at my right hand until I make thine enemies thy footstool.* The Jews have endeavoured to avoid this prophecy, but with no success: some make the person to whom God speaks to be Ezechias⁴², some Abraham⁴³, some Zorobabel, others David⁴⁴; others the people of Israel⁴⁵: and because the

⁴² This Justin Martyr testifies of the Jews in his age; *Καὶ τοῦτον τὸν ψαλμὸν ὅτι εἰς τὸν Ἐξεχίαν τὸν βασιλέα εἰρήσθαι ἐξηγήσασθαι τοὺς λαοὺς, οὐκ ἄγνοώ, ἐπέειπον.* *Dial. cum Tryph.* §. 33. [p. 130 B.] And out of him Tertullian, citing this Psalm; 'Sed necesse est, ad meam sententiam pertinere defendam eas Scripturas, quas et Judæi nobis advocare conantur. Dicunt denique hunc Psalmum in Ezechiam cecinisse, quia is sederit ad dextram templi, et hostes ejus averterit Deus et absumpserit.' *Adv. Marcion.* lib. v. c. 9. [p. 472 B.]

⁴³ So St. Chrysostom, speaking of the Jews; *Τίνα οὖν ἐκείνοι τὸν λέγοντά φασι; τὸν Θεόν; τὸν δὲ ἀκούοντα; τὸν Ἀβραάμ; ἕτεροι δὲ τὸν Ζοροβάβελ, καὶ ἄλλοι ἕτερον.*

Ad locum. [vol. v. p. 249 D.] *Ita Catena Græca, Οἱ δὲ Ἰουδαῖοι, τὸ γελοιώτερον, εἰς τὸν Ἀβραάμ (εἰρήσθαι λέγουσι) καθῆσθαι ἐκ δεξιῶν τοῦ Θεοῦ.* And this exposition is now followed by Solomon Jarchi and Lipmannus; Jarchi acknowledging it to be ancient, *רבותינו דרשוהו בנברהם* "אם הם כנבריהם נאם" אבינו ואני אשרשנו כנבריהם נאם; אברהם

⁴⁴ This is the exposition of the later Rabbins, as of Aben Ezra and David Kimchi, who attribute the subject of the Psalm to David. And not only they, but the ancienter Rabbins since our Saviour's time, as appeareth by those words of St. Chrysostom; *Καὶ τὰ ἐπιόντα δὲ δηλοῖ, ὅτι οὐδὲν περὶ τοῦ Ζοροβάβελ ἐνταῦθα εἰρηται, οὐδὲ περὶ τοῦ Δαβὶδ; οὐ-*

prophecy cannot belong to him who made the Psalm, therefore they which attribute the prediction to Abraham tell us the Psalm was penned by his steward Eliezer⁴⁶: they which expound it of David say that one of his musicians was author of it.

But first, it is most certain that David was the penman of this Psalm; the title speaks as much, which is, *A Psalm of David*⁴⁷: from whence it followeth that the prediction did not belong to him, because it was spoken to his Lord. Nor could it indeed belong to any of the rest which the Jews imagine, because neither Abraham nor Ezechias nor Zorobabel⁴⁸ could be the Lord of David, much less the people of Israel, (to whom some of the Jews referred it,) who were not the lords but the subjects of that David. Beside, he which is said to *sit at the right hand of God*, is also said to be a *Priest for ever after the order of Melchisedech*: but neither Abraham nor Ezechias, nor any which the Jews have mentioned, was ever any priest of God⁴⁹. Again, our Saviour urged this Scripture against the Pharisees, *saying, What think ye of Christ? whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? and no man was able to answer him a word.* From whence it is evident that the Jews of old, even the Pharisees, the most

δὲς γὰρ αὐτῶν ἱερωσύνη τετιμήται. Ad locum. [vol. v. p. 249 E.]

⁴⁵ *Καὶ γὰρ καὶ ἕτερα ἅπαντα λέγουσι τούτων ἐωλότερα; περὶ τοῦ λαοῦ λέγουσι ταῦτα εἰρησθαι; ἐτ' ἄλλοι post, Πῶς δ' ἂν ἢ τῷ Δαβὶδ, ἢ τῷ Ζοροβάβελ, ἢ τῷ λαῷ ταῦτα ἀρμύσειεν; S. Chrysost. ad locum.* [vol. v. p. 250.]

⁴⁶ To which purpose saith St. Chrysostom, concerning the Jews of his time, *τί γὰρ φασιν ἄλλοι πάλιν; ὅτι ὁ παῖς τοῦ Ἀβραάμ ταῦτα λέγει περὶ τοῦ κυρίου τοῦ ἐαντοῦ. Ad locum.* [ibid.]

⁴⁷ As for that objection which is made by Aben Ezra, that it is not the Psalm of David, but penned for and in the honour of David, because the title is *וְיָרֵךְ מִמֶּנּוּ* as if it were a Psalm for David, not of David: it is by no means to be admitted, because it may not only very well signify a Psalm made by David, but well if it do not, there is no title which shews any Psalm to be his,

and some of them we are sure are his: Luke xx. 42.

⁴⁸ *τί οὖν, εἰπέ μοι, Ζοροβάβελ κύριος τοῦ Δαβὶδ; καὶ πῶς ἂν ἔχοι λόγον; ὅς καὶ αὐτὸς ἀντὶ μεγάλης τιμῆς Δαβὶδ κέκληται; S. Chrysost. ad locum.* [vol. v. p. 249 E.]

⁴⁹ This is the argument which the Fathers used against the Jews; as Justin Martyr, in opposition to their pretence of Ezechias; *Ἱερὸς δὲ ὅτι οὕτε γέγονεν Ἐξεχίας, οὕτε ἐστὶν αἰώνιος ἱερὸς τοῦ Θεοῦ, οὐδὲ ὑμεῖς ἀντειπεῖν τοὺς λαοὺς.* *Dial. cum Tryph.* §. 33. [p. 130 C.] and from him Tertullian; 'Quod et in ipso hic accedit, *Tu es Sacerdos in ævum.* Nec sacerdos autem Ezechias, nec in ævum, etsi fuisset. *Secundum ordinem*, inquit, *Melchisedech.* Quid Ezechias ad Melchisedech Altissimi sacerdotem, et quidem non circumcisum? *Adv. Marcion. lib. v. cap. 9.* [p. 472 B.] and so St. Chrysostom in the words before mentioned.

accurate and skilful amongst them, did interpret this Psalm of the Messias; for if they had conceived the prophecy belonged either to Abraham or David, or any of the rest since mentioned by the Jews, they might very well, and questionless would have answered our Saviour, that this belonged not to the Son of David. It was therefore the general opinion of the Church of the Jews before our Saviour, and of divers Rabbins⁵⁰ since his death, that this prediction did concern the kingdom of Christ. And thus the session of the Messias at the right hand of God was not only represented typically, but foretold prophetically: which is our first consideration.

Secondly, we affirm that our Jesus, whom we worship as the true Messias, according unto that particular prediction, when he ascended up on high, did sit down at the right hand of God.²⁷⁷ His ascension was the way to his session, and his session the end of his ascension; as the Evangelist expresseth it, *He was received up into heaven, and sat on the right hand of God*; or as the Apostle, *God raised Christ from the dead, and set him at his own right hand in the heavenly places*. There could be no such session without an ascension: and *David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, let all the blind and wilful Jews be convinced of this truth, that God hath not set at his own right hand, neither Abraham or David, neither Ezechias or Zorobabel, but hath made that same Jesus whom they have crucified both Lord and Christ.*

This was an honour never given, never promised to any man but the Messias: the glorious spirits stand about the throne of God, but never any of them set down at the right hand of God. For *to which of his angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?* But Christ was so assured of this honour, that before the council of the chief priests and the elders of the people, when he foresaw his death

⁵⁰ As in the *Midrash Tillim*, Psalm xviii. 36. אר" יורן בשר" המא לעתיד לבוא הקבה" מושיב מלך המשיח לימינו: R. Joden in the name of Rabbi Chama said that in the time to come God shall place Messias the king at his right hand, as it is written (Psalm cx. 1.), *The Lord said*

unto my Lord, Sit thou at my right hand. So Moses Haddarshan on Gen. xviii. 1, *Hereafter God holy and blessed shall set the king Messias לימינו on his right hand, as it is written* (Psal. cx.), *The Lord said, &c.* [Martini Pugio Fidei, p. 381.]

contrived, and his cross prepared, even then he expressed the confidence of his expectation, saying, *Hereafter shall the Son of man sit on the right hand of the power of God.* And thus our⁶⁹ Jesus, whom we worship as the true promised Messias, *is gone into heaven, and is on the right hand of God.* Which was our second consideration.

Our next inquiry is, what may be the utmost importance of that phrase, and how it is applicable unto Christ. The phrase consists of two parts, and both to be taken metaphorically: first, therefore, we must consider what is the *right hand of God*, in the language of the Scriptures; secondly, what it is to *sit down* at that right hand. God being a spirit can have no material or corporeal parts; and consequently as he hath no body, so in a proper sense can he have no hands at all⁵¹: but because God is pleased to descend to our capacity, and not only to speak by the mouths of men, but also after the manner of men, he expresseth that which is in him by some analogy with that which belongs to us. The hands of man are those organical parts which are most active, and executive of our power⁵²; by those the strength of our body is expressed, and most of our natural and artificial actions are performed by them. From whence the power of God, and the exertion or execution of that power, is signified by the hand of God. Moreover being by a general custom of the world the right hand is more used than the left, and by that general use acquireth a greater firmitude and strength, therefore the *right hand* of God signifieth the exceeding great and infinite power of God.

Again, because the most honourable place amongst men is the right hand, (as when Bathsheba went unto king Solomon, he *sat down on his throne, and caused a seat to be set for the king's* ^{1 Kings ii. 19.}

⁵¹ Credimus etiam quod *sedet ad dextram Patris*. Nec ideo tamen quasi humana forma circumscriptum esse Deum Patrem arbitrandum est, ut de illo cogitantibus dextrum aut sinistrum latus animo occurrat. *S. August. de Fide et Symb. cap. 7.* [§. 14. vol. vi. p. 157 C.]

⁵² Succedunt brachia et validi laceratorum tori, valide ad operandum manus, et proceribus digitis habiles ad tenendum. Hinc aptior usus operandi, hinc scribendi elegantia, et ille calamus scribæ velociter scribentis, quo divinæ vocis

exprimuntur oracula. Manus est quæ cibum ori ministrat: manus est quæ præclaris enitit factis, quæ conciliatrix divinæ gratiæ sacris infertur altaribus, per quam offerimus et sumimus sacramenta cœlestia: manus est quæ operatur pariter atque dispensat divina mysteria, cujus vocabulo non dedignatus est se Dei Filius declarari, dicente David, *Dextra Domini exaltavit me*. Manus est quæ fecit omnia, sicut dixit Deus omnipotens, *Nonne manus mea fecit hæc omnia?* *S. Ambros. Hexaem. lib. vi. c. 9.* [§. 69. vol. i. p. 140 B.]

mother, and she sate on his right hand,) therefore the right hand of God signifies the glorious majesty of God.

