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 habitation 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 from which 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.

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 profession; and for some ages it immediately followed

7 Κανωνισώμενος εν πάσι τούτων σωματίων σου ουκ ορίζει ἡμιν εἰς τούς ἀδύνατους κοινωνάς ἔτους, νομίζου ἄναυσα κεῖν τούς τιμίας. Ἡρώδης Ἐλεγκτ. Επ. 19. p. 151.
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. 1) he omitted 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 discesserat quas quum


11 These are the words of the Constantinoplean Creed, ‘Ορισμόν τον εἰς βαθιανός εἰς ἄβαθανος καιροὺς. Εἰς τοῦτον ἐν εἰρήνην τὸν ἐν τῷ κόσμῳ, τὸν ἐν εἰρήνην τον ἐν τῷ κόσμῳ, τὸν ἐν τῷ κόσμῳ, τὸν ἐν τῷ κόσμῳ. Εἰς τὸν διάδοχον καθορισμόν. Εἰς τὸν διάδοχον καθορισμόν. Οὐκ εἰς τὸν διάδοχον καθορισμόν. Εἰς τὸν διάδοχον καθορισμόν. Εἰς τὸν διάδοχον καθορισμόν. Εἰς τὸν διάδοχον καθορισμόν.’ Pelagius Lauren. Epist. [p. 272 C.]

9 Concordant autem nobiscum angeli etiam nunc, cum remittantur nostra peccata. Ideo post communionem sanctae Ecclesiae in ordine Confessionis ponitur remissio peccatorum: per hanc enim sint Ecclesia quae in terris est: per hanc non perit, quod pericet et inventum est.’ S. August. Enchir. cap. 65. [l. 17. vol. vi. p. 220 B.] And to this purpose it is that in his book De Aspese Christiani, passing from one article to another with his general transition, after that of the Church, he proceedeth with these words; ‘Nec esse audiamus, qui negaret Ecclesiam Dei omnia peccata possint remittere.’ cap. 31. [Epist. cxii. cap. 32. vol. vi. p. 260 E.] So it followeth also in Venerandus Fortunatus, and in such other Creeds as want that part of the former article of the communion of saints.

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 even in them a proper definition of sin. 

1 John iii. 4, "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. 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; the law of God is pure, and whatsoever is contrary to that law is impure. Whosoever 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 sinneth, 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
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.  

This debt or obligation to punishment is not only necessarily 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 represented in the word, which teacheth us, if we do ill, how sin lieth at the door. Our blessed Saviour thus taught his Disciples, "Whoever is angry with his brother without a cause, shall be liable to idiolis factum, sic deinceps non fiat, prater actu, sed manet reatus, nisi per indulgentiam remittatur. Quiddam enim tale esse sacrificare idolis, ut opus ipsum cum fili prateracto, codemque prateracto reatus ejus manent venia revocandus."—Ibidem, cont. Julianum. Iopog. lib. vi. cap. 19. [§ 60. vol. x. p. 669 C.]

