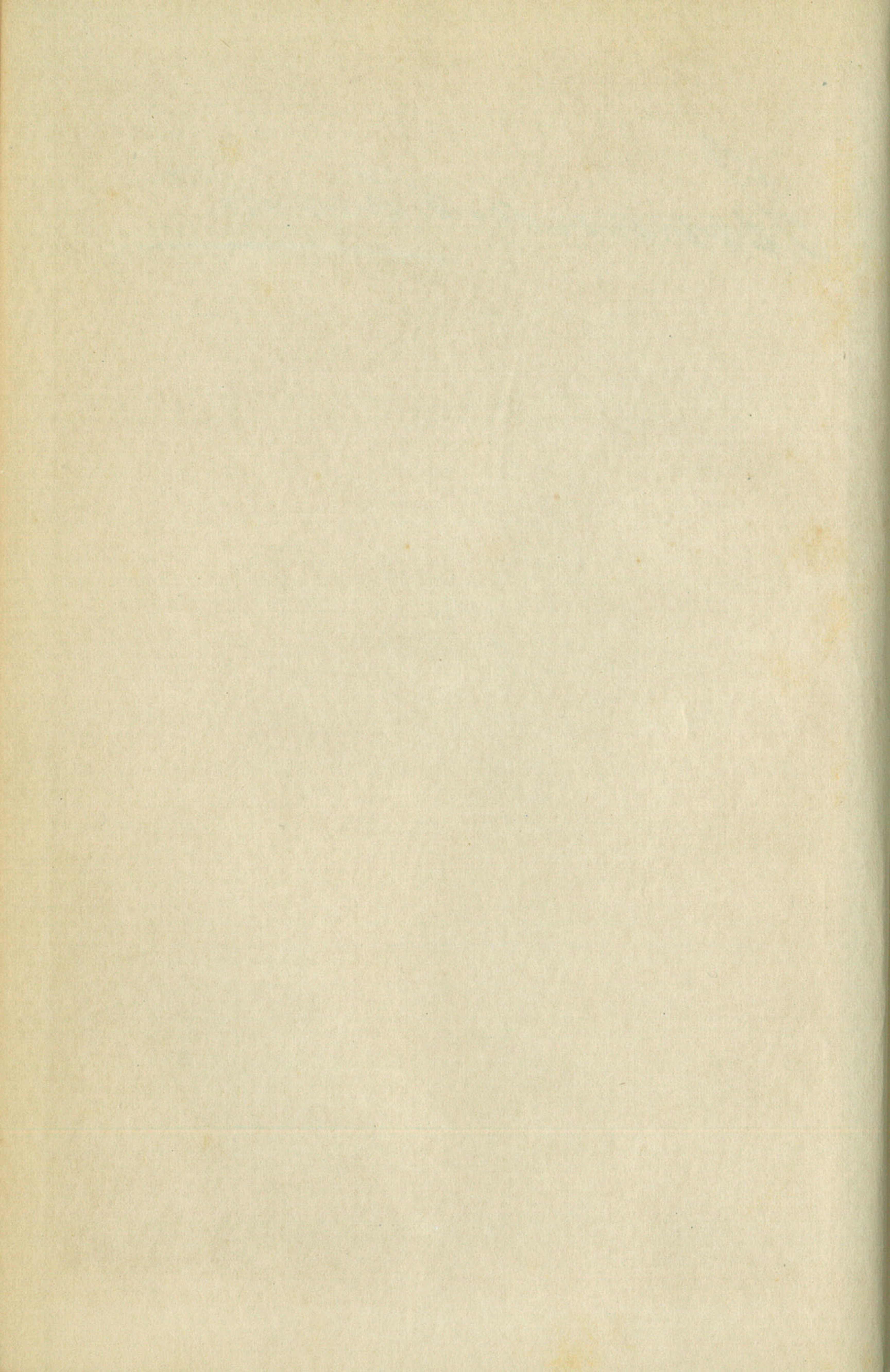
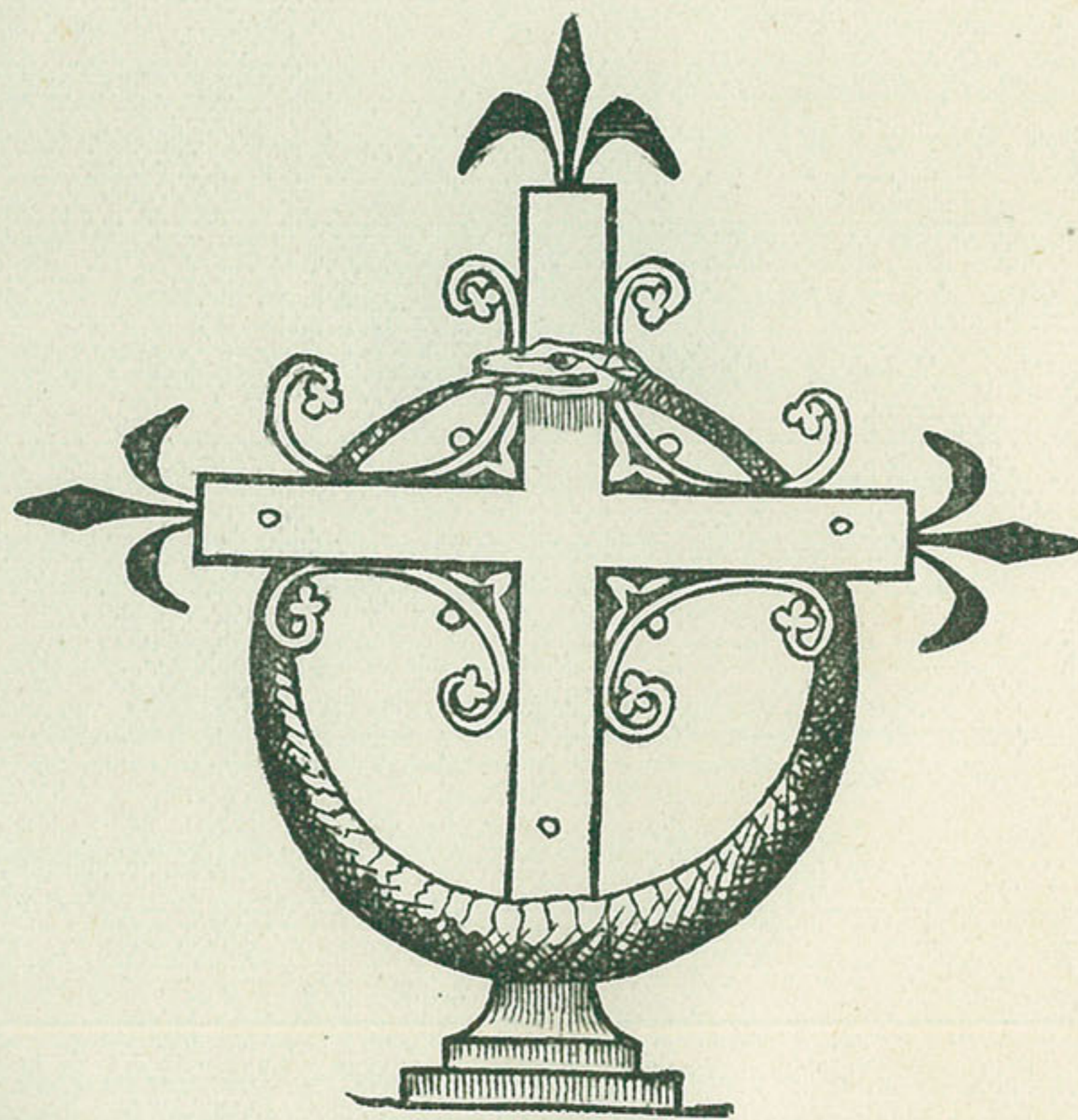


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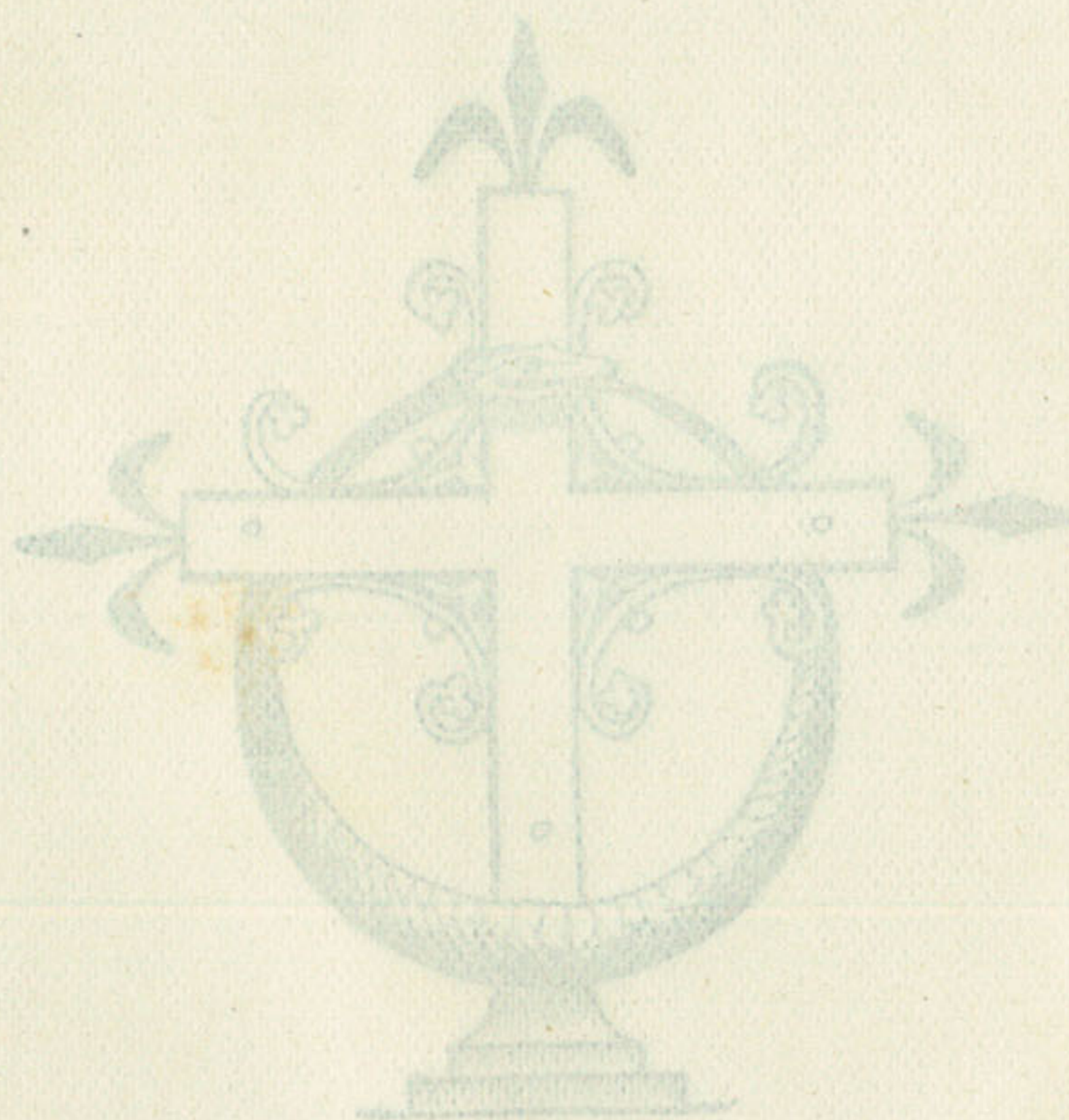


THE
ORATIONS OF S. ATHANASIUS
AGAINST THE ARIANS



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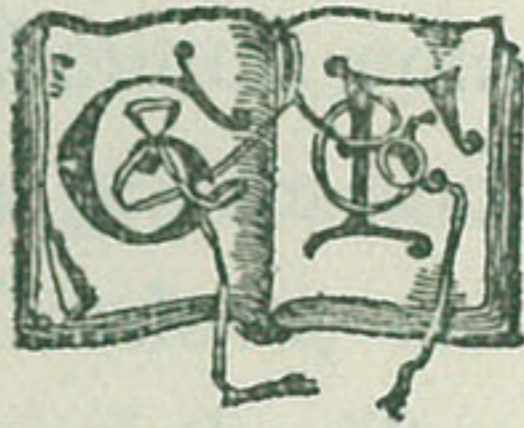
THE
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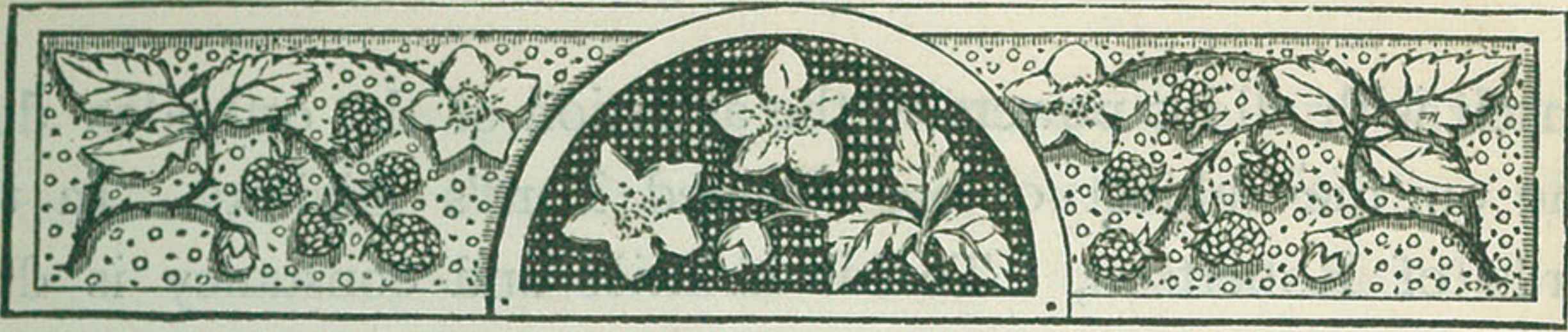
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P R E F A C E.

S. ATHANASIUS, one of the most renowned Fathers of the Church, was born at Alexandria in A.D. 296. Of his early life we know but little. He was brought up in the Christian Faith, and received a learned education. His ability attracted the notice of Alexander, who was at that time Bishop of Alexandria. The Bishop made him his private secretary, and afterwards admitted him to ordination. In the year 325 we find him, as Archdeacon of Alexandria, accompanying his Bishop to the great Council of Nicæa. In the deliberations of this Council S. Athanasius took a prominent part, and thereby incurred the fierce displeasure of the Arian faction. The Council, composed of three hundred and eighteen Bishops, besides priests and deacons, and presided over by Hosius, Bishop of Cordova, was assembled to combat the Arian heresy, which denied the Eternal Divinity of the Second Person of the Holy Trinity. The immediate result of the session of this, the first General Council of the Church, was the putting forth of the Nicene Symbol, which is substantially the same as our present "Nicene Creed," although the articles after the clause "I believe in the Holy Ghost" were subsequently added. The Creed proper was followed by an anathema against the Arian heresy. Shortly after his return from Nicæa Alexander died, and, in accordance with his dying recommendation Athanasius was chosen by general acclamation as his successor. For forty-six years he held the see, and during that time he devoted

himself with all his powers to the assertion of the orthodox doctrine on the subject of our Blessed Lord's Divinity. In the words of Robertson, "To his abilities and constancy is due, under the Divine Providence, the preservation of the Eastern Church, and perhaps even of the whole Church, from the adoption of the Arian heresy, or from a vague and creedless system, which would probably have issued in an utter abandonment of Christianity." "Athanasius the Great," says Dorner, "made it the work of his long and eventful life to defend the Creed put forth by the Nicene Council, with all the weapons of science and spiritual chivalry, against the vacillating and shortsighted on the one hand, and the apostate on the other; and to him was given the happiness of seeing that to which he had devoted his life attain ever-widening influence and recognition, and to sink into his grave crowned with honour, and laden with the fruit of his labours."

The life of S. Athanasius was one long struggle for the Faith. The Arian party, in full possession of court influence, made an unscrupulous use of it to eject such Catholic Bishops as stood in their way. They attempted especially to get rid of S. Athanasius. In the year 336 he was falsely accused before the Emperor Constantine of treason, and was banished to Treves. It was in this year that Arius suddenly died, on the eve of an attempt to compel the Patriarch of Constantinople to admit him into communion with the Church. Upon the death of Constantine in 337 S. Athanasius was recalled from exile, after an absence of about two years and a half, but a new attack upon him was commenced before long. In 341 a Council was held at Antioch, from which all the orthodox Bishops had withdrawn, and the Arian party proceeded to deprive S. Athanasius of his see, and to elect in his room Gregory, a native of Cappadocia. A second time an exile, Athanasius took refuge at Rome, where he was solemnly declared innocent, in a synod of fifty Bishops, of the charges laid against

him. Strange to say, the Emperor Constantius, who favoured Arianism, after a time became eager for reconciliation with Athanasius, and invited him to resume his see. He did so, returning after an absence of nearly five years to Alexandria, where the people welcomed him most thankfully. But there was not peace for long. After Councils held at Arles and Milan, in which the Arian party was dominant, S. Athanasius was obliged to flee for his life. This was in A.D. 356. Three years later four hundred and fifty Bishops assembled at Rimini, and an Arian profession of faith was put forth. In S. Jerome's words, "The world was thunderstruck with astonishment at suddenly finding itself Arian." The position now was "Athanasius contra mundum." After an exile of six years, the tidings reached Athanasius of the death of Constantius, and setting out for Alexandria, he was received there with the greatest enthusiasm. However, the new Emperor, Julian ("the Apostate"), who knew and feared his character, ordered him once more into banishment. He remained in concealment until the death of Julian in 363. Henceforward the great ecclesiastic was allowed to pass his days in comparative tranquillity, and he remained peacefully at Alexandria till his death, at upwards of seventy-six years of age in A.D. 373.

