

“made.” If the shame of this defeat should drive them to another subterfuge, and put them to the necessity of asserting that there is no more than a comparison of dignity referred to, and that it is of the nature of comparison, that the things compared should agree in kind or species, this will oblige them to ascribe the nature of Angels to the Son. And then the question arises, whether or not they will be ashamed to own the faith and agree with the doctrines of Valentinus, Carpocrates, and heretics of this description? For it is notorious that Valentinus affirmed that Christ and the Angels were of one and the same nature, and Carpocrates asserted that the world was made by the Angels. Very probably they have taken a liking to such teachers as these, and will have the hardihood to speak out as plainly as they do, that the Son of God is no better than an Angel.

57. Surely, if they do imagine such vain things, they will be somewhat moved when they think of the sayings of the Psalmist, “Who is he among the gods that shall be like unto the Lord?” (Ps. lxxxix. 7); and, “Among the gods there is none like unto Thee, O Lord” (Ps. lxxxvi. 8). Nevertheless they must be answered, in order that they may learn the truth if they have any mind to do so, that comparisons only lie between things of the same kind, and not between things of a different nature. So, for example, no one would compare God with man, men with beasts, wood with stone, because their natures are dissimilar. God cannot be compared with anything else; man may be compared with man, wood with wood, and stone with stone. Now, in such cases, we should not use such a word as “better,” but such words as “rather” or “more.” Thus, Joseph was comely rather than his brethren, and Rachel than Leah. We should not say one star is “better” than another star, but is “more excellent” in glory. The excellency of nature implied in the word “better,” is only such as supports a comparison between things of a different nature; such as, wisdom is said in this sense to be “better” than a stone, that is to say, of a higher order of things. Had the Apostle said, “The Son does by so much take precedence of the Angels,” or “The office of the Son is so much higher than that of the Angels;” such a comparison as this of the Son with the Angels might have given our adversaries some pretence for the meaning they would assign here. But when He says that He is “better,” and that He is no more an Angel than a servant is a son, is not this a clear and essential distinction between the nature of the Son and that of Angels? Again, when He affirms that the Son “laid the foundation of

all things" (Heb. i. 10), He assures us that the Son is a distinct being from whatever was created. And, if this is so, who will dare to make a comparison, or to seek a resemblance between, an uncreated being and any created one whatever? But if they have any such thoughts, let S. Paul himself convince them, who speaks to the very point at issue, "For unto which of the Angels said He at any time, Thou art My Son, this day have I begotten thee? And of the Angels He saith, Who maketh His Angels spirits, and His ministers a flame of fire" (Heb. i. 5, 7).

58. Thus we see that created things only are properly said to be "made," and are the production of Divine power. But when the Apostle comes to speak of the Son of God, he does not speak of His being "made," nor of His "becoming" anything. On the contrary, He exclaims in the following terms concerning His eternity, His kingly power, and His being Creator and Framer of all, "Thy Throne, O God, is for ever and ever," and "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands; they shall perish, but Thou remainest" (Heb. i. 8, 10, 11). Those men must be strangely blind that cannot observe here the Creator distinguished from His works; that He who created all things is God, and that these things were of His making and forming, and called by Him into being out of nothing. That expression, "They shall perish," is not here to be literally understood, as if all created beings were actually to perish and vanish away. But the purpose of it is to signify the dependency of their nature, that their existence is precarious, and only perpetuated for the sake of those ends which the Creator has ordained they should serve for. Whatever is capable of perishing, although its existence be perpetuated as long as its maker pleases, yet is still no more than a thing made out of nothing, and witnesses of itself that it was not always in being. Thus it is with all created beings, and in these respects the Son is here distinguished from them. His eternity stands opposed to their capacity for perishing in those emphatic words, "But Thou remainest." It was impossible that He should perish or cease to be, because He never was made or began to be, but He has the power of eternal duration. Having that principle in His nature, He cannot with any propriety be said or supposed to have been out of being; until such time as He was begotten, He must have existed with the Father from all eternity. And even if the Apostle had not thus written in the Epistle to the Hebrews, still his other Epistles, and indeed the whole tenor of the Scriptures,

could never be reconciled with such strange notions as these concerning the Word of God. But, in the place above, the Apostle has very clearly explained himself, and we have shown from that and other passages of Scripture, that the Son is begotten of the very nature and substance of the Father; that He was the great Creator and Maker, and that all other things were His work; that He is the Brightness of His Father's glory, His Word, and Image, and Wisdom; and that all created beings were in subjection to the will of the Blessed Trinity, existing at its pleasure, and serving its purposes. Therefore it follows that the nature of the Son is infinitely superior to that of the creatures, and it is indeed the same as that of the Father. And hence is that when our Lord declares that "His Father is greater than He" (S. John xiv. 28), He does not use the word "better," from which it might have been concluded that His nature was distinct and separate from that of the Father. The word "greater" expresses a priority, not in any order of time, and a pre-eminence, not as to plenitude of essence, but in consequence of the Son's eternal generation from the Father. And that very word "greater" implies, indeed, that He is of the same nature with Him who is greater than the Son in that essence.

59. These words "Being made so much better than the Angels," cannot carry in them a comparison of natures between the uncreated Word and His created works, for they admit of no comparison with one another. But that which the Apostle referred to was the Incarnation of the Word, and the new dispensation which was then introduced. The comparison He was making lay between the instruments and ministers of the first Covenant, and the great Administrator of the second. He observes that the excellency and grace of the latter was, in proportion, as much greater and more abundant than that of the former, as the Son of God is of a higher and more superior character than that of the Angels. The servants of the householder could do no more than demand the fruits of the vineyard, but the Son and the Lord had it in His power to loose men's debts and transfer the vineyard to others. To this purpose the Apostle proceeds to show the excellence of the Son over all created things. He says, "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the Word spoken by Angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation, which at the first began to be

spoken by the Lord, and was confirmed unto us by them that heard Him?" (Heb. ii. 1-3). Had the Son been only one of God's creatures, His nature must have been perfectly on an equality with theirs. And, if so, how could rejection of His revelations, and disobedience to His commands, deserve a severer punishment than the obstinacy of men against the declarations of God's ambassadors in the times before Him? We do not find any distinction made between the revelations made by different Angels or by different Prophets, either as to excellency of nature, or as to degrees of penalty. In the old Law there was one fount of authority, and the punishment inflicted was of one kind. But our Blessed Lord, being not a creature, but the Word and Son of His Father, the punishment of rebellion against His administration ought to be so much severer than that of opposition to the authority of God's inferior ministers, as His nature, acts, and operations are more excellent than theirs. Our adversaries, therefore, would do well to consider the grace which results from the dispensation of the Son, and the knowledge and consideration of this should be enough to convince them that the Son cannot be a creature, but is essentially and substantially in the Father and the Father in Him. Let them remember what the Apostle has told them, that the Law spoken by Angels made nothing perfect; that this was not to be done but by the visitation of the Word, but the Incarnation of the Word has perfected and completed the work of the Father. Death reigned from the time of Adam's transgression to that of Moses, but the presence of the Word abolished death. In consequence of which we now no longer die in Adam, but obtain eternal life in Christ. Again, the Law was only proclaimed from Dan to Beersheba, "In Jewry was God known" (Ps. lxxvi. 1); but now the sound of the Gospel is gone forth into all lands, and the whole earth is filled with the knowledge of God. All the world has received the glad tidings from Apostles and Disciples, and we now see fulfilled Isaiah's prophecy, "They shall be all taught of God" (Isa. liv. 13). That which was revealed of old was but declared in type and symbol, but now the truth itself has been manifested. And this, too, the Apostle afterwards observes more clearly, saying, "By so much was Jesus made a surety of a better testament" (Heb. vii. 22); and again, "But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises" (Heb. viii. 6); and, "For the law made nothing perfect, but the bringing in of a better hope

did" (Heb. vii. 19); and again, "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these" (Heb. ix. 23). In all which places, and indeed throughout the Epistle, does he ascribe the word "better" to the Lord, who is thus distinguished from, and considered far superior to, mere created beings. Thus His sacrifice of Himself, and the blessed hope which stands firm upon that foundation, and the promises also which are made to us through Him, are all "better," not only in degree, but quite of another kind from, and much nobler than, any other sacrifices, or the benefits and good fruits of them, which they could not be unless He, who thus procured for us all these privileges, was of a nature infinitely superior to that of created beings.

60. Moreover, the words "He was made surety," point directly to His suretiship for us. Now, as it is plain that He became our Surety by virtue of His human nature, and accordingly we ascribe His being so to Him as man, that is to say, as so far a created being, so the word "made" must here be understood in this sense, that He was made man, and as man He became our Surety. And this alone may suffice to let these obstinate and perverse corrupters of the Faith understand that they fail in this their wicked purpose. S. Paul, who very well knew, and as expressly declares, our Blessed Lord to be the Son, and the Wisdom, and the Brightness, and Image of the Father, cannot be supposed, in those other passages where He uses the word "made," to mean that His nature or essence was made or created. But he refers to the ministry of that covenant in which death, which once had the dominion, is overthrown and destroyed. It was this great victory which rendered His ministration so much more glorious than those that preceded it, because "What the Law could not do, in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii. 3), thus delivering our nature from the captivity of guilt, in which state the Divine grace could not enter into our hearts. And, having qualified our flesh to receive His Divinity and grace, He made us walk no longer "according to the flesh but according to the Spirit," so that we may repeat over and over again, "But we are not in the flesh but in the Spirit" (Rom. viii. 9). "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (S. John iii. 17). All mankind had formerly incurred the sentence of the

Law, and were guilty criminals; but the Word of God took upon Himself the punishment to be inflicted, and thus justice was satisfied; and, by undergoing punishment in our nature, He applied to our persons the redemption wrought by it. And this was what S. John meant when he exclaimed, "The Law was given by Moses, but grace and truth came by Jesus Christ" (S. John i. 17). How much more excellent is grace than the Law, and how far superior is truth to a shadow of it.

61. And, indeed, it was impossible that this state of things should have been brought about in this excellent manner by any one but the Son of God Himself, who sits at the right hand of the Father. And what does His session there denote but that He is the genuine Offspring of the Father, and that His Divinity is the same as His Father's? If He sits on the Throne of His Father, it must be confessed that He is also invested with the same dominion as His Father; and since the Son is contemplated in the Father's Godhead, therefore the Word of God is truly God, and he that sees the Son sees the Father, and thus there is one God. Nor does it follow from His session of the right hand of His Father, that His Father has His place at the left hand of Him. Whatever is right and belonging to eminence in the Father, that also belongs to the Son, according to our Lord's declaration, "All things that the Father hath are Mine" (S. John xvi. 15). Thus it is that the Son, though sitting on the right hand, also sees the Father on the right hand, although He says of Himself, with regard to His human nature, "I have set God always before Me, for He is on My right hand, therefore I shall not fall" (Ps. xvi. 9). This shows, moreover, that the Son is in the Father, and the Father in the Son. The same place of pre-eminence is common to them both, for even while the Son sits at the Father's right hand, the nature of the Father is in the Son. The business and employment of Angels is ascending and descending; but concerning the Son God says, "And let all the Angels of God worship Him" (Heb. i. 6). And when Angels minister they say, "I am sent unto thee," and, "The Lord has commanded;" whereas the Son, although as man, He says He is sent, and come down to do the work and accomplish His Father's will, yet as the Word and the Image of God, He says, "I am in the Father and the Father in Me," and "He that hath seen Me hath seen the Father," and "The Father that dwelleth in Me, He doeth the works" (S. John xiv. 10, 9). For those miraculous works, which Christ performed whilst on earth, were the operations of the Father's omnipotence. And these argu-

ments ought to be sufficient to silence our adversaries, and make them hide their faces. But if still they maintain that the expression "being made better" bears their false interpretation, and they will not understand it in the sense of "becoming," or "coming to be;" and if they will not be brought to confess the truth of our construction, that the term "better" bears no relation to the nature of the person, but only to the nature of the dispensation; if still they will affirm from this expression that the Word was made and created, let them listen to our arguments again in a concise form, since they have forgotten what has already been stated.

62. If the Son is only one of the Angels, then let Him be said to be "made" in the same sense as the Angels; let Him not differ at all from them in nature. If the Son is only an Angel, let all the Angels be sons too. Let all sit together enthroned at the right hand of the Father, or else let the Son, as a ministering Spirit stand and bow before the Throne of God in company with His brethren, and let Him be a messenger, as they are. But then what becomes of all those distinctions which S. Paul has assigned to separate Him from whatever is created? Could He imagine the Son to be Angel when He was asking that question, "Unto which of the Angels said He at any time, Thou art My Son"? (Heb. i. 5). Besides, if, as we are told, the Son created heaven and earth, and the Angels themselves were the work of His hands, if the Son sits upon the Throne with the Father, and the Angels stand by ministering, will anyone be so foolish as to interpret the "being made better" of the substance or person of the Word, and not of the ministry, which He took upon Him as man? For the Second Person of the Trinity assumed our nature, and in that nature, by virtue of that union, He became as much more a glorious Administrator of His Father's will than any of the Angels, and accomplished a purpose of God as much more stupendous than that which any Angel could have done; as the condition of a Son is superior to that of a servant, and the nature of a Creator to that of a creature. Let them cease, therefore, from interpreting this word "made" of the nature of the Son, for He is not one of created things; but let them admit that it simply has reference to His ministry and the new dispensation of things which He introduced. And if anyone desires to know how there could be any addition to that person, in respect of His office, to whom there could be none, in respect of His Divine nature, we have enlarged more than enough in answer to that question, and those who propose it, ought in modesty to withdraw it. But

if there is no other way of bringing these men to reason, it may be proper to try yet another method to confound them, and that shall be to observe to them that such expressions as these, which they object against the Divinity of the Son, are used in Scripture of the Father Himself. This may seem to prevail with them to refrain their tongue from evil, or may bring them to some sense to acknowledge the depth of their folly. It is written in the Psalm, "Become my strong rock and house of defence that Thou mayest save me" (Ps. xxxi. 3); and again, "The Lord became a defence for the oppressed" (Ps. ix. 9). There are, besides, many other parallel places. Will our adversaries tell us that these passages are to be understood of the Son? If they will, I will so far grant that they may be right. But let them then acknowledge that the person here called upon for assistance and as a refuge was not a created person; and, therefore, that the words "made" or "become" ought to be understood of His incarnate presence. For then did He become a "strong rock" and "house of defence," when He bare our sins in His own body upon the tree, and when He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (S. Matt. xi. 28).