15 "Eo pherei te na is the word used here, which is translated, shall be in danger, but is of a fuller and more press- ing sense, as on which is a doctor, subject, and obliged to endure it: "Eo pherei, cures, etc.; cures, etiis, cures, etc.; cures, etiis, cures, etc. Whereby the way is to be observed a great mistake in the Lexicon of Plaurus, whose words are these: "Eo pherei, cures, etc.; cures, etc.; cures, etc.; cures, etc. The first taken out of the text, the last out of Suidas, corruptly and absurdly; corruptly eo pherei for eo pherei, absurdly Tionae is added, neither is an interpretation of eo pherei, or an as author which used it; whereas Tionae in Suidas is only the first word of the sentence, provided by Suidas for the use of eo pherei in the signification of eo pherei. Agreeable unto Heuchlinus is that in the Lexicon of St. Cyril, "Eo pherei, cures, etc.; cures, etc.; cures, etc. And so in this place of St. Matthew, the old Latin translation, unus erit judicis. As in Virgil; Consuetudinem ante annos volemus.—Eneid. V. 237. Servius; "Vidi reus. Debitor; unde vole solvendas, dicimus absolvendas. Inde est, Ed. v. 86. Danos habet tu quoque vobis; quasi reus facies. So the Syriac; 2377 νυκτι ὑπήρξεν ἀπὸ ἀφιέσθημα, ἀφιέσθημα. For indeed the word "Eo pherei 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: Νὴ βάφθη φιλό, μηδε ένθα τού τηρησία. Orat. 14. 15. [De Cæcide Herodis. §. 87.] and that in Aristotle: τινς ένθα τού τοίχον έπιστευθήσεται καθαρότερα, αὐτός εν εη[σ] τούτω διασφάλισται "Eo pherei, cures, etc.; cures, etc.; cures, etc.; cures, etc.; cures, etc. And so in Suidas, taken out of Polybius, [xii. 23.] Τίμως κατά τούτον πεφυστήκαν καθαρότερα, αὐτός εν εη[σ] τούτω διασφάλισται "Eo pherei, cures, etc.; cures, etc.; cures, etc.; cures, etc.; cures, etc. In respect of the punishment of a sin, he is "Eo pherei, who is oblivious to the curse, and "Eo pherei, cures, etc.; cures, etc; oblivious to the punishment. 

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 of sins.
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 origins 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 10 in the Creed is "Aρείναι ἁμαρτίαν, 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 forsin and forgiveness are capable of several interpretations. For sometimes δώρα is emendated, and δέος, emend. As Gen. xxxv. 18. "Εγένετο δὲ ιν τῆς ἁμαρτίας αὐτῆς τῇ ἡμέρᾳ, καὶ εὐαγγειλαμενον καὶ αἰωνιοι. as it is translated, but emend. εὐαγγειλαμενον καὶ αἰωνιοι, i. e. εὐαγγειλαμενον καὶ αἰωνιοι. As Matt. xxvii. 35. "Εσπήρα τὴν δρᾶσιν του κηρυττιον, καὶ Λουκ. xiv. 32. "Ακολουθήσας δὲ τῇ σωτηρίᾳ καὶ ἀφοίησιν, and yet we have nothing to our present purpose. But feebly, it is often taken for remitters, and that particularly in relation to a debt; as Matt. xviii. 27. "Τοῦ δὲ ἄνων ἁμαρτήσεως αὐτῆς καὶ vecto 32. "Πάντα τὰ ἀλογίαν ἀφεθέντ' υποκαθιστάται, which reception is most remarkable in the year of release: Deut. xv. 1. Δ' ἐκ τούτοις τούτων βρέσων. Kal koinoν τὸ πρόσταγμα τῆς ἁμαρτίας ἀφεθέντος τῶν χρησιμοτ. Θεού, ἐπεί οὐ μόνον τὸν δικαίουν οὐκ οἱ ἀναπτυχθήναι εἰκελήθη τούτων βρέσων τῆς θεοτ. θεοτ. Now this remission or release of debts hath a great affinity with remission of sins; for Christ himself hath conjuncted 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: "Αρείναι ἡμᾶς τὸν θεόν τούτῳ δι' αὐτοῦ, καὶ ἀφεθέντος τοῦ δικαίου. 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 exacteth both from those committed against us, that God may forgive the sins committed by us, which are injuries done to him. Luku xvii. 2. "Εσπήρα δὲ οὕς εἰς σαλέδεφος σου. κατεναπτυξάσθ' αὐτῆς τοῦ μεταμορφώθην, ἀφεθέντα αὐτῆς. 17