The Four Orations of S. Athanasius are the outcome of his conflict with the Arians. They were probably written during one of his enforced periods of exile. Their value has been witnessed to by many writers both ancient and modern. Photius says, "They are written in a clear and simple style; they are full of feeling and vivacity, and contain strong and weighty arguments. This work alone would suffice to destroy utterly all the strongholds of Arianism." Montfaucon tells us that these Orations "are the sources whence arguments have been borrowed by all who have since written in behalf of the Divinity of the Word."

The opinions of Arius, which S. Athanasius so strenuously opposed, cannot better be defined than in the anathema appended to the Symbol of the Nicene Council. It runs as follows:—"The Catholic and Apostolic Church anathematizes those who say that there was a time when the Son was not; and that He did not exist before He was born; and that He was made of what did not exist; or that the Son of God is of a different substance or essence from the Father, or that He was created, or is variable and changeable."

Of S. Athanasius it has been said (by S. Gregory Nazianzen), "To commend him is to commend virtue itself; he was the pattern for Bishops, and his doctrine the rule of orthodoxy; he was an eye and a light to the world, the pillar of the Faith, and a second John the Baptist." Most appropriately may we apply to him the words of S. Jude, for certainly he was one who "earnestly contended for the Faith once delivered to the Saints." For forty-six years he was a Bishop, and for twenty years an exile for the truth's sake. At one time he was well-nigh alone in his championship of the orthodox Faith, and at all times his efforts were unceasing in its defence. He has left his abiding mark upon the pages of Church history, and upon the Church's Creeds. His Orations are printed in this series, with the hope that many may be glad to possess the sayings of him whom Cardinal Newman so well describes, as

"Royal-hearted Athanase

With Paul's own mantle blest."

W. C. L.



THE
ORATIONS OF S. ATHANASUS.

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THE

Orations of S. Athanasius.

THE FIRST ORATION.

1. IT is clear enough that all the heresies and false doctrines that were ever heard of have only been insane inventions, and their impiety has been long ago made manifest to everyone. What S. John has written of their authors is certainly true, that "they went out from us," for their doctrine never was, neither is, with us (1 S. John ii. 19). Therefore, as our Saviour says, "as they do not gather with us, they scatter with the devil" (S. Luke xi. 23); and, when men sleep, they watch their opportunity and shed abroad their deadly poison, and involve as many others as possible in their own destruction. The last false doctrine which has lately arisen, as a forerunner of Antichrist, is that which is called the Arian heresy, and a subtle and hateful thing this is; for, as she finds her elder sisters marked and branded, she adopts the plan of her father the devil, and by hiding her blasphemies under Scriptural phrases, she employs all her powers to force an entrance into the Paradise of the Church. By taking upon herself an outward appearance of Christianity she would deceive people into impious opinions concerning the Blessed Lord, by plausible and specious arguments. And some foolish people have been corrupted already, and, like Eve, having been first prevailed upon to listen, they have proceeded further to touch and taste, and are now so utterly incapable of discernment as to call a bitter thing sweet (Isa. v. 20), and a detestable heresy the true Faith. And so I have the duty imposed upon me, of plucking out, so to speak, the bosom of this horrible heresy, and of manifesting its abominable character to all the world, that those who so far have escaped it, may be free from its snares; and that

those who have been imposed upon may be brought to a better mind ; that they may recover the sight of their understanding, and be truly convinced, that as certainly as darkness is not light, nor falsehood truth, so neither is the Arian heresy the orthodox belief. To speak plainly, they miserably go astray who call the Arians Christians ; they only show how they neither know the Holy Scriptures, nor anything whatever about Christianity.

2. What resemblance, indeed, have the Arians found out between their heresy and the true Faith, that they have the absurdity to pretend that what they say is right and good? Why, this is to declare Caiaphas to be a Christian man, and to number the traitor Judas amongst the Apostles ! It is to argue that those did the proper thing who sought for the release of Barrabas instead of our Saviour, and that Hymenæus and Alexander (1 Tim. i. 20) were upholders of the Faith, and that S. Paul accused them falsely ! Nay, no good Christian can bear to hear such things said ; he thinks instead that only a madman could assert such things to be true. They put Arius in the place of Christ, as the Manichæans did Manichæus. In the same manner they have discarded Moses and the other holy writers, and have put into their place a certain Sotades,* with his infamous poetry, and also the daughter of Herodias. For, it is according to such models that Arius has framed that effeminate poem of his which he calls "Thalia," † where he speaks in his wanton blasphemies against the Blessed Lord, and where he so excites the spirits of his companions that they become perfectly insane, and "change the glory of the uncorruptible God into an image made like to corruptible man" (Rom. i. 23), and so lose the name of Christians and take that of Arians instead, and have this name as the title of their impiety. And let no Arians imagine that they can retort in some similar fashion, and give any names that may occur to them to the true members of the Church, calling them after any of their particular superiors. Let them not do this from any vexation, but rather take shame to themselves, and hide themselves away, or else give up their wicked errors. For it is simply impossible that Christians should receive any appellation from their Bishops or rulers. We can only be known by the Name of Him, in whom we believe, and whose Faith we profess. This Faith the holy Apostles published and made known to us, and yet we are not called after their names.

* An Egyptian poet, whose songs were notorious for their indecency.

† Called *Thalia*, from the Muse of Comedy, supposed to inspire such ditties for popular entertainment at dances and banquets.

It is only Christ Himself whose we are, and after whom we are known as Christians. But since the faith of our opponents comes to them from other hands, and in another way altogether, it is fitting that they should bear the name of him who is their master.

3. Thus formerly, when we were all united Christians both in doctrine and name, Marcion became a heretic and was excommunicated, and those who sided with the Bishop that had expelled him retained the name of Christians, whilst those that continued with him were called Marcionists. So, too, Valentinus, Basilides, Manichæus, and Simon Magus, gave their names to those who became their disciples. These were named after them—Valentinians, Basilidians, Manichees, and Simonians. Likewise the Cataphrygians take their name from Phrygia, and the Novatians from Novatus. Also Meletius, after he had been excommunicated by Peter, Bishop and Martyr, no longer called his associates Christians, but Meletians. Exactly in this way, after Alexander, of blessed memory, had excommunicated Arius, those that kept with Alexander were known as Christians as before, but those that separated with Arius abandoned our Saviour's name, and from that time were denominated Arians. And since Alexander's death, those that are in communion with his successor, Athanasius, and with such other Bishops as he is in communion with, keep the same title; and not only do they call themselves Christians, but everyone does so everywhere as a matter of course. We have, no doubt, a succession of teachers and disciples; nevertheless, because we are taught Christ's religion and nothing besides, we are still, and always were, called Christians. But, on the contrary, let heretics have an innumerable succession of teachers, yet they will always bear the name of him who first started the heresy. So, although Arius be dead, and has left a train of successors behind him, still those who propagate his opinions are even now called after him. And an argument which carries with it considerable weight is this, that when any pagans renounce idolatry and enter the Church, they are called Christians, from Christ Himself, and they do not take any name from those who brought them within the fold. On the other hand, those that take up with our adversaries, or who leave the Church to adopt their views, lay aside the name of Christian, and are henceforth denominated Arians, as those who no longer profess the true Faith of Christ, but are given up to this insane Arianism.

4. How then can it be right to call those Christians, who are nothing of the kind, but who are really Arians? How can those

be considered as members of the Holy Catholic Church, who have abandoned the Apostolic Faith, and who have originated hateful novelties ; who have thrown aside Holy Scripture, and call the "Thalia" of Arius the newly-discovered wisdom ? And this, indeed, they may very well call it, for it declares a new heresy. How strange, too, it seems to be, that such doctrines as this Thalia contains are neither to be met with in all the commentaries and homilies that have been written upon the Old and New Testaments, nor are even found amongst the best heathen writers, but are only the amusement of fools and buffoons over their cups. It would be a great matter for surprise that this wonderful man Arius should fall into the scurrilities of Sotades, if we did not know already his ignorance of ordinary decent behaviour, as well as the way in which he has appropriated to himself the heresies of others. When he had made up his mind to insult and affront our Blessed Lord, how could he do it so well as by abusing Him in these shameful and effeminate ditties ? The Book of Wisdom tells us, "A man shall be known by his words" (Ecclus. iv. 24), and so we may say that the effeminacy and viciousness of the mind of Arius is clearly enough seen in his verses. In fact, he could not impose upon mankind. For, after all his contortions and twistings he has fallen straight into the error of the Pharisees. Just as they pretended to search very deeply into the law of God, and at the same time made up their minds that they would violate its precepts ; and just as they were determined to deny the Christ who was now present with them, and whom they professed to be expecting ; charging Him with blasphemy for calling Himself God, saying, "Why dost Thou, who art a man, make Thyself God ?" (S. John x. 33), and why do you say, "I and My Father are one" ? (S. John x. 30) ; so, in like manner, this wretched imitator of Sotades, named Arius, pretends when he uses the words of Scripture, that he uses them properly of God. But this, indeed, is part of his atheism, whilst he denies the Son of God, and accounts Him to be a mere creature.

5. The opening or preface of this impious and empty "Thalia" of Arius is to this effect :—"These doctrines," he says, "were taught me by good and right-thinking men, wise in all respects, being taught of God ; and they contain the belief of the elect holy children of God, such orthodox sons as were full of God's wisdom, and had received His Holy Spirit. I hold the same views as they do. I follow in their footsteps. I am that remarkable man, who has obtained true wisdom, and the knowledge of these things from God, and who has suffered great hardships in pro-

moting the glory of God." Now these are samples of the abominable pleasantries and hateful impieties which the book contains. He remarks, "that God was not always a Father. He was God alone and solitary, before He was the Father, and afterwards He became a Father. The Son had not always a being, for, as all other creatures were made out of nothing, so likewise was the Word of God; and there was a time when He was not; nor had He any being till He was created. First of all God existed alone by Himself, and His Word and Wisdom were not with Him. Afterwards, when it was His good pleasure to create us, then He created a certain Person whom He called His Word, His Wisdom, and His Son, that He might be His agent in the work of our creation." Therefore Arius holds that God has two Wisdoms, one His proper and essential one, which was belonging to Him always; and then that by this Wisdom the Son was made, and called by the name of Wisdom and the Word. Wisdom, he remarks, came by Wisdom, by the will of the wise God. In like manner, he makes out that there is another Word in the Godhead besides the Son, by partaking of which, the Son, through grace and favour, becomes the Word of God and the Son. Besides these absurdities, there is that other curious notion, which so frequently occurs in these heretical books, the multiplication of the powers belonging unto God. They declare that one power of God is that which was from everlasting essentially in Him, but that Christ is not this power, but only one of those who are called His powers. Just as the locust and the canker-worm are styled in Scripture, not only the power, but the great power of God (Joel ii. 25). They assert, moreover, that there are several other powers of like character with the Son, especially those mentioned by the Psalmist, where he speaks of God as the Lord of Hosts or Powers (Ps. xxiv. 10). There is the same nature in the Son as there is in us. He is liable to change and variation; He may turn into evil ways, if He is so inclined; His nature, like ours, is mutable. For, they argue, God gave Him this glory or eminence, which, when He became man, He merited by His good works, upon His foreknowledge that He would be an excellent being, and that it was in consequence of this, that He made Him such as He is.

6. Further, Arius dares to say that the Word is not the true God. When He is called God, he says, it is only a figure of speech, referring to the privileges He is endowed with by God. All things connected with Him are distinct and separate from the Father. The Son has to do with created things and persons, of

whom He is one. And he proceeds to assert, with devilish arguments, that the Father is invisible to the Son, and that the Son is incapable of a true and perfect knowledge of the Father. When the Son is said to know and behold Him, it is only meant that He does so as far as He has the capacity to do so, just as we imperfectly apprehend Him. Through this deficiency the Son is not only ignorant of the nature of the Father, but of his own. The beings and nature of the Father, the Son, and the Holy Ghost are widely dissimilar. The nature and glory of the Word have no connection with those of the Father and the Holy Ghost. This impious man expressly declares that the Son is a being altogether by Himself, and has no fellowship with the nature of the Father. These affirmations are taken from that absurd and ridiculous book which Arius has written.

7. How then can anyone who hears these things and the verses of his "Thalia," think of Arius in any other way than as a buffoon, and abominate his behaviour? When he seems to name God's Holy Name it is evident that it is only for the same purpose as the serpent made use of it to the woman. Whoever reads further into his book must see his impiety as plainly as the treachery of the old serpent. Who can but be thunderstruck at these awful blasphemies? In the words of the Prophet, "The heavens are astonished at this, and the earth is horribly afraid" (Jer. ii. 12). When those indignities and sufferings were endured by the Lord of all, which He voluntarily bore for our sakes, the sun highly resented it, and could not bear the sight, but turned itself away, withdrew its rays, and turned the day into darkness. And shall not all mankind be covered with shame at the blasphemies of Arius? Shall they not shut their ears, and close their eyes, that they may neither hear nor behold either the doctrine or the teacher? Else how deservedly will the Lord apply to their impiety and ingratitude those words of Hosea the Prophet, "Woe unto them! for they have fled from Me: destruction unto them! because they have transgressed against Me: though I have redeemed them, yet they have spoken lies against Me" (Hos. vii. 13); and again, a little afterwards, "They imagined mischief against Me, they are turned into nothing" (Hos. vii. 15, Sept.). And, indeed, these heretics may be truly said to have turned or fallen aside into nothing, who have thus forsaken the true Word of God, and have substituted for it some idea of their own. For this reason a General Council excommunicated Arius, and uttered an anathema upon such wicked blasphemy. Since then his opinions have been considered to have exceeded all

former heresies, and he stands marked and distinguished by being known as the great enemy of Christ, and the forerunner of Antichrist. The authority and sentence of this Council against this vile heresy are certainly sufficient to implant a righteous indignation against it; especially in the minds of all those who profess themselves good Christians. But, nevertheless, because some who are reputed such are so foolish or so indifferent as to think it a matter of trifling importance, or because they imagine that these heretics may still be numbered amongst good Christian people, I shall proceed further to reveal this subtle iniquity. Perchance by doing this I shall convince many minds, so that they will fly from this evil, as they would from a serpent.

8. Perhaps these people approve of the blasphemies of "Thalia," because it contains some Scriptural words and phrases. Well then, if you go to the Jews, you will hear them repeating the Law and the Prophets; but they, too, deny our Blessed Lord. The Manichees are constantly reciting passages out of the Gospels. Are they then to be justified for abandoning the Old Testament? If they infer such things and lightly talk in such a strain about them, let them learn from the Bible that the devil is the originator of these heresies, and that his method of preventing them from being perceived is to veil them over with phrases of Scripture. This is the way in which he conceals his deadly poison, that he may thus instil it into the hearts of the simple. This was the way he corrupted Eve. This is his plan for introducing heresies, and after this fashion he has inveigled Arius to do battle against other heresies, that he may the more readily establish his own. But this artifice will not do. The evil one could not altogether hide his presence. When he first arrayed himself against the Divinity of the Son of God he abandoned Christianity itself, and everyone knew that this was not the only thing in which he displayed his ignorance, but that he held false doctrine on other points as well, and was a hypocrite into the bargain. For how can he discourse about the Father who denies the Son, since it is from the Son we derive knowledge of the Father? How can he have right opinions about the Holy Spirit who thus impiously speaks against the Son, by whom the Holy Spirit is given to us? What shall we think of him who denies that Christ became for us the "First-born from the dead" (Col. i. 18), when we hear him preaching upon the subject of the resurrection? How entirely must he misunderstand the Son's Incarnation who puts aside his eternal generation? Even as the Jews, as soon as they had

denied the Christ, and exclaimed, "We have no king but Cæsar" (S. John xix. 15), were quickly deprived of everything; their lamps ceased to give light, the odour of their ointment failed, they could not understand their own prophecies, truth itself forsook them; they seemed unable to comprehend anything, and they wandered about in darkness. For who ever heard of such extraordinary ideas? Where did these profligate hirelings learn their absurdities? Did they, once upon a time, learn these things in their Catechism? Who ever taught them, as a part of Christian truth, that the worship of creatures having been for some time abolished, we are to return to it again? But if they confess that such a commandment was never heard of before, will they not also allow that this heresy of theirs is a modern invention, and that it has no support or favour from antiquity or tradition? But what a wretched thing must that be which the Fathers knew nothing of, but which has newly been thought of. Is it not such a matter which S. Paul refers to when he writes, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron, and turning themselves away from the truth" (1 Tim. iv. 1, 2; Tit. i. 14).

