dare to affirm that a body of such a being as the consubstantial Word or Son of the Father should be thus liable to all these indignities and sufferings? Next, the Jews were so incensed at our Lord, because He called God His Father and made Himself equal with God, and because He appealed to the testimony and evidence of His miracles for the truth of His pretensions, that they sought to kill Him. The Arians, likewise, deny that God is properly His Father, and that He is equal with God; and because we hold this to be true, they seek to put us to death. Again, whereas the Jews said, "Is not this Jesus the Son of Joseph, whose father and mother we know? How is it, then, that He saith, Before Abraham was I am, and I came down from heaven"? (S. John vi. 42; viii. 58.) The Arians, likewise, tread in their footsteps, and ask similarly, "How can He be the Word of God, who slept, and wept, and asked questions, just like any ordinary man?" Thus they both conspire to deny the Eternity and the Godhead of the Word, in consequence of those human attributes which the Saviour took upon Him by reason of that mortal flesh which He was pleased to assume.

28. Since, then, their heresy thus entirely agrees with the Jewish doctrine, and since it is on a par with the belief of the traitor Judas, either let the Arians candidly confess that they are disciples of Caiaphas and Herod, instead of dressing up Judaism in a garb of Christianity, and let them, as we have before advised them, speak out plainly, and deny that the Saviour has appeared in the flesh, for this doctrine is all one with their heresy. Or, if they are afraid to become Jews openly, and are unwilling to submit to circumcision for fear of displeasing the Emperor, as well as on their account, whom they have deluded and beguiled, then let them cease from asserting these Jewish blasphemies. If they disown the name of Jews, then let them not believe and teach Jewish doctrine. As for us, we are not only called, but we are truly Christians. Let the Arians mark these words, that we are Christians, and, therefore, we try, because it is our privilege and duty, to inform ourselves and others of the reasonable and right meaning of those passages in the Gospels, which relate to the Person of our Blessed Lord. And when we find Him asserting the Divinity and Eternity of His nature; we do not seek to stone Him, with the Jews, nor with you do we raise objections against the truth, when He speaks for our sakes in humility concerning His human nature. If, then, you would return to the Christian Faith, put off from yourselves this Arian madness, and with the words of religion purge your ears, which have been defiled with

blasphemy. If you would but listen to the truth, you would soon be convinced that you were Jews as long as you were Arians, and that you renounced their infidelity at the same instant as you abjured your own heresy. Then, at once, truth would shine upon you out of darkness, and you would no longer reproach us with holding that there are two Eternals. You would no longer find it a difficulty to comprehend that Christ is His Father's co-essential Son, and that, as He is from everlasting, so He has existed co-eternally with the Father. There are, indeed, other things, and those created by Him, which are also said to be eternal. In the Psalm it is written, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors" (Ps. xxiv. 7). But, then, it is certain that these eternal things were made by Him; and if He made what best deserves to be called eternal among the creatures, can anything be plainer than that He must have been in being before whatever is improperly eternal could be so? Nor would His eternity prove Him to be our Lord, if it were not such an eternity as can only belong to the Son of God. For He must have been always with and in His Father, because, as being truly His Son, He was always of His substance. And, therefore, there could not be a time or period when as yet He was not, or which was before Him. And the nature of His eternity must be the very same with that of His Father's, because, otherwise, He could not be the Image and the Brightness of His Father's Glory. Now, what has been briefly said above must suffice to show, how foolishly our adversaries have misunderstood the passages they then alleged. And they certainly give an unsound interpretation of those other passages which they produce out of the Gospels, and this will soon appear, if we do but give heed to the general tenor of the Christian Faith, and using this rule, apply ourselves, as the Apostle teaches, to the reading of the Holy Scriptures, which were all given by inspiration. If our adversaries had followed this rule of belief, they could not have wandered so widely from the way of truth; they had not then indulged in fancies in which they should not have revelled; nor would they then have fallen on that stone of offence which has dashed their faith to pieces.

29. Now, the whole design and tendency of Holy Scripture, as we have often said, is this, to inform and satisfy mankind with regard to our Saviour upon these two fundamental points, namely, that He is God from eternity, the very Son of His Father's substance, as being His Word, His essential Brightness and Wisdom; and that He was afterwards made man, of the substance of the

Virgin Mary, Mother of God. Our Lord Himself informs us, that these two things run through the whole of the inspired Scriptures. He says, "Search the Scriptures, for they are they which testify of Me" (S. John v. 39). But lest I should transcribe too many passages, by bringing together all that is written on the subject, let the few following suffice for a specimen. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made." Again, "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father" (S. John i. 1-3, 14). Thus also S. Paul writes, "Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross" (Philip. ii. 6-8). And he that will take pains to examine and trace the sacred Oracles with the same purpose and view, will easily have a right conception of the manner in which the Father uttered His creating will and pleasure at the beginning, and said, "Let there be light," "Let there be a firmament," and "Let us make man" (Gen. i. 3, 6, 26). He will rightly understand, how, in the fulness of time, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (S. John iii. 17); and how it is written, "Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call His Name Emmanuel, which, being interpreted, is God with us" (S. Mat. i. 23).