Thirdly, Because the gifts of men are given and received by the hands of men, and every perfect gift comes from the Father of lights, therefore the right hand of God is the place of celestial happiness and perfect felicity; according to that of the Psalmist, 278 Ps. xvi. 11. *In thy presence is fulness of joy, at thy right hand pleasures for evermore.*

Now as to the first acception of the right hand of God, Christ is said to sit down at the right hand of the Father in regard of that absolute power and dominion which he hath obtained in heaven; from whence it is expressly said, *Hereafter ye shall see the Son of man sitting on the right hand of power.*

As to the second acception, Christ is said to sit on the right hand of God in regard of that honour⁵³, glory, and majesty, which he hath obtained there; wherefore it is said, *When he had by himself purged our sins, he sate down on the right hand of the Majesty on high: and again, We have an High Priest, who is set on the right hand of the throne of the Majesty in the heavens.*

In reference to the third acception, Christ is said to sit on the right hand of God, because now after all the labours and sorrows of this world, after his stripes and buffetings, after a painful and shameful death, he resteth above in unspeakable joy and everlasting felicity⁵⁴.

As for the other part of the phrase, that is, his session, we must not look upon it as determining any posture of his body in the heavens, correspondent to the inclination and curvation of our limbs: for we read in the Scriptures a more general term,

53 'Secundum consuetudinem nostram illi consessus offertur, qui aliquo opere perfecto victor adveniens honoris gratia promeretur, ut sedeat. Ita ergo et homo Jesus Christus passione sua diabolum superans, resurrectione sua inferna reserans, tanquam perfecto opere ad celos victor adveniens, audit a Deo Patre, *Sede ad dextram meam.*' *Max. Taurin. Homil. i. de Pentecoste.* [p. 27 A.]

54 'Ad dextram intelligendum est sic dictum esse, in summa beatitudine, ubi justitia et pax et gaudium est.' *S. August. de Fide et Symb. cap. 7.* [p. 157 D.] 'Quid est Patris dextera, nisi æterna illa ineffabilisque felicitas, quo pervenit Filius hominis, etiam carnis immortalitate

percepta?' *Idem, cont. Serm. Arian. cap. 12.* [vol. viii. p. 632 G.] 'Beatus est, et a beatitudine, quæ dextera Patris vocatur, ipsius beatitudinis nomen est, dextera Patris.' *De Symb. ad Catechum. lib. i. cap. 4.* [vol. vi. p. 553 D.] 'Salus temporalis et carnalis in sinistra est, salus æterna cum Angelis in dextera est. Ideo jam in ipsa immortalitate positus Christus, dicitur sedere ad dextram Dei. Non enim Deus habet in seipso dextram aut sinistram; sed dextera Dei dicitur felicitas illa, quæ quoniam ostendi oculis non potest, tale nomen accepit.' *S. August. in Psal. cxxxvii.* [§. 14. vol. iv. p. 1532 C.]

which signifies only his being in heaven, without any expression of the particular manner of his presence. So St. Paul, *Who is even at the right hand of God*; and St. Peter, *Who is gone into heaven, and is at the right hand of God*. Beside, we find him expressed in another position than that of session: for Stephen *looking stedfastly into heaven, saw the glory of God, and Jesus standing on the right hand of God*; and said, *Behold, I see the heavens opened, and the Son of man standing on the right hand of God*. He appeared standing unto Stephen, whom we express sitting in our Creed; but this is rather a difference of the occasion, than a diversity of position. He appeared standing⁵⁵ to Stephen, as ready to assist him, as ready to plead for him, as ready to receive him: and he is oftener expressed sitting, not for any positional variation, but for the variety of his effects and operation.

279 This phrase then to sit, prescinding from the corporal posture of session, may signify no more than habitation, possession, permanence, and continuance; as the same word in the Hebrew

55 'Ἐπεὶ τὸ εἶπέν καθῆσθαι φορικὸν αὐτοῖς ἦν, τῶς τὸν περὶ τῆς ἀναστάσεως κινεῖ λόγον, καὶ φησὶν αὐτὸν ἵστασθαι.' *S. Chrysost. Homil. 18. in Act. Apost.* [§. 1. vol. ix. p. 143 E.] 'Si major gratia et manifestior intelligentia in novo est quam in veteri Testamento, quare Esaias Propheta sedentem in throno majestatis vidit Dominum Sabaoth?—in novo autem Stephanus primus martyr stantem se vidisse dicit Jesum a dextris Dei? Quid est istud, ut hic subjectus videatur post triumphos, et illic quasi Dominus antequam vinceret? Prout causa fecit, ita et Dominus se ostendit. Prophetæ enim visus est quasi rex corripuens plebem; et hoc se ostendit quod erat, hoc est, sedentem. In pace enim erat causa divinitatis ejus. Stephano autem ut stans appareret, fecit calumnia Judæorum. In Stephano autem Salvatoris causa vim patiebatur. Ideo sedente judice Deo, stans apparuit, quasi cui causam diceret; et quia bona causa ejus est, ad dextram judicis erat. Omnis qui causam dicit, stet necesse est.' *S. August. Quæst. in Nov. Test. 88.** 'Sedere judicantis est, stare vero pugnantis vel adjuvantis—Hunc post ascensionem Marcus sedere

describit, quia post ascensionis suæ gloriam Judex in fine videbitur. Stephanus vero in labore certaminis positus, stantem vidit, quem adiutorem habuit.' *Greg. Magn. Homil. 29. in Evang.* [vol. i. p. 1572 D.] Maximus Taurinensis moves the question, 'Quæ sit ratio quod idem Dominus a David sedens prophætatur, stans vero a Stephano prædicatur?' and then renders this reason, 'Ut modo ejus omnipotentia, modo misericordia describatur. Nam utique pro potestate regis sedere dicitur, pro bonitate intercessoris stare suggeritur. Ait enim beatus Apostolus, quia *Advocatum habemus apud Patrem Jesum Christum.* Judex ergo est Christus cum residet, advocatus est cum assurgit. Judex plane Judæis, advocatus Christianis. Hic enim stans apud Patrem, Christianorum licet peccantium causas exorat; ibi residet cum Patre Phariseorum persequentium peccata condemmans. Illis indignans vehementer ulciscitur, his interveniens leniter miseretur. Hic stat ut suscipiat Stephani martyris spiritum; ibi residet ut condemnet Judæ proditoris admissum.' *Homil. i. de Pentecoste.* [p. 27 B.]

* [This is not a genuine work of Augustin. Vol. iii. part ii. Append. p. 80 D.]

and Greek languages often signifies⁵⁶. And thus our Saviour is set down at the right hand of God in heaven; because he which dwelt with us before on earth, is now ascended up into heaven, and hath taken his mansion or habitation there; and so hath he seated himself, and dwelleth⁵⁷ in the highest heavens.

Again, the notion of *sitting* implieth rest, quietness, and in-
Mic. iv. 4. disturbance; according to that promise in the Prophet, *They shall sit every man under his fig-tree, and none shall make them afraid*. So Christ is ascended into heaven, where resting from all pains and sorrows, he is seated free from all disturbance and opposition; God having placed him at his right hand, until he hath made his enemies his footstool.

Thirdly, This *sitting* implieth yet more than quietness or continuance, even dominion, sovereignty, and majesty⁵⁸; as when Solomon sate in the throne of his father, he reigned over Israel
Heb. xii. 2. after the death of his father. And thus Christ *is set down at the right hand of the throne of God*. And St. Paul did well interpret
Ps. cx. i. those words of the Prophet, *Sit thou on my right hand, until I*
1 Cor. xv. 25. *make thine enemies thy footstool*, saying, *He must reign till he hath put all enemies under his feet*.

⁵⁶ ישב which properly signifieth to sit, is familiarly used for *permansit*, and *habitavit*; as Judges v. 17. אשר ישב לחרף ימים LXX. Ἀσὴρ ἐκάθισε παραλιαν θαλασσῶν. *Asher continued on the sea-shore*; Lev. viii. 35. ופתח אהל מועד חשבו יומם ולילה שבעת ימים Kal ἐπὶ τῆρ θύραν τῆς σκηνῆς τοῦ μαρτυρίου καθήσασθε ἑπτὰ ἡμέρας, ἡμέραν καὶ νύκτα: *Therefore shall ye abide at the door of the tabernacle of the congregation, day and night, seven days*. Upon which place St. Augustin; 'Quid est quod dicit Moyses ad Aaron et filios ejus, cum sanctificantur ad ineundum sacerdotium, Ad ostium tabernaculi testimonii *sedebitis septem dies, die et nocte, ne moriamini*? Numquid nam credibile est, situ corporis uno loco sedere præceptos per dies septem die et nocte, unde se omnino non commoverent? Nec tamen hinc tanquam allegorice aliquid significatum, quod non fieret, sed intelligeretur, cogendi sumus accipere; sed potius agnoscere locutionem Scripturarum, ubi sessionem pro habitatione et commoratione ponit. Non enim quia dictum est de Semei, quod *sededit in Jerusalem annos tres*, ideo putandum est per totum illud

tempus in sella sedisse et non surrexisse. Hinc et sedes dicuntur, ubi habent commorationem quorum sedes sunt: habitatio quippe hoc nomen accepit.' *Quest. super Levit.* 24. [vol. iii. p. 500 F.] And this is as familiar with the Latins as the Hebrews: 'Si [venti] essent, nos Corcyra non sederemus.' *Cic. Epist. ad Famil. lib. xvi. 7.* 'Id horreum fuit præsidium Pœnis sedentibus ad Trebiam.' *Liv. lib. xxi. cap. 40.*

⁵⁷ *Sedet ad dextram Patris*: credite, Sedere, intelligite habitare: quomodo dicens de quocunque homine, In illa patria sedit per tres annos. Dicit illud et Scriptura, sedisse quendam in civitate tantum tempus. Numquid sedit, et nunquam surrexit? Ideo hominum habitationes sedes dicuntur. Ubi habentur sedes, numquid semper sedetur? Non surgitur, non ambulatur, non jacetur? et tamen sedes vocantur. Sic ergo credite habitare Christum in dextera Dei Patris: ibi est.' *S. August. de Symb. ad Catechum. lib. i. cap. 4.* [§. 10. vol. vi. p. 553 C.]