9. We, on the other hand, very confidently prove the true Catholic Faith out of the Holy Scriptures. We place it as a candle on a candlestick. We assert that the Son is naturally and essentially the Son of the Father, of the same substance with Him, His Only-begotten Wisdom, the true and only Word of God; that He was not made nor created, but begotten of one substance with the Father. Therefore we say, that He is true God, being of one substance with God the Father. Whereas the gods mentioned by the Psalmist in the passage, "I have said, ye are gods" (Ps. lxxxii. 6), are only entitled to that description so far as they are partakers of Divine grace, which the Son bestows upon them from the Father through the Holy Ghost. The Son is the representation of the Person of the Father (Heb. i. 3). He is Light of Light. He is the true and genuine Power and Image of His Father's substance, according to what He says of Himself, "He that hath seen Me hath seen the Father" (S. John xiv. 9). He always was, and is, and never was not; for the Word and Wisdom of the Father must certainly be eternal as well as the Father. In opposition to this, what says the hateful "Thalia"? Let those that admire it and its author only read it over first, to inform themselves how low they have fallen, if our

contempt may have any effect upon them, and then let them say what they think. They will find such rubbish as this. God was not always a Father, but afterwards became so. The Son did not always exist, nor had He any being until He was begotten. He does not owe His being to the Father, but He was produced out of nothing. He has not the same nature with the Father, since He was created and made. Christ is not true God, but He is so only by participation. The Son does not know the Father perfectly, nor is He the true and only Word of the Father. He is only called figuratively the Word and Wisdom, the Son and the Power of the Father. He is not unchangeable, as the Father is, but His nature is mutable, like that of other created beings, and His capacity is unfitted for a full and perfect comprehension of the Father. This is an extraordinary heresy, which contains such unreasonable ideas, and which, instead of godly discourses, amasses together such gross blasphemies. Suppose we were to ask anyone that has examined and compared our Creed and this together, which of them he thinks the more reasonable, and the more suitable to the attributes of God. Why, let any of the admirers of Arius fairly tell us, what they should inform us about the nature of God? (For, "the Word was God," S. John i. 1.) Let us compare one of these confessions with the other, to make it appear which is more sensible. Whether of the two is better, "He was," or "He was not"? "From all eternity," or "No longer ago, than when He was begotten"? "From everlasting," or "of a successive existence"? "True and genuine," or "by adoption, participation, and designation only"? Shall we say that He was "created by the Father," or that He is "in the essence of the Father"? Is He "of a different substance with the Father," or is He "of the same substance with Him"? Was He "created Himself," or were "all things created by Him"? Is He "the only Word of the Father," or besides Him is there "another Word and Wisdom, that gave Him His being; and this second and lower Word or Wisdom, is it only such by name, and as far as it is made a partaker of the higher Wisdom and Word"?

10. Of these two expositions, which is more worthy of God the Father, and of His Son our Lord Jesus Christ, let anyone judge. Is it better to believe in these ridiculous paradoxes of the Arians, or in those doctrines which we both assert and can prove out of Holy Scripture? If indeed our Saviour is neither God, nor the Word, nor the Son, then let the Arians be no longer ashamed to think and talk as pagans and Jews do. But if He

is the Word, and the proper Son of His Father ; if He is God of God, and " over all, blessed for ever " (Rom. ix. 5), then shall we not utterly destroy this " Thalia," this novel doctrine and language of Arius, as if it were some horrible idol? Shall we not grind it to powder? Shall we not warn all men of this fearful abyss of error, into which even great and important personages have fallen, and which still gapes wide to receive others? Our enemies are not ignorant of this, and therefore they deceitfully put on false colours, and disguise their odious novelties with words improperly applied. For if they were to use plain language, they could not possibly escape universal condemnation. As soon as they disclose their secret opinions they are undone ; they find themselves entirely overwhelmed and crushed by the authority of Scripture. No wonder then, that these children of this world, being conscious that the oil of their lamp is only that of the wild olive, which they are afraid will soon be extinguished, cover it with the bushel of hypocrisy, for Job tells us " the light of the wicked shall be put out " (Job xviii. 5) ; no wonder they glance off to other matters and topics, such as the power of their particular faction, and how we have come under the displeasure of the Emperor. By the use of such methods they work upon the minds of their converts, and prevent them from dwelling too much upon their abominable doctrines. It would be detestable enough if only for this, that its friends and followers are afraid to let it be seen, and keep it out of sight, as if they were hiding away a serpent. How did they learn this new language, and who taught it them? Surely they cannot tell who it was who first handed it down to them. For would anyone, Greek or Barbarian, who worshipped any god, venture to say He was one of His own creatures, and had no being till He was made? Would anyone who believes his own existence disbelieve God Himself when He asserts that such a one is His Beloved Son (S. Matt. xvii. 5), and say instead that He is not His Son, but only one of His creatures? It cannot but follow that all mankind are indignant with this ridiculous nonsense, which is so extremely unintelligible. Besides, there is no foundation for such doctrines in Holy Scripture. As has been shown before, and as shall be shown again, Holy Scripture gives them no warrant at all. The consequence is that the parent and originator of such abominations, the devil himself, has schooled them in this folly. Therefore against this arch-enemy, whose tools they are, we shall fight. We trust that God will give such strength and success to our arguments that Satan himself may be routed by them. Then,

when his allies shall see their champion dead, may they be filled with shame and confusion at their being deceived by him, and come to learn at last, though late, that they cannot be Arians and Christians too.

11. You Arians say and believe, at the suggestion of Satan, that there was a time when the Son was not. This is the first of your outworks which we must assail. Tell us then, you blasphemers, what was it which had a being before the Son had any? If you say the Father had, this is a more unpardonable statement than the other. For to say of Him that He was heretofore or at some time or other is appalling insolence. For He has always been what He is now, the Father of the Son, and therefore so likewise is the Son the Son of the Father. But if you had rather say, that the Son was heretofore, when He was not, there cannot be a more foolish and absurd contradiction. Here then you are in a miserable fix, and under a necessity of confessing fairly, that there was heretofore a time when the Son was not. This is the unavoidable meaning of the expression "heretofore." It is as much as to say "at a certain time when." And to the same purpose and effect is that other proposition of yours, "the Son was not before He was begotten." The sense of both is plainly this, that there was a time when the Son did not exist. How then have you imagined such extravagant theories? Why have you thus "furiously raged with the heathen," and have "imagined vain words against the Lord, and against His Christ"? (Ps. ii. 1, 2). The Holy Scriptures have not the least hint of any such thing. On the contrary, they declare our Saviour to have existed from all eternity in union with the Father. So S. John writes, "In the beginning was the Word, and the Word was with God, and the Word was God" (S. John i. 1). And in the Book of the Revelation he says of Him, "Which is, and which was, and which is to come" (Rev. i. 4). And who is there who dares to deny that these words refer to His eternity. So, too, S. Paul, arguing with the Jews in his Epistle to the Romans, says, "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever." And again, where he is seeking to convince the Gentiles, he tells them that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. i. 20). What and who this Power of God is, the same Apostle informs us in another place, where he tells us, that "Christ is the power of God, and the wisdom of God" (1 Cor. i. 24). That meaning which you are accustomed

to give of the passage is not the true one, when you say that the Father Himself is meant here, as if the Apostle had said, "The Father is His own eternal Power." This is but a wretched evasion. For it is not said here that God Himself is the Power, but that Christ is God's Power. Everyone knows the difference between being a person, and belonging to a person. Not that the latter implies always separation, but rather the contrary. So I would bid you read carefully what comes afterwards in S. Paul's Second Epistle to the Corinthians. He there says, "The Lord is that spirit" (2 Cor. iii. 17), and you, if you will turn unto the Lord, will see very plainly that the passage under dispute (Rom. i. 20) refers to God the Son.

12. Having mentioned the creation, it is by no means to be wondered at, that the Apostle should at the same time say something of the Power of the Creator. This Power is the Word of God, by whom all things were made. If, then, the works of the creation are of themselves sufficient to make God known without the Son, let us take care that we do not go on to say that those works were made without Him. For if all things were created, and continue to subsist, by the Son, then it follows that our contemplation of the creature should lead us to the contemplation of the Word that created it, and that through Him we should begin to know the Father. Now then, if according to our Blessed Saviour, "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him" (S. Matt. xi. 27), and if in answer to that request of S. Philip, "Show us the Father," He did not refer him to the works of the creation, but said, "He that hath seen Me hath seen the Father" (S. John xiv. 9), surely S. Paul, when he was blaming the Gentiles for taking no notice of God the Word, at the same time that they were contemplating the symmetry and harmony of His works (as indeed it is certain that the creatures discover their Creator), and because they did not learn from them the knowledge of the true God, and renounce their idolatry; surely, I say, he might very well put them in remembrance of God the Son in that place where he mentions His "Eternal Power and Godhead" (Rom. i. 20). Further, when the holy writers say that the Son "existed before all things" (Col. i. 17), and that the world was made by Him (Heb. i. 2), they mean that He must be the Son of God from all eternity, and they affirm and declare Him to be properly God. In this manner Isaiah calls Him "the Everlasting God, the Lord, the Creator of the ends of the earth" (Isa. xl. 28). Susanna addresses Him "O Everlasting God" (Susan. 42).

Baruch writes, "I will cry unto the Everlasting in my days," and again a little after, "My hope is in the Everlasting that He will save you; and joy is come unto me from the holy one" (Bar. iv. 20, 22). The writer of the Epistle to the Hebrews describes Him as "the Brightness of His Father's glory, and the express Image of His Person" (Heb. i. 3). David sings concerning Him in the eighty-ninth Psalm, that He is "the Glory of our strength" (Ps. lxxxix. 17), or "the Brightness of the Lord is upon us" (Sept.), and elsewhere he says, "In Thy Light shall we see Light" (Ps. xxxvi. 9). What madness then it is to doubt whether the Son always existed! When did anyone ever see light without brightness? Why, then, should anyone presume to say that there was a time when the Son was not, or that He had no being before He was begotten? It is impossible to reconcile that statement of the Psalmist, "Thy dominion endureth throughout all ages" (Ps. cxlv. 13), with the supposition that there was even so much as a moment when the Word did not exist. For if every single moment is included in the ages and generations that have ever been, and if the Word is the creator and originator of all ages and generations, it is impossible that there should be a single moment of time before He existed. So it is downright madness to say that there was a time when the Son was not, and that the Son was made out of nothing. Besides, when our Blessed Lord says, "I am the Truth," he does not say, "I am made or become the Truth." He always uses this expression, "I am this or that," not "I became this or that." He says, for instance, "I am the Shepherd," "I am the Light" (S. John x. 14; viii. 12). Again, "Ye call Me Master and Lord: and ye say well, for so I am" (S. John xiii. 13). It cannot be imagined that the Word and Wisdom of the Father would use such descriptions as these of Himself, if they were not true of Him in the fullest and truest sense. Who then that finds Him thus speaking can avoid believing that the phrase "I am" plainly refers to His generation and existence from all eternity?

13. We have so far proved that the Holy Scriptures assert the Son to have existed from all eternity. Next we proceed to show that those affirmations of the Arians, "He was not," "Before that," and "heretofore," are in the same Scripture properly and only used concerning created beings. For so Moses in narrating the history of the Creation says:—"Every plant of the field *before* it was in the earth, and every herb of the field *before* it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground" (Gen. ii. 5).

And in Deuteronomy he writes, “*When* the Most High divided the nations” (Deut. xxxii. 8). Our Lord Himself speaks thus: —“If ye loved Me, ye would rejoice, because I said I go unto the Father: for My Father is greater than I. And now I have told you *before* it come to pass, that *when* it is come to pass, ye might believe” (S. John xiv. 28, 29). Solomon, too, speaks about the Creation as follows:—“I was set up from everlasting, from the beginning, or ever the earth was. *When* there were no depths, I was brought forth; *when* there were no fountains abounding with water. *Before* the mountains were settled, before the hills was I brought forth” (Prov. viii. 23). Again we read, “*Before* Abraham was, I am” (S. John viii. 58). Jeremiah writes, “*Before* I formed thee in the belly I knew thee” (Jer. i. 5). David sings, “Lord, Thou hast been our refuge, from one generation to another. *Before* the mountains were brought forth, or ever the earth and the world were made: Thou art God from everlasting and world without end” (Ps. xc. 1, 2). Again we read, “Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be” (Susan. 42). Therefore it seems that these expressions, “Heretofore He did not exist,” “Before He was begotten,” “When as yet,” and the like, are very applicable to created beings, but by no means to God the Word. If, then, these are terms which the Scripture uses of created beings, and the same Scripture uses the word “ever” in speaking of the Son, it is clear, ye enemies of God, that the Son was not made out of nothing, and that He is no creature, but His Father’s eternal Image and Word, the everlasting Brightness of that everlasting Light from all eternity. How then did you come to think of a time before the Son existed? Or why should you affirm that the Word began to exist after a certain period of time, when He Himself created everything that existed in time? How do you think that there could possibly be such a thing as time, till He was in being who made everything, and “without whom nothing was made that was made”? Or why do you not speak out plainly, when you are speaking of time, and say, “There was a time when the Word was not”? No doubt the word “time” is carefully avoided, because you are afraid of alarming the minds of simple folk. But your meaning and opinion are too evident to be disguised or concealed. For *time* is really what you mean when you omit the word, and only say, “There was when,” instead of “There was a *time* when He was not;” and “He was not before He was begotten,” instead of “before the *time* when He was begotten.”

14. But when we argue thus, our opponents have the shamelessness to urge the following objection. If, they say, there was a time when the Son was not, but if He is from all eternity and co-existent with the Father, does it not follow that He is no longer the Son, but the brother of the Father? O foolish and perverse ones! If indeed we asserted that He only existed at once with the Father, but was not the Son, there might be some excuse for this absurd notion. But when we confess that He is from all eternity Son of the Father and begotten of the Father, how can such a thought be possible as to imagine that the Father begets Himself a brother? And where is the least hint of this brotherhood in our Confession of Faith in the Father and the Son? How can the Word be said to be brother to Him, whose Word He is? Nor do they themselves think that this objection is weighty, for they know what the truth is well enough. It is a lame argument at best, and worthy of men "who desire," as Solomon says, "to depart from the truth" (Prov. xviii. 1, Sept.). For when neither the Father nor the Son have derived their being from any principle that existed before, how can they be said to be brothers? The Father is simply the Father, the Principle of substance and being to the Son, and not the Son of any other being. The Son, likewise, is simply His Son, and not the brother of any other being. And so we speak the language of reason when we say that the Word is the everlasting Son of the Father. For the nature of the Father was always so perfect, that there was nothing lacking to it. The generation of the Son is not like that of a man, which requires an existence after that of the Father, but the Son of God must, as such, have been begotten of the Father from all eternity. As regards man's nature it is impossible, as his nature is finite, but that his generation should be in time; but the nature of the Son of God, being infinite and eternal, His generation must, of necessity, be infinite and eternal too. Therefore, our adversaries must first prove that the Son is not the Son, but a creature made of nothing. Then, when they have done this, they may clamour as they like of His not being before He began to exist. It is, no doubt, true enough that all created beings once were not. But then if it be true, as God the Father declares of Him, and the Scriptures assert, that He is the Son; and if that which is begotten of the Father is His Word, and His Wisdom, and His Glory, what shall we infer from the assertion of these men, who say that the Son was not before He existed, but that it is an attempt to rob God of His Son, and openly to vilify Him,

and blasphemously declare that once upon a time He was without His Wisdom and Glory, as it were like some barren and dry fount. For as they carefully avoid using the word Time, and ready as they are to confess that the Son existed before time, or before the periods or events in which they say He existed, because they are afraid of bringing disgrace upon themselves, that must still be considered as a makeshift as long as they allow that there were certain periods in which God the Father had no Word or Reason.

15. But if they agree to adopt the title of Son, lest everyone should condemn their opinions, whilst at the same time they deny that He is the true and genuine substance of the Father, as if that must imply division and parts in the Godhead, they as really deny Him to be the Son of God as if they expressly rejected the Name with the thing itself. Besides, do they not grievously err, who make no difference in their arguments between beings corporeal and incorporeal, and who deny that the nature of God is capable of what even their own frail nature is incapable of? These foolish people, who thus judge of the Son of the Father from what they see among men, are led to deny the being of God, even the Father, since they cannot possibly reconcile these ideas together. And as reasoning and arguing in this manner concerning the Son's Godhead is pitiable in the extreme, they must let me proceed to put a few more questions to them, and see if perchance I can do anything to recall their common sense. Now, if you say the Son is of nothing, and had no being before He was begotten, does it not follow that the Son is by participation God and the Wisdom of the Father, even as all other beings that are sanctified and glorified? But whose being does the Son partake of, will you inform us? All other creatures partake of the Spirit. Does the Son then partake of the Spirit? Now the Son Himself tells us that "the Spirit receives" or "partakes of the Son" (S. John xvi. 14), which plainly shows that the Son sanctifies the Spirit, and not the Spirit the Son. Whom or what then is it possible for the Son to be partaker of, but the Father? And how otherwise is He partaker of Him than of His very substance and nature? For if He is only partaker of something external to that brought thus into being, then He does not partake of the Father, but of that foreign created being. And He cannot, therefore, be second in place and order after the Father, because that foreign being would come before Him. Nor can He any longer be said to be the Son of the Father, but only the Son of that same being, by participation of whose nature He is called

the Son of God. But what a ridiculous and wicked thing this is to say when the Father declares, "This is My Beloved Son" (S. Matt. xvii. 5), and when the Son says that "His Father is God" (S. John viii. 54). Therefore it follows that the Son is not a partaker of any such foreign being, but that He partakes of the substance of the Father. But if it be said that that which partakes is any other besides the substance of the Son, the same absurdity still exists if there is an intermediate being between the nature of the Father and the nature of the Son.

16. And thus, from these ridiculous opinions, which seem to contradict one another, we are compelled to arrive at the truth, which is, that the Son is properly and entirely of the substance of the Father. For when it is said that the Son participates, that is the same as saying that He is begotten, and this implies that He is God's Son. Well then, all creatures are partakers of the Son, according to that grace of the Spirit, which He is pleased to communicate to them. From that it is clear that He Himself partakes of nothing but the substance of the Father, and in consequence of this participation, He is the proper Son of the Father. But we, since we are made partakers of the Son through grace, are said to be partakers of God. Thus S. Peter says, "That ye might be partakers of the Divine nature" (2 S. Peter i. 4). S. Paul says, "Know ye not that ye are the temple of God?" (1 Cor. iii. 16), and "Ye are the temple of the living God" (2 Cor. vi. 16). Our Lord declares, "He that hath seen Me hath seen the Father" (S. John xiv. 9), meaning that all our knowledge and comprehension of the Father are derived from the Son, because He is of the substance of the Father. And as to the objection that participation argues a passive condition and a division in the Divine nature—for that such a participation there is in God, and that it is the same with the eternal generation we have already shown and proved—we remark that in affirming the Son to be begotten of the Father, we do not regard this nature as passive, or that there is any division of the Godhead. It is surely not impossible to believe that God has a Son, begotten of His own nature. And when we call this person His Son, and His Offspring, we do not intend to imply that there is a passiveness or division in the Godhead; but this we believe, that the Son is the true and Only-begotten Son of God. After we have made it thus clearly manifest, that what is begotten of the nature of the Father is the Son of the Father, there remains no manner of doubt but that this Son is that Wisdom and Word of the Father, in and by which He creates and makes all things. This is He,

I say, whose Brightness illuminates all things, and who reveals Himself to whomsoever He will. This is that express Image of His Person, in which He is discerned and contemplated, and in regard of which both the Son and the Father are one. In a word, this is that Christ, by whom we all have been redeemed, and who has made us "a new creation" (2 Cor. v. 17). And since the Son is certainly this being, it is utterly unsuitable as well as most dangerous doctrine, to assert that He was made out of nothing, or that He was not before He was begotten. For whosoever says such things as these of Him, who is of the very substance of the Father, is guilty of blasphemy against the Eternal Father Himself, and plainly shows that He believes no better things concerning Him than He does about His Son.

17. This, then, is really enough to overturn the whole Arian heresy. However, let us proceed from this to another argument, which may further show its folly. If God is the Maker and Creator of all things; if He creates all things by His Son, and nothing is or has been made, which was not made by the Son; is it not, then, the height of impiety to assert that this Word and Wisdom, which was the Maker of all things and the Worker together with God, at one time did not exist? Is not this as much as to deny that God is the Creator of everything? Since, if this be true, the Word, which created all things, was not His own Reason or Word, working by His authority, but some foreign and alien being, and not of His Father's substance. Another difficulty which they have to solve before they can justify their doctrine of the Son's non-eternity either to us or themselves, is this—that if the Word did not exist from all eternity with the Father, then there was not a Trinity from all eternity. Only a Unity existed first, and afterwards it became and grew to be a Trinity. This is the kind of theological doctrine these men teach. Moreover, if the Son is not properly and essentially the Son of the Father, but was made out of nothing, it follows that the Trinity also rose out of nothing, and that there was a time when there was no Trinity, but a Unity only. And so the Trinity must have been at one time imperfect, at another time entire. It was imperfect until the Son came to be created, and then entire afterwards. Then this created Son began to be numbered in the Trinity, and He, who at one time did not exist, was considered as equal with Him who had existed from all eternity. The Son, in fact, then became God, and as such became worthy of Divine honour and worship. Moreover, this follows, which is worse than all, the Holy Trinity must thus be dissimilar and inconsistent with itself,

made up of different kinds of natures and substances, the real meaning of which is to call the Trinity something made or created. What sort of religion or theology is this, the foundation of which is so uncertain and changeable, and which at one time stands in one way, and at another time in another way? If it is like this, it may go on adding more and more Persons to the Trinity, and this indefinitely; and then, doubtless, such a Trinity as this is capable of decrease too. For, whatever admits of increase is certainly liable to diminution.

18. But God forbid that these inventions should be considered as true doctrine. The Holy Trinity is no created being. The Divinity of it, the Glory of it, is eternal, equal, and undivided. How then do you Arians presume to distribute it into a diversity of natures? Why, since you allow that the Father is eternal, do you assert of the Son, who is enthroned with Him, that there was a time when He was not? In doing this you drag the Son down from the Father's side. The Holy Trinity is the Maker and Cause of all things. Yet, you are not afraid to number the Blessed Persons amongst created things; you do not hesitate to place the three infinite Persons on the same level as their own servants, and to number the Lord of Sabaoth amongst His own subjects. Leave off, then, from confounding and blending these natures into one, which never can be one. Do not unite into being those things which are not with those that are. These notions, so far from conducing to God's honour and glory, are in every way injurious and hurtful to it. For whosoever dishonours the Son dishonours the Father. If the doctrine of the Trinity be that which we hold now to be the true one, and if the Trinity be now the true and only object of religious worship, it must have been always so. Unless, indeed, you will be so foolish as to say that that which is right and true can have additions made to it, and that the first elements of theology need continual accretions, so that either the Trinity was properly so from all eternity, or if it was not, it is not so now. Now this is such fearful blasphemy, and such hateful heresy, that no Christian can possibly stand it. This doctrine is only fit for pagans, to say that the Trinity was created and made. The gods of pagans may be imperfect, and may increase or decrease. But Christianity only knows of a Holy Trinity which is perfect, uniform, and invariable. We believe that the Blessed Trinity was always the same, not consisting of fewer persons at one time, and of more at another. For nothing more wicked can be supposed. Wherefore, we are careful to keep the Holy Trinity free from any

notion of being mixed up with created beings, and we assert and adore the individuality and unity of the Godhead. We detest and abominate the wild blasphemies of the Arians, and we know and confess that the Son existed from everlasting. For He is co-eternal with the Father, whose Word He is. This will further appear from what follows.

19. God is declared in Scripture to be the Fountain of Wisdom and Life. So Jeremiah says, "They have forsaken Me, the Fountain of living waters" (Jer. ii. 13); and again, "A glorious high throne from the beginning is the place of our sanctuary. O Lord, the Hope of Israel, all that forsake Thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the Fountain of living waters" (Jer. xvii. 12, 13). So likewise it is written in Baruch, "Thou hast forsaken the Fountain of Wisdom" (Bar. iii. 12). And it is evident that the nature of this Life and Wisdom does not belong to any foreign substance, but is exactly the same with that of the Fountain of it. It is not a being by itself; and it does not exist in time, but from everlasting. Now the Son declares Himself to be this Life and this Wisdom. He says, "I am the Life" (S. John xiv. 6), and "I Wisdom dwell with prudence" (Prov. viii. 12). What an impious wretch, then, must he be who says, "There was a time when the Son was not!" What is this but plainly asserting, that there was a time when the infinite Fountain of Life and Wisdom was perfectly dry and unproductive. If it was this, it could not be a fountain; for that cannot be a fountain which produces nothing. And this is the height of absurdity! For God has promised to those who will perform His will, that they shall be like a fountain whose waters fail not. For so He speaks by the prophet Isaiah, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not" (Isa. lviii. 11). And yet these men are so hardened as to affirm of that God, who is, as He is called, the Fountain of Wisdom, that there was a time when He brought forth no Wisdom, but was altogether bare and destitute of it. But these things which they assert are falsehoods and lies. Reason and truth, and Scripture as well, bear witness that God is the eternal Fountain of His own Wisdom. If the Fountain be eternal, the Wisdom must certainly be so too. And indeed it is that Wisdom by which all things were made, and of which the Psalmist declares, "In Wisdom hast thou made them all"

(Ps. civ. 24); and of which also Solomon says, "The Lord by Wisdom hath founded the earth; by understanding hath He established the heavens" (Prov. iii. 19). This is that Wisdom which S. John tells us is the Word, "by whom all things were made, and without whom nothing was made" (S. John i. 3). In short, this Wisdom is Christ Himself. "For to us there is but one God the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we in Him" (1 Cor. viii. 6). If all things are by Him, then He is not to be numbered amongst all things. For it will be as reasonable to assert that God the Father, "of whom are all things," is amongst the number of "all things," as to say that our Lord, "by whom are all things," is amongst them. So that whosoever would look upon it as the greatest absurdity possible, that God the Father should not be separated from all created things, must also allow that His Only-begotten Son, who is of the very substance of the Father, must be separated too. And if He is not so separated, then it is a wicked lie to say of Him that "there was a time when He was not," and "He was not before He was made." These imperfections are only to be found in created beings; but not in the Son, who is of the same nature with the Father, His co-essential Offspring, Word and Wisdom. In this is the true relationship of the Son towards the Father, and likewise of the Father towards the Son, so that it cannot be said that there ever was a time when God the Father was without His Word or Wisdom, or that there ever was a time when the Son did not exist. Why, indeed, should He be called the Son, if He was not of the substance of the Father? or, why should He be called the Word and Wisdom of the Father, if He was not so always and essentially.

20. When, I ask, was God without anything which essentially and properly belonged to Him? or, how can it be conceived that whatever is His essentially should be deemed of some foreign and diverse nature? Created things have no affinity with their Creator. They cannot be compared. They are outside Him altogether. They have received their being from the Word, and by His pleasure and appointment; and, if it pleased their Creator, could at any moment cease to be, since that is the nature of created things. It must, therefore, be the height of folly and wickedness, to suppose that a being which is of the nature and essence of the Father (and this we have now proved the Son to be), came originally from nothing, was begotten or made in time; that He is adventitious, and could at some time or other cease to exist. As soon as anyone imagines such folly, let him

ask himself, whether the perfection and infinity of the Father's nature is capable of being withdrawn. And then that he may more perfectly understand this ridiculous Arian heresy, let him reflect, that the Son is the Image, the Brightness, the Character, the Truth, and Reality of the Father. For if Light no sooner shines forth, but the Brightness, which is the Image of it, does so too; if when the Substance exists, its Form and Figure does so likewise; if, in short, when the Father exists, His Truth and Reality exists at the same time; then let our opponents begin to consider into what awful blasphemy they have fallen, by making no more than a created being of the Image and Character of the Deity. For if the Son had no being before He was begotten or made, and it is asserted that this Reality or Truth was not always in God, that is the vilest heresy that can be uttered. As certainly, therefore, as the Father always existed, so certainly the Truth, which is the Son, who declares of Himself, "I am the Truth" (S. John xiv. 6), always existed in Him. It is quite necessary that the express Character and Image of the Divine Substance should exist along with that Substance from eternity. For this Image is no external representation of God, but is Himself begotten of God, such as delights Him with a just and true idea of Himself, as the Son says, "I was daily His delight, rejoicing always before Him" (Prov. viii. 30). When, then, was there a time that the Father did not contemplate Himself in His own Image? When was there a period in which He did not rejoice in beholding it? Who will dare to say that His Image was produced out of nothing, and so that the Father could not rejoice in it until it was born or made? And besides, who can possibly conceive that the Maker and Creator of all things could contemplate Himself in a created being? Therefore it follows that the express Image of the Father must be exactly of such a nature as the Father is Himself.

21. But now come and let us inform ourselves distinctly in what manner the Son is the true and proper Image of the Father. The attributes of the Father are these: He is eternal, immortal, omnipotent; He is the Light, the King, the universal Governor, the great God, the Lord, the Creator and Maker of all. And if the Son were not truly and properly all these, it could not be true that he who sees the Son sees the Father. Unless He were these things, He would be, as the Arians imagine, a creature, and not the eternal Son, nor the true and proper Image of the Father. Unless, indeed, laying aside all candour, they would say that the Son is only called the Image of His Father, but that

this does not imply a sameness of substance, for it is only an appellation. Tell me then, ye enemies of the Lord, is a name of a thing an image and a representation of it? Is there any likeness between creatures and their Creator? Are being and not being so very like one another that you make no difference between them, although you would have us believe that the last was heretofore the case of the Son? In such a fashion do you Arians argue, to surround us, as you imagine, on all sides with difficulties. If the Son, you say, is in all respects the express Image of the Father; if there is no difference between them; then the Son ought to beget another Son; as the Father begets Him. He ought to be a Father too, as well as His Father; and for the same reason the Son's Son ought to beget another Son, and so on without limit. If otherwise, there will be one respect at least in which the Son is not like the Father. How shamelessly do these inventors of blasphemies, these enemies of God, weave together their horrid schemes, rather than allow that the Son is the genuine Image of His Father. They ascribe corporeal and earthly properties to the Father. They subject Him to the possibility of separation and division of substance. If, indeed, they conceive the nature of God and man to be similar, then they may very well suppose that the Divine generation is much the same as the human, and that sons ought to be begotten one from another in an unlimited fashion. But God is not a man, that we should suffer ourselves to form any notions of Him, as if He were so. The brute creation and mankind, by virtue of the law of their being, which was implanted in their natures at the first, from time to time propagate their species, ever since which the relations of the father and son have alternately descended; he that was only a son in his order and time, becoming a father, by the transmission of the same law, which he himself derived from his father. And therefore there is no such thing, properly speaking, as father and son in the animal world; or, at least, theirs is but a very slender and variable sort of paternity and sonship. Among them the same person is frequently both a father and a son at the same time. But anything of this nature is incompatible with the Deity. There is no such thing here as a Father of a Father. There is no procreation of a Son that is afterwards to be a Father. Nor is the Son begotten of a Father who received His being before from another Father. Nor is He in any sense so begotten of the Father, as that He can, in like manner, beget another Son. From all which it is evident, that the truest and most essential paternity and sonship are only to

be found in the Deity. The relationships of Father and Son are always and for ever exactly the same ; the Father is always the Father, and the Son is always the Son.

22. Whoever, therefore, makes the enquiry, why cannot the Son beget another Son? may just as well ask, why the Father had not a Father? Either of the questions is as impious and absurd as the other. For as the Father was always a Father, and can never be a Son ; so the Son was always a Son, and can never be a Father. And indeed there is nothing in which the Son is more expressly and evidently the Character and Image of the Father, than in that absolute and invariable state of being, which He derives from the Father. If, therefore, the Father was mutable, or capable of any alteration, then He that is the express Image of Him must be so likewise. Else there would be something wherein the Son would by no means resemble the Father. But if the Father is incapable of any kind of change ; if He is always, and in all respects, one and the same ; then must He that is His express Image be always so too. Nor can it be imagined, that the nature of the Son should vary in the least from the nature of the Father, unless it could be proved that He is not of the substance of the Father. In vain, therefore, do these foolish people harbour such ridiculous nonsense, seeking to separate God's Image from Himself, in order that they may make His Son on a level with His own creatures. This shows how the Arians, conforming to the doctrine of Eusebius,* make a creature of the Son, and represent Him with all those imperfect properties which belong to His creatures. Thus have they widely erred from the truth. And think how, publishing abroad their iniquitous doctrines ever since they have devised this heresy, they have gone about everywhere ; even some of them, as they do at this day, encountering the children in the streets and asking them such questions as these, proceeding not out of Holy Scripture, but "out of the abundance of their heart" (S. Luke vi. 45). "Did He," they say, "create Him out of nothing that yet was not, or did He create Him that was already in being? Did He produce Him that was, or Him that was not produced before? Is there one, or are there two self-existent beings? If the Son has not in Himself a power of acting and willing independently of the Father, is not His nature as insensible as a stone? Or if He has His freewill, may He not vary His own measures in the exercise of it, whereas all God's decrees and purposes are ever-

* Eusebius, Bishop of Nicomedia, was condemned at the Nicene Council, and, refusing to conform to its decrees, was exiled.

lasting and unchangeable?" Then they also accost women and ask them indecent questions after this sort: "Did you ever have a son before you brought him forth? If you have not, then just so the Son of God did not exist before He was begotten." Such bandying of jokes these low people delight in, placing God's nature upon an equality with their own. And these are they who have the face to call themselves Christians, at the same time that they are acting the part of heathens, in endeavouring to "change the glory of the uncorruptible God into an image made like to corruptible man" (Rom. i. 23).

23. These objections are so senseless and dull that they do not even deserve an answer. Still, lest their heresy should have any foundation at all, it may here be worth while to expose its emptiness; the more so on account of the women, who are easily deceived by them. I should therefore like to know why, when they thus speak, they never think of asking an architect, "Can you build a house without materials? If you cannot, whether it does not follow that God could not make the universe without materials?" They ought to demand of every man they meet, "whether he can exist without place? and if he cannot, whether it follows that God is in His place?" So they would bring contempt upon themselves from those who heard them. Why is it that, on hearing that God has a Son, do they deny Him by the standard of their own conceptions? Whereas, if they are told that He creates and makes, they no longer object their human ideas. They ought in creation to act in the same manner, and to supply God with materials, and so deny Him to be the Creator, till they join themselves to the Manichees. But if the sublimity and dignity which our thoughts entertain concerning God supersede such low ideas as these; if everyone at once is sure that God does not exist as we do; that He does not make or create as we make, but in a manner peculiar to His own infinite nature; then we cannot but be convinced at the same time that the Divine generation is as absolutely different from, and as little to be compared with, the human. For God does not imitate man; but rather men are called fathers of their own children on account of God, who is alone truly and properly Father of His Son. For "of Him the whole family" (or "every fatherhood") "in heaven and earth is named" (Ephes. iii. 15). The assertions of these men seem plausible enough at first sight, but if anyone will take the trouble to enquire into them closely, they will soon find they are only fit to be ridiculed and despised.