63. But if they refer these passages to the Father, will they, when it is here also written "made" or "became," argue from these words that God the Father too is a made or created being? Yes, they will dare, as they argue thus concerning His Word, for the same expressions which they allege for the Son's being a creature in one part of Scripture, will oblige them in another part to deny the Divinity of the Father. Almighty God forbid that such monstrous notions should ever enter the hearts of His servants! For neither is the Son in the number of created things, nor do the words of Scripture alluded to, "made" or "became," have any reference to the beginning of being, but only to some part or act of the interposition of the Divine goodness. God is the same, in the same manner affected from eternity, in all respects. Men were once nothing, and afterwards they received their being from the Word at what time the Father willed it. The Divine nature is invisible and inaccessible to all created beings, and especially to men upon earth. And, therefore, when men in their infirmity call upon God for succour, when we cannot relieve ourselves under oppressions and persecutions of any kind, then He, who is invisible, discovers Himself at hand to support and help us in effects and manifestations of His beneficence; which aid He affords us in the person and ministration of His essential

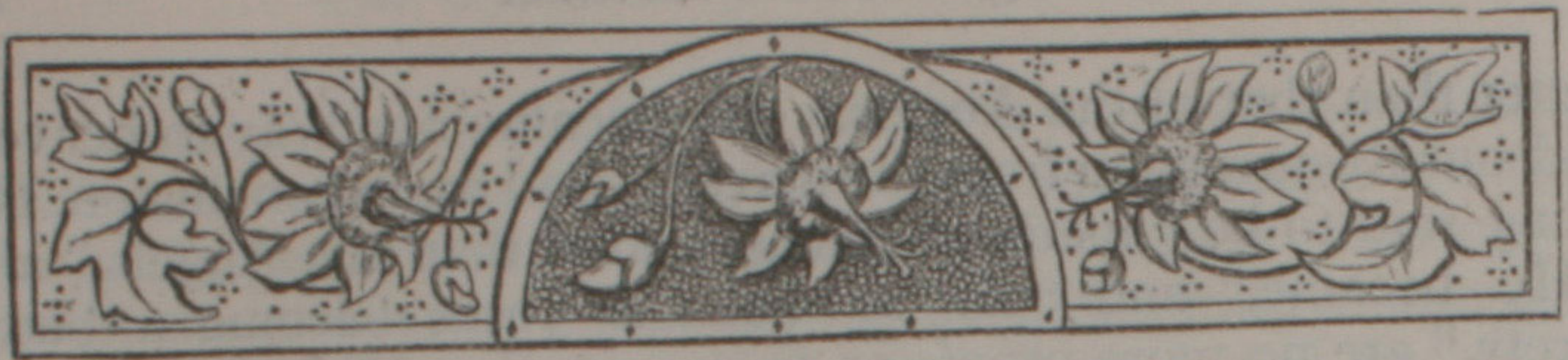


Word. And forthwith the Divine favour is proffered to everyone according to his need, and He becomes thus strength to the weak, to the persecuted "a strong rock and house of defence;" and with these cheering words He speaks to the injured and oppressed, "Thou shalt cry and the Lord shall say, here I am" (Isa. lviii. 9). Therefore, whatever help or succour comes to anyone through the Son, each one says that God has benefitted him in this respect, since it is through the agency of His Blessed Son that God sends this assistance. And this is as common an expression as is the same kind of thing among men. Often succour comes to man from man. One man becomes the avenger of an injury done to another, as Abraham avenged the quarrel of Lot (Gen. xiv. 16). Another has made his house a refuge for the persecuted, as Obadiah sheltered and provided for the sons of the prophets (1 Kings xviii. 4). Another has entertained a stranger, as Lot hospitably received the Angels (Gen. xix. 3). Another has relieved the wants of his poorer brethren, as Job was charitable to those who asked aid of him (Job xxix. 12). We see, then, there is no absurdity in using this expression of our friends, saying, "Such a one became my benefactor," or "Such a one became my protector," or "Such a one assisted me;" and yet here the making or the made has nothing to do with the nature or essence, or the beginning and birth of the person spoken of, but it concerns them only as it has reference to their good offices. And in like manner when the sacred writers say concerning God "He was made," or "He became," this has nothing whatever to do with any original becoming; for God never had any beginning, nor was He ever made; but all that is implied in such expressions is God's relation to us as the Saviour of all men.

64. No more, then, need be said to guard and determine the senses of such expressions as these when applied to the Son, "He was made," and "Be Thou made," or "Do Thou become," and "Being made so much better than the Angels," to satisfy any sensible person. It cannot be inferred from them that the Word of God was begotten in time, and is only a creature, and that those expressions, particularly in the Epistle to the Hebrews, relate only and entirely to what He was pleased to make Himself for our sakes, when He became incarnate. For when "the Word was made flesh and dwelt among us" (S. John i. 14), when He came to minister and to grant salvation to all, then He was made our Saviour, He was made our Life, He was made our Propitiation. Then the old administration or dispensation of things which He undertook for us was introduced, and it became much

better than that of the Angels. He became our Way to heaven, and our Resurrection from the grave. And so, in conclusion, His being said to be "made so much better than the Angels," and "He became," and "By so much is Jesus become a better surety," are no more proofs or arguments that His nature had a beginning or was created, than that prayer of the Psalmist, "Become my strong rock," is a demonstration that the nature of God the Father was created. It refers, of course, to His loving-kindness, as has been clearly shown before. These passages do not signify, God forbid that they should, that the substance of God the Son was ever created, but they only have reference to those great privileges and benefits whereof we are partakers through His Holy Incarnation. And this is the absolute truth, although these heretics are unthankful and ungrateful for these mercies, and although they are resolved to persist in their own detestable opinions.





## THE SECOND ORATION.

I. I HAD, indeed, hoped that the arguments I had brought forward against the blasphemies of the Arians, and against the absurdities and errors of their doctrines, would have been sufficient to entirely confute these heretics, and to reduce them to silence; and to make them sensible of, and sorry for, the impieties they have invented and uttered against the Blessed Lord. But alas! it is no easy matter to make them acknowledge their errors. Just as swine and dogs wallow in their own vomit and mire, even so do they revel in their irreligion, and invent further fallacies. Thus they will misinterpret the verse in the Proverbs, "The Lord created Me, the beginning of His ways, for His works" (Prov. viii. 22), and also the words of the Apostle, "Who was faithful to Him that made Him" (Heb. iii. 2), and would make them assert that the Word of God is a creature. Had not their understanding been entirely withdrawn from them, what has been urged before upon the plain authority of Holy Scripture, must have effectually convinced them that the Son of God is not a being made out of nothing, and that there is not the least affinity between Him and any created being whatsoever. Since He is God He cannot possibly be a creature, and it is the height of blasphemy to say that He is one. It is only of beings who are made and created that we can say rightly they were made out of nothing, and they did not exist before they were born. But because they will not give up their false position, they continue their misconstructions of the aforesaid and other passages of Holy Scripture, which are themselves full of sacred truths, but which are violently arrested by these men, to be brought, if possible, into conformity with their own notions. Let us, then, proceed to examine and determine the true sense of these passages, not only to confirm the minds of the faithful, but in order to show that our adversaries are extremely ignorant of the first

principles of Christianity. If this was not the case, they would not have shut themselves up in the unbelief of the Jews of the present time, but they would have made enquiry, and have learned that, "In the beginning was the Word, and the Word was with God, and the Word was God" (S. John i. 1). And because this is so, it follows that the Word, according to the good pleasure of the Father, "was made flesh" (S. John i. 14), and then it might be truly said in the words of S. Peter, "He hath made Him both Lord and Christ" (Acts ii. 36). Of the same person, as Solomon says, it is certainly true, that "The Lord created Him, the beginning of His ways, for His works" (Prov. viii. 22); and that, as the Apostle says, He was "made so much better than the Angels" (Heb. i. 4); and again, that He "made Himself of no reputation, and took upon Him the form of a servant" (Philip. ii. 7); and again, it is said, "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 made Him" (Heb. iii. 1, 2). These, and several other similar passages of Holy Scripture, have all the same sense and meaning, which is agreeable to our holy religion, expressive of the Divinity of the Word, at the same time that they are worded in ordinary language, and are only applicable to our Blessed Lord in regard to His Incarnation and humanity. And although this consideration ought to be a full and sufficient reply to our adversaries, still, because they will continue to misinterpret the Apostle's words (to begin with them), "Who was faithful to Him that made Him," and because this text is so foolishly urged by them to prove the Word of God to be a creature, I have thought it needful to silence this further statement of theirs, by making use of the same method of argument as before.

2. Suppose, then, that the Word is not the genuine Son of God, what must He be called? The answer is plain: He must be a creature. And whatever we find affirmed of creatures in Holy Scripture, must be affirmed of Him, and so we must no longer call Him God's Son, or Word, or Wisdom. And so, too, God Himself must no longer be a Father, but only a Creator and Framer of things which He causes to exist. And so a creature must represent the Image and Expression of His operating will, and the fecundity of His nature must cease; and there can be neither Word, nor Wisdom, nor Image, of the Father's substance. If He is not the Son, He cannot possibly be the Image of the Father. And, if He is not God's Son, how then can we say that God is the Creator, since all things, whatever were or are

made, the Father communicated their being to by the operation of His Word and Wisdom, and without that was nothing made that was made? On the contrary, you say the Father is destitute of that in which and by which He assures us He made all things. For if the Divine substance be without its glorious attributes of fruitfulness, as they imagine; if they represent the Majesty of Heaven as a barren thing, a light without rays, and a dry fountain, will not this content them, without denying His power of creation too? What shame and confusion ought to cover those men, who endeavour to deprive the great God of so glorious a perfection of His Divine nature, and make the mere operations of His will, not only equal, but superior and antecedent to the eternal properties and essentials of His being? As if it were not most certain, that He must be a Father, before He could be a Creator. He was not a Creator until He gave being to those things which had no existence before, and afterwards had only such a one as was foreign and external to His that made them. But He must have been a Father before, even from everlasting; because His Son could not be properly and truly His Son, unless He were of His very substance, which substance is from everlasting. For, if they attribute to God the willing about things which are not, why is it that they do not recognise that to exist in God which is far superior to the will? But it is something that surpasses will, that God should be by nature the Father of His own proper and essential Word. If, then, that which comes first, which is according to nature, does not exist, as these foolish people would have it, how can that which is inferior come to be, which is a mere act of His will? For it is certain that the Word or Son of God existed before anything else was created. This will be true, whatever these blasphemers assert to the contrary; because all things that were created were made by the Son, and by the Son, not as something external to the Creator. For, if He had been external to the nature of the Creator, He must Himself have been a created thing, but He made all things as the genuine and proper Son of the Father. And this I am obliged to repeat over and over again. The Divine nature has its power of will, and the energy of this power is productive of the essences of all created beings; and the Word or Son produces and creates these essences. Can anything, then, be more evident, than that He is the living will and energy of His Father? that He is of the same substance with Him? and that He is that genuine Word and Person, by whom all things consist and are directed and supported? I suppose it will not

be questioned, but that the artificer must be antecedent to, or elder, than His own work. And, after what has been now said, it is as clear that God's Fatherhood must have preceded His Creatorship from eternity. The Son's existence flows immediately and essentially, and therefore from everlasting, from the substance of the Father; but the creature's existence is altogether external to the substance of the Divine nature, and was imparted only by an act of God's will, which He exerted by and in the genuine and eternal Offspring of, His own nature.

3. Hence, therefore, it appears that those who say that our Lord is not the Son of God, but only an ordinary creature, are guilty of the greatest folly. They ought to acknowledge that there is a necessity laid upon all to confess our Lord to be the true and genuine Son of His Father. And if He be the Son, as indeed He is, and there is no such thing as a son who is not of the substance of his father, then, as I said before, what occasion is there to quarrel about mere expressions? If the sacred writers have used the words "He who made Him," instead of saying "He who begat Him," in speaking of Him, who is so expressly and plainly declared to be the Son and Word of God, what advantage will this afford our adversaries? When there is an agreement as to what His nature is, what expressions are used are by no means material. Words will never alter or destroy the nature of things; on the contrary, they ought to be shaped and adjusted to it. For nature was before language, and not language before nature. Thus, when we are speaking of a nature that was made or created out of nothing, then those expressions which are properly applicable in any instance of mere workmanship, as "He made it," or "It was made," and "He created it," are to be understood in that proper sense. But when we are speaking of a nature or thing which was not made, and which is also plainly and expressly styled a Son and an Offspring, then, if we find those expressions applied to it, "He made Him," or "He was made," or even "He created Him," we must understand them, not properly, as implying that the thing was the workmanship of Him that made and created, but improperly. And thus to be "made" may be sometimes very well used of the same person that was "begotten." It is not at all unusual for fathers to call the children born of them their servants; and they do this without in any way hinting that they are, therefore, not their children. On the other hand, it frequently happens that masters, in kindness and consideration for good services, call their servants children, and this without intimating that they

were originally anything more than a part of their property. In the first appellation the fathers express their natural authority over their children ; and in the second, the masters declare their affection towards their servants. Thus Sarah called Abraham lord, although she was not his servant, but his wife (Gen. xviii. 12). The Apostle speaks of Onesimus the servant, as brother to Philemon the master (Philem. 16). Bathsheba, although mother, calls Solomon her son, David's servant, in speaking to David ; she says, "thy servant Solomon," and Nathan the Prophet does the same afterwards (1 Kings i. 19, 26). Nor were they sensible of any impropriety in calling the son a servant. There was no fear of a mistake, either in the persons who spoke, or as regards the persons spoken to, about Solomon being the son of his father. They all knew he was so. And, accordingly, the petition then presented was, that David would be pleased to declare him, whom they mentioned to him under the name of servant, his heir, as having been naturally begotten of him.

4. And why must the construction and the application differ so widely, where the cases answer and are parallel? If we can hear Solomon called the servant of David, when he was his father's natural and genuine son, why cannot we read those places of Scripture where the words "made" and "created" and "servant" (as, "I am Thy servant and the son of Thy handmaid," Ps. cxvi. 16), and all expressions of the same kind, are applied to our Lord, without inferring that He is not the genuine Son of the Father, and when the Scripture fully and plainly asserts Him to be so? If it is reasonable in the case of David and Solomon, why is it not right also in the case of the Father and the Son? For if our opponents do not entertain the least doubt of Solomon's being the son of David, when they find him expressly called his servant, are they not guilty of most unpardonable impiety, whilst they deny our Lord the justice of such an interpretation? As often as they find Him plainly declared to be the Son, and Word, and Wisdom of His Father, they avoid and reject the plain sense of these words, and immediately seek to invent false notions to deny the Son's natural and genuine generation from the Father; and as often as any word or phrase, which is only applicable to something created or made, comes in their way, it is at once used in argument to imply that the Son is only a creature, although these expressions are easily capable of reference only to our Lord's humanity. Are not these men proved to be "an abomination unto the Lord," as having "divers weights" with them (Prov. xx. 23), because,

on the one side, they measure and estimate those other instances, and on the other, they place blasphemies against the Lord? Now, perhaps, they grant that the word "servant" is used of Solomon under a certain misunderstanding, but they lay particular emphasis on the text, "Who was faithful to Him that made Him," as the very corner-stone of their heresy. However, this is but a poor refuge, a reed shaken with the wind, too weak to keep their cause from sinking. For their own conscience must tell them this, if they are at all familiar with the style and manner of expression used in Holy Scripture. For as Solomon, although a son, is called David's servant, to repeat what I have already said, so children may be very intelligibly said to be made, formed, or created by the parents, and yet at the same time they do not deny their nature in any way. So Hezekiah, in the Book of Isaiah, said in his prayer, "From this day will I make children, who shall make known Thy truth, O God of my salvation" (Isa. xxxviii. 19, Sept.). He then said, "I will make," but the prophet in the same book, as also in the Book of Kings, thus speaks, "The sons who shall come from Thee" (Isa. xxxix. 7; 2 Kings xx. 18). He uses "made" for "begotten," and the children are said in effect to be the creatures of their parents; and yet these expressions never occasioned any suspicion that the children here spoken of were not the natural offspring of those parents. Again, Eve, on bearing Cain, said, "I have gotten a man from the Lord" (Gen. iv. 1); thus she, too, used "gotten" for "brought forth." For first she saw the child, yet next she said, "I have gotten." Will anyone, from Eve's saying, "I have gotten," consider that Cain was not born of her, but only bought with her money? Again, the patriarch Jacob said to Joseph, "Thy two sons, Ephraim and Manasseh, which became thine in Egypt, before I came unto thee into Egypt, are mine" (Gen. xlviii. 5). And it is said of the seven sons and three daughters of Job, that "they were made" unto him (Job i. 2). And Moses, too, in the Book of the Law, uses these modes of expression, saying, "If sons shall be made to anyone," and "If anyone shall make a son."

