

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?<sup>7</sup>

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 profession<sup>8</sup>; and for some ages it immediately followed

<sup>7</sup> Κοινωνήσεις ἐν πᾶσι τῷ πλησίον σου οὐκ ἔρεῖς ἴδια· εἰ γὰρ ἐν τοῖς ἀφάρτοις κοινωνοὶ ἐστέ, πῶσω μᾶλλον ἐν τοῖς φαρτοῖς; *Barnabæ Epist. cap. 19.* [p. 52.]

<sup>8</sup> 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 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 discessuri quasi quan-

the belief of *the holy Church*<sup>9</sup>, and was therefore added immediately after it, to shew that remission of sins was to be obtained in the Church of Christ<sup>10</sup>. 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*<sup>11</sup>.

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

dam credulitatis et prædicationis normam 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 brevitatis, quam exposebat sacræ fidei integritas, tantique doni veneranda sublimitas.'

<sup>9</sup> '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.* [§. 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.

<sup>10</sup> *Orig. Homil. 2. in Genesim.* [vol. ii. p. 63.] 'Sanctam Ecclesiam teneat—in qua et remissio peccatorum et carnis resurrectio prædicabatur.' *Ruffin. in Symb.* [§. 39. p. cccxvi.] 'Sed neque

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 aternæ spes esset. Gratias agimus Deo, qui Ecclesiæ suæ dedit hoc donum.' *Auctor Serm. cxix. de Temp. c. 8.* [Epist. cxxiii. 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 poenitentia, quæ peccata et vulnera, quibus est subjecta imbecillitas carnis, salubriter curat.' *Lactan. de Vera Sap. lib. iv. cap. 30.* [p. 324.]

<sup>11</sup> These are the words of the Constantinopolitan Creed; Ὁμολογῶ ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Before which Epiphanius in his lesser Creed, Ὁμολογούμεν ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν in the larger, Πιστεύομεν εἰς μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ ἐν βάπτισμα μετανοίας. *In Ancorato.* [§. 120, 121. [p. 123 A, 124 C.]] St. Cyril both these together; Εἰς ἐν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. *Catech. 18.* [§. 22. p. 295 C.] 'Credo unum Baptismum in remissionem omnium peccatorum.' *Pelagius Lauræac. Episc.* [p. 424 C.] 'Credimus unum Baptisma in remissionem omnium peccatorum in sæcula sæculorum.' *Symb. Æthiop.*

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 <sup>1</sup>John iii. 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<sup>12</sup>. And it is <sup>361</sup> elsewhere most evident that every sin is something prohibited by some law, and deviating from the same. For the Apostle <sup>Rom. iv. 15.</sup> 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<sup>13</sup>: the law of God is pure, and whatsoever is contrary to that

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

<sup>12</sup> The manner of the Apostle's speech 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: 'H ἀμαρτία ἐστὶν ἡ ἀνομία. 1 St. John iii. 4.

<sup>13</sup> 'Quid est peccatum nisi prævaricatio legis divinæ, et cœlestium inobedientiæ præceptorum?' *S. Ambros. de Paradiso, cap. 8.* [§. 39. vol. i. p. 161 E.] 'Peccatum est factum vel dictum vel concupitum aliquid contra æternam legem.' *S. August. cont. Faust. lib. xxii.*

*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 Fide cont. Manich. cap. 10.\** 'Neque negandum est hoc Deum jubere, ita nos in faciendâ justitiâ 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.* [§. 23. vol. x. p. 52 F.]

\* [This is not a work of Augustin. v. C. 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<sup>14</sup>.

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*<sup>15</sup>

<sup>14</sup> This obligation unto punishment, 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: '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 auferitur. 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 transierit: sicut e contrario sacrificium

idolis factum, si deinceps non fiat, præterit actu, sed manet reatu, nisi per indulgentiam remittatur. Quiddam enim tale est sacrificare idolis, ut opus ipsum cum fit prætereat, eodemque præterito reatus ejus maneat venia resolvendus.' *Idem, cont. Julian. Pelag. lib. vi. cap. 19.* [§. 60. vol. x. p. 696 C.]