30. These, and similar passages, are the testimonies and authorities which the books of the Old Testament afford us in this matter, as whoever has read them knows very well. And then, on the other hand, he will find in the Gospels the account of the mystery of our Lord's becoming man. S. John tells us that "the Word became flesh and dwelt among us" (S. John i. 14). And we must particularly observe, that the Apostle does not say, that He only descended and entered into a human body, but that He became and was made man; and our adversaries ought to pay special attention to this, lest they should fall into a certain foolish notion, and beguile others into the same conceit. For a curious opinion was prevalent with some, in former times, that the Word descended into a man's form only in such a manner as He descends into the persons of His Saints, and that

He discovered and revealed Himself in that person, just as He does in them. There needs no more to confute such an extraordinary notion as this, than the surprise and wonder which the spectators showed at our Saviour's presence, and His declarations concerning the nature of His Person. They asked, "Whence He was?" (S. John xix. 9), and the Jews said, "Why dost Thou, being a man, make Thyself God?" (S. John x. 33). They were quite familiar with the language of the Prophets, "And the Word of the Lord came unto me," &c. But that the Word of God, by whom all things were made, should condescend to become the Son of Man, that He should humble Himself and assume the form of a servant, and die upon a Cross, this was "unto the Jews a stumbling-block," but to us Christ is "the Power of God and the Wisdom of God" (1 Cor. i. 23, 24). "The Word was made flesh," S. John tells us, that is, in the language of Holy Scripture, "was made man," for "flesh" in those writings often signifies "man," or "men." Thus Joel the Prophet says, "I will pour out My Spirit upon all flesh" (Joel ii. 28). And Daniel said to King Astyages, "I may not worship idols made with hands, but the Living God who hath created the heaven and the earth, and hath sovereignty over all flesh" (Bel. and Dr. 5). Here, and in Joel, it is plain the word "flesh" stands for "mankind."

31. The Word of the Lord had visited His Saints individually from the beginning, and had sanctified those who rightly received Him; and yet when they were born or suffered, it is not said that He was made man, or that He suffered and died. Afterwards, "when the fulness of the time was come," that it pleased the Father to send His Son, "made of a woman," the Blessed Virgin Mary, "made under the Law" (Gal. iv. 4), to destroy and abolish the dominion of sin; then it is said that He took flesh and was made man, and in that flesh He suffered for us, as S. Peter says, "Forasmuch, then, as Christ hath suffered for us in the flesh" (1 S. Peter iv. 1). And here our adversaries are taught very briefly, but plainly, to believe, that the Person who was God from everlasting, the Sanctifier of those to whom He came, and the great Agent of all His Father's counsels, was made man for our sakes; and that, as the Apostle says, in this man dwells "all the fulness of the Godhead bodily" (Col. ii. 9), that is to say, that He, although He was God, had His proper human body, formed and organised exactly as ours, and made for our sakes and salvation. And on account of this, the properties of human nature are said to be His, because He existed in that nature, and He hungered, thirsted, suffered, laboured, and was

perfectly sensible of those infirmities, of which our flesh is capable. On the other hand, those powers and operations, which were peculiar to Him as Divine, such as raising the dead to life, restoring sight to the blind, and giving health to the sick, are ascribed to Him, because He did them by the instrumentality of His own Body. The Word truly bore the infirmities of our human nature, since He was truly and properly man. Again, His human nature was subservient to the powers and works of His Divine nature, for it was personally joined to it. His body, indeed, was the body of God, and, therefore, the Prophet Isaiah has rightly used the word "carried" (Isa. liii. 4). He does not say, "He hath healed," lest as being external to the body, it should only denote that this was done by some outward method of application, such as He had made use of by Himself or His Prophets before; and this would by no means have freed us from the penalty of death. When, therefore, we are told that "He carried our infirmities," and that "He Himself bare our sins," to make it quite certain that He was made man for our sakes, and that body which bore our sins was properly and personally His; we must remember that His Divine nature sustained no detriment by His "bearing our sins in His own body on the tree," as S. Peter says (1 S. Peter ii. 24). But this to us men was great gain, for we were redeemed from our own evil ways, and our nature was filled with the grace and righteousness of the Word of God.

32. It was on this account, that when our Lord's flesh or human nature suffered, it was not separated from the Divine nature, and, therefore, the Word of God is rightly said to have suffered. Neither was it separate when He wrought with Omnipotent Power the works of His Father, but He wrought them in His body, and by its ministry. Hence, after He was made man, He said, "If I do not the works of the Father, believe Me not; but if I do, though ye believe not Me, believe the works, that ye may know and believe that the Father is in Me and I in Him" (S. John x. 37, 38). And thus when there was need to restore to health Peter's wife's mother who was sick of a fever, our Lord's hand touched her, but His Godhead cured her (S. Matt. viii. 14). It was not the spittle and the clay, but Christ's Almighty Power that gave sight to the man that had been blind from his birth (S. John ix. 11). The voice of man called Lazarus out of the grave, but it was the Word of God which raised him from the dead (S. John xi. 43). And our Lord, by acting in this manner, gave evidence of His manhood, and prevented any suspicion of His

being only an apparition or phantom. The very fact of our Lord's taking upon Him our nature required, that He should not assume it in an imperfect manner, or divested of those properties which belong to that nature; in order that as His body was a true and proper human body, so it should truly have in it all those dispositions and properties which a human body ought to have; that they should be in His body, although they would not affect or act upon His Divine nature. Had His body been another's, then those human actions and affections could not be ascribed to Him but to some other person; but if the flesh is the Word's, and S. John says definitely "The Word became flesh," then it follows of necessity that the affections also of the flesh are ascribed to Him, whose the flesh is. And thus the same person, who performed such mighty works, and effected our redemption and sanctification, is said to be judged and condemned, to be scourged, to thirst, to be nailed to a Cross, to die, in short, to labour under as many bodily pains and infirmities, as if He was another man. For this cause then, consistently and fittingly, are such affections and dispositions attributed to our Lord, and not to anyone else; that the grace also may be from Him, and that we may not become worshippers of any other, but truly devout and thankful towards God. And this is so because we do not pray to a mere man or a creature, but to the genuine Son of God, of the very substance of His Father, who is not at all the less our Lord and God and Saviour, by becoming our fellow-creature and brother in the flesh.