24. The first of their queries is very dark and unintelligible. They put an indefinite question without saying what it is they would enquire about, as if they did not wish to receive an answer. They talk in general terms of "He who is," and of "Him who is not." But who is "He who is," and what "are not," ye Arians? Or who "is," and who "is not"? What are said "to be," and what "not to be"? It is in the power of Him that is, to make those things which are not, and those things which are, and those things which were before. If he has but proper materials provided for him, any mechanic, goldsmith, or potter, each according to his own calling, can make those vessels he pleases; and even thus the great Creator of the world Himself was pleased to make man out of that dust of the earth which He had already created, but which was not in existence till He had so created it by His own Word. So then, if this is the meaning of their question, the creature, on the one hand, plainly was not before its generation; and men, on the other, must have materials before they can make anything out of them; and, therefore, their reasoning is at fault, because there is nothing more considered than the making of those things which already are, and the making of those things which were not. But if they speak concerning God and His Word, let them complete their question, and ask, "Was there ever a time when He who is God was without His Word?" "Was He who is Light at any time without Brightness?" "Did the Father of the Word always exist?" Or suppose they put it thus:—"Has the Father who exists made the Word, who did not exist before?" Or, "Has He ever with Him His Word, as the proper Offspring of His substance?" By thus clearing up the question, it appears immediately how these men do but presume and profanely dispute about God and the Son of God. Who, indeed, can bear to hear them say that God was ever without His Reason or Word? For this is the difficulty they strike upon at last, although they endeavour to keep clear of it and to hide it with their sophisms. But it is all in vain. They can never pretend to prove that there was a time when the Word was not, without asserting and proving that God was not always a Father, but came in time to be so. Who will not stop his ears to keep such blasphemy out of them? Who, I say, that has ever thought of any of these arguments we have already laid down, or has read S. John's saying, "In the beginning was the Word" (S. John i. 1), or S. Paul's texts, "Who is the Brightness of His glory" (Heb. i. 3), and "Who is over all, God blessed for ever. Amen" (Rom. ix. 5).

25. They had much better have been silent ; but since they will not take this advice, the best way to meet their shameless questions is to put some bold ones to them. Perhaps if we do, they may be disposed to lay down their arms and submit to the truth, when they themselves are beset and entangled in the way they would inconvenience us. After many prayers, then, that God would prosper our cause, we might ask them in turn, "Did He who is God come afterwards to be made, since He did not exist before, or was He in being before He was made?" "Did He create Himself after He had previously existed, or when as yet He had never been?" "Did He arise out of nothing, and suddenly start into being?" Such questions as these are, doubtless, very wild and absurd ; they are unsuitable, moreover, to God's honour and dignity. But then they are exactly of a piece with those of our adversaries. If it is very blasphemous and wicked to propose such questions with regard to God the Father, it will be just as bad to ask them concerning His Word. But if there is yet occasion for a direct and serious answer to those senseless and foolish queries, there is this clear and easy answer, Since God is, He was eternally ; and that as the Father is, so the Brightness of the Father's glory, which is His Word, must be so too. Again, God who is has from Himself His Word who also is ; nor was the Word born afterwards, whereas He was not before ; because the Father never was without the Word. In fact, He that affirms that the Son is only a being remote from the Divine nature, and created to serve the wise purposes and counsels of the Father, insults the Father no less than the Son. Upon the whole, then, this question of theirs deserves to be slighted and neglected. Since they deny the Word or Reason, they in consequence ask irrational and absurd questions. Would any reasonable person when he is looking at the sun, ask concerning its radiance, "Were the rays of the sun made by it when as yet they were, or when as yet they were not?" I think that man would be held to reason foolishly in the extreme, because he supposed that what is from the light was external to it, and because he was asking questions when, and where, and whether it were made. In like manner thus to speculate concerning the Son and the Father, and to entertain such notions is far greater madness, for it is to imagine that the Word of the Father is external to Him, and to confound generation with creation. But in order that they shall not complain that we have answered their questions only in the negative, we will grant that in one sense the Father did create or make the Son, for "the Word was made

flesh" (S. John i. 14), and the eternal Son hath now in the end of the world condescended to make Himself the Son of Man. This they will not deny, I suppose, unless with Paul of Samosata,* they say that He had no being before He became man. Thus much may suffice in reply to the first of their questions.

26. And now, on your part, O Arians, remembering your own words, answer for us the following questions. "Did He that is stand in need of Him who was not, or of Him that already was, in order that He might create and make all things?" For you said that the Father created the Son out of nothing, to be such an instrument as it was necessary for Him to make use of in the creation of the universe. Which, then, is the superior being, He who needs, or He who is wanted? Or, does not each supply the other's deficiency? The notion that you have formed of the Son's mere subserviency reflects in a shameful manner upon the weakness of the Maker, as if He could do nothing for Himself, but is like some mechanic or shipwright, who can do nothing until he is provided with axe and saw. Can anything be more shocking than this? But why do we dwell so long upon its grossness, when enough has been said already to show quite clearly that their doctrines are mere fanciful inventions. And as for that other very foolish enquiry, which they put to women, no other answer is needful than that which has been already given, namely, that the manner in which the eternal Son is begotten of the Father ought not to be compared with human generation. But to leave them in this particular without excuse, it will not be foreign to our purpose to make them sensible that their own parallel is directly against them. Since they enquire of parents about their children, let them consider whether every child is not of the substance of its parents. It is true that no one can be said to be a father before he has a son; but after he has one, the original nature of that son is not something foreign and external, but derived out of his own being, a part of his own nature, and so perfectly his own image and likeness, that the father may be said to be seen in the son, and the son in the father. So that if our opponents will make the Divine generation parallel to the human as regards time, it is but reasonable that they should allow them to answer one another in that identity and propriety of substance which exists between parents and children. But

* Paul, a native of Samosata, in Syria, was Bishop of Antioch. Dionysius of Alexandria says, "he had a low and abject opinion of Christ, contrary to the doctrine of the Church, as if He had been no more than a man." Paul was excommunicated by the Council of Antioch, A.D. 269.

they only want to make use of whatever seems to suit their purpose, just as serpents only suck those juices out of the earth, which will turn to poison. Those who make enquiry of parents, and ask of a mother whether she ever had a son before he was begotten, ought to add another question, and that is, "Whether her son was something quite foreign to herself; whether she purchased him as she would a house or anything else?" Her answer, I need not tell you, would be this, "I did not buy my son, but bear him. He is not a part of my goods and chattels, which can pass on from one person to another; but he derives his very nature and being from mine, and they are substantially the same as mine. He was not a being conveyed to me, but he received his being from mine, so that I can say that my whole nature is truly in him, although I am personally distinct from him." And, indeed, it is impossible but that a father and mother amongst men should commence and continue so, according to the succession of time, because every father and mother commenced themselves as a son and a daughter, the finite character and successive donation of human nature not admitting of the son's existing as soon as the father exists. And yet the Apostle gives us to understand that Levi was in the loins of Abraham, his great grandfather, before even Isaac, his grandfather, was born. Till a certain age human nature is incapable of propagation; and so many years at least must the son be younger than the father.

27. Therefore, if when our adversaries ask parents about their children, they are told that every child is of the substance and nature of his parents, let them acknowledge also that the Word of God is altogether of the Father's substance and nature. And if they make any objection as to the time, let them say what is to hinder God Almighty? It seems indeed necessary to prove their impiety from those very things they seem to ridicule. Well then, I say, let them tell us what is there to hinder God from being always the Father of the Son; for it is granted us that whatever is begotten must be from its father. And as for these people who have such unworthy opinions respecting the Deity, let us turn the tables on them. Let them stand self-condemned, and when they question women on the subject of time, let them enquire of the sun concerning its brightness, and the fountain concerning the streams which flow from it. These instances will show them that the cause sometimes no sooner exists than the effect exists too. Besides, if that which is born of human nature came from that nature, and yet when the being

exists separately is nevertheless truly a part of that nature, why do they not speak out plainly, and openly declare to the world that they have meaner notions of the power and perfections of God, than of those of His creatures. But if they do not dare to say this openly, and if at the same time it must be granted, as we have shown it must be, that the Son of God was not in the nature of an addition, but begotten out of the nature and substance of the Father; and that there is nothing which is a hindrance to God, for God is not as man, and His glory is far greater than even that of the sun, of which He is the ruling power; it is evident that the Son, by whom the Father gave all things their being, is of the same nature with the Father, and has existed with Him from eternity. Therefore it is certain, even from the nature of the case, that the Son does not come of nothing, but is eternal and from the Father; and the question of these heretics, which they are fond of putting to parents, exposes their malice. For, as soon as they are compelled to own that the Son is of the same nature as the Father, they find out that they are only covered with shame, and are defeated on those arguments which they raise as to the particular of time.

28. As we have already stated, so we now repeat, that the Divine generation must not be compared with the nature of men, nor the Son considered to be part of God, nor generation to imply anything of passion. God is not as man. That passion, which exists in man, whose body consists of divisible parts, and which grows up by degrees to a capacity of procreation, does not exist in God, and ought not to be ascribed to Him. He is an uncompounded indivisible being, without parts or passions. And Holy Scripture remarkably defends this doctrine, and guards against any gross error which might arise upon it. For the Word of God is God's Son, and the Son is the Word and Wisdom of the Father. Now, as the Word and Wisdom of God cannot be a created being, so neither can they be a part or portion of the substance of Him whose Word and Wisdom they are. Nor do they imply any kind of passion. To express the reality and propriety of His Sonship, that He is of the same nature and substance with the Father, Holy Scripture declares Him to be the Son of God. And again, to keep us from imagining that He is such, and by the same means, a Son as are the sons of men, it also affirms Him to be of and in the Divine nature, calling Him God's Word, Wisdom, and Brightness. From this we understand that the Divine generation has nothing whatever in it of passion, but that it is from eternity,

and such as is altogether suitable to the greatness of Almighty God. Here is another question which these madmen may well ask themselves. "What part of the Father, or what passion in Him, do they take His Word, His Wisdom, and His Brightness to be?" Why should not they question men about their words or speech, as well as women about their children? Why do they not want to know, whether words which men put forth are a part of their being, or of their passions? If then, parts or passions cannot be implied in the words or speech of men, although human bodies consist of divisible parts and are subject to passions; why should these men ascribe passions and parts to the Divine nature, which is incorporeal and indivisible, and why should they deny that the Son is the true and natural Son of God, begotten of His Father? We have now much more than sufficiently proved that what God begets He begets without any sort of passion. Now we will particularly show the same as to His Wisdom. God is not like man; and we must not in this instance think of Him as if He were so. Now, men are capable of receiving wisdom, but God cannot derive or acquire it. He is the Father of His own Wisdom, of which those who are partakers may lay claim to be called wise. And this Wisdom of the Father is no part of Him, nor passion in Him, but His genuine Offspring. Therefore, He was always the Father; and as His nature is unchangeable, so His Fatherhood must have been eternal. For if it is a good thing that He be Father, yet if He has not always been the Father, then His nature has not been ever perfect.

29. But then our adversaries say, God was always a Creator, and that the power of creating did not come to Him at any time subsequently. Will you say, then, because He is the Author of all things, that His creatures also are eternal, and we ought not to affirm of them that they were not before they were made? How extremely foolish are these Arians. For is there such a similarity between what God begets and what He creates, that what may, and indeed must, be said of Him as a Father may as truly be said of Him as a Creator? After that abundant proof which we have produced of the infinite difference there is between the Son and the creatures of God, can they think there is anything material in this reply? Let me, therefore, say once more, that a work is external to the nature, but a Son is the proper offspring of the substance. There is, therefore, no necessity that the works of God must have had an eternal existence, for it depended entirely upon His own pleasure and choice how soon

or how late He would give them their being. But this could not be the case when He would beget a Son, because the substance of the Son must be from Himself, and His generation of Him not an arbitrary but an essential act. Besides, a man may be properly called a maker before he has done his work, but a man cannot be called a father before he has a son. And if they will yet be so perverse as to ask why God was not always as willing as He was able to create, this is indeed the presumption of madmen, for "who hath known the mind of the Lord, or who hath been His counsellor?" (Rom. xi. 34), or "how shall the thing formed say to Him that formed it, why hast Thou made me thus?" (Rom. ix. 20). However, not to leave even a weak argument unanswered, they must be told that although God had always the power to create, yet created beings as such are absolutely incapable of existing from eternity. For they came into being out of nothing, and were not before they were made; and how could that which had a beginning of existence always co-exist with the eternal God? Wherefore God, considering what was most fitting and suitable for them, did not give His creatures their being until they might exist to most advantage, and best be preserved. For, as He did not think well to send His Word into the world in the beginning of it, in the days of Adam, Noah, or Moses, but postponed His appearing till later times, because He saw that this would be far the better plan for the whole creation; so did He make, in the same manner, things generated, when He would, and when He saw it was most for their benefit. But the matter with regard to the Son stands otherwise, for as He is of the Father's own nature and substance, He has always existed. Inasmuch as the Father always has existed, so what belongs to His substance cannot but have existed with Him, and in Him from eternity; and this is His Word and His Wisdom. That creatures should have this necessary incapacity so to have existed, does not at all disparage the power of the Creator; for He was able to have created them before had He so pleased. But to suppose that His own Offspring did not always co-exist with Him, this would indeed be a disparagement of the perfection of His substance. His works were called into being when He would, through His Word; but the Son is ever the proper Offspring of His Father's substance.

30. These reasons then, whilst they are perfectly satisfactory to the faithful, distress and trouble these heretics, for they see their false doctrines utterly crushed by them. And how little sincerity is in their views, how deceitful and crafty they are, ap-

pears plainly from that other question, "whether there is one, or are there two unmade beings?" They propose this difficulty, not with any serious intention of honouring God the Father, but only out of a malicious desire to dishonour the Son. So that if anyone, unaware of their subtlety, replies, "There can be but one unmade being," immediately they dart out such poison as this, and say, "That, then, the Son must be one of those beings which God made, and that they have well said that He was not before He was made by God." They are quite willing to disturb and confuse everything if only they can but separate the Son from the Father, and bring the great Creator to the same level with His creatures. How clamorously they have accused the Nicene Bishops for assuming unscriptural terms, although these are very innocent and inoffensive ones, but suitable enough for subverting their heresy, and yet they themselves have done the very same thing, and have invented unscriptural terms on purpose to dishonour our Blessed Lord, "understanding neither what they say nor whereof they affirm" (1 Tim. i. 7). Their expressions cannot be found in Scripture; they have invented them themselves; perhaps they have borrowed them from some of the Gentiles. If so, they had better enquire of these Gentiles about their meanings and significations. And here, I fancy, they will soon perceive that they have been talking without understanding what they mean. For instance, let us take for example that word "unmade." Sometimes it signifies a thing that may be, but is not yet made; as wood which is not yet made into a boat, although it is fit and ready to be made so. Again, "unmade" may also mean that which is never made nor can be made; as a triangle cannot be made a square, nor an equal number an unequal one. Again, "unmade" may signify a being which may be said to exist, but which has never been generated at all. Indeed, Asterius, that unprincipled philosopher, who is such a champion of this heresy, tells us in one of his essays that "unmade" means that which is not made, but that which always exists. So that our adversaries ought to determine in what sense they understand this word, before they can expect that anyone should answer their question.

31. But if they still insist upon asking, "Is there one unmade being, or are there two?" we must deal with them as ignorant people, and tell them that as there are many unmade beings in one sense, so there are none at all in another. There are many that may be made, but none that cannot be made. But if they think, with Asterius, that the "unmade" is that which was not made, but which always is, let them know that the Son of God

is such a being, and may be truly called so. For, as we have shown already, He is no part of the creation, and He is no work of the Father, but He always has existed with the Father, whatever these blasphemers may wish to say to the contrary, when they remark that He "arose out of nothing," and "He was not before He was born." But if, failing at every turn, they say they had rather understand by the expression alluded to "that which already exists, but has no external origin and is unbegotten," our answer is, that God the Father is in this sense the unmade being, and the only one. So will they gain nothing on hearing this. For they will never be able to prove, that because the Father is the only unmade being in this sense, therefore the Son is a made or created being; until they can disprove these arguments, which we have brought forward before, that the Word is of the same nature with Him that begat Him. Therefore, although the Father is an unmade being, it does not therefore follow that the express Image of His Person, His Word and Wisdom, must be made. On the contrary, it shows that He is truly begotten of Him. For a thing created cannot be the express Image of a being that existed of Himself from eternity. I am sorry to repeat these arguments so often, but I am obliged to do so to prove my point. What similarity is there, I ask, between the creature and the Creator? Can he who beholds the former, behold it in the nature of the latter? If they say they are alike, they will next affirm that the Creator is the express image of His creatures. The end of all this is to turn everything into confusion; to exalt the creature into an equality with the Creator; and to bring down the unmade being to the same level with the things which He has made; and the object and aim of all is, that they may consider God the Son a mere creature.

32. However, I imagine, that they will hardly venture to such lengths as the philosopher Asterius. For he, although he zealously advocates this Arian heresy, and maintains that the unmade is one, nevertheless he goes against them in saying that the Wisdom of God is unmade and without beginning, as appears from the following passage out of his writings:—"S. Paul," he says, "did not say that he preached Christ the Power of God *or* the Wisdom of God, but without the word *or*, the Power of God *and* the Wisdom of God (1 Cor. i. 24); thus implying a real and personal distinction between God and that power which is innate in Him, uncreate, and existing with Him from eternity." And soon after he writes: "Although His eternal Power and

Wisdom, which must evidently be without beginning and unmade, cannot but be always one and the same." For though, misunderstanding the words of the Apostle, he considers that there are two Wisdoms, yet he expressly allows and asserts that the Wisdom which co-exists with God is uncreated. And this is the same as saying, that there is more than one uncreated being, or that one uncreated being co-exists with another. For what is co-existent, co-exists not with itself, but with another. If, then, they agree with Asterius, let them never ask again, "Whether the unmade consists of one or two beings," or they will have to contest the point with him; if, on the other hand, they differ from him, let them lay aside his book too, and no longer make advantage of it. For, "if they bite and devour one another, they are in danger of being consumed one of another" (Gal. v. 15). So much then may suffice concerning their ignorance; but who can express himself sufficiently strongly about their hypocrisy and wickedness? What resentment does their odious madness raise in the minds of all people! When they are shown it is impossible to say that the Son of God "arose out of nothing," and that "He was not before His generation," then they say He was "unmade." For they know that if they can persuade ordinary folk to believe that the Son is a creature, then it must follow that He arose out of nothing, and there was a time in which He did not exist. Such characteristics of a made or created being must, of course, be implied.

33. Had these men really confidence in themselves, they would keep to their first assertions, and not change about so variously. But this they will not do, because they think they will easily attain success if they do but shelter their heresy behind the word "unmade." But now it is plain enough, that, in spite of their clamour, the contrast between made and unmade does not lie between the Father and the Son, but between the Creator and the creatures. The like consideration will hold good with regard to the terms "Almighty" and "Lord of the Powers." For as truly as the Father governs and directs all creation, and exercises this jurisdiction by and in the Word; and as truly as the Son possesses this power, and overrules all things as God's Word and Image; it is quite clear that nothing can be more absurd than to place the Son amongst created beings, and to say that God is called Almighty with reference to Him, and not with reference to those things which He created by the power of His Son, and still governs by His direction and superintendence. This alone is enough to show that the word "unmade" does not

properly distinguish the Son from the Father, but only has to do with created beings. And it very well serves this purpose, since God is not like created things, but is the Creator and Maker of them through the Son. And as the word "unmade" is no more than the opposite of "made," so the word "Father" has only relation to the "Son;" so that when we speak of God as the creator of things, and consequently as "unmade" and "uncreated," this has reference to, and is understood of, things created and made. But when we consider Him as a Father, then at once we consider and think of Him with reference to His Son. And here, again, our adversaries betray their obstinacy and folly. Although the word "unmade" admits of a very good sense and application, and may be religiously used, yet these men are fond of it, only so far as it is capable of being misapplied for the dishonour of the Son. I suppose they have forgotten what the Scripture says, "That all men should honour the Son, even as they honour the Father," and "He that honoureth not the Son, honoureth not the Father which hath sent Him" (S. John v. 23). Had they really consulted the honour and glory of the Father, they ought not to have gone out of the way to acknowledge God to be the Father, if at the same time they deny Him to be so. As often as they speak of God as "unmade" or "uncreated," they call Him so, as I said before, from His works, and as Maker and Creator only, because they think they can argue from this, according to their fancy, that the Word is only a created being. Whereas when we call God a Father, we celebrate a much higher principle in His nature, and acknowledge His proper relation to that Son by whom He created whatever was created. The very Gentiles know and confess that God is "unmade," being convinced of it by the things that are made. They only deny him to be Father; and so far heathens and Arians are agreed. But he who calls God Father names Him from the Word, and he believes this Divine Word to be, not one of the creatures, but the Creator and Maker of all things.

34. Therefore it seems more in accordance with religious feeling and truth to call God the Father from His relationship to the Son, than to name Him only from His works, and to call Him the "Unmade." He that says God is an uncreated being, declares no more than that He caused so many beings to exist, which before did not. But he that declares Him to be the Father, magnifies Him in a much higher sense, even with reference to the eternal generation of the Son, who caused the existence of all created things, according to the Father's will. And

that the consideration of God's being a Father is of more importance than even of His being a Creator, even as much more as the doctrine of the Godhead of the Son is more agreeable than that He should be deemed a creature, may be seen also from this, that Holy Scripture does not call God "unmade" or "uncreated," but avoids it, as not being as accurate as it should be, and in many ways liable to puzzle our minds. But the word Father is very simple and Scriptural; it explains itself at once, and informs us that God the Father has a Son. The Gentiles, who were altogether strangers to the Son, were the authors of the word "unmade;" whereas our Lord Himself commonly spoke of God as His Father, and has taught us in like manner to use and apply the name. He certainly knew whose Son He was when He said, "I am in the Father, and the Father in Me," and, "He that hath seen Me, hath seen the Father," and, "I and My Father are one" (S. John xiv. 10, 9; x. 30). Nowhere in Holy Scripture does the Son call the Father the "unmade." And when He teaches us to pray, He does not say, "When ye pray, say, O God unmade," but rather, "When ye pray, say, Our Father, which art in heaven" (S. Luke xi. 2). And in the same way the form of baptism, which contains the summary of our Faith, does not refer to the name of the unmade and made, or of the creator and created, but we are to be baptised "into the name of the Father, and of the Son, and of the Holy Ghost" (S. Matt. xxviii. 19); which initiation, whilst it makes us, although we are but creatures, adopted sons, also shows us that God the Son is in the essence of the Father. This argument, then, about the term "unmade" is a vain thing, and we have clearly proved that it is nothing but an absurd fantasy.

35. It is quite superfluous to enter into dispute with these men upon the doctrine of the Son's mutability. It is enough simply to write down what they say, and so show their glaring impiety. These are the kind of trifling questions they ask:—"Is He a free agent or not? Is He morally good in consequence of a right use of His own freewill? Or, being capable of changing and varying His resolutions and actions, can He abuse or misapply that freedom if He pleases? Or, has He no such faculty, and is He destitute of any sort of voluntary determination, as a stock or a stone?" It is but of a piece with their heresy so to speak and think; for, when once they have formed the notion of a God who arose out of nothing, and a Son who has been created, they also adopt such terms as are suitable to a creature. However, when these men are engaged in controversy

with true Catholics, and when they hear them discoursing of the genuine and only Word of the Father, yet they venture thus to speak of Him ; is not, then, their doctrine of the most infamous character ? Is not this belief so blasphemous that whoever first hears it is so startled that he is obliged to stop his ears, although he may be unable to frame a direct reply to it ? For if the Word is a variable and unsettled being, in what degree is He so ? Where are we to make a stand ? and when will it be certain that He has reached the most perfect state of His nature ? Again, how can a fickle and mutable being be the express Image of an Immutable one ? How should He that has only seen a mutable being be considered to have seen the Immutable ? In which of His states shall we be able to behold in Him the Father ? For it is plain that the Father cannot be always constantly seen in the Son, if the Son's nature is always changing, and subject to all kinds of fluctuation. The Father's nature is invariable and immutable, absolutely and entirely the same from everlasting to everlasting. If, then, the Son's nature be variable and of a shifting character, how can the Son be the express Image of His Father, "with whom is no variableness neither shadow of turning" ? (S. James i. 17). How can He be said to be in the Father, the disposition of whose will may be contrary at one time to what it is at another, and very likely because He is advancing daily towards perfection, is not yet perfect ? But now let this madness of the Arians disappear, and let the light of truth arise and shine forth, and overwhelm these infatuated people with evidence and conviction. For can they conceive that there should be any disparity whatever in Him who is equal with God ? Can His nature be mutable who is one with the Father, the genuine Offspring of His nature ? As therefore there is no change or variation in the nature of the Father, so neither is there in Him, who is truly begotten of that nature. And if they slanderously impute alteration to the Word, let them seriously consider the awful sin and danger of such treatment of the Son of God. "The tree is known by its fruit" (S. Matt. xii. 33). Hence it is that he that has seen the Son has seen the Father, and whoever has knowledge of the Son has knowledge of the Father also.

36. It appears, then, that the Image of the immutable God cannot be mutable ; for "Jesus Christ is the same yesterday, and to-day, and for ever" (Heb. xiii. 8). The Psalmist asserts the same, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure, they all shall wax old

as doth a garment. And as a vesture shalt Thou fold them up and they shall be changed, but Thou art the same and Thy years shall not fail" (Ps. cii. 25-27). And the Lord says of Himself through the Prophet, "See now that I even I am He" (Deut. xxxii. 39), and "I change not" (Mal. iii. 6). It is true that it may be said that these references have to do with God the Father. Still, they are equally true of the Son, and they are more directly applicable to Him because He was made man; notwithstanding which He declares Himself to be always and immutably the same, and so obviates any objections which those might make, who might argue His mutability from His Incarnation; and I hope that these holy men, or at least God Himself, is to be believed before the perverse statements of the impious. For Holy Scripture in that Psalm we have already cited, where all created beings, implied in the words "the heavens and the earth," are declared to be changeable in their nature, and the Son is as plainly declared not to be one of those beings, puts it beyond dispute, that, as the Son is no created being, so He is the Author of all the changes that follow the nature of created beings, without any variableness or change in His own nature. "Thou art the same," we read, "and Thy years shall not fail." And this is truly so. For that created beings arise out of nothing shows their existence to be, as it were, a state of change; but the Son, who is of the very substance of the Father, can no more be changeable than the Father Himself. For it would be a most sinful thing to say that from that nature which is unalterable was produced an alterable Word and a changing "Wisdom." How can He be any longer the Word if He be alterable? Can that be eternal Wisdom which is changeable? Unless perhaps they will say, that the Son or Wisdom is nothing else but an indwelling grace or habit of virtue and excellency, which may be imagined to dwell in the Divine nature, as an accident does in its subject, and is consequently capable of being added to it and taken from it. This is an evasion which our adversaries often seek to make. But this is not the orthodox Faith of Christian people. For they would have it that as often as God speaks of His Word, and His Son, and His Wisdom, we must think He does not refer to His true Word, and Son, and Wisdom, but some other. But how can that which alters and changes, and does not continue in one settled condition, be true and real, whereas our Lord says of Himself, "I am the Truth" (S. John xiv. 6). Where then, I should like to know, did these profane and impious creatures obtain their absurd and peculiar notions,

in contradiction to the words of our Lord, and the constant tradition and testimony of holy men, and indeed to the first principles and conceptions we have concerning the Deity? Where did they get them, I ask once more, but out of the wickedness and corruption of their own hearts?

37. And since we find them so clever in misinterpreting Scripture and explaining it away to suit themselves, we must defend it and show the true meaning, and expose their errors. From those words of the Apostle, "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Philip. ii. 9, 10), and from those of the Psalmist, "Therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Ps. xlv. 7), they argue in the following manner, as they pretend very closely. If Christ was exalted and received grace, and was anointed, is not this a reward of His using His will aright? But if He must needs make use of His freewill, then He must have a nature liable to change. This is what Eusebius and Arius have not only dared to say but to write, and their disciples and friends are always conversing about it in the streets, without even reflecting upon the insanity of the doctrine they are asserting. For if it was the consideration of mere reward that prevailed with our Saviour to act as He did—and He could not obtain it until He had finished His work, and unless He needed it, although His great piety and His obedience might in one sense have entitled Him to be called Son and God—yet this would not make Him a true and genuine God or Son. That He cannot be, unless He is of the substance of His Father; as Isaac and Joseph were the true sons of Abraham and Jacob, and as the brightness of the sun really arises out of it. Those who are called sons by favour and courtesy are only such in dependence upon that, and they are not so by nature. That which makes them so is no physical principle or part of their being. This is only such a sonship as results from being made partakers of the blessed Spirit; the same as is to be understood in those words of the prophet, "I have nourished and brought up children, and they have rebelled against Me" (Isa. i. 2), and these truly since they were not sons by nature, were capable of becoming degenerate and disobedient, and when they became so, the Spirit was taken away and they were disinherited. And again, on the other hand, when they repented, through God's goodness and mercy they were in a position to receive again their privileges and glorious light, and to be called His children once more.

38. But if our adversaries speak in this manner of the Saviour, it follows that He is neither true God or a true Son, nor like the Father, nor in any way has God for His Father according to substance; but the Father only imparts to Him a special grace, and is in no other sense the Author of His being than He is of any part of the creation. Had He been this kind of Son, He could not be said to have been always a Son. If that title was the reward given to Him for His good work and merit, it could in no way belong to Him, until such a time as He assumed human nature and the form of a servant. It was not till then that He became obedient even unto death, and for that obedience was exalted and received "a Name which is above every name, that at the name of Jesus every knee should bow" (Philip. ii. 10). Well then, if He was not exalted until after His Incarnation; if Divine honours were not paid Him, nor Sonship ascribed to Him until then, what was He before that time? For if Christ was promoted to His Sonship upon His Incarnation, He was so far from dignifying and exalting human nature, that His own nature gained an advantage by assuming ours. Let us then ask again the question, a question we are obliged to ask that it may reveal the hideousness of their tenets, "What was the Son of God before He became incarnate?" For if He is God, and the Son, and the Word, and if He was none of these before He was made man, the consequence will be, either that He was something else distinct from these powers conferred on Him as a reward of His merit and services; or else it must follow that these men must be forced to condemn themselves, and own that He had no being at all before His Incarnation, and that He is nothing else but a mere man. But this is not the Faith of the Church, but the doctrine of Paul of Samosata, and of the Jews at this day. Why, then, if they think as Jews, do they not submit to be circumcised, and no longer profess the Christian Faith, whilst they act as its foes. For if Christ did not exist before His Incarnation, or if He had only a defective and incomplete being, how could He be that one by whom all things were created? If His nature was imperfect, until in process of time its condition was made better, how could the Father delight in Him? Or again, how did He before rejoice in the presence of the Father? If Divine adoration was neither due to Him, nor paid Him, until after His death, how is it that Abraham worshipped Him in His tent (Gen. xviii.), Moses in the bush (Exod. iii.), and Daniel saw thousands upon thousands of angels administering unto Him?

(Dan. vii. 10). If He had no glory until recently, how comes He Himself to mention so plainly that Divine glory which He had before the foundation of the world, when He said, "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was"? (S. John xvii. 5). If, as they tell us, His condition was once so lowly, how could it be true of Him that before His exaltation "He bowed the heavens and came down," and that being "the highest" He "gave His thunder"? (Ps. xviii. 9, 13). Therefore, if even before the world was made, the Son had that splendour, and was Lord of Glory, and the Most High; if He descended from heaven, and is ever to be worshipped; it follows that He did not come to this world in order to advance Himself to a state of glory and perfection, but to supply the defects and improve the circumstances of other beings which needed His assistance. He did not receive the titles of Son and of God as the reward of His good offices in our behalf; but He condescended to humble Himself so low that He might raise us to the position of His brethren. He vouchsafed to be made man, in order to make men like gods.

39. He was not, therefore, first man and then God; but first God and then man, in order that He might make us as gods. For if, when He became man, only then He was styled Son and God; and if before He became man God called the Israelites His sons, and made Moses a god to Pharaoh (Exod. vii. 1); and if the Scripture makes mention of several gods when it says, "God standeth in the congregation of gods" (Ps. lxxxii. 1, Sept.), then it is plain that He had neither Sonship nor Godhead later than these had. How, then, can it be true that "all things were created by Him" (S. John i. 3), and that "He is before all"? (Col. i. 17). Or, how is He "the First-born of the whole creation" (Col. i. 15), if others, declared to be both sons and gods, existed long before Him? And how is it that those first partakers of God's adoption are not also partakers of His Word? This opinion is utterly false; those who uphold it are neither more nor less than Judaizers. According to this belief, what becomes of the Fatherhood of God? There cannot be adoption apart from the real Son, who speaks thus, "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him" (S. Matt. xi. 27). How could anyone be made a god without and before the existence of the Word, according to those words with which our Lord argued with the Jews, the brethren of those gods, "If," He says, "He called

them gods, unto whom the word of God came?" (S. John x. 35). If none of all these sons and gods, whether in heaven or earth, were made so but by the Word, and if the Son of God is that Word, then it must follow that they entirely owe those two relations to Him; that He was in being before them all, that He was only in a proper and true sense His Son, very God of very God; that He did not receive these titles as a reward of His virtue, as being something distinct from Himself, but He was these by the fact of His nature and being. In a word, that He is the Son of His Father's substance, and consequently cannot but possess a nature as immutable as the Father's.

40. Hitherto our work has been, with God's assistance, to expose the wretched folly and absurdities of the Arians from the generally received notion of what is implied in the term "Son." In the next place, we must go on to prove the immutability of the Son's nature more directly from the Holy Scriptures, and to show that as His nature is the same as His Father's, so it is as unalterable. Consequently, we see how abominable their belief is who deny this doctrine. In S. Paul's Epistle to the Philippians we read the following:—"Let this mind be in you, which was also in Christ Jesus: 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. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philip. ii. 5-11). Can anything be plainer and more express than this? He was not advanced from an inferior position to a higher one; but rather, existing as God, He took the form of a servant, and in taking it He did not exalt Himself, but humbled Himself. Where, then, is there here any reward of virtue, or what promotion or improvement of His nature? If, being God, He became man, and when He descended from the height of glory, He is said to be exalted; where, I should like to ask, can He be exalted to, since He is Almighty God? As certainly, therefore, as God the Father is Most High, so, too, is God the Word and Son Most High. Where and to what place could He be exalted higher, who was from eternity in the Father, and in all respects is like unto the Father? It is plain that the

opinions of the Arians are utterly false upon this point, as God the Son is beyond the need of any more exalted place. For though the Word did descend in order to be exalted, for so the Scripture informs us; yet why should He humble Himself, as if He needed to seek that which He possessed already? What grace did He want who is the great Distributor of grace to all? or how did He receive a name or title which should render Him an object of Divine worship, when He was always worshipped from all eternity by His own Divine Name? Before He was made man He was invoked by the Saints of old. "Save me, O Lord, for Thy Name's sake," says the Psalmist" (Ps. liv. 1); and again, "Some put their trust in chariots and some in horses, but we will remember the Name of the Lord our God" (Ps. xx. 7). The Patriarchs worshipped Him, and so did the holy Angels, concerning whom it is written, "Let all the Angels of God worship Him" (Heb. i. 6).

41. But if, as David sings in one of the Psalms, "His Name remaineth before the sun, and before the moon from one generation to another" (Ps. lxxii. 17-5, Sept.), why did He descend from heaven to be put in possession of that which was His own from all eternity, and which He had before He came down from heaven? How can He be exalted higher, who was the Most High before His exaltation? How, again, did He receive the privilege of becoming an object of worship, who long before, even from everlasting, had been worshipped by right? "In the beginning was the Word," says S. John, "and the Word was with God, and the Word was God." This is no riddle or paradox, but a heavenly mystery. This Word, which was God, was afterwards made flesh for our sakes. That expression, therefore, of the Apostle's, "God hath highly exalted Him," cannot mean an exaltation of His Divine nature, for in that He was from eternity equal with God, but of His manhood only. And we nowhere find any such expressions applied to Him as that "He humbled Himself," and that "God exalted Him," before He was made flesh. This plainly shows that only His human nature is concerned in them. For nothing but that which is first in an inferior state can be raised to a higher state. That His humiliation consisted in His taking our nature upon Him, is not denied. And ought not His exaltation, then, to be understood of the same nature, whose weakness and imperfection, especially its mortality, very well qualified it for marks of honour? He that was the very Image of His Father, and God the Word from everlasting, took upon Him the form of a servant, and in human

shape submitted even to death for our sakes, and as a sacrifice of propitiation to His Father for us. And, likewise, it was for our sakes and for our advantage that the same Person was exalted and glorified; that as our human nature died in His, so it may be raised, exalted, and glorified in His, at that day when our bodies shall arise from their graves and ascend up into heaven, "whither the forerunner is for us entered, even Jesus" (Heb. vi. 20). "For Christ is not entered into the holy places with hands which are the figures of the true, but into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24). Christ was that Lord who created heaven and the heaven of heavens; and therefore when He entered into heaven for us, this was His exaltation for us. Again, when He who sanctifies all things is said to sanctify Himself for us to the Father, it cannot be supposed that that sanctification has any effect upon the eternal Word and Son of God, but only that He sanctifies our human nature in His own. And, in like manner, we ought not to put such an interpretation upon God's exalting Christ, as if the Most High, and consequently Christ who is so, was capable of receiving additional exaltation; but we must give that expression this meaning, that, having satisfied God's justice for us, and made atonement for our sins, He exalted us in Himself, and so we may enter now the gates of heaven, which He has also opened for us, those who heralded us thither exclaiming, "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors; and the King of Glory shall come in" (Ps. xxiv. 7). That the gates of heaven should be shut against the great Creator and Lord of all things is not possible. But for our sakes, and in reference to us, is this written, against whom the gates of Paradise are closed; and, therefore, the lifting up of the gates and the entrance of Christ must be understood of His human nature, as the expressions "the Word was God," "the Lord," and "the King of Glory," can only belong to His Divinity. This exaltation of our nature in the person of Christ is what the Holy Ghost foretold by the Psalmist in these words, "And in Thy righteousness shall they be exalted, for Thou art the Glory of their strength" (Ps. lxxxix. 16, 17). The Son being that Righteousness, neither wants to be nor can be exalted. But it is we who are exalted in that Righteousness, which is our Blessed Lord Himself.

42. Again, when it is said that God "hath given Him a Name which is above every name," this does not refer to the Son's Divinity, for before He became man He was worshipped by the Angels and the whole creation with as much propriety as was God

the Father. But this, too, is written for our sakes, and only concerns our interest in Him. It was His human nature that died and was exalted. As God He was never without those graces which He received as man, and by that means communicated to our nature; His union with which will by no means affect His Divinity, so as to give it any occasion of soliciting such graces. On the contrary, it highly glorified the nature it assumed, and very richly benefitted the race of man. As the Word of God, and as being in the form of God, His creatures always adored Him; and, although He has become man, even the man Christ Jesus, He still exercises an absolute dominion over the whole creation. All bend their knees at this Holy Name, and acknowledge that the Incarnation and cruel death of the Son of God, instead of derogating from, do rather conduce to, the glory of God the Father. For it is indeed to the glory of the Father, that man, created and afterwards lost, should be found again; and should be snatched from death and given life once more, and should become the very temple of God. How highly is our nature dignified, since the Son of the Most High God is adored Incarnate! Angels and Archangels and all the heavenly host now sing those praises to the Blessed Jesus, which before they had always sung to God the Word. And so after this, it will not be a matter of such great surprise to the heavenly host to see such bodies as ours, of the same nature and form as our Lord's, admitted and welcomed into those glorious mansions; as otherwise we may suppose it must have been. For this would not have happened unless He, who is in the form of God, had taken upon Himself the form of a servant, and had been pleased to humble Himself to suffer the cruel death of the Cross.

43. Behold, then, what men considered unworthy of the Wisdom of God, namely, the infamy of the death of the Cross, has become of all things the most glorious! For the certainty of our resurrection entirely hinges upon this; and hence it is, according to the prediction of the Prophet, not Israel only, but the whole Gentile world renounce their idols, and acknowledge the true God, the Father of Christ Jesus. The impostures of evil spirits are all defeated, and the true God alone is worshipped in the Name of our Lord Jesus Christ. For since, when our Lord is believed on as the Son of God in the nature of man, and by the name of Jesus, and the knowledge of the Father is conveyed to us through Him, it is plain, as has been shown, that not the Word, as such, but our nature receives additional graces and privileges. For it follows from His having a body of the same nature

as ours, that we are become the temples and the sons of God, so that even in us the Lord is now worshipped, and they who behold us may cry out in the words of the Apostle, that "God is in us of a truth" (1 Cor. xiv. 25). As S. John also says in his Gospel, "As many as received Him, to them gave He power to become the sons of God" (S. John i. 12); and again, in his Epistle, "Hereby we know that He abideth in us by His Spirit which He hath given us" (1 S. John iii. 24). And this is an instance of His great goodness towards us that He has thus exalted our human nature by personally uniting it with His Divine nature. This He condescended to do for our sakes, that Almighty God, from whom all our good things do come, should surpass all other manifestations of His favour in enlarging the object of them by the addition of a part for the redemption of the whole. Our Saviour humbled Himself exceedingly when He took upon Him our frail unworthy nature. He assumed the form of a servant in making that flesh, which was enslaved to sin, a part of Himself. He received no advantage from doing this. It was impossible for the Word of God to do so, whose being is incapable of any improvement. Our nature gained all the benefit, for "He is the Light which lighteth every man that cometh into the world" (S. John i. 9). And, therefore, the Arians argue to little purpose when they lay stress on the word "wherefore" in those words of S. Paul, "Wherefore God also hath highly exalted Him." For this exaltation does not imply any reward of virtue or any advancement of any kind, but only the exaltation of our nature in Him. And what is this but that He who existed in the form of God, the Son of an infinite Father, humbled Himself and became a servant in our behalf and for our sakes. For our redemption from sin and from death must have been impossible had not God Himself vouchsafed to be made man. We should have remained for ever in the region of the dead; we never could have ascended into heaven; we should have lain in Hades. Therefore in those expressions, "God hath highly exalted Him," and "He hath given Him a Name," the Apostle chiefly considered what was done for our sakes and on our account.

44. This, then, I take to be the interpretation of the passage, and one which is in accord with the judgment of the Church. However, there is another explanation possible, and that which agrees very well with the other, namely, that God the Word, as such, did not rise from a lowly to a higher condition (for, as we said before, He is Most High and equal to His Father), but that, as man, He was exalted by His resurrection from the grave. For

after saying, "he humbled Himself even unto death," He immediately adds, "Wherefore God hath highly exalted Him;" as if the Apostle had said that although as man He died, yet as the Principle of Life to us He was exalted by rising again; for "He that descended is the same also that ascended" (Ephes. iv. 10). He descended in body, but He rose again, because He was God Himself united to that body. And this may very well be the reason of the word "wherefore," to signify not any reward of virtue or accession of dignity, but the natural efficient cause of His rising again. The reason why other sons of Adam have died and never revived has nothing to do with Him, whose body, alone of all men, rose entire, as it was buried, from the grave. The cause is this, which the Apostle had mentioned before, namely, that He was God as well as man. Those other sons of Adam died, since they were only men, and death had dominion over them. This "second man" is "from heaven" (1 Cor. xv. 47); for "the Word was made flesh" (S. John i. 14). And this man is said to be "from heaven" and "heavenly," because the Word came down from heaven, and therefore He could not be the prisoner of death. For although He humbled Himself so far as to submit His body to undergo death, because it was capable of death, yet it was highly exalted from the grave, because the Son of God was united to that body. Accordingly what is said here "Wherefore God also hath highly exalted Him," is of the same meaning as S. Peter's words in the Acts of the Apostles, "Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it" (Acts ii. 24). For as S. Paul says, that "He, being in the form of God, was made man, and humbled Himself even unto death, therefore God hath highly exalted Him;" so S. Peter argues that "because He was God made man, and manifested Himself to be so by the signs and wonders which He wrought, therefore it was impossible that He should be held captive by death." It was not possible for man to conquer here, for death is man's common end; so on that account the Word, being God, became flesh, that, being put to death in the flesh, He might raise us all to life by His Almighty Power.

45. But since He is said Himself to be "exalted," and because it is written, "God gave Him," &c., and so these heretics say that these expressions are derogatory to the Divinity of the Word, it becomes necessary to explain the meaning of them. As our Saviour's death is here spoken of, so He is said to be raised and exalted from the lower parts of the earth. The death

and resurrection are both His, for it was His body, and no one else's, that was raised from the dead, and received up into heaven. The body, therefore, being His, and the Divinity being united to that body, it follows that, upon the resurrection and exaltation of that body, He must be said to be raised and exalted as man, and because of that body. So that if He was not man these things could not be said of Him. But if the Word was made flesh, then the resurrection and exaltation in these places of Scripture must be understood of His manhood, in order that His death should be the propitiation of our sins and the abolition of death; and that the resurrection and exaltation should, for His sake, afford us the security of ours. It is said of Him that "God hath highly exalted Him," and that "God hath given unto Him," to let us also understand that the Father Himself was not made flesh, but that His Word or Son was made man; and that in His human nature He received from, and was exalted by, the Father, as we observed before. Now, it is granted on all sides that whatsoever the Father gives He gives by the Son. And this is indeed astonishing and marvellous, that the grace which the Son gives from the Father, that the Son Himself is said to receive; and that exaltation, of which the Son is the author by the Father's power, is the exaltation of Himself as man. The Son of God being become the Son of man, as the Son of God, distributes the graces of His Father; for whatever the Father does or gives, He effects by the agency and administration of the Son. The same person, as the Son of man, receives in His human nature what He bestows or imparts in His Divine; because His humanity, which is capable of additions of happiness and glory, is, since His Incarnation, within His very Person. Thus the Son of man became God, and that indeed was the glorious exaltation of the human nature. But such a change of state and condition the Word was absolutely incapable of, since He always partook of His Father's Godhead and perfection.

46. This is the true explanation of the Apostle's words, and it clearly confutes the Arian doctrine. And what the Psalmist says gives also the same meaning, which they misinterpret, but without success. He says, "Thy Throne, O God, is for ever and ever; the sceptre of Thy Kingdom is a right sceptre. Thou hast loved righteousness and hated iniquity; wherefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Ps. xlv. 7, 8). These very words are enough to convince any Arian who will duly consider their true sense. The Psalmist calls us all the "fellows" or "companions" of the

Lord. Had the Son of God, therefore, been a created being, we should not have found Him here excepted out of that number. Those words "Thy Throne, O God, is for ever and ever," are only applicable to the eternal God, who is plainly distinguished from the creatures who are His "fellows." So it is evident that He is not one of the creatures, but that He is the genuine and substantial Word of His Father, the Brightness of His Glory, and the Fulness of His Wisdom, of which He is pleased to make us partakers, giving us the sanctification of the Holy Spirit. This "unction" here alluded to was not to make Him a God, since He was God before. It was not to make Him a King, for from eternity He reigned with His Father, as being His express Image, as the Scripture testifies. This, then, as before, is written for our sakes. The kings of Israel were anointed when they were made kings. They were not kings before, as David, Hezekiah, Josiah, &c. Our Blessed Saviour, on the contrary, although He had been God from everlasting; although the sceptre of His Father's Kingdom was His sceptre; although He always conveyed and distributed the unction of the Blessed Spirit; yet He, as man, was anointed with the Holy Ghost, that He might make us a habitation of the Spirit, as well as partakers of His resurrection and exaltation. This indeed is the very thing He has Himself told us in the Gospel according to S. John, "I have sent them into the world, and for their sakes I sanctify Myself, that they also might be sanctified through the truth" (S. John xvii. 18, 19). In saying this, He has shown that He is not the sanctified but the Sanctifier. He sanctifies Himself that we might be sanctified in His truth. He who sanctifies Himself is the Lord, the Principle of sanctification. His meaning, therefore, must be this, "I, who am the eternal Word of My Father, communicate the grace of the Holy Spirit to My human nature; in order that, being myself thus sanctified as man, I, who am the Truth" (for "Thy Word is truth"), "may sanctify all those who are in Me."

47. If, therefore, He sanctified Himself for our sakes when He became man, then it is very clear that when the Holy Spirit descended upon Him at His baptism, it descended upon us, whose nature was then united to His Divinity. And this descent did not convey any sort of advantage to Christ, but it was again for our sanctification, that we might be partakers of His unction, and that it might be said of us, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. iii. 16). When our Lord, as man, was baptised in Jordan,

we were cleansed in Him and by Him; and His receiving the Spirit gave us the right and title to receive it. The oil with which He was anointed was not like that which was poured on Aaron, or David, or others, but of a far superior kind, such as had not been vouchsafed to any of His fellows. It was "the oil of gladness," which, as we learn from the Prophet, was the Holy Spirit of God, "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me" (Isa. lxi. 1). The Apostle S. Peter also says that "God anointed Jesus of Nazareth with the Holy Ghost" (Acts x. 38). When, then, was He thus anointed, but in His human nature at His baptism in the river Jordan by the descent of the Holy Spirit upon Him? Our Blessed Lord, speaking of the Holy Ghost, says, "He shall receive of Mine," and "I will send Him" (S. John xvi. 14, 7), and to His disciples, "Receive ye the Holy Ghost" (S. John xx. 22). And nevertheless, He who, as God the Word, and the Brightness of His Father's Glory, bestows the Holy Spirit on others, now is said to be sanctified, because now He has become man, and the body which is sanctified is His. In consequence of which, we, the members of His body, are anointed and sealed, as S. John has told us, "Ye have an unction from the Holy One" (1 S. John ii. 20), and S. Paul also informs us, "Ye are sealed with that Holy Spirit of promise" (Ephes. i. 13). Therefore, as I have remarked before, these assertions are all written on our account, and in our behalf. Where, then, is there any foundation for those inventions of the Son's being advanced to some higher position, or that He was to receive some additional reward or some special grace? If He had not been God at first, and was afterwards made one; or if He had not been a King, and was afterwards made one; then there would have been some ground for their remarks. But if He is truly God, whose Throne has been from everlasting, in what way could God advance? or how could there be anything wanting to His happiness, who was sitting on His Father's Throne? And if, as our Lord declares, the Holy Spirit is His, if it receives of Him and is sent by Him, it cannot be conceived that the Word and Wisdom of God, as such, should receive an unction from that Spirit which He Himself bestows. It was His human nature which was thus anointed, and He Himself thus anointed it, and for this purpose, that the sanctification, which, by this unction He conveyed to Himself as man, might come to all men by Him. "The Spirit," He tells us, "does not speak of itself" (S. John xvi. 13); it is the Word who gives it to those who are worthy of it. For this is like the

passage considered above ; for, as the Apostle has written, " 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 " (Philip. ii. 6, 7) ; so David celebrates the Lord as the eternal Lord and King, but sent down to us and made man. For this is what he means in the Psalm where he says, " All Thy garments smell of myrrh, aloes, and cassia " (Ps. xlv. 9). This became literally true of Him, when Nicodemus " brought a mixture of myrrh an aloes about an hundred pounds weight " (S. John xix. 39), and when Mary and her companions " brought the spices which they had prepared " for the burial of the Lord's body (S. Luke xxiv. 1).

48. What advantage, then, could it be to Immortality to assume mortality, or what benefit is it to the Eternal to put on that which is temporal? What reward can be gratifying to the great and everlasting God and King, who was always in the bosom of His Father? Is it to be denied, that this dispensation was entirely for our benefit, and that whatever is said of it must be understood to this effect, that God became man in order that He might make us immortal, and incorporate us into His Everlasting Kingdom. What shameless wretches, then, are these who seek to fasten such false interpretations on Holy Scripture. For when our Lord Jesus Christ came into the world, He made a glorious change in our condition, for He ransomed us from the power of sin, but there was not the least change in His own. He was still the same (I am obliged to repeat it) after He was made man, as He was before ; for the prophet says, " The Word of God abideth for ever " (Isa. xl. 8). And by the same Spirit, which, before He became man He communicated to His saints, He since sanctifies all them that come unto Him. He says to His disciples, " Receive ye the Holy Ghost " (S. John xx. 22). This is He who gave of the same Spirit to Moses and the seventy elders. Through Him also David prayed to the Father, saying, " Take not Thy Holy Spirit from me " (Ps. li. 11). Indeed, when He was made man, He said that He would send unto His disciples " the Comforter, even the Spirit of Truth " (S. John xv. 26) ; and He sent Him, as He could not fail to do, as He Himself is the God of Truth. Therefore " Jesus Christ is the same yesterday, and to-day, and for ever " (Heb. xiii. 8). He remains unalterable, and He both gives and receives. He administers as God what He receives as man. His condition as God admits of no improvement, for He was from eternity per-

fection and happiness itself. The profit and advantage of His receiving as man are ours. His unction and baptism are ours, as He gives us very clearly and definitely to understand in those words which He addresses to His Father, "And the glory which Thou gavest Me I have given them; that they may be one, even as We are one" (S. John xvii. 22). He sought or desired no glory, but what should be for our advantage. The receiving, the giving, the exalting, had no other tendency, but that we might receive, that He might give to us, and that we might be exalted in Him; even as He sanctifies Himself for our sakes, that we might be sanctified in Him.