<sup>15</sup> 'Ἐνοχος ἔσται 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. 'Ἐνοχος, χρεώστης, ὑπέθυνος, ὑποκείμενος. *Hesych.* 'Ἐνοχος, ὑπαίτιος. *Suid.* Where by the way is to be observed a great mistake in the Lexicon of Phavorinus, whose words are these; 'Ἐνοχος, ὑπέθυνος, χρεώστης. 'Ἐνοφος, ὑπαίτιος, Τίμαιος. The first taken out of Hesychius, the last out of Suidas, corruptly and absurdly; corruptly ἔνοφος for ἔνοχος, absurdly Τίμαιος is added either as an interpretation of ἔνοχος, or as an author which used it; whereas Τίμαιος in Suidas is only the first word of the sentence, provided by Suidas for the use of ἔνοχος in the signification of ὑπαίτιος. Agreeable unto Hesychius is that in the Lexicon of St. Cyril, 'Ἐνοχος, *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.*—

*Aeneid. V. 237.*

Servius; 'Voti reus. Debitor: unde vota solventes, dicimus absolutos. Inde est, *Ecl. v. 8c. Damnabis tu quoque votis*; quasi reos facies.' So the Syriac; מוֹחֵב מוֹחֵב from חוֹב *obligatum, debitorem, reum esse*. For indeed the word ἔνοχος

(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 blasphemies wherewithsoever they shall blaspheme: But he that shall 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 liability, 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*.

Mark iii. 28, 29.

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; *Μὴ ὄντα φονέα, μηδὲ ἔνοχον τῷ ἔργῳ. Orat. 14, 15.* [De Cæde Herodis. §. 87.] and that in Aristotle; 'Ἐνοχον ἔφησεν ἱεροσυλάς ἔσσεσθαι. *Æcon. lib. ii.* [c. xxi. §. 1.] and that in Suidas, taken out of Polybius, [xii. 23.] Τίμαιος κατὰ τοῦ Ἐφόρου πεποίηται καταδρομῆν, αὐτὸς δὲν [ἐπὶ] δυνάμει ἀμαρτήμασιν ἔνοχος τῷ μὲν, ὅτι πικρῶς κατηγορεῖ τῶν πέλας ἐπὶ τοῖσιν οἷς αὐτὸς ἔνοχος ἔσται. In respect of the punishment of a sin, he is ἔνοχος ἀρᾶ, who is obnoxious to the curse, and ἔνοχος ἐπιτιμίοις, obnoxious to the punishment.

'Ἐμποίνμιος, ἐμποίνιος, τούτρεστιν, ἔνοχος ποιῆ, ὅσον ἐφ' οἷς ἡμαρτε δοὺς τιμωρίαν, saith Suidas. Thus 'Ἐνοχος θανάτου ἔσται, Matt. xxvi. 66. חוֹב הוּא חוֹב הוּא 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 ἐκείνοι: ἔνοχος ἔσται θανάτου ἵν' ὡς κατάδικον λαβόντες, οὕτως τὸν Πιλάτον λοιπὸν ἀποφῆρασθαι παρασκευάσωσιν ὁ δὲ κακείνοι συνειδότες φασίν, 'Ἐνοχος θανάτου ἔσται' αὐτοὶ κατηγοροῦντες, αὐτοὶ καταδικάζοντες, αὐτοὶ ψηφίζόμενοι, πάντα κατὰ γνώμην ὅσπερ. *S. Chrysost. ad locum.* [Hom. lxxxiv. §. 3. vol. vii. p. 801 A.]





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*.

Rom. v. 10.

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<sup>20</sup>. 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.

Rom. v. 8.

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*<sup>21</sup>. Now a ransom

Matt. xx. 28.

<sup>20</sup> 'Ad hæc vero quod nos Deo reconciliari quid affers? Primum, nusquam 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 reconciliatone agunt videre est.' *Catech. Racov. cap. 8.* [p. 187.] To this may be added the observation of Socinus; '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 observation is most false, as appeareth

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.

<sup>21</sup> Δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. 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; Δύτρον quasi λυτήριον. *Etymol.* Θρέπτρα τὰ θρεπτήρια, ὡς περ λύτρα τὰ λυτήρια. Eustathius; λέγει δὲ Θρέπτρα (ita leg.) τὰ τροφεία ἐκ τοῦ θρεπτήρια κατὰ συγκοπὴν ὡς λυτήρια λύτρα, σωτήρια σω-

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 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 price<sup>22</sup> 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 a price*, saith the Apostle, and it is *the Lord who bought us*, and the price which he paid was his blood; for we are *not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ*<sup>23</sup>. Now as it was the blood of Christ, so was it

1 Cor. vi. 20: vii. 23.  
2 Pet. ii. 1.  
1 Pet. i. 18,

19.

στρα. *Iliad.* δ'. 478. Λύτρον igitur quicquid datur ut quis solvatur. Ἐπὶ αἰχμαλώτων ἐξανήσεως οἰκείον τὸ λύσθαι ὅθεν καὶ λύτρα τὰ δῶρα λέγονται τὰ εἰς τοῦτο διδόμενα. Eustathius upon that of Homer, *Iliad.* α'. 13. Λυσομένους τε θύγατρα. It is properly spoken of such things as are given to redeem a captive, or recover a man into a free condition: Hesychius; Πάντα τὰ διδόμενα εἰς ἀνάκτησιν ἀνθρώπων (so I read it, not ἀνάκλησιν.) So that whatsoever is given for such a purpose is Λύτρον, 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. Ὅτι Ἀσκάνιος αἰχμάλωτος ἐγένετο ὑπὸ Πελασγῶν καὶ ἀντ' 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, Δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν Δοῦναι λύτρον, for Λύτρον is τὸ διδόμενον, and ἀντὶ πολλῶν, for it is given ἀντὶ ἀνθρώπων, as that city was called Ἀντανδρός ἦγον ἀντὶ ἀνδρὸς δεδωμένη. And therefore 1 Tim. ii. 6. it is said, Ὁ θεὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

<sup>22</sup> Hesychius; Λύτρον, τιμημα.

<sup>23</sup> This is sufficiently expressed by

two words, each of them fully significative of a price: the first simple, which is ἀγοράζειν, the second in composition, which is ἐξαγοράζειν. 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. Ἴνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι. 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 ἀρνούμενον and this buying is expressed to be by a price; 1 Cor. vi. 19, 20. Οὐκ ἐστὲ ἐαυτῶν, ἠγοράσθητε γὰρ τιμῆς. *Vulg.* Non estis vestri, empti enim estis pretio magno: and 1 Cor. vii. 23. Τιμῆς ἠγοράσθητε μὴ γίνεσθε δοῦλοι ἀνθρώπων. What this price was is also evident, for the Τιμῆς was the Τιμίον αἷμα, the precious blood of Christ, or the blood given by way of price: Rev. v. 9. Ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματι σου. Which will appear more fully by the compound word ἐξαγοράζω. Gal. iii. 13. Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρως τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρως and Gal. iv. 4, 5. Γενόμενος ὑπὸ νόμου, ἵνα τοὺς ὑπὸ νόμου ἐξαγοράσῃ. Now this Ἐξαγορασμός is proper redemption, or 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

Acts xx. 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, yet he is never said to remit the price<sup>24</sup> 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 silver and gold, and far beyond them both; Οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ τιμῷ αἵματι ὡς ἀμνοῦ ἀμόμου καὶ ἀσπίλου Χριστοῦ. 1 Pet. i. 18, 19.

<sup>24</sup> As *λύτρον* is a certain price given or promised for liberty, so *Ἀφιέναι λύτρον* is to remit the price set upon the head of any man, or promised for him;

as we read in the testament of Lycon the philosopher; Δημητρίῳ μὲν ἐλευθέρῳ πάλαι ὄντι ἀφιήμι τὰ λύτρα. 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; Κρίτωνι δὲ Χαλκηδονίῳ, καὶ τοῦτῳ τὰ λύτρα ἀφιήμι. *Diog. Laert. lib. v. Segm. 72.*

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 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 remission 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*; 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 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 ways, 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,

Luke xxiv.

47.

Acts iii. 19.

xiii. 38.

Acts xiii.

39.

Luke i. 76.

77.

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<sup>25</sup>, 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

25 'Lex peccatorum nescit remissionem; lex mysterium non habet quo occulta mundantur: et ideo quod in lege minus est, consummatur in Evangelio.' *S. Ambros. in Lucam, lib. vi. cap. 7.* [§. 23. vol. i. p. 1389 C.]

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 Socinus endeavour to evacuate the evidence of this Scripture<sup>26</sup>: 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-<sup>16</sup> *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

26 'Vel baptismo illi, hoc est, soleniter peractæ ablutioni, peccatorum remissionem nequaquam tribuit Petrus, sed totam poenitentiam;—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-  
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.]



members of the Church, they receive remission of their future sins by their repentance<sup>27</sup>. 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 (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 Novatian<sup>28</sup>.

<sup>27</sup> St. Chrysostom speaking of the power of the Priests, Οὐ γὰρ ὅτι ἐν ἡμῶς ἀναγεννώσι μόνον, ἀλλὰ καὶ τὰ μετὰ ταῦτα συγχωρεῖν ἔχουσαν ἐξουσίαν ἀμαρτήματα. *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, quæcumque corde, ore, opere commissa invenerit, tollit;) hac ergo excepta magna indulgentia (unde incipit hominis renovationis) in qua solvitur omnis reatus et ingeneratus et additus; ipsa etiam vita cætera jam ratione utentis ætatis, quantalibet præpollat fecunditate justitiæ, sine remissione peccatorum non agitur: quoniam filii Dei, quamdiu mortaliter vivunt, cum morte configunt: et quamvis de illis sit veraciter dictum, *Quotquot Spiritu Dei aguntur, hi filii sunt Dei*: sic tamen Spiritu Dei excitantur, et tanquam filii Dei proficiunt ad Deum, ut etiam Spiritu suo, maxime aggra-

vante corruptibili corpore, tanquam filii hominum quibusdam humanis motibus deficiant ad seipsos, et ideo peccent.' *S. August. Enchir. cap. 64.* [§. 17. vol. vi. p. 220 B.] Ὁὐτω καὶ μετὰ τὸ βάπτισμα ἐκκαθαίρεται ἀμαρτήματα μετὰ πόνου πολλοῦ καὶ καμῆτου. Πᾶσαν τοίνυν ἐπιδείξομεθα σπουδὴν, ὥστε αὐτὰ ἐξαλείψαι ἐντεῦθεν, καὶ αἰσχύνης, καὶ τῆς κολάσεως ἀπαλλαγῆναι τῆς ἐκεῖ· κἂν γὰρ μυρία ὄμεν ἡμαρτηκότες, ἐν ἐθέλωμεν, δυνασόμεθα ἅπαντα ταῦτα ἀποθέσθαι τῶν ἀμαρτημάτων τὰ φορτία. *S. Chrysost. Homil. in Pentecost. i.* [§. 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 penitentiæ accipiendum est.' *S. Hieron. adv. Pelag. lib. ii.* [§. 7. vol. ii. p. 736 C.]

<sup>28</sup> 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, 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 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

can bishop. And he is thus expressed by Epiphanius, Λέγων μὴ εἶναι σωτηρίαν, ἀλλὰ μίαν μετάνοιαν· μετὰ δὲ τὸ λουτρὸν, μηκέτι δύνασθαι ἐλεεῖσθαι παραπεπτωκότα· that is, he acknowledged but one repentance which was available, in baptism; after which if any man sinned, there was no mercy remaining for him. To which Epiphanius gives this reply; Ἡ μὲν τελεία μετάνοια ἐν τῷ λουτρῷ τυγχάνει· εἰ δέ τις παρέπεσον οὐκ ἀπόλλει τοῦτον ἢ ἀγία τοῦ Θεοῦ ἐκκλησία· δίδωσι γὰρ ἐπάνοδον, καὶ μετὰ τὴν μετάνοιαν τῆν

μεταμέλειαν. And again; Δέχεται οὖν ὁ ἄγιος λόγος, καὶ ἡ ἀγία Θεοῦ ἐκκλησία πάντοτε τὴν μετάνοιαν. *Hæres. lix. §. 1, 2.* [vol. i. p. 493 C, D, 494 D.] And yet more generally; Τὰ πάντα σαφῶς τετελείωται μετὰ τὴν ἐντεῦθεν ἐκδημίαν, ἐτι δὲ ὕπτων ἐν τῷ ἀγῶνι πάντων, καὶ μετὰ πτώσιν ἐτι ἀνάστασις, ἐτι ἐλπίς, ἐτι θεραπεία, ἐτι ὁμολογία· κἂν εἰ μὴ τελειότατα, ἀλλ' οὖν γε τῶν ἄλλων οὐκ ἀπηγόρευται ἡ σωτηρία. [Ibid. §. 10. p. 502 C.]

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 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 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 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.*

371

## 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*<sup>29</sup>. And though

<sup>29</sup> 'Cum omnes Ecclesie ita sacramentum 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 ceteri dicunt, *carnis resurrectionem*, nos dicimus, *hujus carnis resurrectionem*.' *Ruffin. Invect. in Hieron. lib. i.* [§. 4. apud Hieron. vol. ii. p. 586 E.] 'Satis cauta et provida adjectione fidem Symboli Ecclesie nostra

docet, quæ in eo quod a cæteris traditur, *carnis resurrectionem*, uno addito pronomine tradit, *hujus 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. Pamphili.* [In the Appendix to vol. iv. of Origen, p. 17.]