33. Now, who is there who will not admire this? or who is there who will not give it as his candid opinion that such an appointment is an evidence of God's Infinite Wisdom? For had not our nature been so closely united to the Son's Divinity, man could not have been made a sharer of Divine perfection. And again, had not the Son of God admitted the imperfections of our nature to a place in His person, it had been impossible for our nature to be entirely delivered from them. For if they had ceased for some little time, yet, as I have said before, they had still revived again. Sin and death might have been laid to rest for a short time, but man had still been under their dominion, as we find our forefathers were. And that this is so is sure and certain; for former ages have produced many holy and good men, persons of innocence and integrity. The Prophet Jeremiah was "sanctified from the womb" (Jer. i. 5), and at the voice of Mary, Mother of God, S. John the Baptist "leaped in the womb for joy" (S. Luke i. 44). "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's

transgression" (Rom. v. 14); and thus man remained mortal and corruptible as before, liable to the corruptions to which our nature is liable. But now these hostilities have ceased, since God has made Himself man, and has impersonated our nature, with all its infirmities and defects. God now dwells, in and rules over, our nature in His own person; and our evil desires and passions yield submission to Him. Henceforth men no longer remain sinners, and dead, according to their sinful passions and inclinations; but, having risen, according to the Almighty Power of the Word they ever abide both immortal and incorruptible. Accordingly, the Son of God is said to be born, when His human nature was conceived of Mary, Mother of God; even He, whose Infinite Power gives birth and being to all mankind. And He truly was born; and by being born He made our nature and whatever naturally appertained to it His own; and by that union He has exalted us, who before were only dust, and sentenced to return to dust, into a participation of His own incorruptibility and immortality; and, as it were, carried us up along with Him, at His Ascension, into Heaven. Hence it appears what necessity there was, that, with our bodies He should take into Himself, those infirmities and affections which naturally belong to them. This was in order that we, no longer as being merely men, but as being intimately connected with the person of Christ, may have a share with Him in everlasting happiness and glory. The nature which descended to us from Adam was frail and under sentence of death; but since God the Word has assumed it and united it to Himself, and with it all its natural imperfections and infirmities, we are able to rise out of the grave, the curse from sin being removed, because of Him who is in us, and who has become a curse for us. And there is great reason for this; for as in the nature and person of Adam we are all from the earth and under a necessity of dissolution, so, in the person of Christ, we recover a state of immortality, a new life and frame, both of mind and body, by the means and application of the baptismal Water and the Holy Spirit. We may say of our bodies, that now they are no longer simply earthly, but the very body, the members of that God, who made Himself man, in order that He might work out our redemption and sanctification.

34. And that we may attain to a more exact knowledge of this point, that Christ's Divinity could not suffer, and that those passages which speak of His infirmities are to be understood of Him only as man, let us attend to what S. Peter tells us of Him, for certainly he will be a trustworthy witness concerning the

Saviour. He writes then in his Epistle the following words, "Forasmuch then as Christ hath suffered for us in the flesh" (1 S. Peter iv. 1). Do we read, then, that He hungered and thirsted, and laboured, and suffered, that He was ignorant of certain things, that He slept, wept, prayed, withdrew Himself, or made His escape, that He was born of a woman, that He besought His Father that the cup might pass from Him; in a word, that He was not insensible of the passions of human nature, and the common calamities of life? All this, no doubt, is very true, and perfectly consistent with His being truly God. He hungered and thirsted, as the Apostle says, "for us in the flesh." He stooped to defectiveness of knowledge, was buffeted and scourged, and underwent sad scenes of sufferings and sorrow "for us in the flesh." He was exalted too, and was born, and increased in stature "in the flesh." His fears and His flights only concerned "the flesh." He said, "If it be possible, let this cup pass from Me" (S. Matt. xxvi. 39), and He was beaten and received violence "for us in the flesh." In short, whatever else is ascribed to Him, implying any infirmity or pain, must be understood with the same limitation; it was "for us in the flesh." For on this account the Apostle himself has accurately said, "Christ then having suffered," not in His Godhead, but "for us in the flesh." And, therefore, what we find affirmed of our Saviour as man, should not give the least ground or occasion for any cavil or scruple. All that can be inferred from it is, that the person who, although He was God as well as man, could not be passive or capable of any infirmity in His Divine nature, yet, as man, had a proper human body, and in it all those passive properties and affections which belong to human bodies as such. Wherefore, as nothing of imperfection can touch the nature of the Word of God, so He abides for ever the same infinite immutable being. And so little do the frailties of the manhood molest or discompose Him, that they are obliterated before His Power, and they disappear at His presence. Our weaknesses and infirmities, which He admitted into His own person, were so vanquished and extinguished, that we were delivered from those evils which had encompassed our nature ever since the fall, according to what S. John says, "And ye know that He was manifested to take away our sins, and in Him is no sin" (1 S. John iii. 5). And so there is no room left for heretics to raise such objections as these, "Are human bodies naturally mortal? If so, how is it possible that they shall rise again? Or, if they must rise again, how is it that they do not rise mortal, and are as sensible as before