⁵⁸ Ipsum verbum *sedere* regni significat potestatem.' *S. Hieron. Com. ad Eph. cap. i. ver. 20.* [vol. vii. p. 565 D.]

Fourthly, This *sitting* doth yet more properly and particularly imply the right of judicature, and so especially expresseth a *king*
Prov. xx. 8. *that sitteth in the throne of judgment*; as it is written, *In mercy*
Isa. xvi. 5. *shall the throne be established, and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and hastening righteousness*. And so Christ sitting at the right hand of God is manifested and declared to be the great Judge of the quick and the dead⁵⁹. Thus to *sit* doth not signify any peculiar inclination or flection, any determinate location or position of the body, but to be in heaven with permanence of habitation, happiness of condition, regal and judiciary power; as in other authors such significations are usual⁶⁰.

280 The importance of the language being thus far improved, at last we find the substance of the doctrine, which is, that sitting at the right hand of God was our Mediator's solemn entry upon his regal office, as to the execution of that full dominion which was due unto him. For *worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*. Wherefore Christ after his death and resurrection saith, *All power is given unto me in heaven and in earth*. For because *he humbled himself, and became obedient unto death, even the death of the cross, therefore 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*. And this obedience and

⁵⁹ 'Sedere quod dicitur Deus, non membrorum positionem, sed judiciariam significat potestatem, qua illa majestas nunquam caret, semper digna dignis tribuendo; quamvis in extremo judicio multo manifestius inter homines unigeniti Filii Dei judicis vivorum atque mortuorum claritas indubitata futura sit.' *S. August. de Fide et Symb. cap. 7.* [§. 14. vol. vi. p. 157 E.] 'Hoc quod Filius dicitur sedere ad dextram Patris, demonstratur quod ipse homo, quem suscepit Christus, potestatem acceperit judicantis.' *Auctor lib. iii. de Symb. ad Catechum. cap. 7.* [§. 7. vol. vi. p. 573.]
⁶⁰ Most anciently *sedere* did signify no more than *esse*, to be in any place: as Servius noteth on that place of Virgil; *Æneid. ix. 3.*

————— *Luco tum forte parentis Pylumni Turmus sacrata valle sedebat.*

'Sedebat, ut Asper dicit, erat: quæ clausula antiqua est, et de usu remota.' And then he goes on to shew that *sedere* is taken for that which men were wont to do sitting. 'Secundum Plautum autem *sedere* est consilium capere, qui inducit in *Mostellaria* servum dicentem, *Sine juxta aram sedeam et dabo meliora consilia*. Sed secundum augures, *sedere* est augurium captare: namque post designatas cœli partes a sedentibus captantur auguria: quod et ipse supra ostendit latenter, inducens Picum solum sedentem, ut, vii. 187.

————— *Parvaque sedebat Succinctus trabea—*

Quod est augurium, cum alios stantes induxerit: ergo *sedebat*, aut erat, aut consilia capiebat, aut augurabatur.'

Eph. i. 20, 21, 22. submission was and is due unto him, because God raised him from the dead, and set him at his own right hand in the heavenly places, far above all principalities and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet; and gave him to be the head over all things to the Church.

2 Sam. vii. 16. There was an express promise made by God to David, *Thine house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever.* This promise strictly and literally taken was but conditional: and the condition of the promise is elsewhere expressed, *Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore.* Notwithstanding this promise the kingdom of David was intercepted, nor was his family continued in the throne: part of the kingdom was first rent from his posterity, next the regality itself; and when it was restored, translated to another family: and yet we cannot say the promise was not made good, but only ceased in the obligation of a promise, because the condition was not performed. The posterity of David did not keep the covenant and testimony of their God, and therefore the throne of David was not by an uninterrupted lineal succession established to perpetuity.

But yet in a larger and better sense, after these intermissions, the throne of David was continued. When they had sinned, and lost their right unto the crown, the kingdom was to be given unto him who never sinned, and consequently could never lose it; and he being of the seed of David, in him the throne of David was without interception or succession continued. Of Luke i. 32, 33. him did the angel Gabriel speak at his conception, *The Lord God shall give unto him 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.* Thus the throne of Christ is called the throne of David, because it was promised unto David, and because the kingdom of David was a type, resemblance, and representation of it; insomuch that Christ himself in respect of this kingdom is often called David, as particularly in that Jer. xxx. 9. Ez. xxxvii. 24, 25. Hos. iii. 5. Ez. xxxiv. 23, 24. *promise, I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my servant David a Prince among them.*

Now as David was not only first designed, but also anointed king over Israel, and yet had no possession of the crown; seven years he continued anointed by Samuel, and had no share in the dominion; seven years after he continued anointed in Hebron only king over the tribe of Judah; at last he was received by all the tribes, and so obtained full and absolute regal power over all Israel, and seated himself in the royal city of Jerusalem: so Christ was born King of the Jews, and the conjunction of his human nature with his Divine in the union of his person was sufficient unction to his regal office, yet as the Son of man he exercised no such dominion, professing that his *kingdom was not of this world*; but after he rose from the dead, then as it were in Hebron with his own tribe he tells the Apostles, *All power is given unto him*; and by virtue thereof gives them injunctions; and at his ascension he enters into the Jerusalem above, and there sits down at the right hand of the throne of God, and so makes a solemn entry upon the full and entire dominion over all things; then could St. Peter say, *Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

The immediate effect of this regal power, the proper execution of this office, is the subduing of all his enemies; for he is *set down on the right hand of God, from henceforth expecting till his enemies be made his footstool.* This was the ancient custom of the oriental conquerors, to tread upon the necks of their subdued enemies; as when Joshua had the five kings as his prisoners, he said unto the men of war which went with him, *Come near, put your feet upon the necks of them.* Thus to signify the absolute and total conquest of Christ, and the dreadful majesty of his throne, all his enemies are supposed to lie down before him, and he to set his feet upon them.

The enemies of Christ are of two kinds, either temporal or spiritual; the temporal enemies I call such as visibly and actually oppose him, and his Apostles, and all those which profess to believe in his name. Such especially and principally were the Jews, who rejected, persecuted, and crucified him; who after his resurrection scourged, stoned, and despitefully used his Disciples; who tried all ways and means imaginable to hinder the propagation, and dishonour the profession of Christianity. A part of his regal office was to subdue these enemies, and he sat down on the right hand of God, that they might be

made his footstool: which they suddenly were according to his prediction. *There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom.* For within few years the temple, the city, and the whole polity of the Jews were destroyed for ever in a revenging manner by the hands of the Romans, which they made use of to crucify the Lord of life. The Romans themselves were the next enemies, who first complied with the Jews in Christ's crucifixion, and after in defence of their heathen deities endeavoured the extirpation of Christianity by successive persecutions. These were next to be made the footstool of the King of kings; and so they were when Rome, the regnant city, the head of that vast empire, was taken and sacked; when the Christians were preserved, and the heathens perished; when the worship of all their idols ceased, and the whole Roman empire marched under the banner of Christianity. In the same manner all those persons and nations whatsoever, which openly oppose and persecute the name of Christ, are enemies unto this King, to be in due time subdued under him, and when he calleth, to be slain.

The spiritual enemies of this King are of another nature; such as by an invisible way make opposition to Christ's dominion, as sin, Satan, death. Every one of these hath a kingdom of its own, set up and opposed to the kingdom of Christ. The Apostle hath taught us, that *sin hath reigned unto death*; and hath commanded us not to *let it reign in our mortal bodies, that we should obey it in the lusts thereof*. There is therefore a dominion and kingdom of sin set up against the throne of the immaculate Lamb. Satan would have been like the Most High, and being cast down from heaven, hath erected his throne below; he is *the prince of this world: the spirit, which now worketh in the children of disobedience, is the prince of the power of the air*; and thus the rulers of the darkness of this world oppose themselves to the true light of the world. Death also hath its dominion, and, as the 282
Apostle speaks, *reigned from Adam to Moses; even by one offence death reigned by one*, and so set up a ruling and a regal power against the Prince of life.

For the destruction of these powers was Christ exalted to the right hand of God, and by his regal office doth he subdue and destroy them all. And yet this destruction is not so universal, but that sin, Satan, and death, shall still continue. It is true, he shall *put down all rule and authority and power*; but this

amounts not so much to a total destruction, as to an absolute subjection: for as he is *able*, so will he *subdue all things unto himself*. The principal end of the regal office of the Mediator is the effectual redemption and actual salvation of all those whom God hath given him; and whosoever or whatsoever opposeth the salvation of these, is by that opposition constituted and become an enemy of Christ. And because this enmity is grounded upon that opposition, therefore so far as any thing opposeth the salvation of the sons of God, so far it is an enemy, and no farther: and consequently Christ, by sitting at the right hand of God, hath obtained full and absolute power utterly to destroy those three spiritual enemies, so far as they make this opposition; and farther than they do oppose they are not destroyed by him, but subdued to him: whatsoever hindereth and obstructeth the bringing of his own into his kingdom, for the demonstration of God's mercy, is abolished: but whatsoever may be yet subservient to the demonstration of his justice, is continued.

Christ then as King destroyeth the power of sin in all those which belong unto his kingdom, annihilating the guilt thereof by the virtue of his death, destroying the dominion thereof by his actual grace, and taking away the spot thereof by grace habitual. But in the reprobate and damned souls, the spot of sin remaineth in its perfect die, the dominion of sin continueth in its absolute power, the guilt of sin abideth in a perpetual obligation to eternal pains: but all this in subjection to his throne, the glory of which consisteth as well in punishing rebellion as rewarding loyalty.

Again, Christ sitting on the right hand of God destroyeth all the strength of Satan and the powers of hell: by virtue of his death perpetually represented to his Father, *he destroyeth him that had the power of death, that is, the Devil*. But the actual destruction of these powers of darkness hath reference only to the elect of God. In them he preventeth the *wiles*, those he taketh out of the *snare*; in them he destroyeth the *works*, those he preserveth from *the condemnation of the Devil*. He freeth them here from the prevailing power of Satan by his grace; he freeth them hereafter from all possibility of any infernal opposition by his glory. But still the reprobate and damned souls are continued slaves unto the powers of hell; and he which sitteth upon the throne delivereth them to the Devil and his

Matt. xvi.
28.Rom. v. 21.
vi. 12.John xvi.
11.
Eph. ii. 2.
vi. 12.Rom. v. 14.
17.

Acts iii. 15.

1 Cor. xv.
24.

Phil. iii. 21.

Heb. ii. 14.

Eph. vi. 11.

2 Tim. ii. 26.

1 John iii. 8.

1 Tim. iii. 6.

angels, to be tormented with and by them for ever; and this power of Satan still is left as subservient to the demonstration of the Divine justice.

Thirdly, Christ sitting on the throne of God at last destroyeth death itself: for *the last enemy which shall be destroyed is death.* But this destruction reacheth no farther than removing of all power to hinder the bringing of all such persons as are redeemed actually by Christ into the full possession of his heavenly kingdom. He will ransom them from the power of the grave, he will redeem them from death. *O death, he will be thy plague; O grave, he will be thy destruction.* The trump shall sound, the graves shall open, the dead shall live, the bodies shall be framed again out of the dust, and the souls which left them shall be reunited to them, and all the sons of men shall return to life, ²⁸³ and death shall be swallowed up in victory. The sons of God shall then be made completely happy both in soul and body, never again to be separated, but to inherit eternal life. Thus he who sitteth at the right hand of God *hath abolished death, and brought life and immortality to light.* But to the reprobate and damned persons, death is not destroyed but improved. They rise again indeed to life, and so the first death is evacuated; but that life to which they rise is a *second*, and a far worse *death*. And thus Christ is set down at the right hand of God, that he might subdue all things to himself.

The regal power of Christ, as a branch of the Mediatorship, is to continue till all those enemies be subdued. *For he must reign till he hath put all enemies under his feet.* But now we see not yet all things put under him. Therefore he must still continue there: and this necessity is grounded upon the promise of the Father, and the expectation of the Son. *Sit thou on my right hand, until I make thine enemies thy footstool,* saith the Father; upon which words we may ground as well the continuation as the session. Upon this promise of the Father, the Son *sate down at the right hand of God, from henceforth expecting till his enemies be made his footstool.* Being then the promise of God cannot be evacuated, being the expectation of Christ cannot be frustrated, it followeth, that our Mediator shall exercise the regal power at the right hand of God till all opposition shall be subdued.

When all the enemies of Christ shall be subdued, when all the chosen of God shall be actually brought into his kingdom,

when those which refused him to rule over them shall be slain, that is, when the whole office of the Mediator shall be completed and fulfilled, then every branch of the execution shall cease. As therefore there shall no longer continue any act of the prophetic part to instruct us, nor any act of the priestly part to intercede for us, so there shall be no further act of this regal power of the Mediator necessary to defend and preserve us. The beatifical vision shall succeed our information and instruction, a present fruition will prevent oblation and intercession, and perfect security will need no actual defence and protection. As therefore the general notion of a Mediator ceaseth when all are made one, because *a Mediator is not a Mediator of one*; so every part or branch of that Mediatorship, as such, must also cease, because that unity is in all parts complete. *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power.* For when all things shall be subdued unto him, then shall the Son also himself be subject unto him that hath put all things under him, that God may be all in all.

Now though the Mediatorship of Christ be then resigned, because the end thereof will then be performed; though the regal office as part of that Mediatorship be also resigned with the whole; yet we must not think that Christ shall cease to be a King, or lose any of the power and honour which before he had⁶¹. The dominion which he hath was given him as a reward for what he suffered: and certainly the reward shall not cease when the work is done. He hath promised to make us kings and priests, which honour we expect in heaven, believing we shall *reign with him* for ever, and therefore for ever must believe him King. *The kingdoms of this world are become the kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever,* not only to the modified eternity of his Mediatorship, so long as there shall be need of regal power to subdue the enemies of God's elect; but also to the complete eternity of the duration of his humanity, which for the future is coeternal to his divinity.

284 Lest we should imagine that Christ should ever cease to be

⁶¹ Videamus an traditio regni defectio sit intelligenda regnandi; ut quod tradit Filius Patri tradendo non teneat. S. Hilari. de Trin. lib. xi. cap. 29. [P. 1099 C.]

King, or so interpret this Article, as if he were after the day of judgment to be removed from the right hand of God, the ancient Fathers added those words to the Nicene Creed, *whose kingdom shall have no end*⁶², against the heresy which then arose, denying the eternity of the kingdom of Christ.

62 Οὐ τῆς βασιλείας οὐκ ἔσται τέλος. We find not these words in the Nicene Creed, as it was in itself before the additions at Constantinople. But not long after, St. Cyril expounds them in his Catechism; and Epiphanius in *Anco-rato*, [vol. ii. pp. 121, 124.] repeating two several Creeds, a shorter and a longer, §. 120 and 121, hath these words in both. After this they were added expressly in the Constantinopolitan Creed: and the reason of their insertion, without question, was that which St. Cyril insinuateth in his explication, that is, the heresy which was then newly begun. Κἂν ποτέ τις ἀκούσῃς λέγοντος, ὅτι τέλος ἔχει ἡ Χριστοῦ βασιλεία, μίσῃ-σον τὴν αἴρεσιν τοῦ δράκοντός ἐστιν ἄλλη κεφαλὴ, προσφάτως περὶ τὴν Γαλατίαν ἀναφύεσσα. Ἐτόλμησέ τις λέγειν, ὅτι μετὰ τὸ τέλος τοῦ κόσμου ὁ Χριστὸς ὁ βασιλεύει· καὶ ἐτόλμησεν εἰπεῖν, ὅτι ὁ λόγος ἐκ Πατρὸς ἐξεληθὼν, οὗτος εἰς Πατέρα πάλιν ἀναλυθεὶς οὐκέτι ἐστί. *Catech.* 15. [§. 27. p. 239 C.] This was the particular heresy of Marcellus bishop of An-cyra, followed by Photinus born in the same place, and therefore termed by St. Cyril περὶ τὴν Γαλατίαν ἀναφύεσσα. It consisted of two parts; first, that the kingdom of Christ did wholly cease at the end of this world; secondly, that the Word was resolved again into the Father, and consequently did not only cease to reign, but also cease to exist. Which is yet more plainly expressed by Eusebius in his second book against Marcellus; Καὶ πάλιν, τοῦτον ἀθρόως πανθήσασθαι μετὰ τὸν τῆς κρίσεως καιρὸν, τοῦ μὲν λόγου ἐνωμένου τῷ Θεῷ, ὡς μηδὲν ἕτερον εἶναι πλὴν τοῦ Θεοῦ· τῆς δὲ σαρκὸς, ἧς ἀνείληφεν, ἐρήμου καταλειφθη-σάμενης ὑπὸ τοῦ λόγου, ὡς μήτε τὸν υἱὸν τοῦ Θεοῦ ποτε ὑφείσταναι, μήτε τὸν υἱὸν τοῦ ἀνθρώπου, ὃν ἀνείληφε. *Cap.* 1. [p. 32 C.] This heresy of Marcellus St. Basil properly calls an impiety εἰς τὴν ὑπόστασιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-στοῦ. *Epist.* 78. [Epist. cxxv. 1. vol.

iii. p. 215 B.] and again, εἰς αὐτὴν τὴν ὑπαρξίν τῆς τοῦ μονογενοῦς θεότητος. *Epist.* 52. which he there more fully expresseth, Ὅς [Μάρκελλος] λόγον μὲν εἰρήσθαι τὸν μονογενῆ διδῶσι, κατὰ χρείαν καὶ ἐπὶ καιροῦ προελθόντα, πάλιν δὲ εἰς τὸν ὕβεν ἐξήλαθεν ἐπαναστρέψαντα, οὔτε πρὸ τῆς ἐξόδου εἶναι, οὔτε μετὰ τὴν ἐπάν-οδον ὑφείσταναι. [Epist. lxxix. 2. p. 162 E.] This existence of the Word and the kingdom of the Son, that heresy made coeval; beginning when the Word came from the Father, that is, at the incarnation; and ending when the Word returned into the Father, that is, at the day of judgment. Which is manifestly delivered by the eastern bishops in that profession of faith which they sent to those in Italy: Ἄλλ' ἐκ τότε Χριστὸν αὐτὸν γεγονέναι καὶ υἱὸν τοῦ Θεοῦ, ἐξ οὗ τὴν ἡμετέραν ἐκ τῆς παρθένου σάρκα ἀνείληφε, πρὸ τετρακοσίων ἔτων. Ἐκ τότε γὰρ τὸν Χριστὸν ἀρχὴν βασιλείας ἐσχικήναι θέλουσι, καὶ τέλος ἔξει αὐτὴν, μετὰ τὴν συντέλειαν καὶ κρίσιν. Τοιοῦτοι δὲ εἰσὶν οἱ ἀπὸ Μαρκελλοῦ καὶ Φωτεινοῦ, τῶν Ἀγκυρογαλατῶν· οἱ τὴν προαιώνιον ὑπαρξίν τε καὶ θεότητα τοῦ Χριστοῦ, καὶ τὴν ἀτελεύτητον αὐτοῦ βασιλείαν ὁμοίως Ἰουδαίους ἀθετοῦσιν, ἐπὶ προφάσει τοῦ συνίστασθαι δοκεῖν τὴν μοναρχίαν. *Socrat. Hist. Eccles. lib. ii. cap. 19.* [p. 100.] But although Marcellus did thus teach the kingdom of Christ not to be eternal, yet his heresy did not so much consist in the denial of this eternity, as of the subsistence and person of our Saviour: for otherwise he did truly teach that Christ was an eternal King; as appeareth out of his own words in his book against Asterius the Arian, cited by Eusebius; Οὐκοῦν ὄρον τινα δοκεῖ ἔχειν ἢ κατὰ ἀν-θρωπον αὐτοῦ οἰκονομία τε καὶ βασιλεία; οὐδὲν γὰρ ἕτερον βούλεται, ἢ τοῦτο, τὸ ὑπὸ τοῦ Ἀποστόλου δηθῆν, ὥς ἂν θῆ τοὺς ἔχθροὺς αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ· οὐκοῦν ἐπειδὴν τοὺς ἔχθροὺς σχῆθ' ὑποπόδιον τῶν ποδῶν, οὐκ ἔτι χρῆζει τῆς ἐν μέρει ταύτης βασιλείας, πάντων καθόλου βασι-

The profession of faith in Christ, as sitting on the right hand of God, is necessary; first, to mind us of our duty, which must needs consist in subjection and obedience. The majesty of a king claimeth the loyalty of a subject; and if we acknowledge his authority, we must submit unto his power. Nor can there be a greater incitation to obedience, than the consideration of the nature of his government. Subject we must be, whether we will or no; but if willingly, then is our service perfect freedom; if unwillingly, then is our averseness everlasting misery. Enemies we all have been; under his feet we all shall be, either adopted or subdued⁶³. A double kingdom there is of Christ⁶⁴; one of power, in which all are under him; another of propriety, in those which belong unto him: none of us can be excepted from the first; and happy are we, if by our obedience we shew ourselves to have an interest in the second; for then that kingdom is not only Christ's but ours.

Secondly, It is necessary to believe in Christ sitting on the right hand of God, that we might be assured of an auspicious protection under his gracious dominion. For God by his exaltation hath given our Saviour to be the head over all things to the Church; and therefore from him we may expect direction and preservation. There can be no illegality where Christ is the Lawgiver; there can be no danger from hostility where the Son of God is the Defender. The very name of *Head* hath the signification not only of dominion but of union⁶⁵; and therefore while we look upon him at the right hand of God, we see

λεὺς ὑπάρχων. *Cont. Marcel. lib. ii. cap. 4.* [p. 51 D.] And therefore he made the same confession with the Catholics, when he delivered an account of his faith to Julius bishop of Rome; Πιστεύω δὲ ἐπόμενος ταῖς θέλαις γραφαῖς, ὅτι εἰς Θεὸς, καὶ ὁ τοῦτον μονογενῆς ἴδιος λόγος, ὁ ἀεὶ συνυπάρχων τῷ Πατρὶ, καὶ μηδεπώποτε ἀρχὴν τοῦ εἶναι ἐσχικῶς, ἀληθῶς ἐκ τοῦ Θεοῦ ὑπάρχων, οὐ κτισθεὶς, οὐ ποιηθεὶς, ἀλλ' ἀεὶ ὢν, ἀεὶ συμβασιλεύων τῷ Θεῷ καὶ Πατρὶ, οὗ τῆς βασιλείας, κατὰ τὴν τοῦ Ἀποστόλου μαρτυρίαν, οὐκ ἔσται τέλος. *Επιρῆ. Hæres. lxxii. §. 2.* [vol. i. p. 835 D.]

63 'Inimicus eras: eris sub pedibus ejus, aut adoptatus, aut victus.' *S. August. in Psal. cix.* [§. 9. vol. iv. p. 1234 D.]

64 Βασιλείας τοῦ Θεοῦ δύο οἶδεν ἡ γραφή,

τὴν μὲν κατ' οἰκείωσιν, τὴν δὲ κατὰ δημιουργίαν· βασιλεύει μὲν γὰρ ἀπάντων, καὶ Ἑλλήνων, καὶ Ἰουδαίων, καὶ δαιμόνων, καὶ τῶν ἀντιτεταγμένων, κατὰ τὸν τῆς δημιουργίας λόγον· βασιλεύει δὲ τῶν πιστῶν, καὶ ἐκόντων, καὶ ὑποτεταγμένων, κατὰ τὸν τῆς οἰκειώσεως. *S. Chrysost. Homil. 39. in 1. ad Corinth.* [§. 6. vol. x. p. 371 E.]

65 This is the exclamation of St. Chrysostom upon those words of St. Paul; βαβα, ποῦ πάλιν καὶ τὴν ἐκκλησίαν ἀνήγαγεν; ὡς περὶ διὰ τινος ἔλκων μηχανῆς, εἰς ὕψος αὐτὴν ἀνήγαγεν μέγα, καὶ αὐτὴν ἐκάθισεν εἰς ἐκείνον τὸν θρόνον· ἔνθα γὰρ ἡ κεφαλὴ, ἐκεῖ καὶ τὸ σῶμα· οὐδεὶς γὰρ μέσῳ διείργεται ἡ κεφαλὴ καὶ τὸ σῶμα· εἰ γὰρ διείργετο, οὐκ ἂν εἴη σῶμα, οὐκ ἂν εἴη κεφαλὴ. *Homil. 3. in Epist. ad Ephes.* [§. 2. vol. xi. p. 19 D.]

ourselves in heaven. This is the special promise which he hath
 Rev. iii. 21. made us since he sate down there, *To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.* How should we rejoice, yea rather how should we fear and tremble at so great an honour⁶⁶!

Thirdly, The belief of Christ's glorious session is most necessary in respect of the immediate consequence, which is his most gracious intercession. Our Saviour is ascended as the true Melchizedech, not only as the *King of Salem*, the Prince of Peace, Heb. vii. 1. but also as the *Priest of the most high God*; and whereas every
 Heb. x. 11, 12. priest, according to the Law of Moses, stood daily ministering and offering oftentimes the same sacrifices which could never take away sins, this man, after he had offered one sacrifice for sins for ever, sate down on the right hand of God. And now Christ being set down in that power and majesty, though the sacrifice be but once offered, yet the virtue of it is perpetually advanced by his session, which was founded on his passion: for he is
 Heb. ix. 24. entered into heaven itself, now to appear in the presence of God
 1 John ii. 1. for us. Thus, if any man sin, we have an advocate with the
 Heb. vii. 25. Father, Jesus Christ the righteous. And 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. What then remaineth to all true believers, but that triumphant exclamation of the Apostle,
 Rom. viii. 33, 34. *Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? 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.* For he which was accepted in his oblation, and therefore sate down on God's right hand, to improve this acceptation continues his intercession; and having obtained all power by virtue of his humiliation, representeth them both in a most sweet commixtion; by an humble omnipotency, or omnipotent humility, appearing in the presence, and presenting his postulations⁶⁷ at the throne of God.

⁶⁶ Ἐννόει τὸν θρόνον τὸν βασιλικὸν, ἐννόει τῆς τιμῆς τὴν ὑπερβολὴν. τοῦτο καὶ γέεννης, εἴ γε βουλοίμεθα, μᾶλλον ἡμᾶς φοβῆσαι δυνήσεται. Εἰ γὰρ μὴ γέεννα ἦν, τὸ τιμηθέντας τοσαύτην τιμὴν ἀναξίους εὑρεθῆναι καὶ κακοῦς τίνα οὐκ ἂν ἔχοι κόλασιν; τίνα τιμωρίαν; ἐννόησον τίνας ἐγγὺς ἢ κεφαλὴ

σου κάθηται (τοῦτο μόνον καὶ ἀπόχη πρὸς πᾶν ὀτιοῦν), τίνας ἐν δεξιᾷ ἴδρται. S. Chrysost. Homil. 3. in Epist. ad Ephes. [ibid. §. 3. p. 20 F.]

⁶⁷ St. Austin discoursing upon that place of St. Paul, 1 Tim. ii. 1. *I exhort that, first of all, supplications, prayers,*

Having thus explicated the session of our Saviour, we are next to consider the description of him at whose right hand he is set down; which seems to be delivered in the same terms with which the Creed did first begin, *I believe in God the Father Almighty*; and indeed, as to the expression of his essence, it is the same name of *God*; as to the setting forth his relation, it is the same name of *Father*; but as to the adjoining attribute, though it be the same word, it is not the same notion of *almighty*. What therefore we have spoken of the nature of
 286 God, and the person of the Father, is not here to be repeated, but supposed; for Christ is set down at the right hand of that God and of that Father, which we understand when we say, *I believe in God the Father*. But because there is a difference in the language of the Greeks between that word which is rendered *almighty*⁶⁸ in the first Article, and that which is so

and intercessions be made for all men, observeth what is the nature of intercession: 'Pro interpellationibus autem quod nostri habent, secundum codices, credo, vestros, postulationes posuisti. Hæc interim duo, id est, quod alii postulationes, alii interpellationes interpretati sunt, unum verbum transferre vulerunt, quod Græcus habet, ἐντεύξεις. Et profecto advertis, et nosti aliud esse interpellare, aliud postulare. Non enim solemus dicere, postulatum interpellatur, sed interpellant postulatur: veruntamen ex vicinitate verbum usurpatum, cui propinquitas ipsa impetrat intellectum, non est velut censoria notatione culpandum. Nam et de ipso Domino Jesu Christo dictum est, quod interpellat pro nobis. Numquid nam interpellat, et non etiam postulat? Imo vero quia postulat, pro eo positum est, interpellat. Evidenter quippe alibi de eo dicitur, Et si quis peccaverit, advocatum habemus apud Patrem, Jesum Christum justum, et ipse est exoratio pro peccatis nostris. Quanquam fortassis codices apud vos etiam in eo loco de Domino Jesu Christo non habent, interpellat pro nobis, sed postulat pro nobis. In Græco enim, quo verbo hic positæ sunt interpellationes, quas ipse posuisti postula-

tiones, ipsum et illic verbum est, ubi scriptum est, interpellat pro nobis. Cum igitur et qui precatu orat, et qui orat preceatur, et qui interpellat Deum, ad hoc interpellat, ut orat et preceatur, &c. Epist. lix. ad Paulinum, Quæst. 5. cap. 2. [Epist. cxlix. 14. vol. ii. p. 508 F.]

⁶⁸ In the first Article it is Παντοκράτωρ, in the sixth Παντοδύναμος. See above, page 82.* And this distinction is very material, and much observed by the Greeks; as Dionysius Areopagita (whosoever that is) in his book *De Divinis Nominibus*, in the 8th chapter, explicates the δυναμωνμιαν, or παντοδύναμον, and in the 10th chapter παντοκράτωρ, as two distinct names with different notions of God. Of the Παντοκράτωρ, which we have already considered, he gives this account [p. 254 B.]; Τὸ μὲν γὰρ λέγεται, διὰ τὸ πάντων αὐτὸν εἶναι παντοκρατορικὴν ἔδραν, συνέχουσαν καὶ περιέχουσαν τὰ ὅλα, καὶ ἐνδριούσαν, καὶ θεμελιούσαν καὶ περισφίγγουσαν, καὶ ἀρραγῆς ἐν αὐτῇ τὸ πᾶν ἀποτελοῦσαν, καὶ ἐξ αὐτῆς τὰ ὅλα, καθάπερ ἐκ βίζης παντοκρατορικῆς, παράγουσαν, καὶ εἰς αὐτὴν τὰ πάντα καθάπερ εἰς πυθμένα παντοκρατορικὸν ἐπιστρέφουσαν, καὶ συνέχουσαν αὐτὰ, ὡς πάντων ἔδραν παγκρατῆ, τὰ συνεχόμενα πάντα κατὰ μίαν ὑπερ-

* [There is reason to think that Pearson was mistaken in making this remark. In several copies of the Greek creed, the word παντοκράτωρ is used in both clauses. See Notes on some peculiar texts by J. Hallet, p. 105. vol. i.]

rendered in the sixth; because that peculiarly signifieth authority of dominion, this more properly power in operation; therefore we have reserved this notion of omnipotency now to be explained.

In which, two things are observable; the propriety, and the universality; the propriety in the potency, the universality in the omnipotency; first, that he is a God of power; secondly, that he is a God of infinite power. The potency consisteth in a proper, innate, and natural force or activity, by which we are assured that God is able to act, work, and produce true and real effects, which do require a true and real power to their production: and in respect of this he is often described unto us under the notion of a *mighty* God. The omnipotency or infinity of this power consisteth in an ability to act, perform, and produce, whatsoever can be acted or produced, without any possibility of impediment or resistance: and in this respect he is represented to us as an *almighty* God. And therefore such an omnipotency we ascribe unto him: which is sufficiently delivered in the Scriptures, first by the testimony of an angel, *For with God nothing shall be impossible*; secondly, by the testimony of Christ himself, who said, *With men it is impossible, but not with God; for with God all things are possible*. Now he, to whom all things are possible, and to whom nothing is impossible, is truly and properly omnipotent. Thus whatsoever doth not in itself imply a repugnancy of being or subsisting, hath in reference to the power of God a possibility of production; and whatsoever in respect of the power of God hath an impossibility of production, must involve in itself a repugnancy or contradiction.

This truth, though confessed by the Heathens, hath yet been denied by some of them; but with such poor and insufficient arguments⁶⁹, that we shall need no more than an explication of the doctrine to refute their objections.

έχουσαν πάντα συνοχήν ασφαλιζομένην, και ούκ έώσαν αυτά διεκπεσόντα έαυτής, ως εκ παντελούς έστίας κινούμενα παραπολέσθαι. But of the δυναμανμία he gives another account, as we shall see hereafter.

⁶⁹ The arguments which the Heathen used are briefly touched by Plutarch, but were more largely delivered by Pliny. 'Αγρηθήσω γάρ (φησίν) δ ποιητικώς

λήρος, σόν Καλλιμάχφ τφ λέγοντι,

—Εί Θεόν ούσα,

'Ισθ' ότι και βέβαι δαίμονι πάν δυνατόν. (so it must be read) ούδέ γάρ δ Θεός δύναται πάν ποιείν. 'Επει τοιγε, εί Θεός έστι, ποιείτω την χίνα μέλαιναν, τδ δέ πύρ ψυχρόν, τδ δέ καθήμενον όρθον, και τδ έναντιόν. Plutarch. de Plac. Philosoph. lib. i. cap. 7. 'Imperfecte vero in homine natura praecipua solatia, ne Deum

First, then, we must say God is omnipotent, because all power whatsoever is in any creature is derived from him; and well may he be termed *Almighty*, who is the fountain of all might. There is no activity in any agent, no influence of any cause, but what dependeth and proceedeth from the principal Agent, or the first of causes. There is nothing in the whole circumference of the universe, but hath some kind of activity, and consequently some power to act⁷⁰; (for nothing can be done without a power to do it:) and as all their entities flow from the first of beings, so all their several and various powers flow from the first of powers: and as all their beings cannot be conceived to depend of any but an infinite Essence, so all those powers cannot proceed from any but an infinite Power.

Secondly, God may be called omnipotent, because there can be no resistance made to his power⁷¹, no opposition to his will, no rescue from his hands. *The Lord of hosts hath purposed, and who shall disannul it? his hand is stretched out, and who shall turn it back? He doth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?* According to the degrees of power in the agent and the resistant, is an action performed or hindered: if there be more degrees of power in the resistant than the agent, the action is prevented; if fewer, it may be retarded or debilitated, but not wholly hindered or suppressed. But if there be no degree of power in the resistant in reference to the agent, then is the action totally vigorous;

quidem posse omnia. Namque nec sibi potest mortem consciscere, si velit, quod homini dedit optimum in tantis vitæ pœnis: nec mortales aeternitate donare, aut revocare defunctos: nec facere, ut qui vixit, non vixerit; qui honores gessit, non gesserit; nullumque habere in præterita jus, præterquam oblivionis: atque (ut facietis quoque argumentis societas hæc cum Deo copuletur) ut his dena viginti non sint, ac multa similiter efficere non posse, per quæ declaratur haud dubie natura potentia, idque esse, quod Deum vocamus.' Plin. Nat. Hist. lib. ii. cap. 7. [c. 5.] Add unto these that objection of Elymas the sorcerer, recorded by Dionysius: Καίτοι φησιν 'Ελύμας δ μάγος, Εί παντοδύναμός έστιν δ Θεός, πώς λέγεται τι μη δύνασθαι προς τού καθ' ύμās θεολόγον; Λοιδορείται δέ

τφ θείφ Παύλφ φήσαντι, μη δύνασθαι τόν Θεόν έαυτόν άρνήσασθαι. De Divin. Nom. cap. 8. [p. 243 B.]

⁷⁰ 'Η άπειροδύναμος του Θεου διάδοσις είς πάντα τά ύπα χωρεί, και ούδέν έστι των ύπταν δ παντελώς άφήρηται τδ έχειν τινά δύναμιν, άλλ' ή ποεράν, ή λογικήν, ή αισθητικήν, ή ζωτικήν, ή ουσιώδη δύναμιν έχει: και αυτό δέ, εί θέμις είπειν, τδ είναι δύναμιν, είς τδ είναι έχει παρά τής ύπεροουόλου δυνάμεως. Dionys. Areopag. De Divin. Nom. cap. 8. [p. 241 C.]

⁷¹ 'Neque enim ob aliud veraciter vocatur Omnipotens, nisi quoniam quidquid vult potest, nec voluntate ejuspiam creaturæ voluntatis omnipotentis impeditur effectus.' S. August. Enchir. ad Laur. de Fide, &c. cap. 96. [§. 24. vol. vi. p. 231 G.]

and if in all the powers, beside that of God, there be not the least degree of any resistance, we must acknowledge that power of his, being above all opposition, to be infinite. As Jehosaphat said, *In thine hand, O God, is there not power and might, so that none is able to withstand thee?* From hence there is no difficulty with God to perform any thing; no greater endeavour or activity to produce the greatest than the least of creatures; but an equal facility in reference unto all things; which cannot be imagined but by an infinite excess of power above and beyond all resistance⁷².

Thirdly, God is yet more properly called omnipotent, because his own active power extendeth itself to all things⁷³; neither is there any thing imaginably possible which he cannot do. Thus when God several ways had declared his power unto Job, *Job answered the Lord, and said, I know that thou canst do every thing.* Now that must needs be infinite activity which answereth to all kinds of possibility. Thus the power of God is infinite extensively, in respect of its object, which is all things; for whatsoever effects there be of his power, yet still there can be more produced; intensively, in respect of the action, or perfection of the effect produced; for whatsoever addition of perfection is possible, is within the sphere of God's omnipotency. The object then of the power of God is whatsoever is simply and absolutely possible, whatsoever is in itself such as that it may be; and so possible every thing is, which doth not imply a contradiction. Again, whatsoever implieth a contradiction is impossible, and therefore is not within the object of the power of God, because impossibility is the contradiction of all power. For that is said to imply a contradiction, which if it were, it would necessarily follow that the same thing would be and not be. But it is impossible for the same thing both to be and not to be at the same time, and in the same respect: and therefore whatsoever implieth a contradiction is impossible. From whence it followeth, that it may be truly said, God cannot effect that which involveth a contradiction, but with no derogation from his power: and it may be as truly said, God can effect whatsoever involveth not a contradiction, which is the expression of an infinite power.

⁷² 'Nisi omnipotens esset, non una eademque facilitate summa atque ima fecisset.' *Fulgent. de Fide ad Petrum*, cap. 3. [§. 25. p. 511.]

⁷³ 'Quis est omnipotens, nisi qui omnia potest?' *S. August. de Trin. lib. iv. cap. 20.* [§. 27. vol. viii. p. 828 B.]

Now an action may imply a contradiction two ways, either
288 in respect of the object, or in respect of the agent. In respect of the object it may imply a contradiction immediately or consequentially. That doth imply a contradiction immediately, which plainly and in terms doth signify a repugnancy, and so destroys itself, as for the same thing to be and not to be, to have been and not to have been. And therefore it must be acknowledged that it is not in the power of God to make that not to have been, which hath already been⁷⁴: but that is no derogation to God's power, because not within the object of any power. And he may certainly have all power, who hath not that which belongeth to no power. Again, that doth imply a contradiction consequentially, which in appearance seemeth not to be impossible, but by necessary consequence, if admitted, leadeth infallibly to a contradiction. As that one body should be at the same time in two distinct places, speaks no repugnancy in terms; but yet by consequence it leads to that which is repugnant in itself; which is, that the same body is but one body, and not but one. Being then a covert and consequential contradiction is as much and as truly a contradiction as that which is open and immediate, it followeth that it is as impossible to be effected, and therefore comes not under the power of God.

That doth imply a contradiction in respect of the agent, which is repugnant to his essential perfection; for being every action floweth from the essence of the agent, whatsoever is totally repugnant to that essence must involve a contradiction as to the agent. Thus we may say, God cannot sleep, God cannot want, God cannot die⁷⁵; he cannot sleep, whose being is spiritual;

⁷⁴ Τὸ γεγονός οὐκ ἐνδέχεται μὴ γενέσθαι διδὸν ὁμοίως Ἀγάθων.

Μόνον γὰρ αὐτοῦ καὶ Θεὸς στερίσκεται, Ἀγένηρα ποιεῖν ἄσος ἢ πεπραγμένα.

Arist. Ethic. Eudem. lib. v. cap. 2.

'Quisquis dicit, Si omnipotens est Deus, faciat ut quæ facta sunt, facta non fuerint; non videt hoc se dicere, Si omnipotens est, faciat ut ea quæ vera sunt, eo ipso quo vera sunt falsa sint.' *S. August. cont. Faust. lib. xxvi. cap. 5.* [vol. viii. p. 436 D.] It is granted therefore to be true, which Pliny objects, 'Deum non facere ut qui vixit, non vixerit; qui honores gessit, non gesserit;' *Nat. Hist. lib. ii. cap. 7.* [c. 5.] but this proves nothing against omnipotency be-

cause it is no act of possibility. Had the act objected been feasible, and God had not the power to effect it, then had he wanted some power, and consequently had not been omnipotent. But being it is not want of power in the agent, but of possibility in the object, it proveth no deficiency in God.

⁷⁵ 'Neque enim et vitam Dei et præscientiam Dei sub necessitate ponimus, si dicamus necesse esse Deum semper vivere, et cuncta præscire: sicut nec potestas ejus minuitur, cum dicitur mori fallique non posse. Sic enim hoc non potest, ut potius, si posset, minoris esset utique potestatis. Recte quippe omnipotens dicitur, qui tamen mori et

he cannot want, whose nature is all-sufficient; he cannot die, who is essentially and necessarily existent. Nor can that be a diminution of his omnipotency, the contrary whereof would be a proof of his impotency, a demonstration of his infirmity.

Heb. vi. 18. Thus it is impossible for God to lie⁷⁶, to whom we say nothing is impossible; and he, who can do all things, cannot deny himself⁷⁷. Because a lie is repugnant to the perfection of veracity,

which is essential unto God, as necessarily following from his infinite knowledge and infinite sanctity. We who are ignorant may be deceived, we who are sinful may deceive; but it is

falli non potest. Dicitur enim omnipotens faciendo quod vult, non patiendo quod non vult: quod ei si accideret, nequaquam esset omnipotens. Unde propterea quaedam non potest, quia omnipotens est.' *S. August. de Civit. Dei, lib. v. cap. 10.* [vol. vii. p. 125 A.] 'Nam ego dico quanta non possit. Non potest mori, non potest peccare, non potest mentiri, non potest falli. Tanta non potest: quæ si posset, non esset omnipotens.' *Auctor Serm. cxix. de Temp. cap. 1.* [Augustin. Op. vol. v. p. 939 B. Epist. CCXIII.]

76 'Numquidnam mentitur Deus? Sed non mentitur, quia impossibile est mentiri Deum. Impossibile autem istud, numquidnam infirmitatis est? Non utique. Nam quomodo omnia potest, si aliquid efficere non potest? Quid ergo ei impossibile? Illud utique quod naturæ ejus contrarium est, non quod virtuti arduum. Impossibile, inquit, est ei mentiri; et impossibile istud non infirmitatis est, sed virtutis et majestatis; quia veritas non recipit mendacium, nec Dei virtus levitatis errorem.' *S. Ambros. Annot. in Num.* [Epist. 50. §. 1. vol. ii. p. 993 B.] 'Si volunt invenire quod Omnipotens non potest, habent prorsus, ego dicam, mentiri non potest. Credamus ergo quod potest, non credendo quod non potest.' *S. August. de Civit. Dei, lib. xxii. cap. 25.* [vol. vii. p. 693 A.]

77 This was the argument of Elymas the sorcerer before mentioned, to which Dionysius gives this answer; 'H éαυτοῦ ἄρρησις ἐκπτώσις ἀληθείας ἐστίν· ἡ δὲ ἀλήθεια ὄν ἐστιν, καὶ ἡ τῆς ἀληθείας ἐκπτώσις οὐ ὄντος ἐκπτώσις. Εἰ τοίνυν ἡ ἀλήθεια ὄν ἐστιν, ἡ δὲ ἄρρησις τῆς ἀληθείας τοῦ ὄντος ἐκπτώσις, ἐκ τοῦ ὄντος ἐκπεσεῖν ὁ Θεὸς οὐ δύναται, καὶ τὸ μὴ εἶναι

οὐκ ἔστιν· ὡς ἔν τις φαίη, τὸ μὴ δύνασθαι οὐ δύναται, καὶ τὸ μὴ εἶδέναι κατὰ στέρησιν οὐκ οἶδεν. *De Divin. Nom. cap. 8.* [p. 243 C.] Φαμέν δὲ καὶ ὅτι οὐ δύναται αἰσχροῦ ὁ Θεός, ἐπεὶ ἔσται ὁ Θεός δυνάμενος μὴ εἶναι Θεός· εἰ γὰρ αἰσχρόν τι δρᾷ ὁ Θεός, οὐκ ἔστι Θεός. *Orig. cont. Cels. lib. v.* [c. 23. p. 595 A.] Jobius gives this solution to the same objection: *Α φαμέν μὴ δύνασθαι τὸ θεῖον, ταῦτα τῶν μήτε ὄντων ἐστὶ, μήτε δυνατῶν ὄλων ὑπεστάναι· ποῦ γὰρ ὑφέστηκε τὸ ἀρνήσασθαι τὸν Θεὸν ἑαυτὸν, ἢ ἡ τροπή, ἢ ἡ τῆς ἀγαθότητος ἐκπτώσις, ἢ τὴν ἀλήθειαν ψεύδος γενέσθαι; Παντοδύναμος δὲ ὑμνεῖται καὶ λέγεται, ὡς τὰ τε πρέποντα αὐτῷ καὶ σωτήρια τῶν δημιουργημάτων πάντα δυνάμενος, ὅτε βούλεται. *Job. de Verb. Incarn. lib. iii. cap. 13. apud Phot. in Biblioth. [222.]* 'Ὁ Ἀπόστολος φησὶ περὶ τοῦ Θεοῦ καὶ πατρὸς, 'Ἐν οἷς ἀδύνατον ψεύσασθαι ἑδόν· οὐκ ἀσθένειάν τινα κατηγορῶν τῆς παγκρατοῦς δυνάμεως, ἀλλὰ μεγίστην βώμην, ὅτι ἀνεπίδεκτός ἐστι τοῦ ψεύδους ὁ τῆς ἀληθείας πατήρ· καὶ ἀλαχόσε δὲ ταύτην ὀχυρῶν τὴν ἔννοιαν ἔφη· 'Ἐὰν ἀρνησώμεθα [αὐτὸν] ἐκείνος πιστός μένει· ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται. Καὶ τοῦτο γὰρ οὐκ ἀσθένειας ἐστὶν ἀπόδειξις, ἀλλ' ἀνυπερβλήτου ἰσχύος, ὅτι οὐκ ἐγχαρεῖ τὴν θεῖαν φύσιν ἑαυτὴν ἀρνήσασθαι. *Isidor. Pelus. Epist. 335. lib. iii.* [p. 387 A.] Theodoret upon that place of St Paul, *It is impossible for God to lie, Οὐκ ἀσθενὲς τὸ ἀδύνατον, ἀλλὰ ἔγαν αὐτὸ δεικνύς δυνατόν. Οὕτω γὰρ, φησὶν, ἐστὶν ἀληθὲς, ὡς ἀδύνατον εἶναι ψεύδος ἐν αὐτῷ γενέσθαι ποτέ. Τὸ δυνατόν ἔρα (ita lege, non ἀδύνατον ὄν) τῆς ἀληθείας διὰ τοῦ ἀδύνατον σημαίνεται. [vol. iv. p. 123 D.]* And upon that, *He cannot deny himself, Πάαν ὄν τὸ οὐ δύναται τῆς ἀπείρου δυνάμεως ὑπάρχει δηλώτικον, &c. Dial. 3.* [p. 124 A.]

repugnant to that nature to be deceived which is no way subject unto ignorance; it is contradictory to that essence to deceive, which is no way capable of sin. For as it is a plain contradiction to know all things, and to be ignorant of any thing; so is it to know all things, and to be deceived: as it is an evident contradiction to be infinitely holy, and to be sinful, so is it to be infinitely holy, and deceive. But it is impossible for any one to lie, who can neither deceive nor be deceived. Therefore it is a manifest contradiction to say that God can lie, and consequently it is no derogation from his omnipotency, that he cannot. Whatsoever then God cannot do, whatsoever is impossible to him, doth not any way prove that he is not Almighty, but only shew that the rest of his attributes and perfections are as essential to him as his power; and as his power suffereth no resistance, so the rest of his perfections admit no repugnance. Well therefore may we conclude him absolutely omnipotent, who by being able to effect all things consistent with his perfections, sheweth infinite ability; and by not being able to do any thing repugnant to the same perfections, demonstrateth himself subject to no infirmity or imbecility⁷⁸. And in this manner we maintain God's omnipotency, with the best and eldest, against the worst and latest of the heathen authors⁷⁹.

78 Theodoret having proved that there were many things which fell not under the power of God, at last thus concludes: Πολλὰ τοίνυν εὐρήκαμεν ἀδύνατα ὄντα τῷ παντοδυνάμῳ Θεῷ.—Ἄλλα τὸ μὴ δυναθῆναι τι τοῦτων, ἀπείρου δυνάμεως, οὐκ ἀσθενείας τεκμήριον· τὸ δὲ δυναθῆναι, ἀδυναμίας δῆπουθεν, οὐ δυνάμεως.—'Ὅτι τοῦτων ἕκαστον τὸ ἔτρεπτον τοῦ Θεοῦ κηρύττει καὶ ἀναλλοίωτον. *Dial. 3.* [p. 123 B.] And Origen, *cont. Cels. lib. iii.* [c. 70. vol. i. p. 493 F.] gives this for the Christian's general rule: Δύναται καθ' ἡμᾶς πάντα ὁ Θεός, ἄπερ δυνάμενος, τοῦ Θεός εἶναι, καὶ τοῦ ἀγαθός εἶναι, καὶ σοφός εἶναι οὐκ ἐξίσταται. And the words of Celsus, though ill intended, are yet very true: Αὐτὸς γὰρ [ὁ Θεός] ἐστὶν ὁ πάντων ὄντων λόγος, οὐδὲν ὄν οἷός τε παρὰ λόγον οὐδὲ παρ' ἑαυτὸν ἐργάσασθαι· [c. 14. p. 588 B.] and so Origen in his answer confesses: Ἄλλα καὶ καθ' ἡμᾶς οὐδὲν οἷός τε παράλογον ὅτε παρ' ἑαυτὸν ἐργάσασθαι ἐστὶν ὁ Θεός. *Cont. Cels. lib. v.* [c. 24. p. 596 A.]

79 It was the constant opinion of the

most ancient Heathens, as appeareth by Homer, who expresseth it plainly;

Χαλεπὸν δέ τ' ὀρύσσειν
Ἄνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα
δύναται. Ὅδ. κ'. 305.

And the same sense is attributed to Linus in a distich cited for his by Stobæus; but may rather be thought to have been made by some of the Pythagoreans. For this was the plain doctrine of Pythagoras, who taught his scholars to believe miracles, and to doubt of nothing said to be done by the gods, because all things were possible to them; Ὁ γὰρ εἶναι τὰ μὲν δυνατὰ τῶν θεῶν, (vel potius τοῖς θεοῖς) τὰ δὲ ἀδύνατα, ὡς περ ἄσθεναι τοῖς σοφισμοῦς· ἀλλὰ πάντα δυνατὰ· καὶ ἡ ἀρχὴ ἡ αὐτῆ ἐστὶ τῶν ἐπῶν, ἃ ἐκείνοι φασι μὲν εἶναι Λίνου, ἐστὶ μέντοι ἴσως ἐκείνων·

Ἐλπεσθαι χρὴ πάντ', ἐπεὶ οὐκ ἔστ' οὐδὲν
ἔλλεπτον·

Ῥάδια πάντα Θεῷ τελέσαι, καὶ ἀνήντων
οὐδὲν.

Iamb. de Vit. Pythag. cap. 28.

So Epicharmus, a disciple of Pytha-

Thus God is omnipotent, and God only. For if the power of all things beside God be the power of God, as derived from him, and subordinate unto him, and his own power from whence that is derived can be subordinate to none, then none can be omnipotent but God.

Again, we say, that *God the Father is Almighty*; but then we cannot say, that the Father only is Almighty: for the reason why we say the Father is Almighty, is because he is God; and therefore we cannot say that he only⁸⁰ is Almighty, because it is not true that he only is God. Whosoever then is God, hath 290 the same reason and foundation of omnipotency which the Father hath, and consequently is to be acknowledged properly and truly omnipotent as the Father is. But we have already shewed that the Son of God is truly God; and shall hereafter shew that the Holy Ghost is also God, and that by the same nature by which the Father is God. The *Father* therefore is *Almighty*, because the Father is God; the *Son Almighty*, because the Son is God; and the *Holy Ghost Almighty*, because the Holy Ghost is God. The Father, Son, and Holy Ghost are God by the same Divinity: therefore, the Father, Son, and Holy Ghost are omnipotent by the same Omnipotency. The Father then is not called *Almighty* by way of exclusion, but is here mentioned with that attribute peculiarly, because the power of God answereth particularly to the right hand of God, as being *the right hand of power*⁸¹. The

goras: Ἀδύνατον οὐδὲν Θεῶ. So *Pater Omnipotens*, and *Jupiter Omnipotens*, familiar to Virgil and the poets before and after him. These do far overweigh the authority in Plutarch, and that of Pliny, with the addition of Galen, who opposeth the opinion of the philosophers to that of Moses expressly, and to our Saviour obliquely; Οὐ γὰρ δὴ τὸ βουληθῆναι τοιαύτας γενέσθαι μόνον ἦν ἀβάρκες· οὐδὲ γὰρ εἰ τὴν πέτρην ἐξαίφνης ἐθέλησειεν ἠνθρώπων ποιῆσαι, δυνατὸν αὐτῶ. Which seems to be opposed to those words of our Saviour's, *God is able to raise children unto Abraham out of these stones.* Καὶ τοῦτ' ἔστι, καθ' ὃ τῆς Μωσέως δόξης ἢθ' ἡμετέρα καὶ Πλάτωνος καὶ ἡ τῶν ἄλλων τῶν παρ' Ἑλλήσιν ὀρθῶς μεταχειρισταμένων τοῖς περὶ φύσεως λόγους διαφέρει. Τῶ μὲν γὰρ ἀρκεῖ, τὸ βουληθῆναι τὸν Θεὸν κοσμήσαι τὴν ἔλθν, ἢ δ' εὐθὺς κεκόσμηται· πάντα γὰρ εἶναι τῶ Θεῶ

δυνατὰ νομίζει, κὰν εἰ τὴν τέφραν ἵππον ἢ βοῦν ἐθέλει ποιεῖν· ἡμεῖς δ' οὐχ οὕτω γινώσκομεν, ἀλλ' εἶναι γὰρ τινα λέγομεν ἀδύνατα φύσει, καὶ τοῦτοις μὴδ' ἐπιχειρεῖν ἄλλως τὸν Θεὸν, ἀλλ' ἐκ τῶν δυνατῶν γενέσθαι τὸ βέλτιον αἰρεῖσθαι. *De Usu Part. lib. xi. cap. 14.* [vol. iv. p. 576 D.]

⁸⁰ 'Non ergo quispiam audebit quamlibet creaturam sive celestem sive terrestrem dicere omnipotentem, nisi solam Trinitatem, Patrem scilicet et Filium et Spiritum Sanctum. Non enim, cum dicimus nos credere in Deum Patrem omnipotentem, sicut hæretici Ariani, negamus Filium omnipotentem, aut Spiritum Sanctum.' *Auctor lib. ii. de Symb. ad Catechum. cap. 3.* [Augustin. Op. vol. vi. p. 558 D.]

⁸¹ Nor is it unusual in other authors to make use of the word *omnipotens*, rather in relation to the present occasion, than in reference to the person

Father therefore is here described by the notion of *Almighty*, to shew that Christ having ascended into heaven, and being set down at *the right hand of God*, is invested with a greater power than he exercised before: and that power which was then actually conferred upon him, acknowledgeth no bounds or limits; but *all power* in the ultimate extent of its infinity is *given unto him*, who is set down on the right hand of him who is *God the Father*; and, being so, is therefore truly and properly *Almighty*.

It is necessary to profess belief in God *Almighty*; first, because the acknowledgment of his omnipotency begetteth that fear and reverence, submission and obedience, which is due unto his infinite majesty. Our God is *a great God, a mighty, and a terrible*; therefore terrible, because mighty. *I will forewarn you, saith our Saviour, whom ye shall fear: fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.* Three times we are commanded to fear, and one only reason rendered, but sufficient for a thousand fears, the power of him who is able eternally to punish us. God gave a general command to Abraham, and with it a powerful persuasion to obedience, when he said unto him, *I am the Almighty God, walk before me, and be thou perfect.* It was a rational advice which the Apostle giveth us; *Humble yourselves under the mighty hand of God, that he may exalt you in due time.* And it is a proper incentive to the observation of the law of God, to consider that he is the *one Lawgiver who is able to save and to destroy*. Deut. x. 17. Luke xii. 5. Gen. xvii. 1. 1 Pet. v. 6. Jam. iv. 12.

Secondly, The belief of God's omnipotency is absolutely necessary, as the foundation of our faith. All the miracles, which have been seen, were therefore wrought, that we might believe; and never miracle had been seen, if God were not omnipotent. The objects of our faith are beyond all natural and finite power; and did they not require an infinite activity, an assent unto them would not deserve the name of faith. If God were not Almighty, we should believe nothing; but being he is so, why

who is said to be omnipotent; as is observed by Servius upon that verse of Virgil;

Jupiter omnipotens, audacibus annue captis. Æneid. ix. 625.

'Hoc epitheton interdum ad gloriam

numinis ponitur, interdum ad causam dicentis. Namque hoc loco dicendo *omnipotens*, ostendit eum etiam his, qui per se minus valent, prestare posse virtutem.'

should we disbelieve any thing⁸²? what can God propound unto us, which we cannot assent unto, if we can believe that he is omnipotent?

Thirdly, It is not only necessary in matters of bare faith, and notions of belief, but in respect of the active and operative reliance upon the promises of God. This was the particular confidence of Abraham the father of the faithful, *who staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform.* The promises of God are therefore firm and sure⁸³, because he is both willing and able to perform them. We doubt or distrust the promises of men, either because we may fear they intend not to do what they have promised, or cannot do what they intend: in the first, we may suspect them, because they are subject to iniquity; in the second, because they are liable to infirmity. But being God is of infinite sanctity, he cannot intend by breaking his promises to deceive us: therefore if he be also of infinite power, he must be able to perform what he intended, and consequently we can have no reason to distrust his promises. From whence every good Christian may say with the Apostle, *I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.* I am assured that if I be a sheep, and hear my Saviour's voice, the powers of darkness and the gates of hell can never prevail against me; for it was the voice of the Son of God, *My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand.*

Lastly, The belief of God's omnipotency is necessary to give life to our devotions. We ask those things from heaven which none but God can give, and many of them such, as, if God himself were not Almighty, he could not effect. And therefore,

⁸² This was the argument which the Pythagoreans used, who believed many miraculous actions, which others looked upon as fabulous; because they would disbelieve nothing which was referred to the divine power: and the reason of that was, because they thought all things possible to God, as we shewed before. *Τῶν τοιοῦτων δὲ* (saith Iamblichus, having related several strange actions, either fabulous or miraculous) *τῶν δοκούντων μυθικῶν ἀπομνημονεύουσιν, ὡς μηδὲν ἀπι-*

σταύντες ὃ τι ἔν ἐῖς τὸ θεῖον ἀνάγκηται. And whereas others looked upon them as weak and simple people for giving credit to such fabulous relations, *πρὸς πάντα τὰ τοιαῦτα οὐχὶ αὐτοὺς εὐθραῖς νομίζουσιν, ἀλλὰ τοὺς ἀπιστοῦντας.* *Iamb. de Vit. Pythag. cap. 28.*

⁸³ 'In Dei promissis nulla est falsitas, quia in faciendis nulla omnipotenti est difficultas.' *Fulgent. ad Monim. lib. i. cap. 12. [p. 10.]*

in that form of prayer which Christ hath taught us, we conclude all our petitions unto the Father with that acknowledgment, *For thine is the kingdom, the power, and the glory.* Nor can there be a greater encouragement in the midst of all our temptations, ¹³ than that we are invited to call upon him in the day of trouble, *who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.* Eph. iii. 20.

After this explication of our Saviour's session, we may conclude what every Christian ought, and may be supposed, to intend, when he maketh profession to believe that Christ *is set on the right hand of God, the Father Almighty.* For thereby he is conceived to declare thus much: I assent unto this as a most infallible and necessary truth, that Jesus Christ ascending into the highest heavens, after all the troubles and sufferings endured here for our redemption, did rest in everlasting happiness; he which upon earth had not a place to lay his head, did take up a perpetual habitation there, and sit down upon the throne of God, as a Judge, and as a King, according to his office of Mediator, unto the end of the world; according to that which he merited by his Mediatorship, to all eternity: which hand of God, the Father Almighty, signifieth an omnipotent power, able to do all things without any limitation, so they involve not a contradiction, either in themselves or in relation to his perfections. And thus I believe *in Jesus Christ who sitteth at the right hand of God the Father Almighty.*

292

ARTICLE VII.

From thence⁸⁴ shall He come to judge the quick and the dead.

THIS Article containeth in it four particular considerations, and no more: First, That Christ, who is gone from us, *shall come again.* Secondly, That the place from whence he shall then come, is the highest heaven, to which he first ascended,

⁸⁴ Or *from whence*; the Latins sometimes *inde*, sometimes *unde*. And the Greek is *ὅθεν*, *unde*, both in the ancient MS. in Sir Robert Cotton's Library, and in the Creed of Marcellus. But *ἐκεῖθεν ἐρχόμενον*, in the later MS. in Bennet College Library. Others neither *ὅθεν*, nor *ἐκεῖθεν*, but *πάλιν*, as Justin Martyr; *Ἡμεῖς ἐπέγραμμεν Χριστὸν οὐδὲν Θεοῦ σταυρωθέντα, καὶ ἀναστάντα, καὶ*

ἀνεληλυθότα εἰς τοὺς οὐρανοὺς, καὶ πάλιν παραγενήσομενον κριτὴν πάντων ἀπλῶς ἀνθρώπων μέχρις αὐτοῦ Ἀδάμ. *Dial. cum Tryph. §. 132. [p. 224 E.]* Others without *inde* or *unde*, only *venturus*, as the Nicene Creed, *ἐρχόμενον κρίναι*, others *πάλιν ἐρχόμενον* or *ἕξορτα πάλιν*, and Fortunatus leaving out *inde venturus*, hath only *judicaturus vivos et mortuos.*