to be led by the same Spirit; for if they communicate with them in the everlasting mercies of God, it is fit they should partake of the bowels of man's compassion; if they communicate with them in things spiritual and eternal, can it be much that they should partake with them of such things as are temporal and carnal??

To conclude, Every one may learn from hence what he is to understand by this part of the Article, in which he professeth to believe the communion of saints; for thereby he is conceived to express thus much: I am fully persuaded of this as of a necessary and infallible truth, that such persons as are truly sanctified in the Church of Christ, while they live among the crooked generations of men, and struggle with all the miseries of this world, have fellowship with God the Father, God the Son, and God the Holy Ghost, as dwelling with them, and taking up their habitations in them: that they partake of the care and kindness of the blessed angels, who take delight in the ministration for their benefit: that beside the external fellowship which they have in the word and sacraments with all the members of the Church, they have an intimate union and conjunction with all the saints on earth as the living members of Christ; nor is this union separated by the death of any; but as Christ in whom they live is the Lamb slain from the foundation of the world, so have they fellowship with all the saints which from the death of Abel have ever departed in the true faith and fear of God, and now enjoy the presence of the Father, and follow the Lamb whithersoever he goeth. And thus I believe the communion of saints.

ARTICLE X.

360

The Forgiveness of Sins.

THIS Article hath always been expressly contained and acknowledged in the Creed, as being a most necessary part of our Christian profession⁸; and for some ages it immediately followed

8 Therefore Carolus Magnus in his Capitular, lib. iii. cap. 6. inveighs against Basilius the bishop of Ancyra, because

in his confession of faith, which he delivered in the second Council of Nice. (Act. i.) he emitted the remission of sins, which the Apostles in so short a compendium as the Creed would not omit; 'Hanc Apostoli in collatione fidei, quam ab invicem discessuri quasi quanthe belief of the holy Church9, and was therefore added immediately after it, to shew that remission of sins was to be obtained in the Church of Christ¹⁰. For being the Creed at first was made to be used as a confession of such as were to be baptized, declaring their faith in the Father, the Son, and the Holy Ghost, in whose name baptism was administered; they propounded unto them the holy Church, into which by baptism they were to be admitted, and the forgiveness of sins, which by the same baptism was to be obtained; and therefore in some Creeds it was particularly expressed, I believe one baptism for the forgiveness of sins 11.

Looking thus upon this Article, with this relation, we find the sense of it must be this, that we believe forgiveness of sins

statuerunt, post confessionem Patris et Filii et Spiritus Sancti posuisse perhibentur; et in tanti verbi brevitate, de quo per prophetam dictum est, Verbum abbreviatum faciet Dominus super terram, hanc ponere minime distulerunt, quia sine hac fidei sinceritatem integram esse minime perspexerunt. Nec cohibuit eos ab ejus professione illius Symboli brevitas, quam exposcebat sacræ fidei integritas, tantique doni veneranda sublimitas.'

9 'Concordant autem nobiscum angeli etiam nunc, cum remittuntur nostra peccata. Ideo post commemorationem sanctæ Ecclesiæ in ordine Confessionis ponitur remissio peccatorum: per hanc enim stat Ecclesia quæ in terris est; per hanc non perit, quod perierat et inventum est.' S. August. Enchir. cap. 64. [8. 17. vol. vi. p. 220 B.] And to this purpose it is that in his book De Agone Christiano, passing from one article to another with his general transition, after that of the Church, he proceedeth with these words; 'Nec eos audiamus, qui negant Ecclesiam Dei omnia peccata posse dimittere,' cap. 31. [§. 33. vol. vi. p. 260 F.] So it followeth also in Venantius Fortunatus, and in such other Creeds as want that part of the former article of the communion of saints.

10 Orig. Homil. 2. in Genesin. [vol. ii. p. 63.] 'Sanctam Ecclesiam teneat—in qua et remissio peccatorum et carnis resurrectio prædicabatur.' Ruffin. in Symb. [§. 39. p. ccxxvi.] 'Sed neque

dam credulitatis et prædicationis normam de ipsis criminibus quamlibet magnis remittendis in sancta Ecclesia Dei misericordia desperanda est.' S. August. Enchir. cap. 65. [§. 17. vol. vi. p. 220 E.] 'In remissionem peccatorum. Hæc in Ecclesia si non esset, nulla spes esset : remissio peccatorum si in Ecclesia non esset, nulla futuræ vitæ et liberationis æternæ spes esset. Gratias agimus Deo, qui Ecclesiæ suæ dedit hoc donum.' Auctor Serm. cxix. de Temp. c. 8. [Epist. ccxiii. 8. vol. v. p. 942 B.] 'Quia singuli quique cœtus hæreticorum se potissimum Christianos, et suam esse catholicam Ecclesiam putant; sciendum est, illam esse veram, in qua est [religio,] confessio, et pœnitentia, quæ peccata et vulnera. quibus est subjecta imbecillitas carnis, salubriter curat.' Lactan. de Vera Sap. lib. iv. cap. 30. [p. 324.]

11 These are the words of the Constantinopolitan Creed; 'Ομολογῶ ἐν βάπτισμα είς ἄφεσιν ἁμαρτιῶν. Before which Epiphanius in his lesser Creed, 'Ομολογοῦμεν εν βάπτισμα είς ἄφεσιν άμαρτιων. in the larger, Πιστεύομεν είς μίαν καθολικήν και άποστολικήν έκκλησίαν, και είς εν βάπτισμα μετανοίας. In Ancorato, §. 120, 121, [p. 123 A, 124 C.] St. Cyril both these together; Eis εν βάπτισμα μετανοίας είς άφεσιν άμαρτιών. Catech. 18. [§. 22. p. 295 C.] 'Credo unum Baptismum in remissionem omnium peccatorum.' Pelegrinus Laureac. Episc. [p. 424 C.] 'Credimus unum Baptisma in remissionem omnium peccatorum in sæcula sæculorum.' Symb. Æthiop.

⁷ Κοινωνήσεις έν πασι τω πλησίον σου ούκ έρεις ίδια εί γάρ έν τοις άφθάρτοις κοινωνοί έστε, πόσφ μαλλον έν τοῖς φθαρτοιs; Barnabæ Epiet. cap. 19. [p. 52.]

is to be obtained in the Church of Christ. For the explication whereof it will be necessary, first, to declare what is the nature of remission of sins, in what that action doth consist; secondly, to shew how so great a privilege is propounded in the Church, and how it may be procured by the members of the Church. That we may understand the notion of forgiveness of sins, three considerations are required; first, What is the nature of sin, which is to be forgiven; secondly, What is the guilt or obligation of sin, which wanteth forgiveness; thirdly, What is the remission itself, or the loosing of that obligation.

As the power of sin is revealed only in the Scriptures, so the nature of it is best understood from thence. And though the writings of the Apostles give us few definitions, yet we may find 1Johniii.4. even in them a proper definition of sin. Whosoever committeth sin transgresseth also the law, saith St. John, and then rendereth this reason of that universal assertion, for sin is the transgression of the law. Which is an argument drawn from the definition of sin; for he saith not, Every sin is the transgression of the law, which had been necessary, if he had spoken by way of proposition only, to have proved the universality of his assertion, but produceth it indefinitely, sin is the transgression of the law, which is sufficient, speaking it by way of definition 12. And it is 361 elsewhere most evident that every sin is something prohibited by some law, and deviating from the same. For the Apostle Rom.iv. 15. affirming, that the law worketh wrath, that is, a punishment from God, giveth this as a reason or proof of his affirmation, for where no law is, there is no transgression. The law of God is the rule of the actions of men, and any aberration from that rule is sin 13: the law of God is pure, and whatsoever is contrary to that

> is also to be observed, having an article prefixed both to the subject and the predicate; as if thereby he would make the proposition convertible, as all definitions ought to be: 'Η άμαρτία ἐστὶν ή άνομία. 1 St. John iii, 4.

13 'Quid est peccatum nisi prævaricatio legis divinæ, et cœlestium inobedientia præceptorum?' S. Ambros. de Paradiso, cap. 8. [§. 39. vol. i. p. 161 E.] 'Peccatum est factum vel dictum vel concupitum aliquid contra æternam lez [§. 23. vol. x. p. 52 F.] gem.' S. August. cont. Faust. lib. xxii.

12 The manner of the Apostle's speech cap. 27. [vol. viii. p. 378 F.] 'Quid verum est, nisi et Dominum dare præcepta, et animas liberæ esse voluntatis, et malum naturam non esse, sed esse aversionem a Dei præceptis?' Idem, de File cont. Manich. cap. 10.* 'Neque negandum est hoc Deum jubere, ita nos in facienda justitia esse debere perfectos. ut nullum habeamus omnino peccatum: nam nec peccatum erit, si quid erit, si non divinitus jubetur, ut non sit.' Idem. de Pec. Meritis et Rem. lib. ii. cap. 16.

law is impure. Whatsoever therefore is done by man, or is in man, having any contrariety or opposition to the law of God, is sin. Every action, every word, every thought against the law is a sin of commission, as it is terminated to an object dissonant from, and contrary to the prohibition of the law, or a negative precept. Every omission of a duty required of us is a sin, as being contrary to the commanding part of the law, or an affirmative precept. Every evil habit contracted in the soul of man by actions committed against the law of God, is a sin constituting a man truly a sinner, even then when he actually sinneth not. Any corruption and inclination in the soul, to do that which God forbiddeth, and to omit that which God commandeth, howsoever such corruption and evil inclination came into that soul, whether by an act of his own will, or by an act of the will of another, is a sin, as being something dissonant and repugnant to the law of God. And this I conceive sufficient to declare the nature of sin.

The second particular to be considered is the obligation of sin, which must be presupposed to the solution or remission of it. Now every sin doth cause a guilt, and every sinner, by being so, becomes a guilty person; which guilt consisteth in a debt or obligation to suffer a punishment proportionable to the iniquity of the sin. It is the nature of laws in general to be attended with these two, punishments and rewards; the one propounded for the observation of them, the other threatened upon the deviation from them. And although there were no threats or penal denunciations accompanying the laws of God, yet the transgression of them would nevertheless make the person transgressing worthy of, and liable unto, whatsoever punishment can in justice be inflicted for that sin committed. Sins of commission pass away in the acting or performing of them; so that he which acteth against a negative precept, after the act is passed, cannot properly be said to sin. Sins of omission, when the time is passed in which the affirmative precept did oblige unto performance, pass away; so that he which did then omit his duty when it was required, and in omitting sinned, after that time cannot be truly said to sin. But though the sin itself do pass away together with the time in which it was committed, yet the guilt thereof doth never pass which by committing was contracted. He which but once committeth adultery, at that one time sinneth, and at no time after can be said to commit

^{* [}This is not a work of Augustin. v. (. vol. viii. Append. p. 27 A.]

that sin; but the guilt of that sin remaineth on him still, and he may be for ever said to be guilty of adultery, because he is for ever subject to the wrath of God, and obliged to suffer the punishment due unto adultery 14.

This debt or obligation to punishment is not only necessarily 362 resulting from the nature of sin, as it is a breach of the law, nor only generally delivered in the Scriptures revealing the wrath of God unto all unrighteousness, but is yet more particularly Gen. iv. 7. represented in the word, which teacheth us, if we do ill, how sin lieth at the door. Our blessed Saviour thus taught his Disciples, Matt. v. 22. Whosoever is angry with his brother without a cause, shall be liable 15

> remaining after the act of sin, is that Peccati reatus of which the Schools, and before them the Fathers spake. The nature of this Reatus is excellently declared by St. Austin, delivering the distinction between actual and original sin: Idem, cont. Julian. Pelag. lib. vi. cap. 'In eis qui regenerantur in Christo, cum remissionem accipiunt prorsus omnium peccatorum, utique necesse est, ut reatus etiam hujus licet adhuc manentis concupiscentiæ remittatur, ut in peccatum, sicut dixi, non imputetur. Nam sicut eorum peccatorum quæ manere non possunt, quoniam cum fiunt prætereunt, reatus tamen manet, et nisi remittatur, in æternum manebit; sic illius [concupiscentiæ], quando remittitur, reatus aufertur. Hoc est enim non habere peccatum, reum non esse peccati. Nam si quisquam, verbi gratia, fecerit adulterium, etiamsi nunquam deinceps faciat, reus est adulterii, donec reatus ipsius indulgentia remittatur. Habet ergo peccatum: quamvis illud quod admisit jam non sit, quia cum tempore quo factum est præteriit. Nam si a peccando desistere, hoc esset non habere peccata, sufficeret ut hoc nos moneret Scriptura; Fili, peccasti? non adjicias iterum: non autem sufficit, sed addidit, et de pristinis deprecare, ut tibi remittantur. Manent ergo, nisi remittantur. Sed quomodo manent, si præterita sunt, nisi quia præterierunt actu, manent reatu?' S. August. de Nupt. et Concup. lib. i. cap. 26. [§. 29. vol. x. p. 294 G.] 'Ego de concupiscentia dixi, quæ est in membris repugnans legi mentis, quamvis reatus ejus in omnium peccatorum remissione הו לדינא from חיב obligatum, debitorem,

14 This obligation unto punishment, idolis factum, si deinceps non fiat, præteriit actu, sed manet reatu, nisi per indulgentiam remittatur. Quiddam enim tale est sacrificare idolis, ut opus ipsum cum fit prætereat, eodemque præterito reatus eius maneat venia resolvendus.' 19. [§. 60. vol. x. p. 696 C.]

15 Evoxos coras is the word used here, which is translated, shall be in danger, but is of a fuller and more pressing sense, as one which is a debtor, subject, and obliged to endure it. Evoyos. χρεώστης, ὑπεύθυνος, ὑποκείμενος. Hesych. Ενοχος, ὑπαίτιος. Suid. Where by the way is to be observed a great mistake in the Lexicon of Phavorinus, whose words are these; Ένοχος, ὑπεύθυνος, χρεώστης. "Ενοφος, ὑπαίτιος, Τίμαιος. The first taken out of Hesvchius, the last out of Suidas, corruptly and absurdly; corruptly ένοφος for ένοχος, absurdly Timaios is added either as an interpretation of evoxos, or as an author which used it; whereas Tipacos in Suidas is only the first word of the sentence. provided by Suidas for the use of Evoyos in the signification of ὑπαίτιος. Agreeable unto Hesychius is that in the Lexicon of St. Cyril, Evoxos, Obnoxius, reus, obligatus. And so in this place of St. Matthew, the old Latin translation, Reus erit judicio. As in Virgil;

Constituam ante aras voti reus. Æneid. V. 237.