of want and pain? If they came from the earth, how can their natural condition pass away from them?" To these and such like heretical questions, the flesh itself is now able to make reply and say, "I am from the earth, it is true, and my original condition was mortal. But the Eternal Word of God, who cannot have anything in Him defective or weak, united Me to Himself. He has made Me one person with Him, so that I am His flesh and His body; and so by this union, I am set out of the reach of death and above the power of sin, and because of the Lord's goodness I am no longer in subjection to those two evils. For if you make any objection to the fact, that I have been thus delivered from my natural depravity, corruption, and mortality, how will you be able to entertain this other fact, that the Word and Son of God assumed the form of a servant, and became such as we are? For by this means I obtained this glorious change. God Himself took a human body into His nature, and by that impersonation made us sharers with Him of the Divine nature, and made us co-heirs with Himself of Life and Glory everlasting."

35. It was necessary, then, first of all, to examine these points, that, whenever we find our Lord either doing or saying anything by the action of His body, which at the same time proves His Divine power, we should ascribe all such actions and words to to Him as God; and that, when the manner of His acting or speaking is represented as human, and when any infirmity seems to encompass Him, we should understand that He bore our flesh and became man, and that, as such, He did and said and suffered these things. We cannot fail to have a right notion and belief concerning the person of Christ, if we distinguish, as we should, between the two natures; and if, at the same time, that we attribute to each nature its proper faculties and functions, we look upon both as the powers and acts of one person. He whose contemplation of Christ's Divine powers and miraculous acts induces him to deny the propriety of His manhood, and he who suffers himself to be misled by the consideration of any weakness or defect in Christ's human nature, so as to deny the personal union of His Divine with it, and to form unworthy conceptions and propagate dishonourable doctrines of this Divine Person; both the one and the other is equally in the unhappy condition of the Jew, who "mixed his wine with water" (*cf.* Isa. i. 22), and who makes the Cross a "stumbling-block," or he is like the Gentile who accounts the Gospel of Christ "foolishness" (*cf.* 1 Cor. i. 23). This, then, is what happens to God's enemies the Arians; for looking at what is human in the

Saviour, they have judged Him to be no more than a creature. Therefore, they ought, looking at the Divine works which the Word of God performed, to adopt the views of the Manichees, and to deny that He was truly conceived and born as a man. May grace be given them, before it be too late, to believe God when He tells them, that "the Word was made flesh." And may God help us to retain and uphold the Faith, and to preserve and promote a right understanding of those passages of Scripture, which these men so grievously misinterpret. For it is absurd to infer imperfection and dependency from such passages as these, "The Father loveth the Son, and hath given all things into His hand" (S. John iii. 35); and, "All things are delivered unto Me of My Father" (S. Matt. xi. 27); and, "I can of Mine own self do nothing, as I hear I judge" (S. John v. 30). For it is impossible that He, who is the Only-begotten Word and Wisdom of His Father, should ever have wanted in any degree any one of these perfections which are essential to the Father. And this is what He tells us expressly Himself, "All things that the Father hath are Mine" (S. John xvi. 15); and, "All Mine, O Father, are Thine" (S. John xvii. 10). We see that the Son is not destitute of any attribute or perfection whatsoever that belongs to the nature of the Father, and we know that the Father's perfections are from everlasting, and so it cannot but follow that they are in the nature and person of the Son from everlasting too. Well, then, all that is suggested in these and similar passages is this, that the Son's Divine perfections and person result or flow from the Father's, which is far from proving that there was not always a fulness of perfection in the nature of the Son.

36. It was, no doubt, on purpose to prevent that other extreme view, which was the error of Sabellius, that our Saviour made use of those expressions, such as, "All power is given unto Me" (S. Matt. xxviii. 18), "This commandment have I received" (S. John x. 18), and "All things are delivered unto Me" (S. Matt. xi. 27). Had not the distinction of the persons been thus asserted, the declaration of Scripture concerning the likeness and equality of the Divine attributes and perfections, which is between the two persons, might leave us exposed to the danger of confounding the two persons, and believing but in one. This mistake is admirably provided against by those very expressions we are now considering. They declare very plainly, that the Son is not the Father, but the Eternal Word and Son of the Father; that, as being so, He has all the Divine perfections