49. But if our adversaries still strive to twist for their own purposes the word "wherefore" in that passage of the Psalmist, "Wherefore God, even Thy God, hath anointed Thee," and if they seek to drag it, if possible, into the service of their cause, then let these inventors of blasphemy and these unlearned barbarians know, that, as before, it cannot imply what they would make of it. It cannot have reference to the words receiving a reward for His virtue or conduct, but it only relates to His coming upon earth and receiving in His human nature the unction of the Holy One, in order that we also might receive it. There is not the least intimation that the object of this anointing was to make Him a God, a King, the Son, or the Word. He could not be made any of these, for, as we have shown already, He was all these from everlasting, and, indeed, His being so was the very reason of His unction:—"Since, O Lord, Thou art God and King, therefore Thou was anointed, for no other but Thou, who art the express Image of Thy Father, and in whose image and likeness we were created, could possibly effect so close a union between the Spirit of God and the nature of man; for that Holy Spirit is Thine." The noblest parts of the creation were unworthy and unqualified to undertake this work. Angels had fallen, and men had sinned, and it was only and entirely in the power of the Word of God, as being Himself very God, to redeem us from the sentence and curse of the law. Christ, as such, could not possibly have a beginning of existence, for then He must have been a creature, and a sharer in those imperfections, which rendered every created being incapable of redeeming us. But being God, the Son of God, the eternal Majesty, Brightness, and Image of His Father, He was perfectly qualified for the office and work of the expected Messiah, whom the Father had announced to mankind by the mouth of His holy prophets. So He, who had given us our being, was ordained to recover and save us from de-

struction, and to reign over us as the subjects of His Kingdom for ever and ever. And this is the cause of His Incarnation and unction, foreseen by the Psalmist, who, speaking of the Godhead and dominion of Christ, proclaims them in these words, "Thy Throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy Kingdom." And in the next verse, speaking of Him as man, He adds, "Therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Ps. xlv. 6, 7).

50. What, then, is there to marvel at or to disbelieve in our Lord's being said to be anointed with the Spirit, although He is Himself the bestower of it; since, when the occasion demanded it, He plainly and readily declared His inferiority, as man, to the Holy Spirit? When the Jews said that He cast out devils through the power of Beelzebub, He confuted their blasphemous notions by saying, "I cast out devils by the Spirit of God" (S. Matt. xii. 28). He that dispenses the Spirit here declares that He casts out devils by the power of the Spirit, meaning that as man He is assisted by the Spirit. For since man's nature is not equal of itself to cast out devils, but only so far as it is aided by the Spirit, therefore, as man, He said, "I cast out devils by the Spirit of God." And so He tells the Jews that the blasphemy against the Holy Ghost is of a far more serious nature than that against Himself as Son of man. "Whosoever," He says, "speaketh a word against the Son of man, it shall be forgiven him" (S. Matt. xii. 32), such as were those who said, "Is not this the carpenter's son?" (S. Matt. xiii. 55). But those who blaspheme against the Holy Ghost, and ascribe the deeds of God's Word to the devil, shall receive inevitable punishment. To the Jews, in whose eyes our Lord was no more than a man, He here speaks as a man, but when He addresses His disciples He uses quite different expressions. And so when He speaks to those who knew Him to be God, He gives them to understand that He is not in any way inferior to the Holy Spirit, but in all respects equal to it. In this sense He gave the Holy Spirit to His apostles, saying, "Receive ye the Holy Ghost" (S. John xx. 22). And He tells them before that it is "He that sends the Spirit," and that "the Spirit shall glorify Him," and that "the Spirit shall speak whatsoever He shall hear" (S. John xvi. 7, 14, 13). That God, who alone is the Giver of the Spirit, affirms, nevertheless, that it is by the power and help of the Spirit that He is able, as man, to cast out devils. The same Giver of the Spirit very expressly declares of Himself, "The

Spirit of the Lord is upon Me, because He hath anointed Me" (Isa. lxi. 1), that is to say, "after He was made flesh," as S. John says (S. John i. 14). And it is plainly implied in both these declarations of our Saviour, that we can no more be sanctified without the grace of the Spirit, than that we can cast out devils without the Spirit's power. And from whom should this grace proceed, or who should bestow it, but God the Son, whose this Spirit is? And when was it possible for us to be made partakers of it, unless it was when the Son assumed our nature? As, therefore, it is evident from the passage already referred to in S. Paul's Epistle to the Philippians, that if He, who was in the form of God, had not taken on Him the form of a servant, we could not have been redeemed here nor glorified hereafter; so we learn from the words of the Psalmist, that unless God the Word had received, in our nature and for our sakes, the unction of the Holy Ghost (although He Himself gives the Spirit), we could not have been partakers of the Spirit, nor have obtained its sanctification. And, therefore, we have securely received it, since Christ can be said to have been anointed in the flesh. His human nature was first sanctified by receiving the Spirit; and He, being said to have received it as man, in regard of His humanity, "of His fulness have we all received" (S. John i. 16), even the grace and influence of the same Holy Spirit.

51. Those words of the Psalm, "Thou hast loved righteousness and hated iniquity" (Ps. xlv. 7), our adversaries would also try to prove have reference to the mutability of the Word; whereas, rightly understood, they tend to show that He is unchangeable. For since the nature of created beings is liable to change; and since, as we have before observed, some of these have transgressed the Law, and others have not obeyed it; and it often happens that He who is at one time good and true at another time is wicked and unrighteous; it was necessary that He, who was to be unto us and for us an example and instance of perfect and entire obedience and goodness, should be unalterably just and good. And the reasonableness of this argument commends itself to all sensible people. For since the first man Adam changed for the worse, and through his sin death entered the world, therefore it was needful that the second Adam should be incapable of any alteration; that the serpent's insinuations and temptations, if the serpent should assail Him too, might be defeated; so that we might lay hold of the immutability of our Lord, as a security and help to defend us against the efforts of that formidable enemy. For, as by the sin of Adam, sin entered in

and overran all mankind; so since our Lord, made man, has conquered the serpent, He has made us sharers in the advantages of that victory, and has enabled our nature to pursue it, so that everyone of us may say, "We are not ignorant of His devices" (2 Cor. ii. 11). Who, then, but He, who cannot but always love justice and hate iniquity, because of the immutability of His nature, which was the same from eternity, was so well qualified to be anointed and sent? that by the stability and constancy of that perfect obedience, which He was to perform in our changeable frail nature, He might "condemn sin" in that nature, and in His person enable us "to fulfil the righteousness of the Law;" upon which account we may now say, "We are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in us" (Rom. viii. 9).

52. In vain, then, once more, ye Arians, have you imagined these things; in vain have you sought to pervert the words of Holy Writ. The Word of God is unchangeable, but is the same from everlasting to everlasting. He is in unity with the Father, and exactly as the Father is. For how otherwise could He be said to be like Him, unless He was so? Or, how could He say that all things that the Father has are His, if He had not this attribute of immutability? His continual love of good and hatred of evil are not from any obligation and fear of laws, nor are they attended with any possibility of any alteration. There is nothing of passion or infirmity to be apprehended, no motive of interest to be considered. The strictness of His justice, His affection for virtue, and His power of conferring these perfections, are the result and property of His nature, as being God, the eternal Son and Word of the Father. His "loving righteousness and hating iniquity" must be understood in a natural sense, that the one is essentially agreeable, and the other essentially repugnant to his attributes; as much as to say, that He loves and patronises holy and good men, but rejects and dislikes the wicked and disobedient. And the same thing is affirmed of the Father too in Holy Scripture, "The righteous Lord loveth righteousness" (Ps. xi. 8); and, "Thou hatest all them that work iniquity" (Ps. v. 5); and, "The Lord loveth the gates of Sion, more than all the dwellings of Jacob" (Ps. lxxxvii. 1); and, "Jacob have I loved, but Esau have I hated" (Mal. i. 2, 3); and by the prophet Isaiah God declares of Himself, "I the Lord love judgment, and I hate robbery of unrighteousness" (Isa. lxi. 8.) Let, then, our adversaries explain the former and the latter passages too, for the former also are written of the Image of God;

otherwise, if they misinterpret the latter as they do the former, they will ascribe mutability to the Father as well. But if they were to dare to utter such an awful blasphemy as this, whoever believes in the existence of a God would be shocked to hear such a thing. For all religion teaches this, that God's love of righteousness and hatred of iniquity is not the consequence of any previous compassion or deliberation in Him, or of anything which could imply any possibility of making an erroneous choice between the one and the other. This sort of thing can only belong to created and finite beings. It is from His essential justice that God loves and patronises that which is good, and is averse to everything that is evil. And so must He, who is the true and genuine Representation of His Father, be conceived to love and hate in the same sense and manner as His Father. He that is truly such must be perfectly of the same nature as His Father, although the Arians are so blind and senseless that they can neither find out this, nor indeed the truth and meaning of anything else in Holy Scripture. For when they are bewildered, and their imaginations are disordered with their foolish and absurd fancies, they fly to Scripture, and hope to find some countenance from it for their folly. But here, too, from want of understanding, as usual, they are as much in the dark as before; for laying down their own opinions as a rule of interpretation, they wrest the whole of the Divine Oracles in accordance with them. And, therefore, as often as they appeal to them or quote from them, that rebuke of our Saviour ought to be applied to them, "Ye do err, not knowing the Scriptures, nor the power of God" (S. Matt. xxii. 29). Or, if they are fortified against this reproof, they must be put to silence by the words, "Render unto man the things that are man's, and to God the things that are God's" (S. Matt. xxii. 21).

53. But our opponents say it is written in the Book of Proverbs, "The Lord created Me, the beginning of His ways, for His works" (Prov. viii. 22); and in the Epistle to the Hebrews the Apostle says, "Being made so much better than the Angels, as He hath by inheritance obtained a more excellent Name than they" (Heb. i. 4). And a little after he writes, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him" (Heb. iii. 1, 2). In the Acts we find S. Peter saying, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts ii. 36).

These passages, the meaning of which they entirely fail to grasp, they try and pervert to their own ideas, misapplying them so as to make them teach that the Word of God is a mere created being; and thus they deceive the thoughtless, by rejecting the true meaning of the text, and by the sound only of the words insinuating the poison of their heresy. Did they rightly understand the passages, it is to be hoped they would not thus attack the Lord of Glory, nor thus have perverted the wholesome words of Scripture. Or, if they are resolved to follow the example of Caiaphas and to become like the Jews, and will not understand what the Scriptures foretold, that "God should dwell upon the earth" (*cf.* Zech. ii. 10), let them forbear from making any use of the Apostolic writings, whose authority Jews have no right to make use of; or, if they wish to rank themselves with the godless Manichees, and will deny that the Word was made flesh and dwelt among us in our nature; then they must confess that the text alluded to from the Proverbs is entirely against them, for it utterly confutes the Manichees. But if, either from fear of losing preferment, or from the shame of incurring disgrace and infamy, they are restrained from denying the Incarnation of the Word, which Scripture asserts so plainly, let them rightly explain these passages to refer to the nature and advent of the Messiah, or else they will have to deny also that our Lord was made man. For it is an unseemly thing to confess that "the Word became flesh," and yet to be confounded at those things which are written of Him, and so, on account of this, to pervert and distort the sense of Scripture.

54. Let us first examine the text which says, "Being made so much better than the Angels." And here the same rule of interpretation ought to take place, by which we should govern ourselves in finding out and determining the sense of all other passages of Scripture. That is to say, we are carefully to observe upon what occasion the Apostle speaks, who is the person he speaks of, and for what purpose he speaks; because a mistake, wilful or otherwise, in any or all of these particulars, may be far from the true meaning. It was a wise and judicious question of the eunuch to S. Philip, "I pray thee, of whom speaketh the Prophet this? of himself or of some other man?" (Acts viii. 34). He was afraid of mistaking the person meant in that place of Scripture, and so of misunderstanding it. Again, when the Apostles were curious to know when those things which our Lord foretold them of were to come to pass, they enquired, "When shall these things be? and what shall be the sign of Thy coming?"

(S. Matt. xxiv. 3). And again, when they heard their Master discoursing about the end of the world, they were curious about the time of it, for fear they should fall into error about the matter, and afterwards draw others into the same mistake. And so, when they were answered by our Blessed Lord, they knew how to set the Thessalonians right who were going wrong (2 Thess. ii. 2). When anyone knows these points properly himself, then his faith rests upon a sure and right foundation; but if he makes a mistake on these things, he most likely at once falls into heresy. Thus Hymenæus and Alexander, when they said that the resurrection was past already, went unhappily astray (1 Tim. i. 20; 2 Tim. ii. 18); and the Galatians also erred from the faith. The former ante-dated the resurrection, and the latter insisted on circumcision, when it had been done away with. And so are the Jews in grievous error about the person of the Messiah. They think that one of themselves is alluded to in the words, "Behold a Virgin shall conceive and bear a son, and shall call His name Immanuel; which, being interpreted, is, God with us" (Isa. vii. 14; S. Matt. i. 23). They also imagine that the words, "The Lord thy God will raise up unto thee a Prophet" (Deut. xviii. 15), is spoken of one of their own Prophets. And because they will not admit that S. Philip was right in his explanation of the words, "He was led as a sheep to the slaughter" (Isa. liii. 7), they allege that they must be spoken of Isaiah himself or some other of the Prophets.

55. This, then, has been the state of things under which these haters of our Blessed Lord have plunged themselves into this damnable heresy. For had they considered the person, the thing, and the time of which the Apostle is speaking, they had not thus so madly thrown themselves into this gulf of impiety, by applying to our Lord's humanity what belongs to His Divinity. And this anyone will readily perceive, if he rightly understands the beginning of the passage. The Apostle's words are these: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." And shortly after he says, "When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high; being made so much better than the Angels, as He hath by inheritance obtained a more excellent Name than they" (Heb. i. 1, 3, 4). It is plain here that the Apostle is speaking of that time when God spoke to us by His Son, and when a purging of sins took place. Now, when was it that God thus spoke to us? When was it that this purging of sins took place? When was

it that God was made man, unless it was after the times of the Prophets, in the latter days? Moreover, it must be considered, that as this late dispensation of the Gospel is the subject of the Apostle's discourse, it was natural for him to begin by telling us that God had also communicated His will to the world in the earlier ages by the mouth of the Prophets. Therefore it seems that, first of all, there is the ministration of the Prophets; and secondly, the promulgation of the Law by Angels; and lastly, the Incarnation of the Son. And because the Son came in order to minister, it was necessary to add, "Being made so much better than the Angels." For we cannot but see that his meaning is this, that the ministry of the Son is so much more excellent than the ministry of God's ordinary servants, as the nature of the Son is better than their nature. Contrasting, then, the old dispensation and the new, the Apostle demonstrates to the Jews how much the former is inferior to the latter, which those words imply, "Being made so much better than the Angels." He does not say, He was made greater or more honourable, for that might have given us occasion to think that He was of the same nature with them. But He uses the word "*better*," a word which admirably expresses the infinite distance of His nature from that of all created beings. The same word is used in this manner in other places of Scripture. David says in the Psalm, "One day in Thy courts is *better* than a thousand" (Ps. lxxxiv. 10). Solomon has these words, "Receive my instruction and not silver, and knowledge rather than choice gold. For wisdom is *better* than rubies; and all the things that may be desired are not to be compared to it" (Prov. viii. 10, 11). Will anyone confound the nature and substance of wisdom with the nature and substance of stones? Is there any affinity between celestial courts and earthly habitations? Are spiritual and eternal things in any way allied to things temporal and mortal? Isaiah was sensible of the difference, for he says, "Thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house, and within My walls a place and a name *better* than of sons and of daughters: I will give them an everlasting name, that shall not be cut off" (Isa. lvi. 4, 5). In like manner, no comparison can be instituted between the Son and the Angels; and so the Apostle does not use the word "*better*" in the sense of comparison, but in that of distinction, as showing the immense disparity between the nature of the Son and the nature of Angels. And the Apostle himself gives us this very

explanation of the word "better," when he calls the one the Son, and the other the servants of God. The Son, as such, sat down on the right hand of the Father; but the Angels only stand round His Throne, to receive and execute His orders and commands.

56. Thus, ye Arians, you may see that Scripture is so far from favouring your opinion, that the Son is a creature; that it plainly distinguishes Him from every order of created beings, even the highest; it declares Him to be of one substance with the Father, and places Him in His bosom. The word "made" does by no means imply that the nature of the Son was made or created, as you fancy. Had no other word been joined with it, it might possibly have been said to bear an Arian construction; but the Son had been mentioned before, and such things were said of Him which plainly distinguish His nature from that of the creatures. And, further, the word "made" is not absolute, nor does it stand by itself, but is joined, both in place and construction, with the word "better," and can indeed signify nothing if it is separated from it. After the Apostle had declared this person to be the true and genuine Son of God, he might, without any fear of mistake, very well say that He was "made better," that is to say, that He was and is so. For in speaking of things begotten, it does not much matter if we say they were "made," or they "became" what they are. But, on the other hand, of things made, which are only the handiwork of him that makes them, it cannot be said rightly that they are begotten. It is true, allegorically and improperly, we may be said ourselves to be begotten of the truly begotten Son of God; not that we derive our nature and being from His, but only as we are made spiritual partakers of His grace. Instances of this distinction occur frequently in Holy Scripture. The word "made" is applied to things created or formed, whether by God or man. Thus, "All things were made by Him; and without Him was not anything made that was made" (S. John i. 3); and, "In wisdom hast Thou made them all" (Ps. civ. 24). Concerning persons begotten we read, "There were born" (or "made") "to Job seven sons and three daughters" (Job i. 2); and, "Abraham was an hundred years old when his son Isaac was born" (or "made") "unto him" (Gen. xxi. 5); and Moses said, "If any man has sons born" (or "made") "unto him." Therefore, as certainly as the Son is to be distinguished from the creatures, and is alone the proper Offspring of the Father's substance, so certainly our adversaries have failed to prove anything by arguing about the word