5. Thus we see that the sacred writers put the words "made" and "become" very often in the place of the word "begotten." For they knew that whilst sons were acknowledged to be such, it was quite indifferent whether they were spoken of under this or that particular term. For nature and truth direct the meaning in such questions. For, if it be asked, whether Christ is a creature? we are first to enquire whether He is the Son, and



Word, and Wisdom of God. For, if this is shown, the matter will no longer bear disputing about, because a created being cannot be the eternal Son and Word of God, nor could the eternal Son be a created being. The force of this reasoning, candidly and fairly considered, shows how little service that expression of the Apostle, "Who was faithful to Him that made Him," can be expected or pretended to serve the cause of our adversaries, or rather, how strongly it condemns it. We have shown that it is no unusual thing in Holy Scripture for such a word as "making" to be applied to the birth of natural children; so that if we learn beforehand from Scripture that our Lord is the proper and genuine Son, and Word, and Wisdom of the Father, we ought not to infer from such expressions elsewhere, as "God made Him," or "He was made," that He is, therefore, no more than a creature. For we might just as reasonably conclude that Cain, and Solomon, and the children of Hezekiah, were not properly begotten, but made or purchased by them. Therefore let these enemies of Almighty God, notwithstanding their repeated misconstructions, which they persist in bringing forward in support of their heretical opinions; let them, I say, submit and resign themselves, before it be too late, to the strength and evidence of those arguments we have laid before them. Let them renounce their errors, and confess that the Saviour of the world is not a part of the creation, but by nature the eternal Son, the Word and Wisdom of the Father. If He were only a created being, I would ask, by what Word and Wisdom of God He was created? God made all things by the operation of His Word and Wisdom, as it is written, "In wisdom hast Thou made them all" (Ps. civ. 24); and, "And all things were made by Him, and without Him was not anything made that was made" (S. John i. 3). But if it be He who is the Word and Wisdom by which all things were made, how then could He Himself be in the number of those things that were made? The Son, therefore, could not be a created Son; and if He could not be a created one, He must be an uncreated one, eternal and infinite, and consequently of the very substance of His Father.

6. For, just consider, in the next place, what a very serious error it is to call the Son of God one of His works. Solomon has declared in a certain passage in Ecclesiastes, that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xii. 14). If, then, the Word of God is indeed one of His works, this plain text of Scripture forces our adversaries to confess that He is to

be brought amongst the rest into judgment. And where, then, will be the judgment when the Judge is brought to trial? From whose mouth are the good and faithful servants to receive their blessing, and from whom will the wicked receive their punishment, if the Messiah Himself is to stand a trial as well as His fellow-creatures? And by what law is the Law-giver to be judged? It is a certain characteristic of every created being, that he shall in due season be brought before the Judge at last, to be either blessed or punished. Therefore let Solomon instruct you to fear this Judge, and give good heed to what the wise man says. Can anything be clearer than this? Whatever has been made shall be brought into judgment. The Son is so far from being one of those things which shall be judged, that He is to sit as Judge over every single creature. Therefore the Son is not a work or a creature, but the Word of the Father, the Creator and Judge of whatever is made. But, perhaps, they may yet extract another objection out of the words "Who was faithful," and confound the faithfulness here ascribed to Him with that which is common to all believers, as if it were only such a grace or moral perfection as made Him capable and worthy of a reward. If this must be the sense of *faithful* where it is ascribed to a person who is God, how will they be able to justify or excuse either Moses or S. Paul, the former of whom calls God "faithful and true" (Deut. xxxii. 4, Sept.), and the latter assures us that "God is faithful, who will not suffer us to be tempted above that we are able" (1 Cor. x. 13). We must not imagine that when the sacred writers spoke thus they meant us to understand these and the like expressions, when they used them of God, in a sense that belongs to them when used of men. They acknowledged two senses of the word "faithful" in Scripture, very different from one another. Sometimes it signifies him that believes or trusts, and sometimes the person that deserves to be believed or trusted. In the former sense it is applied to men, and in the latter to God. Thus Abraham is said to be faithful because he believed God's word, and God is called faithful because, as the Psalmist says, "The Lord is faithful in all His words" (Ps. cxlv. 14, Sept.), that is to say, He is trustworthy and cannot lie. The same word signifies the person believing, in the verse, "If any faithful woman have widows" (1 Tim. v. 16); and again, we read, "It is a faithful saying" (Tit. iii. 8); and here the word denotes that which ought to be believed, because it is true and cannot be otherwise. Accordingly, our Lord's words, "Who is faithful to Him that made Him," must

be distinguished from the expressions used of His disciples and servants. They are said to be faithful simply on account of their belief and sincerity, but He is so because He is the Son of the True God, and ought to be believed in all He says and does. He remains the Truth immutably, and has lost nothing of His eternal and infinite veracity by His Incarnation and His office as the Son of man.

7. We have said enough, in spite of the shameless obstinacy of our adversaries, to confute their detestable doctrines from the single expression "He made," which they pretend is so much in their favour. We have hitherto only argued for our meaning of the passage, and determined the time and occasion to which the words relate. We shall now confirm our own interpretation, and show the folly and nonsense of our opponents to be more blameworthy than ever from the context, where we find the fact and state of things of which the Apostle was discoursing, and where He made use of the words in question. Now we are not here concerned with things which took place antecedently to the creation, but only with what related to, and was consequent on, the Son's Incarnation. For thus it is written: "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 made Him." Now, when was it that our Lord became "Apostle," but when He put on our flesh? And when did He become the "High Priest of our profession," but when He raised from the dead that body which He had offered a sacrifice for us on the Cross? And does He not still bear that character and exercise that office, by bringing near and recommending those that believe on Him to the Father, and by making the ransom He has paid, and the satisfaction He has wrought for them, effectual to their salvation? How ridiculous it is, then, to apply those words, "Who was faithful to Him that made Him," to the nature or generation of the Word (who was so far from being made, that He is declared to be the Maker of all things), when the words so clearly and undeniably relate wholly to His Incarnation and High Priesthood. And this may be further illustrated from the account given of the Law and of Aaron. Aaron did not come into the world as a high priest, but only as a man, and afterwards, when God willed it, he was ordained high priest, and the solemnity or form of his being made so was a thing of much importance. He did not merely wear the ordinary vestments of the priests. There were the ephod, the breastplate, and the robe, to distinguish him in a special manner. The

vestments were the work of the women, according to God's special direction. Attired in these garments, he entered into the sanctuary to offer sacrifice for the people, and he there placed himself as the medium between the presence of God and the worship of men. In like manner, when our Lord, who from eternity was the Word, the Word with God, and God the Word, was, according to His Father's will, to enter upon the great work of our redemption, and to make us worthy recipients of God's grace, He took upon Him our flesh, as Aaron did his robe, and assumed a body like ours, having Mary for the Mother of His Body, as it were of virgin earth, that as our High Priest, having somewhat to offer, He might offer Himself as a sacrifice to the Father, and might by shedding His blood cleanse us from all our sins, and release our bodies from the dominion of death.

8. Whatever happened under the old dispensation was but a shadow of the new. And so the priesthood of Aaron under the Law prefigured that of the Messiah. Now then, as Aaron was a man before he was a priest, and his priestly vestments did not change his nature, but only his outward appearance, so that had anyone seen him executing his office and had said, "Behold this day Aaron has been made high priest," no one would have thought that the word "made" so used implied that Aaron was not a man before he was high priest, or that the person speaking meant any more than this, that he perceived Aaron had become high priest, since he saw him wearing those vestures which had been appointed for the holder of that dignity. In the same way, when we hear of our Lord's becoming or being made this or that, there is no reason to suspect that any alteration befell His eternal nature when He assumed ours; but what we are to understand by those expressions, is only that He united our nature personally to His. It is impossible to fancy that the eternal Word of God, as such, should in process of time "become" or "be made" anything whatsoever which He was not before. But that, as being the Creator of all things, He should make or create Himself a body, when the fulness of time was come; that He should make Himself our High Priest; that He should join this body to His Divinity, and then offer it up to atone for our sins; this is intelligible enough. I do not see which way the Arians will solve this difficulty, unless they will make up their minds to assert with us, that our Lord was not made man. For if He was made man, in what other terms would they have had the Apostle speak of Him as such, than in those they argue from "Who was

faithful to Him that made Him." It was certainly as proper to say of Him in regard of His manhood, that He "became" or was "made," as to say of Him considered as God, "In the beginning was the Word, and the Word was with God, and the Word was God." How natural it would have been for any of us, if we had seen the Lord walking and acting as another man, but still declaring Himself to be God, and proving it by His miracles, to ask, who was it that had made Him man? And would not anyone, who had been asked this question, have answered, that His Father had made Him so, and ordained Him to be our High Priest. And, indeed, if we will but carefully notice the Apostle's reasoning, introductory to this place, we shall find, not only that this was the general sense, but the particular meaning too, as to the time and person. For his discourse is here linked together in one chain, and relates to one and the same person. He writes, then, in the Epistle to the Hebrews, as follows:—"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of Angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted. 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 made Him" (Heb. ii. 14-18; iii. 1, 2).

9. Who can read this whole passage, without condemning Arius, and admiring the holy Apostle, who has spoken so excellently? For when could our Lord be "made" or "become" Apostle, unless at the time when He took part in flesh and blood? And when did He become a merciful and faithful High Priest, except when in all things He was made like unto His brethren? And then was He "made like" when He became man, having put on Him our flesh. And, therefore, it is true that S. Paul was speaking only of our Lord's human nature, and of His human dispensation, when he said, "Who was faithful to Him that made Him." And thus, again, the enemies of truth may be convinced, that the Word of God is not a creature, but

the Only-begotten Son of the Father's substance ; and this should bring them to right reason and a sober mind. Our, Lord, then had brethren, when He took upon Him our flesh, that He might offer Himself as a sacrifice for us. By this act He became our High Priest, and is said to be our merciful and faithful High Priest ; merciful, in respect of the great mercy He showed in offering Himself for us ; and faithful, not in the same sense as His believing people are said to be so, not as deriving from God the gift of faith or trust in Him, but because He deserves our entire belief and trust in whatever He says or does ; and, moreover, as having offered upon the Cross a faithful sacrifice, one which is abiding and perpetual, and not merely transient and passing away. There was a necessity for a daily repetition of the sacrifices of the Law ; a succession of sins was to be followed by a succession of atonements. But Christ's sacrifice of Himself, being made once for all, made all things perfect, and is become faithful, since it remains for ever. And, once more, Aaron had successors, and the high priests had to follow one after another, as fast as death made a vacancy. But our Lord's High Priesthood never changes or alters. He never dies and leaves it to a successor. He abides a High Priest for ever, and, therefore, He has become a faithful High Priest. He is also faithful in regard of His promise. He never fails to attend to the prayers, nor does He ever deceive those who make application to Him. We may learn this from those words of S. Peter, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him, as unto a faithful Creator" (1 S. Peter iv. 19). For He is faithful, since He does not depart from, but because He performs, what He has promised.

10. The deities of the heathens are faithful in neither of these respects, neither in their nature, nor in their promises. The same gods do not exist everywhere, and it is only a matter of time before they exterminate themselves, and cut off their own memorial in the very places where they were honoured. And this is the character which the Son of God gives of them, that "faith is not strong in them" (Jer. ix. 3), but they are "waters that fail" (Jer. xv. 18), and that "there is no faith in them" (Deut. xxxii. 20). Whereas the true and only God is faithful and always the same, and says, "See now that I, even I, am He" (Deut. xxxii. 39), and "I change not" (Mal. iii. 6). And, therefore, His Son is faithful, immutably the same, incapable of failing either in His nature or His promises. So the Apostle says of Him, "Faithful is He that calleth you, who also will do it"

(1 Thess. v. 24). He performs as certainly as He promises. And he thus writes in another place as to the meaning of the word "unchangeable," "If we believe not, yet He abideth faithful; He cannot deny Himself" (2 Tim. ii. 13). So that the Apostle, discoursing concerning the Incarnate Word of God, might very well style Him "an Apostle, and faithful to Him that made Him," showing us that, even when made man, "Jesus Christ is the same yesterday, and to-day, and for ever" (Heb. xiii. 8). He was and is immutably the same. And again, as the Apostle, contemplating His Priesthood, speaks of our Lord's human nature, so, at a little distance from this place, he makes mention of His Divinity, as if on purpose to prevent any misconception of any part of his discourse which concerned our Lord, considered in His state of humiliation. In very expressive terms He asserts and magnifies His equality with the Father. For instance, he says, "Moses as a servant, but Christ as a Son"; "Moses was faithful in all his house, but Christ is over His own house," as having Himself built it, and being its Lord and builder, and as God sanctifying it (Heb. iii. 5, 6). Moses, a man, showed himself to be faithful, in believing what God revealed to him by His Word. But the Word was not a mere man. He was not one created being united to another, a finite spirit enclosed in a human body. He was God Himself Incarnate, the great Author and Creator of human nature united personally to the work of His own hands. The bodies of men are one half of their being; they must have them in order to exist; but this necessity was not the cause of the Son's Incarnation. He did not take our flesh to perfect His own nature, but to sanctify ours. It was only for this purpose that the Lord of all took upon Him the form of a servant, for all created things are subject to the Word, and by Him everything was made and caused to exist. And so it further appears, that the Apostle's expression "He made," does not prove that the Word is made, but no more is implied in it than that He assumed a body of like nature with ours; that He was made man, and in consequence of His humanity, became one of our brethren.