communicated from His Father by an Eternal Generation; and that He could never have been without any of them, because they are essentially the same infinite perfections as His Father's. Moreover, the expressions, "is given," and "are delivered," and the like, do not disparage the Godhead of the Son, but they rather confirm and establish it, if we will but duly consider the force of the passages. Thus, when our Lord informs us that "all things are delivered unto Him," He lets us understand that He Himself is not in the number of the things received; and that, being the Heir of all things, He must be the only Son of His Father, and the proper Son of His substance. The whole universe could not be His heritage, if He Himself were a part of that heritage. He could not have been, in that case, the sole "Heir of all things," but only a co-heir with His fellow-creatures. And, therefore, as certainly He is a single and universal inheritor, He and His inheritance are distinct and separate things, and the Father's essence and attributes are in Him and do not extend to them. There is another declaration of our Lord's which makes it yet more plain, that the expressions "given" and "delivered" do not show that there was once a time when He did not possess them, and this teaches us how to understand such expressions, wherever we find them applied to the person of our Blessed Saviour. The text is this, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself" (S. John v. 26). Now, the words "hath given" show us that the Son is a distinct person from the Father; but in using the word "so," this is a clear proof of His being the natural Son, and equal to and co-essential with the Father. And, therefore, if a time can be imagined when the Father was a less perfect being than afterwards, then I suppose the same may be imagined of the Son, but not otherwise; for, as the Father hath, so hath the Son from the Father, self-existence. But if this is an iniquitous opinion to hold, and if it is a fundamental doctrine of all religion, that the Father is alike perfect and infinite from everlasting; then is it not extravagant to maintain that the Son has not all things which the Father has, and that the Son's attributes differ in kind and extent from the Father's, although the Son Himself expressly assures us of the contrary? Let us rather believe, that everything that the Word of God tells us is true and faithful, and when He tells us that all things that the Father hath are His, and consequently that the Son has them from the Father, let us be satisfied that the Son had them in His nature everlastingly. The Father has

these perfections uncommunicated; but the Son has them from, and holds them of, the Father. For as in the instance of the sun's brightness, if the brightness itself were to speak and say, "The light has appointed me to enlighten all places, and I do not enlighten from myself, but as the light wills," yet, in saying this, it does not imply that the brightness, at some time or other, was destitute of the nature of the sun. On the contrary, the meaning would be this, "The sun and its brightness are of one nature, and the same properties and powers are common to us both." Much less can we doubt, whether the Son of God is indeed of His Father's nature and substance, when He tells us, that all things that the Father hath are His, and that He receives them all from the Father. The Father communicates His whole nature to Him, and the Father has in Him the whole that He communicates. And so, again, all things and the very same things that the Son hath, are the Father's, for the Son's Godhead is the Father's Godhead, and thus the Father conducts all His dispensations, and orders everything, by and in His Son.

37. And while such is the sense of these passages of Scripture, those too which concern our Lord as man, are equally capable of a religious meaning also. For with this in view, we have examined them beforehand, that if objections should be raised, because our Lord enquired where Lazarus was laid (S. John xi. 34), or because He asked when He came into the region of Cæsarea, "Whom do men say that I am?" (S. Matt. xvi. 13), or, "How many loaves have ye?" (S. Mark vi. 38), or, "What will ye that I should do unto you?" (S. Matt. xx. 32), we may know from what has been already said, what is the true meaning and sense of the passages, and keep clear of all such perverse constructions which the Arians make them bear, so as to make them agree with their errors. First, then, let these impious ones tell us the reason why they consider our Lord to be ignorant? Because anyone asks certain questions, this is no infallible proof that the questioner is unacquainted with the things he asks about. There may be sometimes occasion for a man to speak, as if he doubted or wanted instruction about a matter with which he is well acquainted. Thus, in the instance of the question, "How many loaves have ye?" S. John tells us that he was aware that our Saviour was not ignorant, for he adds, "And this He said to prove him, for He Himself knew what He would do" (S. John vi. 6). And if He knew what He would do, undoubtedly He knew the number of the loaves, with which He

was to work the miracle. S. John's explanation of this instance sets all the parallel ones in a clear light. He knew as well before as after He had asked where Lazarus was buried, and what notion the people entertained of Him. He was perfectly well informed of the thing which He was asking, and He was very well aware of what He was about to do. And thus with the greatest ease are their foolish quibbles confounded. But if they will still persist in saying, that our Lord must be only a man because of His asking questions, then I must tell them that it is simply impossible that there should be any degree of ignorance in our Lord's Divine nature, and that He could only be capable of it in His human nature. And the truth of this will at once commend itself to anyone who recollects that our Lord, at a considerable distance from Bethany, knew Himself, as if He had been upon the spot, that Lazarus was dead, and in what place he died; although when afterwards He arrived there, He was pleased to enquire where the place was. What a grievous misrepresentation then it is for our adversaries to consider Him as an ignorant creature, who knew, even beforehand, the secret and inmost conceptions and thoughts of all men. He "needed not that any should testify of man, for He knew what was in man" (S. John ii. 25), and that perfectly. And even more than this is true of Him, for He alone knows the Father, and says, "I am in the Father, and the Father is in Me" (S. John xiv. 11).

38. Wherefore, it is plain that our Lord's knowledge was not universal only as He was man; but that as the Word and Son of God there is nothing hid from Him, and there is nothing unknown to Him, even from eternity. His Incarnation did not lessen His Divinity; and His Divinity did not hinder His Incarnation, or unqualify Him for the assumption of human nature and all its properties. Let us not cherish any such wicked fancies. The great Eternal God made Himself man, and imparted a sort of Divinity to our very nature, by assuming it into His person. Did He not raise the dead in that very nature in which He asked questions, and in which He seemed to be ignorant of certain matters? And can it be supposed, that He, who was able to call back a departed soul, and raise a dead body to life, could be shut out of any mysteries or secrets whatever? He had seen Lazarus laid in his grave, although He enquired after the place; for the most holy Word of God, who endured all things for our sakes, did this, that so, bearing all our imperfections and infirmities, He might vouchsafe to us the knowledge that the Father is properly and essentially His Father; and that He was sent by that Father to