We must not only look upon the 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 ἁμαρτία is there used for the verb ἁμαρτά, as Isa. xxi. 14. "Αρείναι τὴν ἀμαρτίαν καὶ τὴν ἁμαρτίαν αὐτῶν. Psal. xxviii. 18. "Αρείναι τὸν πατέρα αὐτῶν ἀπέδωκεν Κυρίῳ τῇ θεοτ. Then this remission or release of debts is called αὐτῆς τῆς ἁμαρτίας ματάται. As Gen. i. 17. "Αρείναι τὴν ἁμαρτίαν τὸν χρόνον ἀπέδωκεν Κυρίῳ τῇ θεοτ. The Vulg. calles αὐτῆς τῆς ἁμαρτίας. Kal ἄνων πάντα τὰς ἁμαρτίας ματάται. And in that same remarkable place, which St. Paul made use of to declare the nature of remission of sins, Psal. xxxvi. 1. "Αρείναι, ἀφεθέντος τοῦ δικαίου: "Αρείναι τὴν ἁμαρτίαν τὸν χρόνον ἀπέδωκεν Κυρίῳ τῇ θεοτ. Sometimes it is taken for ἁμαρτά, as Phil. i. 19. "Αρείναι τὴν ἁμαρτίαν τὰς ἁμαρτίας. 18

18 It is not only "Ἀφέναι, but "Αμαρτάναι ἁμαρτίαν.
ARTICLE X.

Heb. x. 12. This man, saith the Apostle, offered one sacrifice for sins; that the 364
sins for which he suffered were not his own, for Christ hath once
suffered for sins, the just for the unjust; he was holy, harmless,
defiled, and separate from sinners, and therefore had no sin to
suffer for; that the sins for which he suffered were ours, for
he was wounded for our transgressions, he was bruised for our
iniquities; He was delivered for our offences, he gave himself for
our sins, he died for our sins according to the Scriptures; that
the dying for our sins was suffering death as a punishment
taken upon himself, to free us from the punishment due unto
our sins; for God laid on him the iniquity of us all, and made
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 were we healed; that by the suffering of
this punishment to free us from the punishment due unto our
sins it cometh to pass that our sins are forgiven, for, This is
my blood, saith our Saviour, of the new testament, (or covenant,)
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 con-
taineth a reconciliation, as without which God cannot be con-
ceived 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
Christ Jesus, whom God hath set forth to be a propitiation through
faith in his blood. We have an advocate with the Father, and he
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 Re-
deemer; 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 obe-
dience 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? 1 Sam. xxix.
should it not be with the heads of these men 19? Wherewith shall he reconcile Saul who is so highly offended with him, where-
with shall he render him gracious and favourable, but by be-
traying these men unto him? As our Saviour adviseth, If thou Math. v. 23.
bring thy gift before the altar, and there rememberest that thy bro-
ther hath ought against thee, leave there thy gift before the altar,
and go thy way, first be reconciled to thy brother, that is, reconcile
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 ad-
viseth the wife that departeth from her husband, to remain 1 Cor. vii.
11.

19 Ἐκ τῶν διαλαλαγών ἄνθρωπος τις κατα-
ικεῖται καὶ Σαῦλ· καὶ ἐδόθη τῷ Ἰωάν
eπὶ τῇ χρηστότητί τῆς ἐκ-
pore vitil.

Próde stauró; παρακαλεῖν, αὐτόν νὰ υπογείωσε και να διακοσμηθεί

Próde stauró; παρακαλεῖν, αὐτόν νὰ υπογείωσε και να διακοσμηθεί

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Próde stauró; παρακαλεῖν, αὐτόν να διακοσμηθεί
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 appeased him and 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. 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 sinners 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 of God. The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Now a ransom

26 'Ad haec vero quid nos Deo reconciliari quid offeris? Primum, mecum Scripturam asservare, Deum nobis a Christo reconciliatum, verum id tantum quid nos per Christum aut mortem ejus simus reconciliati, vel Deo reconciliati; ut ex omnibus locis quos de reconciliatio-}nibus agunt videre est. Catech. Rov. or. 8. [p. 157.] To this may be added the observation of Socinus; 'ita communis consuetudo loquentis; ut sic reconciliatur, quum existat, no amicitia aut denuo existere, aut conservare.' De Christo Servatore, p. 1. [p. 139.] Which observation is most false, as appeared in the case of Saul and David, and in the person mentioned in the Gospel, who is commanded to be reconciled unto him whom he had offended, and who had something against him.