II. But since it has been shown before that the sacred writers used the word "made" instead of the word "begotten," and since it has been so clearly proved that the Son is not a creature, but the Son of His Father's substance, although as His agent and administrator He was for our sakes made man, when so it seemed good to the Father, and in that respect He is said to be "made" by the Apostle when he tells us, "He was faithful to

Him that made Him," and in the Proverbs He is even said to be created (Prov. viii. 22), I cannot conceive what further perverse expedient our adversaries will have recourse to next. For if they will not deny that, as being Incarnate, He was made man, those terms and expressions, as I observed before, with which they would attack His Divine nature will not help their cause at all, such as, for example, "became," "made," "created," "formed," "servant," "son of the handmaid," "son of man," "constituted," "took his journey," "bridegroom," "kinsman," "brother." For as man such expressions might be, and were, very applicable to Him; they prove Him indeed to be a man, but they have no effect upon the doctrine of His Divinity. The same is the meaning of the passage in the Acts of the Apostles, where S. Peter says that "God hath made that same Jesus whom ye have crucified both Lord and Christ" (Acts ii. 36), which the Arians are so foolish as to produce against us. And this also requires the same interpretation as the former. Is it said here that God made this Jesus His Son or His Word? The thing in question, if our adversaries will be pleased to remember it, is not the office of Christ, but His Sonship. Now then, let them find a place of Scripture, if they can, where God declares He has made Himself a Son, or has created Himself a Word, and that the Word, in plain terms, is a creature, a mere dependent being. Let them direct us where to find any such assertions as these in all the Bible. And, if they cannot, even this ought to convince them of the falsity and rashness of their doctrine. But, if instead of answering this challenge, they will still insist upon their old argument of expression, "God made Him," and "He has been made," it is to be feared lest, when they came to read the first chapter of Genesis, "In the beginning God made the heaven and the earth," and "He made the sun and the moon," and "He made the sea," they should come in time to call the Word the heaven, and the Light which was made the first day; that He is the earth, and, in a word, the whole creation; so as to come to imitate the Stoics, as they are called, who make their god a mere composition of the several constituent parts of the universe. For in this manner the Arians deal with God the Son when they assert Him to be a created being, and, at the same time, say He is the instrument of creation and continuance to all other created beings.

12. But here they must have the same answer as before, and first be told that the Word is truly God's own Son, and no created being; and that the phrases and passages of Scripture,



which they allege to the contrary, if the occasion and analogy of them be duly enquired into, ought not to raise the least doubt of the Divinity of His nature, because they plainly concern and relate to His Incarnation and humanity. For S. Peter, after saying, "God hath made Him both Lord and Christ," immediately added, "this Jesus, whom ye have crucified" (Acts ii. 36). And this makes it plain even to the most obstinate among them, if they will but compare the facts of this discourse plainly together, that the meaning of those words is only that our Lord was "made" in respect of His human nature. For what was crucified but His body? And how could any more appropriate word be used in speaking of His human nature than the word "made." And yet that very word here admits of, and seems to call for, another construction as little favourable to the Arians. S. Peter does not say, "God made Him His Son or His Word," but he says, "He made Him Lord," nor that in general terms, but "among us," and "in the midst of us." So that "made" is here the same as "manifested," as appears very plainly from the following words, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know" (Acts ii. 22). The expression "made," which he used in the verse before referred to, is best explained by the word "approved" in this verse here before us. The signs and miracles which He wrought were a clear evidence and proper testimony of our Lord's Divinity. They proclaimed Him to be much more than man, even God Incarnate, the Lord of the universe, and the Anointed of the Father. And this further appears from that passage in the Gospel according to S. John, "Therefore the Jews sought the more to kill Him, because He had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God" (S. John v. 18). For the Lord did not then fashion Himself to be God, for it is impossible that the Divine nature should at any time be made such; but by His miraculous powers He gave a convincing proof that He was indeed the God and Author of nature. As He says of Himself, "Though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me, and I in Him" (S. John x. 38). And thus has God made Him Lord and King in the midst of us, and proved Him to be so to us who were once disobedient. Therefore it is certain that His dominion and kingship did not commence at the time the Evangelist here is speaking of, but about this time He began to

show His Lordship and to manifest it to the world, even to those, too, who were ignorant of His sovereignty over them.

13. If, then, our adversaries suppose that our Saviour was not Lord and King until He was made man and suffered on the Cross, and that then and not till then He began to be both, they had better candidly confess themselves adherents of the doctrine of Paul of Samosata. At the same time, let them inform themselves how clearly we have proved that He is the eternal King and Lord from the plain and undeniable statements of Abraham, Moses, and David. The first of these worshipped Him as God; the second says of Him, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" (Gen. xix. 24); and the last says in the Psalms, "The Lord said unto my Lord, sit Thou on My right hand" (Ps. cx. 1); and again, "Thy Throne, O God, is for ever and ever; the sceptre of Thy Kingdom is a right sceptre" (Ps. xlv. 7); and, "Thy Kingdom is an everlasting Kingdom" (Ps. cxlv. 13). And so it is quite evident that He was Lord and King before He was made man, even co-eternally with His Father, as being His Word and Image. And the Word, being the eternal Word and King, it is very plain, again, that S. Peter did not say that the substance of the Son was made, but he only meant that He became our Lord and Master when He was made man, and when He bought us on the Cross with the price of His own Blood. So that if our adversaries will still insist upon the expression "God made Him," and if either their ignorance or their obstinacy will not suffer them to put the construction of "showed" or "approved" upon it, let them listen to another reasonable explanation of S. Peter's words. He who becomes the Lord and Master of others comes into the possession of beings already in existence. But if our Lord is the Maker of all things, and the eternal King, yet in another respect He was made in time, and then became our Master, when He took on Him our human nature. And so, again, no conclusion can be drawn from the words of S. Peter against our Lord's Divinity, for they will refer to His being invested by His Father with the dominion of all things, and to His being appointed Ruler over all things as their Saviour. And this is just the same as we have said before, for as we then quoted the words, "Do Thou become my strong rock and house of defence" (Ps. xxxi. 3), and "The Lord was made" (or became) "a refuge for the oppressed" (Ps. ix. 9); and we showed that these expressions did not at all concern the nature of God, but they referred to His acts and appointments, so the same sense must be taken here.

14. The Son of God, who is the Word, is indeed Lord of all. But as for us, we were subject from the first to the slavery of corruption and the curse of the Law, and then by degrees we took to making for ourselves gods to worship; we served, to use the Apostle's expression, "them which by nature are no gods" (Gal. iv. 8); we forgot and forsook the great Cause of all, and substituted mere shadows and phantoms for the Truth itself. In process of time, just as the ancient people, when they were oppressed in Egypt, groaned, so the force and light of the Law of nature had so good an effect upon us, that with those groanings of the Spirit which cannot be uttered (Rom. viii. 26), we began to make our intercession, "O Lord our God, take Thou possession of us" (Isa. xxvi. 13, Sept.). And now it was, that He, who makes or renders Himself a house of refuge, and a God to defend the oppressed, was pleased to make or render Himself our Lord and Master by our redemption. Not that His Person then had first a beginning, but we then began to have Him for our Lord. For the gracious and merciful God, the Father of our Lord, moved with pity for our state, and earnestly desiring to recover us to the knowledge we had lost of the Deity, condescended to clothe His everlasting Son with human nature, to make Him perfect man, and to call Him Jesus, that He might, by the sacrifice of Himself in that nature which He had given Him, offer Himself for all, and free us from all sin and error, and make Himself our Lord and King. And this is the proper meaning of S. Peter's assertion, that God made Him our Lord and sent Him as Christ. It is as much as to say that He made Him man (and man He could not be until God was pleased to make Him so), and that having made Him man, He made Him our Lord and Master too, and the bestower of that unction by which He sanctifies us to Himself. Nor did this union of the human nature with the Divine at all take from the Perfection and Majesty of the latter. The Form of God received no diminution from taking the form of a servant. The Word, assuming our human nature, became he means and occasion of enhancing the glory of the Person in whom these two natures were united. For the Divine nature exalted the human; and so that very Word, who was by nature Lord and was then made man, has, by means of a servant's form, been made the Lord of all and the Messiah, and has caused Him to be the means of our sanctification by the unction of the Holy Spirit. And as God, when He becomes a refuge and protector to His people, and tells Him "He will be to them a God," He must not be conceived to mean such an absurd thing as that He

will give a beginning to His own existence, but only that He will exert those attributes of benevolence in their favour which were essential in Him from eternity ; so, when our Blessed Saviour is said to be made our Lord and King, that expression must not be understood as if His dominion only began at His mission, and that He was not our Lord and King from everlasting in right of His Divine nature. But the sense of the text is plainly this, that He, who was our Lord from everlasting as God, became, in the fulness of time, our Lord as man ; and that, having redeemed us all by His Blood, He became in this sense also the Lord both of the living and the dead. For all things from henceforth serve Him ; and this is what David means in the Psalm, where He says, "The Lord said unto my Lord, sit Thou on My right hand, until I make Thine enemies Thy footstool" (Ps. cx. 1). And, indeed, it was fitting that only He, who was our Lord by nature, should be so also by redemption. Otherwise, we should have been in this condition : we should have been created by the Son, but should name some other one Lord and Master ; and thus we should fall into that insane imagination in which the Arians and the heathen are agreed, namely, to serve the creature instead of the God who is the Creator and Maker of all things.

15. And this, in my poor judgment, is the true meaning of S. Peter's words. And we shall think it to be so the more if we consider that his discourse was directed to the Jews. For they, in the blindness of their hearts, live in expectation of another Messiah, one that shall not suffer and die ; speaking about what they do not understand, and saying, "We have heard out of the Law that Christ abideth for ever ; and how sayest Thou, the Son of Man must be lifted up ?" (S. John xii. 34). The King they expect to deliver them and reign over them is not God Incarnate, but an ordinary mortal, such as any of their former monarchs were. And even Cleophas and his fellow-disciple made this mistake, until our Lord informed them that "Christ must first suffer" (S. Luke xxiv. 26). And elsewhere He confutes the Jews, by showing them that God Himself was to come among them to be their Ruler, saying, "If He called them gods, to whom the Word of God came, and the Scripture cannot be broken ; say ye of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God ?" (S. John x. 35, 36).

16. Thus S. Peter had been instructed by His great Master, and thus he argues with the Jews upon their own principles. He says, "O Jews, the Holy Scriptures announce that a Messiah was

to be sent to you, and you consider that this person is to be no more than an ordinary man, one of the posterity of David. But the same Holy Writings show very plainly that in saying this you make a very grave mistake, and assure you, that this Messiah is God Himself, the great Author of life and immortality. For Moses thus speaks, 'You shall see your Life hanging before your eyes' (Deut. xxviii. 66, Sept.); and David says, 'The Lord said unto my Lord, sit Thou on My right hand, until I make Thine enemies Thy footstool' (Ps. cx. 1); and again, 'Thou shalt not leave My soul in hell; neither shalt Thou suffer Thy Holy One to see corruption' (Ps. xvi. 11). That David himself is not the subject here of his own prophecy, is evident from his giving the title of Lord to the person he speaks of. Besides, you yourselves know that the Psalmist is dead, and his bones are buried in your land. You will not, then, deny that Christ is such as the Scriptures proclaim Him to be. These writings are the infallible oracles of God Himself, and it is impossible that they should contain anything false or untrue. If, then, you can prove that a person, answering to the description here given, has been sent to you at any time before, and who has manifested His Divinity by miracles, it must be confessed that you have gained a considerable advantage over us. But if you cannot prove this; if you are still expecting the coming of the Messiah, consult the Prophet Daniel as to the time when He was to manifest Himself, and you will find that his words exactly refer to the time when He did appear. If, then, the present season be that which was declared beforehand, and if you have been spectators of the mighty miracles which have accompanied His advent, be quite sure, that this same Jesus, whom you have crucified, is the promised and expected Messiah. As for David and all the Prophets, they are dead, and their sepulchres remain with you to this day. Whereas the Scriptures inform you very clearly, that, as the Messiah was to die, so He was very soon afterwards to rise again. This Jesus undoubtedly did, and He has, therefore, this remarkable testimony of the Scriptures, among many others, of His being the Messiah. The Crucifixion was foretold by those words quoted just now, 'Ye shall see your Life hanging.' And the spear which pierced His side fulfilled that prophecy of Isaiah, 'He is brought as a lamb to the slaughter' (Isa. liii. 7). This Jesus rose from the dead. And not only did He rise Himself, but He restored to life, and released from their graves, several other persons that had been long dead, and many of you have been eyewitnesses of this. Here is the completion of those

other prophecies, 'Thou shalt not leave my soul in hell' (Ps. xvi. 11); and, 'He will swallow up death in victory,' and 'God will wipe away all tears' (Isa. xxv. 8). For the miracles which He actually wrought sufficiently prove that He was God Incarnate, and the Fountain of Life, and the Lord of death. For it was impossible that that Christ, who was to communicate Life to us, should Himself be held a prisoner by death; and yet it must have been so, had He been, according to your notion of Him, only an ordinary man. But He is not so; He is the Son of God, and not one of those poor mortals who are under the dominion of death. No longer, therefore, let any man have a doubt about it; but let all the house of Israel know assuredly, that the same Jesus, whom you beheld with your eyes truly man, and working such wonders as never any man did, is indeed the very Christ, and the great Lord of all. He was made man, and His name was called Jesus, as we said before. But, so far was His assumption of human nature from lessening His Divine Majesty, that, contrariwise, in taking upon Him our flesh He is thereby manifested as the Lord of quick and dead. For since, as the Apostle says, 'After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe' (1 Cor. i. 21). And so, since mankind would not acknowledge God, who had been revealed to them through His Word, nor serve the Word of God, whose subjects and property they were, it pleased God to manifest and exercise this sovereignty of His in the person of a man, and by this method to draw all men unto Him. But then it would have been most unseemly that this person should only be a man, lest, having a man for our Lord and Master, we should become worshippers of a mere mortal. Therefore the Word and Son of God was made flesh, and the Father called His name Jesus, and so made Him both Lord and Christ. And so exalted was that dominion He gave Him, that as every knee must bow at the name of Jesus, whom you have crucified, so it is the duty of all to recognise and worship God the Son as our Heavenly Lord and King, and to worship and serve the Father by and through Him."

17. This discourse of S. Peter, we find, made such an impression on many of the Jews, that it cleared up their understandings, and opened their hearts for a ready reception of the Christian Faith. But because the Arians, on the contrary, choose to remain Jews, and oppose S. Peter's teaching, let us in the next place look out for some other parallel instances of the same kind

of speaking in the Scriptures. Who knows but when they plainly perceive that the Scriptural usage is directly contrary to them, they may recollect and submit themselves. Those arguments and authorities we have urged already, put it beyond dispute that Christ is our eternal Lord and King. As the Son of God, He must be the express Image of His Father, and this He could not be if He were inferior to His Father in might and dominion. And, therefore, He might well say, "He that hath seen Me hath seen the Father" (S. John xiv. 9). But to proceed. The benediction of Isaac (although the instances be widely different, and the illustration somewhat of a faint character) affords another proof that S. Peter's words, "He hath made Him both Lord and Christ," are not to be taken in that sense which our adversaries would attach to them. Isaac there says to Jacob, "Do thou become lord over thy brother," and afterwards he says to Esau, "Behold, I have made him thy lord" (Gen. xxvii. 29, 37). Here the making of Jacob lord most certainly does not refer to the production of his being or his birth. Why, then, must the same expression, when it is applied to the Son and Word of God, be supposed to refer to the origin of His nature? Even if the expression might be taken with a reference to Jacob's birth, it would not be right so to apply them to our Lord, for the Son of God is no creature, as Jacob was. If they would only enquire the meaning from some indifferent person, they could not go so sadly astray. If, then, they do not understand the words of our Lord's substance, nor of His coming into being, although Jacob was both created and made, is not their madness simply diabolical? If it is the fact, as it seems to be, that what they dare not ascribe in consequence of a like phrase even to created things, that they attach to the Son of God, to force a proof that the Son of God is a creature, is not this fiendish wickedness? The thing is plain. There is nothing more intimated in those words of Isaac, "Do thou become," and "I have made thee lord," than the superiority and mastery which Jacob was to have, and afterwards had, over his brother Esau. No one can suppose, that the being of his person, or the beginning of his life, was at all concerned in them; for the words were spoken more than thirty years after Jacob was born.

18. Much more, then, did S. Peter speak the words we have referred to without in the least meaning that the Word of God was a created being; especially since the Scriptures inform us, that he not only knew Him to be the Son of God, but openly confessed Him as such, saying, "Thou art the Christ, the Son of

the living God" (S. Matt. xvi. 16). He meant that by grace Christ was made not long before our King and Lord. And while saying this, he asserted Him to be truly and properly God, the eternal Son of the Father, for he had already ascribed the communication of the Holy Spirit to our Lord. Now, to dispense and convey the Holy Spirit at pleasure, is a thing peculiar to the Divine Power, and it is an impossible thing for any made or created being to do so. The Holy Spirit is emphatically the gift of God. Again, all creatures are capable of being sanctified by the Holy Spirit. But the Son is so far from deriving any sanctification of His nature from that Spirit, that He Himself is the Giver and Distributor of the Spirit's gifts and graces. This He could not be, if He were only in an improper sense the Son of His Father, and not of the Father's very substance. And yet this Dispenser of the Spirit is also said to be "made." And so He was "made" first truly and properly man, and then in that nature, too, our Lord and Master. But He is unmade and without beginning, because He is God's Word and Son, and, therefore, qualified to give us the Holy Spirit. As such, He was and is from everlasting the Blessed Son of God, the Lord and Sovereign of all creation, being similar in all His attributes to the Father, and as He Himself has said, "All things that the Father hath are Mine" (S. John xvi. 15). And now, in the next place, let us examine that passage in the Proverbs, "The Lord created Me, the beginning of His ways, for His works" (Prov. viii. 22); although this, after all, is unnecessary, since in showing that the Word was not made, it has also been proved that He was not created. Made and created are only two words for the same thing, and, therefore, these arguments which demonstrate He was not made, as clearly prove that He was not created. And so we are greatly amazed again at these men, thus planning excuses for their impiety, and nothing daunted at the refutations with which they are met at every fresh turn they take. For first they begin by deceiving simple-minded people by questions of this kind, "Did He, who existed, make Him who did not exist, or Him who did exist, out of nothing?" and, "Did you ever have a son before you begat one?" And then, when this has been proved untenable, they next invented the question, "Are there two unmade or uncreated beings, or is there only one?" And when this is answered, they immediately want to know this, "Has the Son freewill or not, and is His nature variable?" And when again you have parried this query, they strive to hide themselves under that expression



of the Apostle's, "Being made so much better than the Angels." And when the truth has exposed this delusion, then once more collecting all their impieties together, they think to recommend their heresy with repetitions of the words "made" and "created." For they mean the same old things over and over again, they still keep to their worn-out blasphemies, and they turn and twist them about in various ways, so that, if it were possible, they may deceive some unstable ones by dint of this variety. Although, then, I seem to be giving myself needless trouble, after having abundantly proved the weakness of their cause, yet seeing they make that text in the Proverbs one of their strongholds, and are continually repeating and boasting of it, and are attacking the simplicity and ignorance of untried Christians with it, it will be necessary to examine that saying, "He created," as well as "Who was faithful to Him that made Him;" that here, as in other places of Scripture as well, we may convict our adversaries of novelty and invention in their explanation of the text.

19. And the first thing we have to do, is to consider the original phraseology of this heresy, in which it addressed and delivered itself, at its first appearance, to my predecessor Alexander, of blessed memory. He wrote as follows: "He is a creature, but still is not as one of the creatures; He was made, but still is not as one of those things that were made; He is begotten, but still is not as one of those things that were and are begotten." Let everyone consider the guile and subtlety of this heresy, for knowing how hateful and vile a thing it is, there was a necessity to throw a covering of nonsensical and unintelligible distinctions over it. The doctrine was to be published, that the Son of God is a creature. But then they think they will be able to tone down such a harsh statement as this, and so they add, "But He is not as one of the creatures." And will this carry weight? Instead of mending the matter, it rather makes it worse. For if He was created or made at all, why is it necessary to add the pretence, "But He is not as one of the creatures"? What sort of a limitation or exception is meant? And if He is indeed begotten, but not as one of the things which were and are begotten, we again see the poisonous character of the heresy manifested. For is not this introducing a large family of sons? our Lord, indeed, as the Elder Brother, but, if this be true, not the Only-begotten one. What use, then, is this pretence of saying that He is a creature, but still not as one of the creatures? I will prove this sophism of yours to be a wretched and paltry one. For you still assert Him to be one of the creatures; and what-

ever a man might say concerning other created beings, such you declare to be the case also concerning the Son. Surely you are both fools and blind to say that such absurdities can be true. Now, is any single one of the creatures just what another is? And if not, what reason had you to think that the Son would be exactly like some other of His fellow-creatures? God created the whole visible world in six days. In the first, He made the light which He called day; in the second, the firmament; in the third, He gathered together the waters into one place, formed the dry land, and covered it with trees, fruits, and herbs; in the fourth, He made the sun, the moon, and all the number of the stars; in the fifth, He created all the fish in the sea, and the birds in the air; in the sixth, He formed all the beasts of the earth, and last of all, He made man. "And the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made" (Rom i. 20); and the light is not like darkness; nor is the sun like the moon; nor the irrational beasts like rational man; nor is one order of Angels like another. And yet these beings were all created, but everyone is confined to his own nature and species; and what they were made such they remain in their own substance and nature.

20. Either, then, let the Word of God be no more degraded into the condition of a creature, but let Him, as Creator of all, be restored to His Father's side, and let Him be confessed to be by nature the true Son of Almighty God. Or, if He simply be a creature, do not take so much pains to make Him seem more than He really is. Do not make a mere contradiction of His nature for fear of not exalting it high enough. Call every creature plainly a creature, and no more. Let the terms "begotten" and "made" (which, indeed, are in your construction the very same, as appears from your own words) indiscriminately belong to whatever is so. Do not talk any more of this creature as one of the creatures, and of that creature not as one of the creatures. For the Son of God, in your account of Him, is but a creature still. Let Him be considered as far superior in the excellence of His nature to all His fellow-creatures; yet there are distinctions of this kind to be found between the several sorts and ranks of them too. "One star differeth from another star in glory" (1 Cor. xv. 41); and so, too, all the works of God have their respective degrees and shares of usefulness and beauty, and stand at wide distances from one another. And yet one is not the object of the other's worship, and the other is not the subject of another's power. This one does not give being

to this, and that one does not hold its being from that. They are equally created, equally dependent, and alike in subjection. And they celebrate together with one voice the attributes of their Creator, as the Psalmist says, "The heavens declare the glory of God; and the firmament showeth His handiwork" (Ps. xix. 1); and as Zorobabel the wise says, "All the earth calleth upon the Truth, and the heaven blesseth it; all works shake and tremble at it" (1 Esdr. iv. 36). Here is the whole earth adoring, blessing, trembling before its Creator, even before that Truth, which can be no other than the Son and Word of God, who declares of Himself that "He is the Truth" (S. John xiv. 6); that is to say, He is the very Principle and Origin of all reality and existence. And, therefore, He cannot be, in any sense, a creature. He must be co-essential with His Father, and as in unity of nature with Him, He created and disposed, and still governs the whole frame and course of nature, so, in the same unity, He receives from His own works all those praises and adorations which are the just tribute of every creature to its Creator. And this is the very thing He tells us of Himself, "I was by Him disposing all things" (Prov. viii. 30, Sept.); and again, "My Father worketh hitherto and I work" (S. John v. 17). And the word "hitherto" expresses and proves beyond all dispute the Son's eternal existence in nature of the Father. For as He works and creates in Him and with Him, in one common act, so it is certain His nature is not distinct from, and foreign to, that of the Father.

21. If, then, the effects of the Father's Power are as properly the effects of the Son's, and if all that is of the Son's creation is of the Father's too, then, if the Son is one of His Father's creatures, He must either create Himself, and will give Himself His own being, as being one of those works or effects which are to be ascribed in common to the Son and the Father (and this is absurd and impossible); or, it must be confessed, that as He made and created whatever the Father made and created by Him, He Himself cannot be a creature, unless you will say, that the efficient Cause of all things is one of His own effects. In which case, indeed, He could not be that efficient Cause. For if He had a beginning of existence, and was made out of nothing, how should such a dependent being be capable of creating all other things out of nothing? or why must He be the only creature that can produce another creature? Why should it not be as much in the power of all other creatures to create? And if these have the power of creation too, one would think that the more perfect and excellent kinds of them might be employed in the

case of the Son, to give being to the less perfect ones. Or, at any rate, one might think that everything that is brought into being could have heard in the beginning the words of God the Father, "Become" and "Be made," and so would have come into existence. But this is plainly contradicted both by reason and Scripture. No creature whatsoever can produce another creature. And all things were altogether the production of the Power of the Word; and yet all could not be so, if that Word had Himself been one of them. The highest orders of Angels are but creatures, and, therefore, they cannot be capable of creating; although Valentinus, and Marcion, and Basilides (those whom our adversaries are trying to rival), foolishly supposed them able to do so. The sun could never, since it is a creature, make what is not into what is, nor could one man ever create another, nor could one stone produce another, nor could one piece of wood cause another piece to exist. It is God alone who fashions man in the womb, and who has arranged the mountains, and has planted the trees. It is true, that man is able by his intelligence to compound or unite, to proportion and work upon the parts of that matter, which God has created. God finds materials, and man can use his skill, but even that only by the help of God. For a very short experience convinces us, that all our dependence is upon His Power and Providence, and teaches us whenever we feel our need of anything, to ask for aid from God.

22. Suppose that extraordinary idea of the Gentiles were admitted, that God made the world out of various materials, and that He never was a Creator but only an artificer; yet, even in that case, it might be imagined very well that the Son should work the materials at the direction and according to the good pleasure of His Father. But if the Father created things which before had no existence by the operation of His Son and Word, then that Word could not be in the number and a part of those created things then called into being. He could not be so, unless there was, indeed, another Son and Word of God which created Him. For the Word and the Son of God was the sole Creator of whatever was created. And all created substance whatsoever cannot be of His creating, if He Himself is a created substance. He must, therefore, be the uncreated Word and Son of God; and, indeed, He manifests His infinite attributes in all those productions and works which He created and made, in conformity to the will and appointment of the Father. He is "in the Father and the Father in Him," and "he that hath seen Him hath seen the Father" (S. John xiv. 11, 9), because of the

consubstantiality of His nature with that of the Father, and because He is in all points like Him. He must needs be His Father's Word and Wisdom, because the Father creates all things by Him, and He cannot Himself be made or created out of nothing, but must be the Son of His Father's substance, because He is that very Word and Wisdom. Again, if the Son is only one of created beings, if His existence is as successive and dependent as theirs, how does it come to pass that He alone reveals the Father, and He alone perfectly knows the Father? Why should He not at least partake of these privileges in common with His fellow-creatures, if the Father's perfections are not absolutely incomprehensible to any one of the creatures? Why should not the faculties of every intelligent creature besides be proportionately capable of grasping more or less of the knowledge of the Infinite? All of them are works, as He is. But that no made or created being whatsoever is capable of a direct sight and intimate knowledge of the Father's Divine nature; that the powers of all finite souls are too narrow to receive, and too weak to sustain, that tremendous idea, both God the Father and God the Son assure us. "No man," says the Father, "shall see My face and live" (Exod. xxxiii. 20); and "No man," says the Son, "knoweth the Father, save the Son" (S. Matt. xi. 27). Our adversaries must, therefore, deny that the Son only comprehends the nature of the Father, and declare that they will not believe Him when He tells them, that "Not that any man hath seen the Father, save He which is of God" (S. John vi. 46); and that "No man knoweth the Father save the Son," or else they must confess that the Son cannot be a creature. Were He not in a literal and proper sense the only-begotten Son of God, why should it be absolutely impossible for other intelligent beings to reach a just and adequate knowledge of the Father? And how can He be literally and properly a Son, unless He is indeed of the very substance of the Father? I trust that my frequency of repetition will be pardoned, when the vast importance of the occasion is considered. To assign the Son of God a place amongst His own works and creatures is monstrous blasphemy. It is irreligious and foolish to call Him "a creature, but not as one of the creatures," and to say that "He was made, but is not as one of those things that were made; and that He is begotten, but yet He is not as one of those things that are begotten." And how, indeed, is He not as one of those, if, as they say, He was not before He was begotten? All God's creatures came alike out of nothing, and one as much as another

had no being until it was made, however different they may be from one another in those qualities that distinguish them into kinds and species ; and this variety and disparity runs through all parts of creation. It is common to the intellectual and invisible, with the visible and material world, although it is discerned by us only in the latter.

23. If it were possible for the Son of God to be that strange thing which these heretics represent Him to be, a mere created being, although not as one of the creatures, because of His excelling them in glory, we should certainly have had some information of it from the Holy Scriptures. There we should have found such a comparison between the Son of God and God's other creatures in point of circumstances or qualities as implied in their being alike created. We should have been told that He is far greater than the Archangels and more honourable than the Thrones, that He is brighter than the sun and moon, and that He is greater than the heavens. But this is by no means the way in which He is represented to us in Holy Scripture. The Father speaks of Him in quite another style, and He calls Him His Son, His own Son, His Only-begotten Son. He says, "Thou art My Son" (Ps. ii. 7), and "This is My Beloved Son, in whom I am well pleased" (S. Matt. iii. 17). The Angels ministered unto Him, as if to one who was their Lord and Master" (S. Matt. iv. 11), and they worship Him, not as being only greater in glory, but as being someone far superior to all creatures, and superior to themselves, even as being God's Only-begotten Son, and the Son of His Father's nature and substance. For if He was worshipped by them because He was simply a more glorious creature than they are, then every superior order of beings in the rest of creation would have a right also to the worship of what was inferior and subordinate. And yet it is certain that no creature whatsoever ought to be the object of another's worship. This homage is due, and must only be paid, to the great Lord and God of heaven and earth. Thus, when Cornelius fell down at S. Peter's feet and worshipped him, the Apostle immediately hindered him from so doing, saying, "I myself also am a man" (Acts x. 26). And when S. John fell down to worship an Angel, as related in the Book of Revelation, he was at once forbidden, the Angel saying, "See thou do it not ; for I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the sayings of this book : worship God" (Rev. xxii. 9). The holy Angels are not ignorant that they are the noblest part of the creation. But then they know also that still they are no more

than creatures, and that they cannot claim any right to be worshipped, but that even they must only worship the Lord God. Thus that Angel that was sent to Manoah, the father of Samson, would not suffer him to offer a sacrifice to him, but said, "If thou wilt offer a burnt offering, thou must offer it unto the Lord" (Judges xiii. 16). On the other hand, the Lord is worshipped even by the Angels, for it is expressly written, "Let all the Angels of God worship Him" (Heb. i. 6). And thus, as the Prophet Isaiah tells us, all the nations of the earth adore Him, "The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto Thee, and they shall be Thine; and they shall fall down unto Thee, and shall make supplication unto Thee, saying, Surely God is in Thee; and there is none else, there is no God" (Isa. xlv. 14). And our Lord accepts His disciples' worship, and commends them for it, and requires them to continue it, saying, "Ye call Me Master and Lord, and ye say well, for so I am" (S. John xiii. 13). And when S. Thomas said to Him, "My Lord and my God" (S. John xx. 28), He permits the use of such language, and does not correct or reprove him, but rather approves his words. He is the same whom the Psalmist and the rest of the Prophets often mention under the title of "The Lord of Hosts" (Ps. xlvi. 7), and the "Lord of Sabaoth," which is interpreted "The Lord of Armies" (Ps. xxiv. 10). And He is the great God of all, the true and the omnipotent One, although this news may cause the Arians to become quite frantic with rage.

24. If our Lord were no more than a creature, He had never thus been distinguished by characteristics and titles so peculiar to the Divine nature, neither would He have admitted of such modes of address or acts of worship. But being the very Son of His Father's substance, and as truly God as the Father, He is, in as full and proper a sense, the object of our adoration, and of our faith and obedience, and is as much the Lord of Hosts, the great Almighty Sovereign of the universe, as the Father Himself. He has said Himself, "All things that the Father hath are Mine" (S. John xvi. 15). This can only be true of a Son that is of the very substance of His Father, for no other is capable of representing the whole nature of His Father. It was impossible that any other should be the agent of His Father's will in the mighty work of creation, and in the preservation of all things. And here we have a few questions for our opponents to answer, the very proposing of which discovers the frightful character of their doctrine. Let them tell us if the Son of God

is really a creature, and had a beginning of existence, as all other creatures have? what could be the reason why God created and "made all things by Him"? and why "without Him was not anything made that was made"? (S. John i. 3). Again, why is it when "all things" are spoken of, that no one thinks the Son is signified in that number, but only those things that were created by Him? And why, when Scripture speaks of the Word, does it not understand Him to be in the number of all created things, but it always places Him on an equality with the Father? Why should Scripture always take it for granted that this Son is employed by and acts for His Father in supporting the existence, and conducting the affairs of, the whole creation, although the same command that created the Son could have as easily created all things without Him? Do they think the work of creating would have been a fatigue and weariness to Almighty God? Or, was He under any necessity of creating such a Son to be His Instrument for the production of all other beings, because of any defect of power, which made Him incapable of creating them without Him? Is there any occasion for an Infinite Being to take time, or pursue a certain method, in the work of creation? Does not one single act of His will immediately cause all things He wishes to exist, and "no one hath resisted His will" (Rom. ix. 19). Why, then, were not all things brought into being by God alone at that same command and act of His power, which He exerted at the creation of His Son? And why must all other creatures receive and hold their existence from the Son, who is Himself but a creature? These questions our adversaries find very difficult to answer, and they have nothing to urge in reply except that which is absurd and ridiculous. However, when they have nothing better to say, they speak in such terms as these, "The strength of God would have been too violent, and His hand too heavy, to be applied immediately in the production of His creatures. They could not sustain the force and vehemence of so powerful an impression, and, therefore, God found it convenient to create first of all a certain one whom He calls His Son and His Word, that through Him, as a kind of medium, all things might very advantageously receive their being." And this very solution of the difficulty, Eusebius, Arius, and the sacrificer Asterius, have dared to make use of, not only in conversation, but in their writings as well.

25. Is not this an overwhelming proof of that irreligion with which they have filled themselves? No Bacchanalian, inflamed



with wine and madness, could blaspheme with more delight or vehemence. For if they will be so impudent as to allege this reason for God's creating Himself a Son, that He did it because He would not take the trouble to make all other creatures Himself, the whole creation will cry out against them, as offering an insult to the Divine Majesty; and Isaiah, too, testifies against them when he says, "Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding" (Isa. xl. 28). And if they suppose that God created the Son to save His own honour, because He thought it beneath His dignity to make the rest, but committed them to the Son as a mere assistant, such a thought reflects quite as impiously upon God's goodness, for God has no pride in Him. And the Arians will be forced to own this, unless they will say that our Lord was mistaken when He said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father, who is in heaven" (S. Matt. x. 29). And again, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" (S. Matt. vi. 25-30). It seems, then, that God does not look upon it as at all beneath His dignity to extend His Providence and care to things of such little account as the sparrows, the grass of the field, and even the hairs of our head. And, therefore, much less could He think it to be undignified to give them their being. As He is pleased to take them under His special protection, so it is not to be doubted but that He created them, too, by the power and agency of His Word. And then there is a worse difficulty still to be solved by the men who hold these opinions. For if there is anything in this distinction, that creation is the work of the Father, but the creatures the work of the Son, it unavoidably follows, either that the Father created

all other things as well as the Son ; or, if all created things were created by the Son, that the Son Himself is not a creature.

26. But we have now another objection to bring forward. If creatures, as such, are too feeble to endure the force of the Father's immediate creating power, and if the Word Himself is but a creature, how could this Word, being a creature, alone be able to endure this force of the Father's power, as our adversaries say He did? If it was not too violent for one creature, why should it be so for any of the rest? And if it was, then the Word Himself could not be created by it, and for this very reason, because He was a creature. Must a mediator be introduced, because an immediate application of Omnipotence is inconsistent with the weakness of a created being? Why, then, when this Word of God was created, there must have been the operation of some other medium, in order that He might be created ; the weakness of His nature, as being a created one, absolutely requiring such an agent, as the weakness of all other created beings as such required it. Here, then, our adversaries will have occasion for another medium between God and His Word. And, again, that medium will signify nothing without another, and so they will go on multiplying mediators without end. The consequence of which will be that there neither is, nor can be, any such thing as a created being. For there can be no such thing without a medium, and there can be no medium without another one ; because all the mediators must be creatures too, and every creature, as such, is incapable of enduring the force and power of God's action. What extraordinary nonsense all this is, which obliges these foolish ones to confess that all created beings which now exist could not possibly have been created ! Or to extricate themselves out of this endless seeking of mediators, perhaps they will, instead, deny the existence of all created beings. They have no other choice but either to embrace this height of absurdity, or to renounce their error, which is not only senseless but the doctrine of madmen.

27. But again, they urge a reply. Did not God, they say, conduct the children of Israel out of Egypt, and give them the Law by the ministry of Moses, although he was no more than a man? It seems, then, that like can bring like things into being. They should cover their faces when they make such a parallel, for fear they should incur more contempt and derision than they can bear. Did Almighty God commission or employ Moses to create things for Him, "to call those things which be not, as though they were" (Rom. iv. 17) ; to fashion his fellow-mortals like himself? It was

only to transact and manage affairs between the Israelites and King Pharaoh. And this is not to be compared with the other function; for God's creatures are qualified to execute His commands as servants, but they can by no means make things out of nothing. This power pertains only to God Himself, and to His essential Word and Wisdom. Accordingly this power is only ascribed to the Son of God, for "All things were made in Wisdom" (Ps. civ. 24), and "Without the Word was not anything made that was made" (S. John i. 3). But as regards ministrations, these are not limited to any of God's creatures, but are distributed among many of them, according as it seems good to God to employ them. There are innumerable multitudes of Archangels, Thrones, Powers, and Dominions, "thousand thousands, and ten thousand times ten thousand minister unto Him and stand before Him" (Dan. vii. 10), ready to receive and execute His orders. And thus Prophets and Apostles, and S. Paul, and Moses, and Aaron, and the seventy Elders upon whom the Holy Spirit rested, and Joshua, the son of Nun, and after him a series of Judges, and a succession of Kings, were all instruments to perform His will. And why, then, if the Son be no more than a creature, should it not be supposed that God has many such Sons? Why may there not have been a multitude of Sons? that God might have many such ministers, just as well as a numerous retinue of other attendants. And yet it is certain that there is but one Word of God, although the creatures that serve Him consist of a great variety of species, and those of numberless individuals. And this one consideration may satisfy our adversaries that the nature of the Son has nothing in it in common with that of the creatures; and that as there is but one Son and one Word of God, so that one Son is properly and substantially the Son of God, and that one Word His express Image or Character. But they proceed yet further, and say, "Behold there is but one sun and one earth." And why do they not in the same absurd manner ask us, too, whether there is one element of water, or one element of fire in the world? as if this or that individual or species were singly sufficient for that service which it has to perform, for this reason, because it is an individual or a species. Is this the meaning of what God said at the creation? "Let there be light in the firmament of the heaven, to give light upon the earth, and to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set

them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night" (Gen. i. 14-18).

28. Behold ! there are many lights, and not the sun only, nor the moon only, but every one of them is single in the individuality of its nature ; and yet the service of all is one and common, and what each lacks is supplied by the other, and the office of lighting is performed by all. Thus the sun performs the part of shining throughout the day only, and the moon throughout the night only, and the stars together with them cause the seasons and the years to fall in their proper order, and become for signs to us, indicating to us the several stages of life. Thus again, the earth does not serve for all uses and conveniences. Its function is to provide fruits and various kinds of food, for supporting the life of those creatures that dwell upon it. And the firmament serves another purpose ; dividing between the waters and the waters, and to be a place wherein the stars are placed. Fire, water, and the other elementary bodies, are provided as the general ingredients of nature. No one single thing stands by itself. The whole is compounded together, so to speak ; and is made up of an infinite number of correspondent parts and members. And all men should join in stoning such blasphemous wretches, as make the Word of God to be no more than one of these parts, subservient equally, and in concert with, the rest of God's creatures carrying on the various appointments with which they have been entrusted. And if our adversaries can have no other notion of the Son of God but this absurd and impious one, let them acknowledge instead that He is the Son of His Father's substance, and not one of God's creatures, but the Creator and Maker of them all. But, once more, they say, " Although He is a creature, and one of those things which were made, yet He might learn the art of creation. God may have taught Him, as a master teaches a scholar, and when He saw that He understood the art thoroughly, then He let Him work at it." And truly such an abominable statement is not very surprising in the writings of a man that had learnt how to deny Christianity altogether, as we know the sophist Asterius has done. But then one would think that anyone might have seen to what a frightful absurdity this would lead. For there can be no such thing as teaching anyone to create. If making things out of nothing is a trade, did God the Father learn it, and did anyone show Him how it should be done? And if He got this knowledge by industry, perhaps He might come in time to forget and lose the power. And how

could it be the Wisdom of God that created all things, if the way of doing it was to be first learned or acquired? It would be rather God's skill than His Wisdom; for it seems His Wisdom was insufficient for these things, until it had been put into a method. And thus His Wisdom could not be of His true substance, but was only a kind of accomplishment which He took some pains to attain, and which He must be at some trouble to retain. For he that has made himself master of any part of knowledge by diligently learning it, may by neglect and disuse come to be in time as ignorant of it as if he had never known it. Now such conceptions and representations of the Divine nature as these might be imagined by some heathen; but to anyone that has the least knowledge of Christianity, what can be more absurd or execrable?

29. Does not such a strange notion as this imply either jealousy or else weakness in Almighty God? It implies jealousy, because it seems that He only allowed one of His creatures to learn how to create, instead of teaching many how to do so, such as the Angels and Archangels. And it implies weakness, because it makes it necessary for Him to provide Himself an assistant before the work of creation could begin. And yet it must begin at God, and can only be by the effort of His Omnipotence (as has been proved already), because if the Son were a creature, God only could create Him. And may God forbid that we should think so meanly of Him as to think He stands in need of anything whatsoever, for He hath said Himself, "I am full" (Isa. i. 11). Nor did the Word become the Creator of all things by learning the art of creation, but because He is the Image and Wisdom of the Father, therefore He does the Father's work. And the Father did not create the Son simply for the use to be made of Him in creating things; for the Father Himself still creates and operates, even after the supposed creation of the Son, as our Lord Himself says, "My Father worketh hitherto, and I work" (S. John v. 17). If, however, as you suppose, the Son was created for the purpose of working God's works and making His creatures, and yet the Father goes on working Himself after this Son is in existence, what occasion was there for the production of the Son? Besides, the Scripture is very clear in this matter, and assures us that by a single act of will God can make or do whatsoever He pleases. "He hath done," says the Psalmist, "whatsoever pleased Him" (Ps. cv. 3); and the Apostle asks, "Who hath resisted His will?" (Rom. ix. 19). If, then, God's will by itself is sufficient for the creation of all things,

the office of a mediator is altogether superfluous. As for those other ministrations you have brought forward concerning Moses and the rest, and the sun and moon, what has been already said quite proves that those arguments will not bear weight. But we have something else quite as impious and incongruous as what we have alleged against them already, to lay to the charge of the Arians, upon the supposition that the purpose of God's creating the Son was His desire to create the world.

30. For, in the first place, if God had not created Him but for the sake of our creation, it plainly follows, that it was not for the Son's sake that we were created, but that the Son was created for ours. Therefore the Son ought to be thankful to us for His being, rather than that we should be thankful to Him for ours. And the case would be much the same between us and Him, as that between the man and the woman, "For the man," says the Scripture, "was not created for the woman, but the woman for the man." Therefore, "as the man is the image and glory of God, but the woman is the glory of the man" (1 Cor. xi. 9, 7), so we are made in God's image and for His glory; but the Son is our image, and exists for our glory. God's chief purpose, it seems, was our existence, and He had not concerned Himself about creating His Word, but simply to make use of Him instrumentally, when we were to be created. And, therefore, it must be said that He created Him, not in favour to Him, but in kindness to us. Now those that can conceive such monstrous thoughts are worse than madmen. For the Word cannot take precedence of us with God, if it was only for our sakes that God created Him. He was not in or with God, until after our creation was determined upon. And when our creation was resolved upon, then, according to these men, God began to think of creating His Word for this end and object. If this be the true state of the case, it may well be supposed, that the Father deliberated with Himself whether He should create the Son at all. For the existence of the Son, as such or in itself, was not the thing which the Father proposed, but our existence, and His only in subserviency to ours. The Son, indeed, if there were any truth in this detestable opinion, is now altogether superfluous, if He was the last and lowest in God's design. He is like an instrument, after the work is finished for which it was made to be used; since now those things are completed, which He was formed to produce. And another difficulty arises. If the Father made the Son, because no one else could make Him; and if the Son made us, because it was impossible we should receive our being

immediately from the Father, how came we to be first and the Son last in God's counsel and purpose of creation? Again, how comes He, whose excellency of nature was such that only the Father could create Him, to be in any way subordinate to those beings whose natures were so feeble, as to be incapable of enduring creation from the hand of the Father? And why did not the Son, who was created first, also hold the first place in the counsels of God? Or why, if God first deliberated about us, did He not create us first, since one act of His will would have been sufficient to create all things? But you say that God's chief design was to create us, and yet He created Him before us; and that being whose existence He least valued, He created before those beings whose existence he principally intended. And, what is still more strange, He calls us only His creatures, but He calls Him, who He only forms so as to make use of Him in the work of creating us, His Son and the Heir of all things. But surely we, for whose sake He made Him, ought much rather to be called sons; or certainly He, who is His Son, may reasonably be supposed to have been the highest concern and the principal purpose of God's creation; and it may be thought, too, that we were given our being only for the sake and honour of the Son. These are the nauseous productions of these heretics, of which we have now had a surfeit.

31. We must proceed forthwith to declare the truth of the subject, and to carefully enlarge upon it. Well then, it is evident that the Word of God was not created simply on our account, but rather He was the cause of our creation, for "by and in Him were all things created" (Col. i. 16). And it was not, God forbid, that the Father made the Son, because He only could make Him, and that He made Him to serve as a mere instrument in the work of our creation; because such weak creatures as we are, were incapable of being created by the immediate force of Almighty God. This is utterly absurd. For although the Father had never been disposed to create the world or any part of it, yet still the Son would have been with the Father, and the Father in the Son. And at the same time, it is true, that if there had been no Word of God, the world could not have existed; and, therefore, it is not surprising that the Scripture tells us that "all things were made by Him." It is impossible they should have been made without Him, because He is united in essence with His Father; He is of the Father's substance and in Him. Just as the light enlightens all things by its brightness, and without that brightness there would be nothing but darkness;

so also the Father operates by His Word and Son, as by an arm of strength, and without Him He makes or creates nothing. Therefore God said, as Moses tells us, "Let there be light," and "Let the waters be gathered together," and "Let the dry land appear," and "Let us make man" (Gen. i.), and, as David says in the Psalm, "He spake and it was done; He commanded and it stood fast" (Ps. xxxiii. 9). He did not deliver His Father's commission at second hand, as our servants do, who must wait upon their masters to receive their commands, and have to enquire upon what work they are to be employed, before they can set about it. This is proper enough to creatures, but to entertain such an idea of the Son is most profane and unseemly. For the Word is the Performer of God's decrees; He executes them all, and that with the Father's full approbation. The Scripture nowhere tells us, that the Son or Word of God attended on His Father to receive His instructions; that He asked Him what He was to do, and in what manner He would be pleased to have it done, and then made answer accordingly. God only said, "Let it be made," and it is added, "And it was so." What the Father wished to be created, immediately was made and completed by the Word. But this is very different from what passed at any time between God and His Angels, or when He conversed with Moses, or made promises to Abraham. The Patriarch was obliged to ask the question, "Whereby shall I know?" (Gen. xv. 8). Moses said, "Choose some other person" (Exod. iv. 13); and again, "If they ask me what is His Name, what shall I say unto them?" (Exod. iii. 13). The Angel said to Zacharias, "Thus saith the Lord;" and he asked the Lord, "O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem?" (Zech. i. 17, 12), and He waits for an answer of good and comfortable words. To these and all such inferior ministers of His will, God revealed Himself by His Word and Wisdom as a Mediator, by whom He made known His will. But when that Word Himself works and creates, there passes no such thing as enquiries and replies. Whenever any Divine decree is to be put into execution, the Father is in Him and He in the Father, and so one effort of will suffices, and whatever it is their pleasure to effect is forthwith done. The verse expresses this act by the words, "He said," as being most suitable for our comprehension. And then follow the words, "And it was so," denoting the action of God's Word and Wisdom which performs the work, that action also including the will of the Father. "God said" is explained in "the Word," that is, God is conceived to say in



and by His Word. And so Scripture says, "In Wisdom hast Thou made all things" (Ps. civ. 24); and, "By the Word of the Lord were the heavens made" (Ps. xxxiii. 6); and, "There is but one Lord Jesus Christ, by whom are all things, and we by Him" (1 Cor. viii. 6).

32. It is plain, then, from all this, that the Arians are not really fighting with us about their heresy. Whilst they pretend they are waging warfare with us, they are in actual fact directing all their powers against God Himself. For if that were our voice which said, "This is My Son" (S. Matt. xvii. 5), we should not think so very much of their accusations. But when the Father Himself declares our Saviour to be His beloved Son, and when this declaration has been both attested by those disciples who heard it uttered, and confirmed by our Lord Himself, who says that "Before the mountains and hills was He brought forth" (Prov. viii. 25), are not they fighting against God, like the giants in the fables? and is not their tongue, in the Psalmist's words, "a sharp sword," since they make use of it for the utterance of such blasphemy? (Ps. lvii. 5). And we cannot wonder that if they will not listen to the Father and the Son, neither will they be persuaded or convinced by the testimony of holy men; one of whom tells them that the Word is "the Brightness of His Father's glory, and the express Image of His Person" (Heb. i. 3); and that "Christ is the Power of God and the Wisdom of God" (1 Cor. i. 24). Another says in the Psalm, "With Thee is the well of life, and in Thy Light shall we see light" (Ps. xxxvi. 9); and again, "In Wisdom hast Thou made them all" (Ps. civ. 24). And the Prophets say, "The Word of the Lord came to me" (Jer. ii. 1). S. John says, "In the beginning was the Word" (S. John i. 1). S. Luke says, "Even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the Word" (S. Luke i. 2). And David again says, "He sent His Word and healed them" (Ps. cvii. 20). All these passages utterly confound in every possible manner the Arian heresy, and they establish the doctrine of the Son's co-eternity with the Father, and that He is consubstantial with Him. Did ever anyone see a light without brightness? or a just image and representation of anyone that was unlike the original? Can anyone, then, be so insane as to fancy that there was a time when God's Word, His Reason, and His Wisdom, were not in His essence? These are resemblances and allegories, which God has thought it convenient to make use of in revealing this great mystery. And indeed they are well

adapted for suggesting as just and answerable a notion as our human understanding can possibly receive, although even that must be a very defective and obscure one of the incomprehensible nature of Almighty God. As, then, the universe is a demonstration of the Being and Providence of God, "for by the greatness and beauty of the creatures proportionally the Maker of them is seen" (Wisd. xiii. 5); and as the plain and express declarations of God in Holy Scripture supersede all questions and debates upon this head; and as both these proofs united convince us with double force that there is an Infinite Being, who created and formed all things out of nothing, and who governs and directs the whole course and order of nature with His marvellous Providence; so those proofs and arguments we have now brought from Scripture and reason so clearly and fully prove the proper Divinity of God the Son, that hereafter it will not only be superfluous, but the height of folly and of madness, to dispute about it any more, or to enquire in an heretical fashion such impertinent questions as, "How can the Son be co-eternal with Him whom He proceeds from?" and "How can He be of His Father's substance without being a part of His Father?" and "If He be a part of His Father, how can the Father's essence be entire and indivisible?"

33. These are all disgraceful sophistries of vile heretics, and indeed, although we have already shown their worthlessness, a fair explanation of terms, and a right apprehension of the things alluded to, will be more than enough to show the hollowness of their opinions. Are not the principles of reason co-existent with the mind, and do they not flow from its nature? Are they not both conceived to be in being at the same moment with one another? Do we not see that brightness comes from the sun, and belongs to its essence and substance? And yet that substance is not divided or impaired, and the brightness is not prejudicial either to the sun that furnishes the light, or to the light itself that flows from the sun. We understand, in a similar fashion, that the Son of God is of one substance with His Father, and yet that Father's substance remains entire and undiminished; that the Father's express Image or Character has co-existed from everlasting with His Person, and loses nothing of that exactness of similitude, in consequence of which he that has seen the one may be truly and properly said to have seen the other. And, indeed, the attributes of the Divine substance can be seen in those miraculous operations of the great Image and Character. And this is what we are taught by our Lord Himself, when He says, "The

Father that dwelleth in Me, He doeth the works that I do," and "I and the Father are one," and "I am in the Father, and the Father in Me" (S. John xiv. 10; x. 30). Therefore let the upholders of this absurd and abominable heresy first attempt to disjoin those things which nature has made inseparable by the instances before us. Let them tell us, at what time did the sun exist without brightness? Or, will they dispute whether brightness, after all, has the nature of light in it? and whether it could not shine by itself without any union with that luminous body which sheds it forth? Let them undertake not only to abstract in imagination, but to extract in reality, form or figure, brightness, motion, or strength from the substances in which they adhere. But if this is too hard a task for them, and if this is such an attempt which they are forced to shrink from, can anything equal their insolence and rashness in thus pretending to fathom and comprehend the nature of a being immensely and infinitely superior to their own, and to the essence of all other creatures whatsoever? Does their boasted philosophy consist at last in reconciling contradictions, and practising impossibilities?

34. If created and material beings result from one another without any diminution of those essences whence they derive theirs; if offsprings are found which are not parts of the substances from which they are produced; then our opponents must be mad in seeking to ascribe this to the incorporeal essence of God Himself, making out that He has parts and passions, and trying to reconcile divisible with immutable and impassible. This is all in order to perplex the understandings, and to shipwreck the faith of their illiterate and simple hearers. Whereas, who hears of a son, but immediately thinks of that which is proper to the father's substance? Is it not reasonable to suppose that even Catechumens are no sooner told that God has a Son, and that He made all things by His proper Word, that they understand the same things that we mean by those expressions? When first this noxious heresy of Arianism manifested itself, were not all men thunderstruck at it, as some frightful novelty? Did not everyone consider it to be a new gospel and seed which had never been sown before in the field of God's Church? For it had always been taught till then, that God has truly and properly a Son and a Word, who is His Wisdom and Power, the Brightness of His Glory, and the express Image of His Person, and, in consequence, that the Son is from everlasting of the substance of His Father, like and equal unto Him, and absolutely unmade and uncreated. It was an enemy that took his

opportunity of sowing this fatal Arian seed while the husbandmen slept. The soil was only of late sown with such tares of doctrine as the Son of God's existing in time, and the impossibility of the contrary. And as soon as these wicked men had spread abroad these corruptions, how diligent and active did they become, like so many thieves and robbers, in stealing away the good and wholesome doctrines which before prevailed? How shamelessly and openly did they show forth their hateful opinions, and venture to say such things as these, "How can it be that the Son should have existed as long as the Father? It would be a great marvel amongst men if a father should have a son as old as himself, for there is always a long space of time between their births. The father is often thirty years old before he has a son, and it is certain every man must be begotten before he has his being." And, again, they are fond of whispering, "How can God's Word be His Son, or the express Image or Representation of His Person? for the words of men are composed of so many sounds or syllables, and they only last for a moment, being altered at the will of the speaker, and then they vanish away and cease to be."

35. Thus, forgetting all the difficulties with which they were beset before, they are constrained once more to bind themselves round with the cords of impiety. But the truth entirely confounds them. Let them think and speak what they please about the sons and words of men; but when the topic is the great Creator of all, let them no longer entertain mere human ideas, but rather those which are far above human nature. The nature of the offspring cannot but be the same as that of the parent. Now, just as a father among men was himself begotten in time, and has a temporary duration, so he begets a son in time, whose existence is as successive as his father's. And as the word or speech of a man is unsubstantial, so it is transitory and dies away. But "God is not as man" (Judith viii. 16), as the Scripture testifies; "He is what He is" (Exod. iii. 14), that is to say, He is the ever-existing One; and, therefore, equally so, His Word is so too, and was from everlasting in the essence of His Father, as brightness is incorporate in light. And man's word is composed of syllables, and there is no principle in it of life and action. It only just interprets the thoughts of the speaker, and then immediately disappears, and it is as though it had never been uttered. The fruit of a man's lips is not as the fruit of his body. It has no living principle in it, nor any organic faculty. It resembles the nature of him that utters it in

nothing so much as in its fleeting character and end. But the Word of God is not merely an echo, so to speak. It is not an empty resonance, or a pronounciation of sounds or syllables. It is not an audible promulgation of God's decrees. It is, on the contrary, the substantial Offspring and Fruit of His very Being, and results from that as perfect and complete a subsistence, as light is produced from a luminous body. And thus it is that the Person of God the Son exhibits and represents the Person of the Father in all the embodiments of infinite perfection. Thus, also, it is that "the Word was God" (S. John i. 1), not accidentally, or as an effect or external cause, but His Word substantially and essentially. And man's words are of no avail for operation; and so our hands, not our words, perform the work of life, for they are effectual for this, whilst our words are not. But, again, the Apostle informs us that "the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 12, 13). He is, then, the Creator and Maker of all, even that Almighty Being without whom nothing ever was or can be made.

36. And now, if anyone should be tempted to enquire, why it is, or how it can be, that God's Word bears no manner of resemblance in its nature to ours? what we have observed before is a full and effectual reply, namely, that there is no affinity between the Divine nature and ours. And if we should be called upon to determine the method by which this substantial Word, this eternal Son, this Infinite Brightness of His Father's glory, has His Personality communicated to Him from the essence of the Father, my answer is, that he who demands replies to such questions must be treated as out of his mind. A man must be mad to desire an explanation of such a deep mystery as this, if he will not be satisfied until we teach him to comprehend what is peculiar to the Divine nature, and what only is and can be known to the Father and the Son. Such an enquirer might just as well want to know, where God is? and how God exists? and what the Father's nature is like? There is as much gross infidelity and barbarism in proposing such rash and profane questions about the Eternal Generation and nature of His Son, as to seek to find out the attributes and perfections of the Father. It is as much the height of folly and as full of contempt of God, to make an

estimate of His Son's nature, as of His own, from ours. When our minds are wearied with such problems as these, we must at last come to Holy Scripture. Here we must rest, and believe things exactly according to the obvious sense revealed there. If any doubts or difficulty arise, the safe course to take, is not to question or reject the general truth of the doctrine according to what seems the exact meaning of the words before us, although we may suspend our judgment as to any particular perplexities. This is far better than at once to throw aside, and to stand out against, revelation, because it has happened that some of our conceptions of it have not been altogether clear. A suspense or hesitation is pardonable enough, because we may be so far inquisitive, consistently with a resignation of understanding and the obedience of faith. But when anyone is led by his difficulties to form for himself doctrines which God disapproves of, and when He makes the most of them in defiance of Him, and when He misrepresents the Deity out of His own oracles, this is an unpardonable abuse of God's loving-kindness. For the Scriptures can often solve our difficulties and thereby afford us comfort, when we understand rightly what is written, and can make a good and satisfactory use of the sense and application of the figurative language of "the Son," "the Word," and the like. For instance, the term "Word" so far represents something to us in God, that we conceive it to result from the essential properties of His nature, just as speech is derived from ours. We do not think God's Word is any more an external thing in Him, than that our words are so many mechanical productions in us. Although, at the same time, we know this cannot resemble the speech of a man, for this were to suppose that the Divine nature was just the same as ours. Moreover, men's words and discourses are continually being uttered, and are always rapidly passing away. They quickly follow one another, and swiftly disappear altogether. This is so, because their authors are human beings, and as one generation succeeds another, so their devices and thoughts are born and die. As fast as the mind alters its ideas, the organs of speech keep pace with it in an orderly circulation of words, which our tongues are perpetually giving utterance to. But the speech of man is interrupted at any moment, and is cut short when he perishes. But there is nothing of all this in the Word of the Father. This Word is perfect and entire in the Unity, Immutability, and Permanency of its nature, for "The Word of the Lord endureth for ever in heaven" (Ps. cxix. 89). There is no former nor latter, no be-

fore or after, in this Word, but He existed the same always. For as there can be only one God, so there cannot be more than one express Image, one Word, or one Wisdom.

37. Is it not, then, a matter of great astonishment, that they who profess to believe in only one God, should so wickedly invent such novelties, and say that there are so many express Images, Words, and Wisdoms of this one God? They say that there is a Word existing in the Father's nature by which He created another who is His Son, called also His Word, but this only metaphorically, as He is called the Vine, the Way, the Door, and the Tree of Life. They say that He is called Wisdom also only in name and title, affirming that the Father has another unbegotten Wisdom, inherent in His nature, which always existed with Him, and by which, as He made His Son, so He was pleased to call that other Son His Wisdom too, as partaking of a share of His nature. This our adversaries have not only asserted with their lips, but Arius has said in his "Thalia," and the sophist Asterius has written what we have stated above, as follows:—"It is observable," he says, "that when the Apostle calls Christ 'God's Power and Wisdom' (1 Cor. i. 24) he omits the article, which is as much as to say, that He is not the true Power of God nor the true Wisdom of God. God, moreover, has His physical and inherent Power besides, an Only-begotten one, which always co-existed with Him; that productive one by which He created Christ, and all the other parts of the universe. And this is the Wisdom meant by S. Paul in that passage of his Epistle to the Romans, 'For 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). For as everyone will readily grant, that the Divinity there mentioned is properly that of the Father; so by the 'Eternal Power and Godhead' must be understood the Father Himself, and not His Only-begotten Son. That was another Power, another Wisdom of God, which manifested itself in the person and actions of Christ." And a little after, the same Asterius says, "That eternal Power and Wisdom of God, which truth assures us must have been without beginning and unbegotten, the same must surely be one. But then besides this, there is a numerous collection of Wisdoms, individually distinct from one another, and created by this ungenerated Wisdom. Of these the chief and Only-begotten is Christ, who in company with the rest equally depend upon the arbitrary pleasure of God. But He and they are very appropriately named the

“Powers” of God, as being created by Him, serving His purposes and ministering to Him. Thus the locust, appointed and sent by God to execute His vengeance upon His rebellious people, is called by the Prophet, not only “the Power,” but “the great Power” of God (Joel ii. 25). And the Psalmist calls upon God’s “Powers” as well as His Angels to praise and worship Him.”

38. Now, are not the Arians to be rightly detested by all men for reciting these horrible blasphemies? If, as they hold, the Son be not begotten of the Father, and of the same nature with Him, but is only his nominal Word or Reason, as being an instance or effect of God’s essential Word or Reason; if He is only a nominal Wisdom, as being an instance and instrument of that other inherent Wisdom; if He is only a Power, as being a production of, and subservient to, God’s natural Power; if He is only a Son, as being one of those works which God has called Sons; who knows whether He is any other than a mere intellectual operation of God in the production and preservation of God’s creatures? What, then, will they make of Him at last? What, indeed, if there can be nothing but a mere empty name and abstraction in all these characters? What if all His offices and titles, and, indeed, His very being were given to Him upon our account, and that is all? Is not this truly some awful imagination of the devil, or, worse still, if these men are not unwilling that they should exist in fact and reality themselves, but think that the Son of God exists in name only? Is it not a terrible thing to say, that, notwithstanding God’s Wisdom existed with Him from eternity, yet Christ is not His Wisdom, much less His only-begotten Wisdom; but only one amongst many Powers and Wisdoms, all created and made, although, indeed, the foremost of them; and that the locust and the cankerworm are, in as true and proper a sense, the Power of God as our Lord Himself? As often as they hear us asserting that the Father and the Son co-exist from everlasting, they tax us with imposing upon their understanding, and ask us, whether there can be two self-existent and unmade principles? And yet they can perceive no absurdity when they themselves affirm that God has an unmade Wisdom which co-existed with Him from eternity. Moreover, what folly is there in that other idea of theirs, that this unmade Wisdom is indeed the Father Himself, and yet co-existent with the Father; whereas no one can possibly understand how the same thing can be said to co-exist with itself. We read in the Gospel that our Saviour was with His disciples. Now it would be a curious



comment if we should say, that when He was with His disciples the meaning was, He was all alone. One thing cannot exist along with another, unless there are two things. Or, are our adversaries disposed to make a compound being of the Divine nature, and to annex this perfection of Wisdom to it, as a sort of appendage, but yet created, unmade, and that which formed the universe? It is not unlikely that they will do this rather than that the Son shall have the honour of being supposed to create it; for they had rather do anything than justice to the Creator and Saviour of the world.

39. What Scripture or tradition ever told them that God has another Word and Wisdom besides His Eternal Son, that they should manufacture such a doctrine? Indeed it is written, "Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces"? (Jer. xxiii. 29). And in the Proverbs we read, "I will make known My words unto you" (Prov. i. 23). But these words are God's precepts and commandments, delivered to His saints through His essential and only-begotten Word. Of these the Psalmist says, "I have refrained my feet from every evil way, that I may keep Thy word" (Ps. cxix. 101). That such words as these are not our Lord Himself, appears not only from what He says of them, but because He says in His own person, "The words that I speak unto you" (S. John vi. 63). These words are not so many Sons of God, not so many creating Words, nor express Images of the Father, nor made men for our sakes; nor will all of them together constitute such a Word as that substantial and Only-begotten One, whom S. John tells us was "made flesh," and "all things were made by Him" (S. John i. 14, 3). Therefore of our Lord Jesus Christ, whose unity with the Father in substance and nature the Holy Scripture so plainly declares and asserts, the Father Himself has expressly informed us that He is the only-begotten Son and Word; and as holy men have learned this from Him, so they have taught it to us. And, indeed, the works of creation, which God wrought by the Son, is of itself a clear proof of this. For all things, visible and invisible, were created by the Son, and "without Him was not anything made that was made" (S. John i. 3). But concerning anyone else these writers have not a thought; there is no mention of any other Words, or Wisdoms, nor of anything created or done by any other Sons. These were all invented and imagined in the wicked and base hearts of these enemies of Christ. And they, too, would not have thus twisted the common meaning of words and the sense of things; they would have contented

themselves with an individual Word and an Unity of Wisdom in God, but that they were resolved to deny this one Word and Wisdom, and not be out-done in apostacy by the Manichæans. For they, too, turn the works of creation and the methods of Divine Providence into an argument against the attributes of the Creator, and have substituted to themselves another god in His place, about whom, or any work or operation of his, Holy Scripture is silent.

40. Well then, if Holy Scripture gives not the least intimation of any other Wisdom besides the Son, and if nothing of the kind has ever been the doctrine of the Church; and if the Fathers of the Church have, all of them, confessed by word of mouth, and written down as well, that the Wisdom of the Father is an uncreated Being, consubstantial and co-existent with Him and the Creator of the world; then it follows that this Wisdom must be the very Son of God, who, even by the concession of our adversaries, co-existed with Him from everlasting. For that this Wisdom of God is the Creator of the world is asserted plainly in those words of the Psalmist, "In Wisdom hast Thou made them all" (Ps. civ. 24). And, indeed, Asterius himself, as if forgetting what he wrote before, in his subsequent writings, where his dispute is with the Gentiles, is carried away, insensibly as it were, like Caiaphas, by some over-ruling impulse, into an acknowledgment of the truth, that God has not many Wisdoms, as he told us before, but that He has only one Wisdom, without a word of the caterpillar. He says, "There is but one Word of God, although there are many creatures endowed with intellectual faculties. And although there is a wisdom and a goodness which many of God's creatures share in common, yet the Wisdom of God Himself is but one in substance and nature. And soon afterwards he says again, "Who are these that seem worthy in the eyes of the Gentiles to be called the sons of God? For no one will presume to say that these sons can be so many Words of God. No one will be so foolish as to suppose that God has several Wisdoms. For nothing can be more absurd than to distribute the nature of the Word amongst a multitude of sons, or to call them so many Divine Wisdoms; because, as we have shown, no more than one Word and one Wisdom can belong to the nature of God." Such plain and express contradictions as these are as to the opinions of Asterius quoted before, make it no longer surprising that the Arians should battle with the truth. We may well expect no favour from them when they fall out in this manner amongst themselves, and disagree with each other.

At one time they say God has many Wisdoms ; at another they maintain but one. At one time they place on the same level God's Wisdom and the caterpillar ; at another they say the Father's Wisdom is of His essence and nature, and always existed with Him. Sometimes they say it is impossible that there should be any more than one unbegotten being, even God the Father ; at other times His Wisdom and Power are confessed to be unbegotten too. And as for us, we must not be allowed to affirm constantly that the Word of God is from everlasting. But they seem to imagine that they may enjoy the privilege of contradicting themselves, and may say, if they like, that God's Wisdom is an uncreated being, and that it existed with Him from eternity. Such a curious giddiness has seized their understandings, that they deny the true Wisdom of God, and have invented another one, first found out by themselves ; even as the Manichæans did, who make to themselves another Divinity, after denying the existence of the true and only God.

41. But in opposition to the Manichæans and all other heretics, we affirm and teach that our Lord has but one Father, who creates and governs all things by the agency of His substantial Word. Against these Arians especially we assert the Unity of the Word of God, and His consubstantiality with the Father. This is the doctrine we must abide by, seeing that we are taught it by our Lord Himself. If the Son were not what we affirm Him to be, how is He thus God's agent in creation ? and why does the Father reveal Himself to whom He will in the person of the Son ? and how does the Son come to be capable of illuminating and sanctifying ? Why, once more, is the Son joined with the Father in the form of Baptism ? Surely they will not say that the Father alone was unqualified for these things, for this would be altogether too shocking. And yet, if no more than the Father was necessary, why was the Son given an equal share with the Father in the work of creation ? How comes He to act together with Him in the work of our regeneration ? And what communion or fellowship can a mere creature have with its Creator ? We are initiated into the Church in the name and act of God. How then comes this form of initiation to be in the name of a creature too ? or, at least, why is it in the name of one Creator, and of one creature, as the Arians say ? If a creature may be the object of our faith and worship, why may not more creatures than one be so ? If the purpose of this institution be a close fellowship with the Divine nature, how comes a finite creature to be concerned in that ? or is He framed in the form in order that

we should be united to Him, and incorporated into a mystical fellowship with Him, although He is a creature? If this is so, then there was no occasion for God's creating Him, because He could have made us His sons, and as much His sons as the Word Himself, without Him. And, therefore, the name of the Son might just as well be left out of the form of Baptism, if He is only such a Son as our adversaries would make of Him. The general properties of all rational creatures are the same. And if the Son be no more than one of these, He must be so far from enjoying that prerogative of shedding abroad Divine influence and grace on others, because He, being a creature, will need grace as well as they. We have said enough before about the Son's Creatorship. And now as the current of our discourse has brought us to the topic of Holy Baptism, it would not be right if I did not set this matter in a true light, and allege the reason which I firmly believe to be the true one, why the Son is joined with the Father in that sacramental form. It is not because the Father Himself is not all-sufficient, nor is it mentioned just casually and, as it were, accidentally, but because the Word of God is His essential and inherent Wisdom, and that eternal Brightness which belongs to His nature, and was of His very substance from eternity. Therefore it is impossible if the Father bestows grace, that He should not give it in and through the Son; for the Son is in the Father, just as the brightness is in the light. Nor was it out of necessity, but simply from the principle of Fatherhood in His nature, that "God by Wisdom founded the earth" (Prov. iii. 19), that He made all things by that Word, and sanctifies the laver of regeneration in the name of that Son, which is of His very substance. For where the Father is, there is also the Son; as there cannot but be brightness where there is light. We learn from our Saviour that whatever the Father does, He does by the Son. He says, "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise" (S. John v. 19). It follows from this, when anyone is baptised, that whom the Father baptises, the same also the Son baptises; and whom the Son baptises, he is sanctified by the Holy Spirit. And, again, just as when the sun shines we can truly say that its brightness illuminates the things it rests upon, for the light is one and indivisible, and it cannot be separated into parts; so, likewise, the presence or act of the Father implies and includes the presence and co-operation of the Son. And, therefore, it is clear that the form of Baptism must contain the name of the Son as

well as that of the Father, for where one is named the other must be named too.

42. Accordingly, when He made His promise to the sacred writers, He joins Himself with the Father, "I and My Father will come unto him, and make our abode with him" (S. John xiv. 23); and again, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us" (S. John xvii. 21). And as S. Paul writes in every Epistle, the grace imparted is as much ascribed to the Son as to the Father, and is pronounced of both alike, "Grace to you, and peace from God our Father, and the Lord Jesus Christ" (Rom. i. 7; 1 Cor. i. 3). Light and brightness are never to be disunited, and the brightness must be looked upon together with its own light. And thus the Jews and Arians by denying the Son forsake and oppose the Father. When the Jews abandoned the "Fountain of Wisdom" (Bar. iii. 12), as Baruch reproaches them, they shunned and fled from the true Wisdom which flows from that Fountain, even our Lord Jesus Christ, and would have Cæsar to be their king (S. John xix. 15) instead of that Christ, who is "the Power of God and the Wisdom of God" (1 Cor. i. 24). And what was the punishment which God inflicted upon them for their infidelity and rebellion? Their city as well as their reasoning came to nought. Besides, it is much to be doubted, whether the Baptism administered by our adversaries is valid. There are, indeed, the names of the Father and the Son in it; but this is such a Father, as according to them is really no Father, as having no Son of His substance who is equal to Him in nature; and the Son they mean is really no Son, but only a mere creature made out of nothing. Can it be supposed that the Blessed Trinity should ratify such a Baptism as this, in which the Holy Name is not invoked, but mocked? Can God's blessing follow a Baptism of this kind? For let the Arians say the words as they please, they do not baptise in the Name of the Father and of the Son, but in the name of the Creator and one of His creatures. And, therefore, although they retain the words of the Scripture form, yet their Baptism has, in truth, no more of Christ's ordinance and institution in it, than there is of the nature of a creature in the Divinity of God the Son. Not every one that says "Lord, Lord," administers an effectual Baptism. The words will not do, where there is a professed denial of the faith. On this account, therefore, our Saviour did not simply issue a command to baptise, but first says "Teach," and then "Baptise into the Name of the Father, and of the Son, and of the Holy Ghost" (S. Matt.