redeem and sanctify us all, which was an office which manifested the perfection of infinite goodness and mercy. When, then, the Saviour uses the expressions, to which our adversaries make objection, namely, "All power is given unto Me," and "Glorify Thy Son," and "Power is given unto Him," we must understand all these passages in the same sense, and that, as we have shown, they are only applicable to our Lord's human nature. For although He had no need whatever of anything, still He received in His manhood an ample supply of grace and glory, which were conveyed to our nature by a grant as firm and irreversible, as the union of our nature with our Lord's Divine nature is close and indissoluble. For while a mere man receives, he is liable to lose again, as was shown in the case of Adam, who received and then lost. And therefore to prevent another such forfeiture, and to provide sinners with the means of making their peace with God and obtaining His favour, therefore He Himself appropriates the gift, and He speaks of the great advantages which we receive in His person, as if only He Himself received them. As God His glory was always complete, but as man He declares that it was entirely derived, and that He has received power. And when He, who is the author of all our glory and happiness, says to His Father, "Glorify Me," what He would have us infer from this is plain, that He is truly man, and that as such He has need of many things. He assumed our nature into Himself, and that nature, thus impersonated, received this glory; and so God the Son may very truly and properly say of Himself, that He received it.

39. If then, as we have said many times, the Word was not made man, then it must have been the Word whose glory was defective and imperfect, and whose knowledge was so limited, that He was obliged to ask questions; and then you Arians will be in the right. But if the Word was made flesh, as we are assured, and if ignorance and want only belong to human nature, then we must be careful to avoid mistaking the nature which gives, for the nature which receives. We must not think that He who supplies everything to all the world is Himself in need of anything. We must not represent the Son of God as being feeble and poor, and consequently separate from His Father's nature; for this would be to deprive mankind of all grace and blessing. For if it were true, that the Word as such, and in His own nature, received all that grace and glory which Christ is said to have received; if it had been His Divinity, which was sanctified and raised out of the grave, what had we been the better for all this? We should have just remained in our former state, helpless and

miserable and mortal, having no interest whatever in those things which were given to the Son of God. Why, too, did the Word come among us at all, and become Incarnate? Was it that He might receive these advantages which He says that He has received? If so, then He was without them before, and so will be thankful to this human nature of ours which He assumed, because it was the means of making Him so much richer than He was before, and so much more an object of God's goodness and bounty. In short, if what the Arians say is true, our nature advanced the condition of the Word, and not the Word the condition of our nature, and this is what the Jews would believe. But if, on the contrary, the Word came down and was Incarnate, as we hold, to be our Redeemer, Sanctifier, and to make us sharers of the Divine nature; then there is no doubt, but that whatever change of condition He was pleased to submit to, by assuming our nature, He did not consult His own, but our interest and advantage, in embracing it. The advantages which He Himself bestows from the Father upon the creatures, He made over and appropriated to His human nature; and it was in this nature that He revealed and declared this communication. Further, if it is possible in any way to move our adversaries to a right conviction, let us next observe the nature of the things about which He asked questions, and see too what were the things which He said He had received. The same person, then, that asked for glory, yet had said, "All things are delivered unto Me" (S. Luke x. 22). And after the Resurrection He says that He has received all power; but even before that He had said, "All things are delivered unto Me," He was Lord of all; for "all things were made by Him" (S. John i. 3), and "there is one Lord, by whom are all things" (1 Cor. viii. 6). And when He asked for glory, He was, as He is, the Lord of glory, as S. Paul says, "If they had known it, they would not have crucified the Lord of glory" (1 Cor. ii. 8); for He had that glory which He asked for when He said, "The glory which I had with Thee before the world was" (S. John xvii. 5).

40. Again, it is evident concerning the power which our Lord said He received after the Resurrection, that He had this before He received it, and before the Resurrection. For He of Himself rebuked Satan, saying, "Get thee behind Me, Satan" (S. Luke iv. 8), and He invested His disciples with power against him too, when, on their return from their journey, He said, "I beheld Satan, like lightning, fall from heaven" (S. Luke x. 18, 19). He cast out devils, and He loosed what Satan had bound, as in the

instance of that daughter of Abraham, who had a spirit of infirmity eighteen years (S. Luke xiii. 16). He forgave sins, saying to the paralytic, and to the woman who washed His feet, "Thy sins be forgiven thee" (S. Matt. ix. 2; S. Luke vii. 48). He restored the dead to life, and gave the power of seeing to the man who had been born without it. And He did all this, not waiting till He should receive power, but being possessed of power already. He had, it is clear from all this, before His Incarnation and Resurrection, what He says He afterwards received, and what He received He transferred into our nature. He made us as gods, and our being made so had this effect, that the powers of hell were no longer too strong, nor the glories of heaven too pure and sublime for us. The Word was God, and it was as impossible that God should want any excellency, as that the man should not receive whatever excellency He wanted. And thus our nature being endowed and glorified in His person, our persons may be secure of the stability and perpetuity of this endowment and glorification. And this explains the meaning of S. Peter, where he tells us that "He received from the Father honour and glory" (2 S. Pet. i. 17), and that "Angels are made subject unto Him" (1 S. Pet. iii. 22). As in the case of Lazarus, it was the Man that enquired where He was buried, and God the Word that raised him to life; so here His receiving proves Him to be a Man, and the subjection of the Angels declares Him to be God.