Servius: 'Voti reus. Debitor: unde vota solventes, dicimus absolutos. Inde est. Ecl. v. 80. Damnabis tu quoque votis: quasi reos facies.' So the Syriac : מחיב transierit: sicut e contrario sacrificium reum esse. For indeed the word Evoxos (obnoxious, or bound over) to the judgment; and whosoever shall say to his brother, Raca, shall be liable (obnoxious, or bound over) to the council; but whosoever shall say, Thou fool, shall be liable (obnoxious, or bound over) to hell fire. So saith our Saviour again, All sins shall be forgiven unto the sons of men, and Mark iii. blasphemies wherewithsoever they shall blaspheme: But he that shall 28, 29: blaspheme against the Holy Ghost hath never forgiveness, but is liable (obnoxious, or bound over) to eternal damnation. Whence appeareth clearly the guilt of sin and obligation to eternal punishment, if there be no remission or forgiveness of it; and the taking off that liableness, obnoxiousness, or obligation unto death, if there be any such remission or forgiveness: all which is evident by the opposition, much to be observed, in our Saviour's expression, He hath never forgiveness, but is liable to eternal death.

God, who hath the sovereign power and absolute dominion over all men, hath made a law to be a perpetual and universal rule of human actions; which law whosoever doth violate, or transgress, and thereby sin, (for by sin we understand nothing else but the transgression of the law,) is thereby obliged in all equity to suffer the punishment due to that obliquity. And after the act of sin is committed and passed over, this guilt resulting from that act remaineth; that is, the person who committed it continueth still a debtor to the vindictive justice of God, and is obliged to endure the punishment due unto it: which was the second particular to be considered.

The third consideration now followeth, What is the forgiveness

among the Greeks, as to this matter, hath a double signification; one in respect of the sin, another in respect of the punishment due unto sin. In respect of a sin, as that in Antiphon; Mh οντα φονέα, μηδε ένοχον τῷ έργφ. Orat. 14, 15. [De Cæde Herodis. §. 87.] and that in Aristotle ; Ένοχον έφησεν ίεροσυλίας ἔσεσθαι· Œcon. lib. ii. [c. xxi. §. I.] and that in Suidas, taken out of Polybius, [xii. 23.] Τίμαιος κατὰ τοῦ 'Εφόρου πεποίηται καταδρομήν, αὐτὸς ὧν [έπί] δυσίν άμαρτήμασιν ένοχος τῷ μὲν, δτι πικρῶς κατηγόρει τῶν πέλας ἐπὶ τούτοις οἷς αὐτὸς ἔνοχός ἐστι. In respect of the nunishment of a sin, he is ένοχος ἀρᾶ, who is obnoxious to the curse, and evoxos §. 3. vol. vii. p. 801 A.] επιτιμίοιs, obnoxious to the punishment.

'Εμποίνιμος, έμποίνιος, τούτεστιν, ένοχος ποινή, οίον έφ' οίς ήμαρτε δούς τιμωρίαν, saith Suidas. Thus Ενοχος θανάτου ἐστί, Matt. xxvi. 66. חיב הו מותא is not, in the intention of the Jews, he is in danger of death, but he deserveth death, and he ought to die; he is κατάδικος, by their sentence, as far as in them lay, condemned to die. Τί οὖν ἐκεῖνοι: ἔνοχός έστι θανάτου 'ίν' ώς κατάδικον λαβόντες, ούτως του Πιλάτου λοιπου αποφήνασθαι παρασκευάσωσιν ό δη κακείνοι συνειδότες φασίν, Ενοχος θανάτου έστίν· αὐτοί κατηγορούντες, αὐτοὶ καταδικά(οντες, αὐτοὶ ψηφιζόμενοι, πάντα αὐτοὶ γινόμενοι τότε. S. Chrysost. ad locum. [Hom. LXXXIV.

of sin, or in what remission doth consist: which at first appeareth to be an act of God toward a sinner, because the sin was committed against the law of God; and therefore the punishment must be due from him, because the injury was done unto him. But what is the true notion or nature of this act, or how God doth forgive a sinner, is not so easy to determine: nor can it 363 be concluded out of the words themselves which do express it, the niceties of whose originations will never be able to yield a just interpretation 16.

For although the word signifying remission have one sense among many other which may seem proper for this particular concernment, yet because the same word hath been often used

16 The word used in the Creed is οί μαθητα) πάντες ἀφέντες αὐτὸν ἔφυγον. "Αφεσις άμαρτιῶν, and that generally likewise in use in the New Testament. But from thence we cannot be assured of the nature of this act of God, because ἀφιέναι and ἄφεσις are capable of several interpretations. For sometimes ἀφιέναι is emittere, and ἄφεσις emissio. As Gen. ΧΧΧΥ, 18, Έγενετο δε εν τω αφιέναι αυτην την ψυχήν, not cum demitteret eam anima, as it is translated, but cum emitteret ea animam, i. e. efflaret; as 'Αφηκε τδ πνεθμα, emisit spiritum: Matt. xxvii. 50. So Gen. xlv. 2. Καὶ ἀφῆκε φωνην μετὰ κλαυθμοῦ, not dimisit, but emisit vocem cum fletu, as 'Aφεls φωνην μεγάλην, emissa voce magna: Mark xv. 37. In the like manner 'Αφέσεις θαλάσσης are emissiones maris: 2 Sam. xxii. 16. as 'Αφέσεις ὑδάτων, Joel i. 20, to which sense may be referred that of Hesychius: Αφεσιν. ὕσπληγγα. And this interpretation of Execus can have no relation to the remission of sins. Secondly, à φιέναι is often taken for permittere; as Gen. xx. 6. Οὐκ ἀφῆκά σε αψασθαι αὐτῆς· Matt. iii. 15. Αφες άρτι, and, Τότε ἀφίησιν αὐτόν, which the Vulgar first translated well, Sine modo, and then ill. Tunc dimisit eum. Matt. vii. 4. "Αφες ἐκβάλω, sine ejiciam; so Hesychius; 'Αφεσις, συγχώρησις. And this hath as little relation to the present subject. Thirdly, ἀφιέναι is sometimes relinguere and deserere, as Gen. xlii. 33. 'Αδελφον ένα άφετε ώδε μετ' έμου. Matt. v. 24. Αφες έκει το δωρόν σου. viii. 15. Καλ άφηκεν αὐτὴν ὁ πυρετός. xix. 27. Ἰδού, ημείς αφήκαμεν πάντα. XXVI. 56. Τότε

And in this acceptation it cannot explicate unto us what is the true notion of 'Αφιέναι αμαρτίας. Fourthly, it is taken for omittere, as Matt. xxiii. 23. Kal ἀφήκατε τὰ βαρύτερα τοῦ νόμου, and Luke Χί. 42. Ταθτα έδει ποιήσαι, κάκεθνα μή ἀφιέναι, and yet we have nothing to our present purpose. But fifthly, it is often taken for remittere, and that particularly in relation to a debt; as Matt. xviii. 27. Τὸ δάνειον ἀφῆκεν αὐτῷ and verse 32. Πασαν την όφειλην εκείνην αφηκά σοι. Which acception is most remarkable in the year of release: Deut. xv. 1, 2, Δi έπτὰ ἐτῶν ποιήσεις ἄφεσιν. Καὶ οὕτω τὸ πρόσταγμα τῆς ἀφέσεως ἀφήσεις πᾶν χρέος ίδιον, δ όφείλει σοι δ πλησίον, καλ τον άδελφον σου ούκ άπαιτήσεις επικέκληται γὰρ ἄφεσις Κυρίω τῶ Θεῶ σου. Now this remission or release of debts hath a great affinity with remission of sins; for Christ himself hath conjoined these two together, and called our sins by the name of debts, and promised remission of sins to us by God, upon our remission of debts to man. And therefore he hath taught us thus to pray: "A pes ήμεν τὰ ὀφειλήματα ήμων, ώς και ήμεις αφίεμεν τοις όφειλέταις ήμων. Matt.vi. 12. Besides, he hath not only made use of the notion of debt, but any injury done unto a man he calls a sin against man. and exhorteth to forgive those sins committed against us, that God may forgive the sins committed by us, which are injuries done to him. Luke xvii. 3. 'Εὰν δε άμάρτη είς σε δ άδελφός σου, επιτίμησον αὐτῷ καὶ ἐὰν μετανοήση, ἄφες αὐτῷ.

to signify the same action of God in forgiving sins, where it could have no such particular notion, but several times hath another signification tending to the same effect, and as proper to the remission of sins 17; therefore I conceive the true nature of forgiveness of sins is rather to be understood by the consideration of all such wavs and means which were used by God in the working and performing of it, than in this or any other word which is made use of in expressing it.

Now that we may understand what was done toward the remission of sins, that from thence we may conclude what is done in it; it is first to be observed, that almost all things by the Law Heb.ix 22 were purged with blood, and without shedding of blood there is no Xwpis airemission. And what was then legally done, was but a type of σίας οὐγίνεthat which was to be performed by Christ, and therefore the ^{ται ἄφεσις}. blood of Christ must necessarily be involved in the remission of sins; for he once in the end of the world hath appeared to put Heb.ix.26. away sin by the sacrifice of himself 18. It must then be acknowledged, and can be denied by none, that Christ did suffer a painful and a shameful death, as we have formerly described it; that the death which he endured, he did then suffer for sin; for

propriety of the words used in the New Testament, but we must also reflect upon their use in the Old, especially in such subjects as did belong unto the Old Testament as well as the New. Now 'Αφιέναι άμαρτίας is there used for the verb כפר, as Isa, xxii, 14. אם־יכפר העון הוה לכם עד-תמתון, Οὐκ ἀφεθήσεται ύμιν αυτη ή άμαρτία, έως αν άποθάνητε sometimes for the verb κω, as שא נא פשע אחיך וחמאתם . Gen. l. 17. שא נא פשע *Αφες αὐτοῖς τὴν ἀδικίαν καὶ τὴν ἁμαρτίαν משׁר לכל המאותי . Psal. xxv. וא לכל המאותי Καὶ άφες πάσας τὰς αμαρτίας μου. And in that remarkable place, which St. Paul made use of to declare the nature of remission of sins, Psal. xxxii. ו. אשרי עם וי־פשע Μακάριοι ων ἀφέθησαν αξ ἀνομίαι. Sometimes it is taken for πτο, as סלח־נא לעון העם הוה .Numb, xiv, 19. הוה 'Αφες την άμαρτίαν τῷ λαῷ τούτφ. Lev. iv. 20, בו ונסלח להם Kal ἀφεθήσεται αὐτοῖς ή άμαρτία. Now being ἀφιέναι, in relation to sins, is used for signifying expiation and reconciliation; for NUL signifying elevation, portation, or ablation; for πιο signifying pardon and σις άμαρτίας.

17 We must not only look upon the indulgence; we cannot argue from the word alone, that God in forgiving sins doth only and barely release the debt. There is therefore no force to be laid upon the words 'Αφεσις άμαρτιῶν, Remissio peccatorum, or, as the ancient Fathers, Remissa peccatorum. So Tertullian: 'Diximus de remissa peccatorum.' Adv. Marcion. lib. iv. cap. 18. [p. 432 A.] St. Cyprian; 'Qui blasphemaverit in Spiritum Sanctum non habebit remissam, sed reus est æterni peccati,' Lib. iii. Epist. 14. [ep. 9. p. 18.] 'Dominus baptizatur a servo, et remissam peccatorum daturus, ipse non dedignatur lavacro regenerationis corpus abluere.' Idem, de Bono Patient. [p. 249.] Idem, lib. iii. Epist. 8, of an infant, 'Qui ad remissam peccatorum accipiendam hoc ipso facilius accedit, quod illi remittuntur non propria, sed aliena peccata.' [p. 99.] Add the interpreter of Irenæus concerning Christ: 'Remissam peccatorum existentem his qui credunt in eum.' Adv. Hæres. lib. iv. cap. 45. [c. 27. §. 2. p. 264.]

18 It is not only 'Αφεσις, but 'Αθέτη-

Heb. x. 12. this man, saith the Apostle, offered one sacrifice for sins; that the 364 1 Pet. iii. sins for which he suffered were not his own, for Christ hath once Heb vii 26, suffered for sins, the just for the unjust; he was holy, harmless, undefiled, and separate from sinners, and therefore had no sin to suffer for; that the sins for which he suffered were ours, for Isa liii 5. he was wounded for our transgressions, he was bruised for our Rom.iv.25. Gal. i. 4. iniquities; He was delivered for our offences, he gave himself for 1 Cor. xv. 3. our sins, he died for our sins according to the Scriptures; that the dving for our sins was suffering death as a punishment taken upon himself, to free us from the punishment due unto Isa. liii. 6. our sins; for God laid on him the iniquity of us all, and made ^{2 Cor. v. 21}. lisa, liii, 4, him to be sin for us who knew no sin: he hath borne our griefs and carried our sorrows, the chastisement of our peace was upon him, and with his stripes are we healed; that by the suffering of this punishment to free us from the punishment due unto our Matt. xxvi. sins it cometh to pass that our sins are forgiven, for, This is my blood, saith our Saviour, of the new testament, (or covenant,) Eph. i. 7. which is shed for many for the remission of sins. In Christ we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

In which deduction or series of truths we may easily perceive that the forgiveness of sins which is promised unto us, which we upon that promise do believe, containeth in it a reconciliation of an offended God, and a satisfaction unto a just God; it containeth a reconciliation, as without which God cannot be conceived to remit; it comprehendeth a satisfaction, as without which God was resolved not to be reconciled.

For the first of these, we may be assured of forgiveness of sins, because Christ by his death hath reconciled God unto us, who was offended by our sins; and that he hath done so, we are assured, because he which before was angry with us, upon the consideration of Christ's death, becomes propitious unto us, and did ordain Christ's death to be a propitiation for us. For we are justified freely by his grace through the redemption that is in Rom. iii. 24, 25. Christ Jesus, whom God hath set forth to be a propitiation through I John ii. faith in his blood. We have an advocate with the Father, and he 1,2; iv. 10. is the propitiation for our sins. For God loved us, and sent his Son to be a propitiation for our sins. It is evident therefore that Christ did render God propitious unto us by his blood, (that is, his sufferings unto death,) who before was offended with us for our sins. And this propitiation amounted to a reconciliation.

that is, a kindness after wrath. We must conceive that God was angry with mankind before he determined to give our Saviour; we cannot imagine that God, who is essentially just, should not abominate iniquity. The first affection we can conceive in him upon the lapse of man, is wrath and indignation. God therefore was most certainly offended before he gave a Redeemer; and though it be most true, that he so loved the world John iii. 16. that he gave his only-begotten Son; yet there is no incongruity in this, that a Father should be offended with that Son which he loveth, and at that time offended with him when he loveth him. Notwithstanding therefore that God loved men whom he created, yet he was offended with them when they sinned, and gave his Son to suffer for them, that through that Son's obedience he might be reconciled to them.

This reconciliation is clearly delivered in the Scriptures as wrought by Christ; For all are of God, who hath reconciled us 2 Cor. v. 18. to himself by Jesus Christ; and that by virtue of his death, for when we were enemies we were reconciled unto God by the death Rom. v. 10. of his Son, making peace through the blood of his cross, and by Col. i. 20. him reconciling all things unto himself. In vain it is objected that the Scripture saith our Saviour reconciled men to God, but nowhere teacheth that he reconciled God to man; for in the language of the Scripture to reconcile a man to God, is in our 365 vulgar language to reconcile God to man, that is to cause him who before was angry and offended with him to be gracious and propitious to him. As the princes of the Philistines spake of David, Wherewith should he reconcile himself unto his master? Sam.xxix. should it not be with the heads of these men 19? Wherewith shall 4. he reconcile Saul who is so highly offended with him, wherewith shall he render him gracious and favourable, but by betraying these men unto him? As our Saviour adviseth, If thou Matt. v. 23, bring thy gift before the altar, and there rememberest that thy bro- ²⁴. Ποῶτον διther hath ought against thee, leave there thy gift before the altar, αλλάγηθι and go thy way, first be reconciled to thy brother, that is, reconcile $\frac{\tau \hat{\varphi}}{\phi \hat{\varphi}} \frac{\hat{a} \delta \epsilon \lambda}{\sigma o v}$. thy brother to thyself, whom thou hast injured, render him by thy submission favourable unto thee, who hath something against thee, and is offended with thee. As the Apostle adviseth the wife that departeth from her husband, to remain 1 Cor. vii.

19 'Εν τίνι διαλλαγήσεται οὖτος τῷ κυ- ita se geret ut Saul eum in gratiam reciρίφ αὐτοῦ; οὐχὶ ἐν ταῖς κεφαλαῖς τῶν ἀν- pere relit. δρῶν ἐκείνων; αιζειτών se reddet,

unmarried, or to be reconciled to her husband, that is, to appease and get the favour of her husband. In the like manner we are said to be reconciled unto God, when God is reconciled, appeased, and become gracious and favourable unto us; and Christ is said to reconcile us unto God, when he hath moved, and obtained of God to be reconciled unto us, when he hath appeared him and Rom. v.10. restored us unto his favour. Thus when we were enemies we were reconciled to God, that is, notwithstanding he was offended with us for our sins, we were restored under his favour by the death of his Son.

> Whence appeareth the weakness of the Socinian exception, that in the Scriptures we are said to be reconciled unto God; but God is never said to be reconciled unto us 20. For by that very expression, it is understood, that he which is reconciled in the language of the Scriptures, is restored unto the favour of him who was formerly offended with that person which is now said to be reconciled. As when David was to be reconciled unto Saul, it was not that David should lay down his enmity against Saul, but that Saul should become propitious and favourable unto David: and therefore where the language is that David should be reconciled unto Saul, the sense is, that Saul, who was exasperated and angry, should be appeased, and so reconciled unto David.

Nor is it any wonder God should be thus reconciled to sin-Rom. v. 8. ners by the death of Christ, who while we were yet sinners died for us, because the punishment which Christ, who was our surety, endured, was a full satisfaction to the will and justice Matt. xx. of God. The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many 21. Now a ransom

> ciliarit quid affers? Primum, nusquam person mentioned in the Gospel, who is Scripturam asserere. Deum nobis a Christo reconciliatum, verum id tantum quod nos per Christum aut mortem ejus simus reconciliati, vel Deo reconciliati; ut ex omnibus locis quæ de reconciliatione agunt videre est.' Catech. Racov. cap. 8. [p. 187.] To this may be added the observation of Socious; 'Ita communis consuetudo loquendi fert; ut scilicet is reconciliatus fuisse dicatur, per quem stabat, ne amicitia aut denuo existeret. aut conservaretur.' De Christo Servatore, p. i. cap. 8. [p. 139.] Which τὰ τροφεία έκ τοῦ θρεπτήρια κατά συγobservation is most false, as appeareth κοπήν ως λυτήρια λύτρα, σωτήρια σω-

20 'Ad hee vero quod nos Deo recon- in the case of Saul and David, and in the commanded to be reconciled unto him whom he had offended, and who had something against him.

21 Δοῦναι τὴν ψυχὴν αύτοῦ λύτρον ἀντί $\pi o \lambda \lambda \hat{\omega} \nu$. What is the true notion of λύτρον will easily appear, because both the origination and use of the word is sufficiently known. The origination is from λύειν, solvere, to loose; Λύτρον quasi λυτήριον. Etymol. Θρέπτρα τὰ θρεπτήρια, ώσπερ λύτρα τὰ λυτήρια. Eustathius; Λέγει δὲ Θρέπτρα (ita lea.)

is a price given to redeem such as are any way in captivity: any thing laid down by way of compensation, to take off a bond or obligation, whereby he which before was bound becometh free. All sinners were obliged to undergo such punishments as are 366 proportionate to their sins, and were by that obligation captivated and in bonds, and Christ did give his life a ransom for them, and that a proper ransom, if that his life were of any price, and given as such. For a ransom is properly nothing else but something of price²² given by way of redemption, to buy or purchase that which is detained, or given for the releasing of that which is enthralled. But it is most evident that the life of Christ was laid down as a price; neither is it more certain that he died, than that he bought us: Ye are bought with 1 Cor. vi. a price, saith the Apostle, and it is the Lord who bought us, and 20: vii. 23. the price which he paid was his blood; for we are not redeemed 1 Pet. i. 18, with corruptible things, as silver and gold, but with the precious 19. blood of Christ23. Now as it was the blood of Christ, so was it

στρα. Iliad. δ'. 478. Λύτρον igitur quicquid datur ut quis solvatur. 'Επὶ αἰχμαλώτων έξωνήσεως οἰκεῖον τὸ λύεσθαι. ὅθεν καὶ λύτρα τὰ δῶρα λέγονται τὰ εἰς τοῦτο διδόμενα. Eustathius upon that of Homer. Iliad. α'. 13. Λυσόμενός τε θύγατρα. It is properly spoken of such things as are given to redeem a captive, or recover a man into a free condition: Hesvehius: Πάντα τὰ διδόμενα εἰς ἀνάκτησιν ανθρώπων (so I read it, not ανάκλησιν.) So that whatsoever is given for such a purpose is $\Lambda \dot{\nu} \tau \rho \sigma \nu$, and whatsoever is not given for such an end deserveth not that name in Greek. As the city Antandrus was so called, because it was given in exchange for a man who was a captive. 'Οτι 'Ασκάνιος αίχμάλωτος έγένετο ύπο Πελασγών καί άντ' αὐτοῦ τὴν πόλιν δέδωκε λύτρα, καὶ ἀπελύθη. Etymol. So that there can be nothing more proper in the Greek language than the words of our Saviour, Δούναι την ψυχην αύτου λύτρον άντί πολλών. Δοῦναι λύτρον, for Λύτρον is τὸ διδόμενον, and αντί πολλών, for it is given ἀντὶ ἀνθρώπων, as that city was called "Αντανδρος" ήγουν αντί ανδρός δεδομένη. And therefore I Tim. ii. 6. it is said, 'Ο δούς έαυτον αντίλυτρον ύπερ

22 Hesychius; Λύτρον, τίμημα.

two words, each of them fully significative of a price: the first simple, which is ἀγοράζειν, the second in composition, which is ¿ξαγορά(ειν. That the word ἀγοράζειν in the New Testament signifieth properly to buy, appeareth generally in the Evangelists, and particularly in that place of the Revelations xiii. 17. Ίνα μήτις δύνηται άγοράσαι ħ $\pi\omega\lambda\hat{\eta}\sigma\alpha\iota$. In the same signification it is attributed undoubtedly unto Christ in respect of us whom he is often said to have bought; as 2 Pet. ii. 1. Τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι· and this buying is expressed to be by a price; 1 Cor. vi. 10, 20. Οὐκ ἐστὰ ἑαυτων, ηγοράσθητε γαρ τιμης Vula. Non estis vestri, empti enim estis pretio magno: and 1 Cor. vii. 23. Τιμής ηγοράσθητε. μη γίνεσθε δοῦλοι ανθρώπων. What this price was is also evident, for the Τιμή was the Timor alua, the precious blood of Christ, or the blood given by way of price: Rev. v. 9. "Οτι ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἔν τῷ αἴματί σου. Which will appear more fully by the compound word έξαγοράζω. Gal. iii. 13. Χριστός ήμας έξηγόρασεν έκ της κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα. and Gal. iv. 4, 5. Γενόμενον ύπο νόμον, Ίνα τοὺς ὑπὸ νόμον ἐξαγοράση. Now this 'Εξαγορασμός is proper redemption, or 23 This is sufficiently expressed by Λύτρωσις, upon a proper price, though

a price given by way of compensation: and as that blood was precious, so was it a full and perfect satisfaction. For as the gravity of the offence and iniquity of the sin is augmented and increaseth, according to the dignity of the person offended and injured by it; so the value, price, and dignity of that which is given by way of compensation, is raised according to the dignity of the person making the satisfaction. God is of infinite majesty, against whom we have sinned; and Christ is of the Actsxx.28. same divinity, who gave his life a ransom for sinners: for God hath purchased his Church with his own blood. Although therefore God be said to remit our sins by which we were captivated, vet he is never said to remit the price24 without which we had never been redeemed: neither can he be said to have remitted it, because he did require it and receive it.

If then we consider together, on our side the nature and obligation of sin, in Christ the satisfaction made, and reconciliation wrought, we shall easily perceive how God forgiveth sins, and in what remission of them consisteth. Man being in all conditions under some law of God, who hath sovereign power and dominion over him, and therefore owing absolute obedience to that law, whensoever any way he transgresseth that law, or deviateth from that rule, he becomes thereby a sinner, and contracteth a guilt, which is an obligation to endure a punishment proportionable to his offence; and God, who is the Lawgiver and Sovereign, becoming now the party wronged and offended, hath a most just right to punish man as an offender. But Christ taking upon him the nature of man, and offering himself a sacrifice for sin, giveth that unto God for and instead of the eternal death of man, which is more valuable and acceptable to God than that death could be, and so maketh a sufficient compensation and full satisfaction for the sins of man: which God accepting, becometh reconciled unto us, and for the punish-

not silver or gold, yet as proper as as we read in the testament of Lycon silver and gold, and far beyond them both; Οὐ φθαρτοῖς, ἀργυρίφ ἡ χρυσίω, έλυτρώθητε έκ της ματαίας ύμῶν ἀναστροφής πατροπαραδότου, άλλὰ τιμίω αίματι ως αμνοῦ αμώμου και ασπίλου Χρι- had engaged himself to pay for that στοῦ. 1 Pet. i. 18, 19.

or promised for liberty, so 'Αφιέναι λύ- remits, as also to Criton: Κρίτωνι δὲ τουν is to remit the price set upon the Χαλκηδονίφ, και τούτφ τὰ λύτρα ἀφίημι. head of any man, or promised for him; Diog. Laert. lib. v. Segm. 72.

the philosopher; Δημητρίφ μέν ἐλευθέρφ πάλαι όντι ἀφίημι τὰ λύτρα. Demetrius had been his servant, and he had set him free upon a certain price which he liberty; the sum which Demetrius was 24 As Λύτρον is a certain price given thus bound to pay, Lycon at his death ment which Christ endured, taketh off our obligation to eternal punishment.

Thus man who violated, by sinning, the law of God, and by that violation offended God, and was thereby obliged to undergo the punishment due unto the sin, and to be inflicted by the 367 wrath of God, is, by the price of the most precious blood of Christ, given and accepted in full compensation and satisfaction for the punishment which was due, restored unto the favour of God, who being thus satisfied, and upon such satisfaction reconciled, is faithful and just to take off all obligation unto punishment from the sinner; and in this act of God consisteth the forgiveness of sins; which is sufficient for the first part of the explication of this Article, as being designed for nothing else but to declare what is the true notion of remission of sins, in what that action doth consist.

The second part of the explication, taking notice not only of the substance, but also of the order of the Article, observing the immediate connection of it with the Holy Church, and the relation, which in the opinion of the ancients it hath unto it, will endeavour to instruct us how this great privilege of forgiveness of sins is propounded in the Church, how it may be procured and obtained by the members of the Church.

At the same time when our Saviour sent the Apostles to gather a Church unto him, he foretold that repentance and re- Luke xxiv. mission of sins should be preached in his name among all nations, 47. beginning at Jerusalem; and when the Church was first constituted, they thus exhorted those whom they desired to come into it, Repent and be converted, that your sins may be blotted out; Acts iii. 19. and, Be it known unto you, that through this man is preached unto xiii. 38. you forgiveness of sins. From whence it appeareth that the Jews and Gentiles were invited to the Church of Christ, that they might therein receive remission of sins, that the doctrine of remission of all sins propounded and preached to all men, was proper and peculiar to the Gospel, which teacheth us that by Acts xiii. Christ all that believe are justified from all things, from which 39. they could not be justified by the law of Moses. Therefore John the Baptist, who went before the face of the Lord to prepare his Luke i. 76, ways, gave knowledge of salvation unto his people by the remission 77. of their sins.

This, as it was preached by the Apostles at the first gathering of the Church of Christ, I call proper and peculiar to the Gospel,

because the same doctrine was not so propounded by the Law. For if we consider the Law itself strictly and under the bare notion of a law, it promised life only upon perfect, absolute, and uninterrupted obedience; the voice thereof was only this, Do this and live. Some of the greater sins nominated and specified in the Law, had annexed unto them the sentence of death, and that sentence irreversible; nor was there any other way or means left in the law of Moses, by which that punishment might be taken off. As for other less and more ordinary sins, there were sacrifices appointed for them; and when those sacrifices were offered and accepted, God was appeased, and the offences were released. Whatsoever else we read of sins forgiven under the Law, was of some special divine indulgence, more than was promised by Moses, though not more than was promulgated unto the people, in the name and of the nature of God, so far as something of the Gospel was mingled with the Law.

Now as to the atonement made by the sacrifices, it clearly had relation to the death of the Messias; and whatsoever virtue was in them did operate through his death alone. As he was Rev. xiii.8. the Lamb slain from the foundation of the world, so all atonements which were ever made, were only effectual by his blood. But though no sin was ever forgiven, but by virtue of that satisfaction; though God was never reconciled unto any sinner but by intuition of that propitiation; yet the general doctrine of remission of sins was never clearly revealed, and publicly preached to all nations, till the coming of the Saviour of the world 25, whose name was therefore called Jesus, because he was Matt. i. 21. to save his people from their sins.

> Being therefore we are assured that the preaching remission of sins belongeth not only certainly, but in some sense peculiarly, 368 to the Church of Christ, it will be next considerable how this remission is conferred upon any person in the Church.

For a full satisfaction in this particular two things are very observable; one relating to the initiation, the other concerning the continuation, of a Christian. For the first of these, it is the most general and irrefragable assertion of all, to whom we have reason to give credit, that all sins whatsoever any person is

guilty of, are remitted in the baptism of the same person. For the second, it is as certain that all sins committed by any person after baptism are remissible; and the person committing those sins shall receive forgiveness upon true repentance, at any time, according to the Gospel.

First, It is certain, that forgiveness of sins was promised to all who were baptized in the name of Christ; and it cannot be doubted but all persons who did perform all things necessary to the receiving the ordinance of baptism, did also receive the benefit of that ordinance, which is remission of sins. John did Mark i. 4. baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And St. Peter made this the exhortation of his first sermon, Repent and be baptized every one of you Acts ii. 38. in the name of Jesus Christ for the remission of sins. In vain doth doubting and fluctuating Socious endeavour to evacuate the evidence of this Scripture 26: attributing the remission either to repentance without consideration of baptism; or else to the public profession of faith made in baptism; or if any thing must be attributed to baptism itself, it must be nothing but a declaration of such remission. For how will these shifts agree with that which Ananias said unto Saul, without any mention either of repentance or confession, Arise and be baptized, and Acts xxii. wash away thy sins? and that which St. Paul, who was so bap- 16. tized, hath taught us concerning the Church, that Christ doth sanctify and cleanse it with the washing of water? It is therefore Eph. v. 26. sufficiently certain that baptism, as it was instituted by Christ after the preadministration of St. John, wheresoever it was received with all qualifications necessary in the person accepting, and conferred with all things necessary to be performed by the person administering, was most infallibly efficacious, as to this particular, that is, to the remission of all sins committed before the administration of this sacrament.

As those which are received into the Church by the sacrament of baptism receive the remission of their sins of which they were guilty before they were baptized; so after they are thus made

niter peractæ ablutioni, peccatorum remissionem nequaquam tribuit Petrus, sed totam pœnitentiæ;—vel si baptismi quoque ea in re rationem habuit, aut quatenus publicam Jesu Christi nominis professionem continet, eum tantummodo consideravit; aut si ipsius etiam exter-

26 'Vel baptismo illi, hoc est, solen- næ ablutionis omnino rationem habere voluit, quod ad ipsam attinet, remissionis peccatorum nomine, non ipsam remissionem vere, sed remissionis declarationem, et obsignationem quandam intellexit.' Socin. de Baptismo, cap. 7. [vol. i. p. 724.]

^{25 &#}x27;Lex peccatorum nescit remissio- lege minus est, consummatur in Evannem; lex mysterium non habet quo gelio.' S. Ambros. in Lucam, lib. vi. cap. occulta mundantur: et ideo quod in 7. [§. 23. vol. i. p. 1389 C.]

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members of the Church, they réceive remission of their future sins by their repentance 27. Christ who hath left us a pattern of prayer, hath thereby taught us for ever to implore and beg the forgiveness of our sins; that as we through the frailty of our nature are always subject unto sin, so we should always exercise the acts of repentance, and for ever seek the favour 369 of God. This then is the comfort of the Gospel, that as it discovereth sin within us, so it propoundeth a remedy unto us. While we are in this life encompassed with flesh, while the allurements of the world, while the stratagems of Satan, while the infirmities and corruptions of our nature betray us to the transgression of the law of God, we are always subject to offend 1 John i. 8. (from whence whosoever saith that he hath no sin is a liar, contradicting himself, and contracting iniquity by pretending innocency); and so long as we can offend, so long we may apply ourselves unto God by repentance, and be renewed by his grace, and pardoned by his mercy.

> And therefore the Church of God, in which remission of sin is preached, doth not only promise it at first by the laver of regeneration, but afterwards also upon the virtue of repentance; and to deny the Church this power of absolution is the heresy of Novatian28.

> 27 St. Chrysostom speaking of the vante corruptibili corpore, tanquam filii power of the Priests, Οὐ γὰρ ὅτ' ἀν ἡμᾶς hominum quibusdam humanis motibus άναγεννῶσι μόνον, ἀλλὰ καὶ τὰ μετὰ deficiant ad seipsos, et ideo peccent. ταῦτα συγχωρείν έχουσιν έξουσίαν άμαρτήματα. De Sacerd. lib. iii. [§. 6. vol. i. p. 384 E.] 'Excepto baptismatis munere, quod contra originale peccatum donatum est, (ut quod generatione attractum est, regeneratione detrahatur; et tamen activa quoque peccata, quæcunque corde, ore, opere commissa invenerit, tollit;) hac ergo excepta magna indulgentia (unde incipit hominis renovatio) in qua solvitur omnis reatus et ingeneratus et additus; ipsa etiam vita cætera jam ratione utentis ætatis, quantalibet præpolleat fœcunditate justitiæ, sine remissione peccatorum non agitur: quoniam filii Dei, quamdiu mortaliter vivunt, cum morte confligunt : et quamvis de illis sit veraciter dictum, Quotquet Spiritu Dei aguntur, hi filii sunt Dei: sic tamen Spiritu Dei excitantur, et tanguam filii Dei proficiunt ad Deum, ut etiam Spiritu suo, maxime aggra-

S. August. Enchir. cap. 64. [§. 17. vol. νί. p. 220 Β.] Οὕτω καὶ μετὰ τὸ βάπτισμα έκκαθαίρεται άμαρτήματα μετά πόνου πολλοῦ καὶ καμάτου. Πᾶσαν τοίνυν ἐπιδειξώμεθα σπουδήν, ώστε αὐτὰ έξαλείψαι έντεύθεν, και αίσχύνης, και της κολάσεως ἀπαλλαγηναι της έκει καν γάρ μυρία διμεν ημαρτηκότες, αν έθέλωμεν, δυνησόμεθα άπαντα ταθτα ἀποθέσθαι τῶν ἁμαρτημάτων τὰ φορτία. S. Chrysost. Homil. in Pentecost. 1. [§. 6. vol. ii. p. 467 E.] 'Quod autem scriptum est, Et sanguis Jesu filii ejus mundat nos ab omni peccato, tam in confessione baptismatis, quam in clementia pœnitudinis accipiendum est.' S. Hieron. adv. Pelag. lib. ii. [8, 7, vol. ii. p. 736 C.]

28 I call this the heresy of Novatian rather than of Novatus, because though they both joined in it, yet it rather sprung from Novatianus the Roman presbyter, than from Novatus the Afri-

The necessity of the belief of this Article appeareth, first, because there can be no Christian consolation without this persuasion. For we have all sinned and come short of the glory of God, nav, God himself hath concluded all under sin; we must also acknowledge that every sinner is a guilty person, and that guilt consisteth in an obligation to endure eternal punishment from the wrath of God, provoked by our sins; from whence nothing else can arise but a fearful expectation of everlasting misery. So long as guilt remaineth on the soul of man, so long is he in the condition of the devils, delivered into chains and 2 Pet. ii. 4. reserved unto judgment. For we all fell as well as they, but with this difference; remission of sins is promised unto us, but to them it is not.

Secondly, It is necessary to believe the forgiveness of sins, that thereby we may sufficiently esteem God's goodness and our happiness. When man was fallen into sin, there was no possibility left him to work out his recovery; that soul which had sinned must of necessity die, the wrath of God abiding upon him for ever. There can be nothing imaginable in that man which should move God not to shew a demonstration of his justice upon him; there can be nothing without him which could pretend to rescue him from the sentence of an offended and almighty God. Glorious therefore must the goodness of our God appear, who dispenseth with his law, who taketh off the guilt, who looseth the obligation, who imputeth not the sin. This is God's goodness, this is man's happiness. For blessed is Ps. xxxii. he whose transgression is forgiven, whose sin is covered; blessed 1, 2. is the man unto whom the Lord imputeth no iniquity. The year of release, the year of jubilee, was a time of public joy; and there is no voice like that, Thy sins are forgiven thee. By this a

by Epiphanius, Λέγων μη είναι σωτηρίαν, δ άγιος λόγος, καὶ ή άγια Θεοῦ ἐκκλησία άλλὰ μίαν μετάνοιαν μετά δὲ τὸ λουτρόν, μηκέτι δύνασθαι έλεεισθαι παραπεπτωκότα 2. [vol. i. p. 493 C, D, 494 D.] And that is, he acknowledged but one repentance which was available, in bap- τετελείωται μετά την έντεῦθεν ἐκδημίαν, tism; after which if any man sinned, έτι δὲ ἔντων ἐν τῷ ἀγῶνι πάντων, καὶ there was no mercy remaining for him. To which Epiphanius gives this reply; Ή μέν τελεία μετάνοια έν τῷ λουτρῷ τυγγάνει εί δέ τις παρέπεσεν οὐκ ἀπόλλει ἀπηγόρευται ἡ σωτηρία. [Ibid. §. 10. p. τοῦτον ἡ ἀγία τοῦ Θεοῦ ἐκκλησία δίδωσι γαρ επάνοδον, και μετά την μετάνοιαν την

can bishop. And he is thus expressed μεταμέλειαν. And again; Δέχεται οὖν πάντοτε την μετάνοιαν. Hæres. lix. §. I, yet more generally: Τὰ πάντα σαφῶς μετά πτωσιν έτι ανάστασις, έτι έλπλς, έτι θεραπεία, έτι δμολογία· κάν εὶ μπ τελειότατα, άλλ' οὖν γε τῶν ἄλλων οὐκ 502 C.]

Luke vii.

Acts xiii.

1 Cor. vi.

19, 20.

22, 23.

47.

41, 42.

man is rescued from infernal pains, secured from the everlasting flames; by this he is made capable of heaven, by this he is assured of eternal happiness.

Thirdly, It is necessary to believe the forgiveness of sins, that by the sense thereof we may be inflamed with the love of God: for that love doth naturally follow from such a sense, appeareth by the parable in the Gospel, There was a certain creditor which had two debtors; the one owed him five hundred pence, the other 370 fifty. And when they had nothing to pay, he frankly forgave them both. Upon which case our Saviour made this question, Which of them will love him most? He supposeth both the debtors will love him, because the creditor forgave them both; and he collecteth the degrees of love will answer proportionably to the quantity of the debt forgiven. We are the debtors, and our debts are sins, and the creditor is God: the remission of our sins is the frank forgiving of our debts, and for that we are obliged to return our love.

Fourthly, The true notion of forgiveness of sins is necessary to teach us what we owe to Christ, to whom, and how far we are indebted for this forgiveness. Through this man is preached unto us the forgiveness of sins, and without a surety we had no release. He rendered God propitious unto our persons, because he gave himself as a satisfaction for our sins. While thus he took off our obligation to punishment, he laid upon us a new obligation of obedience. We are not our own who are bought with a price: we must glorify God in our bodies, and in our spirits, which are God's. We must be no longer the servants of I Cor. vii, men; we are the servants of Christ, who are bought with a price.

Fifthly, It is necessary to believe remission of sins as wrought by the blood of Christ, by which the covenant was ratified and confirmed, which mindeth us of a condition required. It is the nature of a covenant to expect performances on both parts; and therefore if we look for forgiveness promised, we must perform repentance commanded. These two were always preached together, and those which God hath joined ought no man to put Acts v. 31. asunder. Christ did truly appear a Prince and a Saviour, and it was to give repentance to Israel, and forgiveness of sins: he joined these two in the Apostles' commission, saying, that Luke xxiv. repentance and remission of sins should be preached in his name throughout all nations.

From hence every one may learn what he is explicitly to

believe and confess in this Article of forgiveness of sins; for thereby he is conceived to intend thus much: I do freely and fully acknowledge and with unspeakable comfort embrace this as a most necessary and infallible truth, that whereas every sin is a transgression of the law of God, and upon every transgression there remaineth a guilt upon the person of the transgressor, and that guilt is an obligation to endure eternal punishment, so that all men being concluded under sin, they were all obliged to suffer the miseries of eternal death; it pleased God to give his Son, and his Son to give himself, to be a surety for this debt, and to release us from these bonds; and because without shedding of blood there is no remission, he gave his life a sacrifice for sin, he laid it down as a ransom, even his precious blood as a price by way of compensation and satisfaction to the will and justice of God; by which propitiation, God, who was by our sins offended, became reconciled, and being so, took off our obligation to eternal punishment, which is the guilt of our sins, and appointed in the Church of Christ the sacrament of baptism for the first remission, and repentance for the constant forgiveness of all following trespasses. And thus I believe the forgiveness of sins.

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ARTICLE XI.

The Resurrection of the Body.

THIS Article was anciently delivered and acknowledged by all Churches, only with this difference, that whereas in other places it was expressed in general terms, the resurrection of the flesh, they of the Church of Aquileia, by the addition of a pronoun, propounded it to every single believer in a more particular way of expression, the resurrection of this flesh 29. And though

mentum Symboli tradant, ut postquam dixerint peccatorum remissionem, addant carnis resurrectionem; sancta Aquileiensis Ecclesia—ubi tradit carnis resurrectionem, addit unius pronominis syllabam; et pro eo quod cæteri dicunt, carnis resurrectionem, nos dicimus, hujus carnis resurrectionem.' Ruffin. Invect. in Hieron. lib. i. [§. 4. apud Hieron. vol. Pamphili. [In the Appendix to vol. iv. ii. p. 586 E.] 'Satis cauta et provida of Origen, p. 17.] adjectione fidem Symboli Ecclesia nostra

29 'Cum omnes Ecclesiæ ita sacra- docet, quæ in eo quod a cæteris traditur, carnis resurrectionem, uno addito pronomine tradit, huius carnis resurrectionem." Idem, in Symb. [§. 43. p. ccxxix.] 'Sive ergo corpus resurrecturum dicimus, secundum Apostolum dicimus (hoc enim nomine usus est ille;) sive carnem dicimus, secundum traditionem Symboli confitemur.' Idem, Prol in Apolog.