21 'Atinon τῇ φυσιᾷ αὐτῶν λέγεται ἀντι πολλῶν. What is the true notion of λέγεται will easily appear, because both the origin and use of the word is sufficiently known. The origin is from λέγειν, solvere, to loose; λέγεται quasi λέγεται, ψηφιά το οἰκονομία, οἰκονομία λέγεται. Eadem; λέγεται Εὐαγγελία. Γένος τῷ θεῷ κατά συγ-}καταστήματι ἐν λόγῳ λόγος, συγκαταστήματι τῷ θεῷ λόγος; and the expression in the Greek language is the same. And therefore if Tim. ii. 6. It is said, 'οὐ δὲ ἔσωθεν ἀντιλέγεται ἐνδιάβολῳ. And therefore if Tim. ii. 6. It is said, 'οὐ δὲ ἔσωθεν ἀντιλέγεται ἐνδιάβολῳ.

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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 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, yet he is never said to remit the price 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, whenssoever any way he transgresseth that law, or devieth 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 silver and gold, and far beyond them both; ὅσοι δὲ εἰς τὰς τούτους ἐκ τῆς μετατροπῆς ἡ ἐνθυμήσει τοῦ θεοῦ ἀνεπερατομομενον, ἐκ τοῦ ἃ παραδόθη καὶ ἐποίηθη ἐν τῷ θεῷ, ἐποίηθην ἐπ' ἐκ τῆς ἑαυτοῦ ἐποίηθην ἐπὶ τῷ λόγῳ. Demetrius had been his servant, and he had set him free upon a certain price which he had engaged himself to pay for that liberty; the sum which Demetrius was thus bound to pay, Lycon at his death remits, as also to Criton; Κρίτων ἐν Χαλκεὶ δεῖ τὸν Γραφήμα. Dio, Laert. lib. τ. Sig. 72.

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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 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, he 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-

mission of sins should be preached in his name among all nations, 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 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 iii.

Christ all that believe are justified from all things, from which 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 way, gave knowledge of salvation unto his people by the remission 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. Whatever 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 Messiah; and whatsoever virtue was in them did operate through his death alone. As he was 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, whose name was therefore called Jesus, because he was 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, 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. *bate 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, *Repeat 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 Socinus endeavour to evacuate the evidence of this Scripture: 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. 16.* wash away thy sins? and that which St. Paul, who was so baptized, 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

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25 *Lex peccatorum necessit remissionem; lex mysterium non habet quo occultum mundantur: et idem quod in loge minus est, consummatur in Evangelio.* S. Ambros. in Lucam, lib. vi. cap. 7. [3. 23. vol. i. p. 1389 C.]
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The necessity of this Article appeared first, because there can be no Christian consolation without this persuasion. For we have all sinned and come short of the glory of God, nay, 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 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. xxiii. he whose transgression is forgiven, whose sin is covered; blessed 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
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, apprehend by the parable in the Gospel, *There was a certain creditor which had two debtors; the one owed him five hundred pence, the other 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 proportionally 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 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 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 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. And though

29 *Cum omnes Ecclesiae sacerdotum symbola tradant, ut postquam dierint per clericos resurrectionem, addant carnis resurrectionem, sanctam Aquileiensis Ecclesiae, uti tradit carnis resurrectionem, addit unus promissus sylvis; et pro eo quod carteri dicunt, carnis resurrectionem, nos dicimus, hujus carnis resurrectionem.* Idem, in Symb. [s. 43. p. 308.] *Sive ergo corpus resurrectorium dicimus, secundum Apostolum dicimus (hoc enim nomine usus est ille); sive carnem dicimus, secundum traditionem Symboli constituimus.* Idem, Prolog in Apostol. Pamphili. [In the Appendix to vol. iv. of Origen, p. 17.]