41. Cease, then, ye objects of the Divine displeasure, from thus seeking to degrade the Word of God. Do not detract from His Godhead, which is the same as the Father's, as though He lacked anything, or was ignorant of anything; lest, by so doing, you are casting your arguments against the Christ, just as the Jews formerly sought to cast stones at Him. There could be nothing defective in the Word of God, I repeat again; whatever imperfection we read of was entirely in the man. His miracles were Divine, although they were wrought by the instrumentality of a human body; as when He spat on the ground and made it clay, and when He stretched out His hand, and when He raised His voice to call Lazarus out of the grave. But when our Lord's actions and passions are represented and described as properly human, then we may be sure that these are only his actions and passions as a Man. Those weaknesses and imperfections, which are implied very plainly, are attributable to His humanity. The qualities and affections of that man which the Word was made were circumscribed within the human nature,

and could have no place in the Divine. Again, the Divine kept its own powers entire and incommunicable, at the same time that it comprehended our nature in a personal union. His body was the instrument by which He wrought the works of the Father. But notwithstanding the manhood was assumed into the Deity, yet none of its properties and affections were lost there. It was the man that existed in the nature of God that asked questions, that raised Lazarus, that reproved His Mother, saying, "Mine hour is not yet come" (S. John ii. 4), and then at once he turned the water into wine. For our Lord was very God in the flesh, and He was true flesh in the Word. The first He demonstrated by His miraculous works, and the last by His human actions and affections.

42. Let us now pass on to the consideration of that assertion which our adversaries, being weak and blind in heart, insist upon as an unanswerable evidence of their doctrine, namely, "But of that day and hour knoweth no man, no, not the Angels which are in heaven, neither the Son" (S. Mark xiii. 32). When these heretics bring forward this passage, and base their arguments upon it, it is just like the giants of old who sought to fight against God. They call in question the knowledge of Him who created heaven and earth, and all things, about a day and hour. They despise that Word, from whom nothing can be concealed, as if He knew no more than they themselves, at what time He should come to judge His creatures. And they look upon the time of that day, as a secret withheld from that Son of God, who has told them that He knows the Father, and that no one knows Him besides Himself. Now, I ask, what can be spoken more contrary to sense than this, or what madness is there to excel it? Through the Word all things were made, times and seasons, and day and night, and the whole creation. Is, then, the Framer of all things to be declared to be ignorant of His work? And the very context of the passage shows that the Son of God knows that hour and day, although the Arians fall headlong into error in their ignorance and folly. For after saying that He knows not the day and hour, He relates to His disciples the various occurrences which were to precede that day, saying, "These different things shall come to pass, and then cometh the end." But He who speaks of the antecedents of the day, knows certainly the day also, which shall be manifested subsequently to the things foretold. Had he been utterly in the dark about it, He could no more have told that it was to be after, than that it was to be before, the completion of such events. It is just as if anyone who, in

order to inform some stranger of the locality of some house or city, should give an account of those things that preceded the one or the other, and having described all particulars, should tell him, "Then immediately comes the city or the house." The stranger would know then very well where the house or the city was, for if his informant had been ignorant of the facts, he would not have ventured to describe what went before, lest from ignorance he should mislead anyone out of their way, or in speaking of what he was unacquainted with, he should unawares lead anyone astray. In like manner, when our Blessed Lord tells us plainly what shall precede the day and the hour of the end, He knows exactly, and He is not ignorant of, the time when the day and hour shall arrive.

43. If we should be asked why our Saviour did not tell His disciples plainly when the time was, if He knew it Himself, I answer that no one may curiously seek to know those things which He has concealed; for, "Who hath known the mind of the Lord, or who hath been His counsellor?" (Rom. xi. 34). But if it be demanded why He told them that the Son did not know this thing at the same time that He certainly did know it, of this I think none of the faithful are ignorant; because He only declared that He knew it not as man, by the faculties of His human nature. For human nature cannot have a deep and thorough knowledge of matters; whereas Omniscience is a special characteristic of the Word of God. And this, again, will be clearly seen by carefully examining into the occasion, when and to whom the Saviour spoke this. Our adversaries might with reason have argued from this, if our Lord had declared Himself ignorant when He made the heavens, and when He was by His Father disposing all things, or at any time before He was made man. But this is not the case. It was God Incarnate who spoke these words; and so, whatever expressions that savour of imperfection He applied to Himself after His Incarnation, ought, with fairness, only to be understood of His human nature. The Word Himself, since He created and formed all creatures, knew exactly the constitution and duration of every one of them; when each had its beginning, and when it was to have an end. He was the Author of all things, and so He knows how many things He has made, and the length of their existence. And since He is acquainted with the beginning and end of each, it consequently follows that He cannot be ignorant of the general and common end of all. Certainly when our Lord says in the Gospel concerning Himself as man, "Father, the hour is come, glorify Thy

Son" (S. John xvii. 1), yet He clearly shows us that He knew, as God, when the hour of the end of all things should come. And this alone proves what we contend for, that, as the Word, he was not ignorant of the time of the consummation of all things, although His human nature, as such, knew it not. For the sphere of human knowledge is very narrow, and things of this nature especially lie far beyond it. And yet so great was the affection and love of our Saviour, that, since He had assumed our flesh He is not ashamed because of His union with our frail nature to say, "I know not;" although there is nothing, nor can there be anything, of which He has not a complete and perfect knowledge of as God. And it must be remarked that He does not say that the "Son of God" does not know, lest any should think that the Godhead was ignorant; but He simply says, "not the Son," which implies that the "Son of man" did not know, and that the ignorance only concerned His humanity.

44. And if this were not the meaning of the word "Son" in this place, after He had confessed Himself jointly ignorant with the Angels, no doubt He would have likewise added the Holy Ghost. From His not doing this, two conclusions naturally arise, first, that the Holy Spirit knew this day and hour, and consequently that the Word, as such, from whom the Holy Spirit proceeds, could not but know it. And, secondly, it follows, that the Son here was the Son of Man and not the Son of God; for if it had been the latter, the Holy Ghost had been certainly mentioned too. And a proof of it is this, that He who confesses the ignorance of His human nature in this particular, asserts the perfection and universality of His knowledge as God. He asserts that He has a perfect knowledge of the nature, acts, and purposes of His Father, although the time when He was to come to judge the world was a secret of which He was ignorant. This very Son tells us that "no man knoweth the Father, save the Son" (S. Matt. xi. 27). And all men but the Arians would join in confessing, that He who knows the Father, much more knows the whole history of creation, and, among the other schemes of Providence, the time of the world's dissolution. And if already the day and the hour are determined by the Father, it is plain that they are determined through the Son, and He knows Himself His own determination. For this neither is nor can be disputed, that the Father made all His creatures and established all His counsels by the Son. And it is inconceivable, that He, who was the Framer of all things with the Father, should not know all the nature and properties of the things He had made, their number,

and the term of their duration; which, if He knew, it is impossible He should be ignorant of the time of their dissolution. And again, our Lord has told us, that all things that the Father has are His. If, therefore, the Father has in Himself the knowledge of this day and hour, the Son cannot but have it too, and that on account of His union of nature with the Father. Again, the Father knows that day and hour, and the Father is in the Son, and the Son is in the Father, and knows whatever is in the Father; therefore the Son knows that day and hour. Again, the Father knows that day and hour, and the Son is the express Image of His Father's person; therefore the Son knows them too. For otherwise, there would be one part or instance of knowledge in which the Son is not the express Image of His Father, and in which He does not exactly represent and resemble Him. And although it is no great matter for astonishment, that He, who made all things, and by whom all things consist, should have a thorough knowledge of the nature and framing of them, and of the period of duration assigned to each and all of them; yet in truth it is a matter which may well call forth surprise, that this perverse mania of these Arians, suitable as it is to their mad doctrines, should require us to enter into such a copious and lengthy vindication of the truth against them. Let our adversaries consider how, by ranking the Son of God, the Eternal Word, among created things, they approach within reasonable distance of that awful blasphemy, of believing that the Father Himself is inferior to His creatures. If that day and hour is unknown to that person who only knows the Father, I do not see how they can pretend to deny, that the knowledge of the nature and motions of God's creatures, or even of perhaps a very small part of them, is something above the knowledge of the Divine nature itself.

45. Our Lord has told us that those wicked ones who dare to utter blasphemies against the Holy Spirit cannot ever expect forgiveness for their great impiety. But let us who love Christ, and in whom He dwells, know better things. When we hear the Son of God saying, "I know not," considering that this cannot possibly refer to His Divine Omniscience, let us turn our thoughts to His human nature, and there we shall find what it was in Him that knew not all things. Let us observe that our Lord, having told His disciples that the Son did not know that day and hour, and having compared the condition of those who should be surprised at the end of the world with that of mankind in the time of Noah, applies this warning, "Watch, therefore,

for ye know not what hour your Lord doth come," and again, "In such an hour as ye think not, the Son of Man cometh" (S. Matt. xxiv. 42, 44). He means here, that He, the Son, who has taken upon Himself their nature, in that nature is as ignorant as any of them of the day and hour. Had His meaning been that the Word of God Himself knew it not, His warning would have run as follows, "Watch ye therefore, because I know not, and in such an hour as I think not of." But in fact He has not said this, but by saying, "Ye know not," and "When ye think not," He has signified that it belongs to man to be ignorant; for whose sake He, too, having a body like theirs and having become man, confessed, that, speaking only of His human nature, He knew no more of that matter than another man. And, again, the example from the men of Noah's time discovers to us yet further the blindness of these insolent enemies of Christ. He does not say, "I knew not," but "They knew not until the flood came" (S. Matt. xxiv. 39). Mankind did not expect it, until they were overwhelmed with it, but our Blessed Lord, who brought it upon the earth, knew very well the day and hour when He determined to "open the windows of heaven, and to break up all the fountains of the great deep" (Gen. vii. 11). He said to Noah, "Come thou and all thy house into the ark," and He told him precisely on what day the flood was to begin, saying, "Yet seven days, and I will bring a flood upon the earth" (Gen. vii. 1, 4). But if in describing the day, He makes use of the parallel of Noah's time, and He did know the time of the flood, therefore it follows of necessity that He knows also the day of His coming to judgment.

46. And, moreover, the application which our Saviour makes of the parable of the Virgins shows us still more clearly who they are who are ignorant of the day and the hour, for He says, "Watch, therefore, for ye know neither the day nor the hour" (S. Matt. xxv. 13). Here He does not say, "I know not," but "Ye know not," which is a plain suggestion that the Son who, He had told them before, knew it not, was only the Son of Man and in the nature of one of them. And that by the Son He meant only His human nature, which only could be limited in its knowledge, is evident to anyone who has not forgotten that this Son of Man is also the Word and Son of God, and that He is the Judge and the Bridegroom who is to come at that day. For it is simply inconceivable that He should not know the time when He was to come, and when He was to say, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee