

xxviii. 19). The world was to be duly instructed about the object of their faith, and then they were to be baptised in the Name of the Holy Trinity, in whom they steadfastly believed.

43. And this is the case with regard to many other heresies too, which use the words of the form only, quite contrary to the proper sense of them. Such baptisms as these, wanting that which is essential, the substance of that faith or belief, which the form itself requires, are unprofitable and useless; and instead of benefitting those who use them, they rather render them more than they were before, children of wrath. So the heathen also, although they often mention the name of God, still are very far from rendering worship and service to the Almighty, because they deny the real and true God, even the Father of our Lord Jesus Christ. So the Manichæans, the Phrygians, and the disciples of Paul of Samosata, are destitute of the true faith, although they keep to the right forms of it. The Arians, likewise, follow in their footsteps, and, although they pronounce the words of Scripture, and use the right forms, yet those poor creatures who are baptised by them are shamefully deceived. For no other heretics have so egregiously misapplied those words in a sense so derogatory to the honour of God; and they seek, moreover, to excuse themselves by entire recklessness of speech. For other heretics have indeed mutilated the sense of Holy Scripture in various ways, either erring concerning the Body of the Lord, denying that He assumed our flesh of the substance of the Blessed Virgin; or, as if He was really and substantially a man, affirming Him to be no more than a phantom, and saying that He showed Himself to His disciples only as the image of one friend presents itself to the imagination of another in a dream. But the Arians seem openly to defy the Majesty of God Himself, for hearing in Holy Scripture that God has declared His Son to be Brightness of His Glory, and the express Image of His Person, they dare to utter the blasphemy, that this Son is only a creature. As soon as you come into contact with the Arians, you are told "The Son was not before He was created," and they carry about with them base expressions of this kind, and are always ready to scatter them about like deadly poison wherever they go. Then, whereas their doctrine is hateful to all men, forthwith they are obliged to support and maintain their heresy with human authority, lest it should give way altogether; in order that simple people, who do not understand their wretched arguments, may be overcome by this parade, and may be frightened into believing it. How deplorable and how piti-

able is the case of those miserable beings who are cheated by them ! It is enough to make one weep, to think that they have made so foolish an exchange, as to purchase the satisfaction of this life at no less a price than the comfort of a clear conscience now, and the hope of future glory. For what can be the benefit of such a pretended baptism, administered in the name of a person who does not exist ? And if He does exist, what advantage do they expect to gain from one who is, after all, a mere creature like themselves ? It is necessary for the efficacy of the Sacrament, that we believe the Son to be what He really is, the proper Son of the substance of His Father, in the essence of His Father, as the Father is also in Him. But these wretched dupes believe in no such person, but in a phantom of their own inventing, in a being unallied to the Father in essence, and unlike Him in properties and perfections. And thus their wicked guides basely lead them astray, and circumvent them in this all-important matter, and leave them in the same unregenerate state in which they found them. And how completely ruined will these men perceive themselves when death has finally cut them off from their enjoyment of the pleasures of this life ! What will they do when they see the Lord, whom they have denied, sitting enthroned at the Right Hand of His Father, and judging the quick and dead ? Will they call for aid and protection to those by whom they were so vilely betrayed ? They will see the authors of their woes also at the judgment-seat, and too late bewailing their deeds of iniquity and impiety.

44. We have said so much by way of preface to our explanation of the passage in the Book of Proverbs—and this seemed very necessary in order to remove the absurd notions which our adversaries had invented—that we might give proof and evidence of our Lord's Divinity as might anticipate the false construction they put upon the text in question ; which admits, moreover, of very good sense and meaning. Now, it is written, "The Lord created Me, the beginning of His ways, for His works" (Prov. viii. 22). Since, however, these words are found in the Book of Proverbs, we must consider them as proverbial sayings, that is to say, we must not take them in a strict and literal sense ; nor can we safely determine the meaning of them before we have enquired and considered who is the person said to be created in them. Our Lord Himself remarks that proverbs are full of inner meanings, and must not be understood in the most obvious sense, saying in the Gospel according to S. John, "These things have I spoken unto you in proverbs ; but the time cometh, when I shall

no more speak unto you in proverbs, but I shall show you plainly" (S. John xvi. 25). Therefore if we would not run the risk of mistaking and perverting a part of God's revelations, we must not take that sense of the words which appears at the first glance—that construction which lies upon the surface—but we must proceed with deliberation and examine a little deeper. If, then, the words "created me" are here affirmed of any Angel, or any other of God's created works, there is no reason why they should not be taken in their literal sense. But if they refer to the Wisdom of God, by whom God gave all His creatures their being; if this Wisdom is here speaking of Himself; then nothing can be more absurd than to suppose He used the word "created" in its proper sense, which would have made it a contradiction to His eternal generation. No one will dare to say that He had forgotten He was the Creator and Maker of all things, or that He was so ignorant of the difference between the Creator and the creatures that He confounded one with the other, and reckoned Himself a part of what His own power had formed. Consequently, the meaning of the passage must lie deeper, and we ought to interpret it according to that method which is usual in proverbial and prophetic writings. At a little distance from this passage there is another figurative expression which explains and illustrates the truth of this. "Wisdom," we read, "hath builded her house" (Prov. ix. 1). And what is Wisdom's House but that human Body, which our Saviour assumed at His Incarnation? What is this but that flesh of which S. John rightly says the "Word was made"? This Wisdom of God did not dictate to Solomon any such expression as this, "I am a creature." There is, on the contrary, a particular caution observable in the text. For it is written, "The Lord hath created Me, the beginning of His ways, for His works," not simply, "created Him that He might have existence," nor "because He had a creature's beginning and generation."

45. That which is here said to be created is only our Lord's humanity, and the functions and offices peculiar to it, and not His Divine nature. He does not say of Himself, "I, the Person now speaking by Solomon, am a creature, or was made out of nothing; but My Father created Me, who am His proper Son and His fellow-worker." For the creatures, having a created substance, are being made by God, and this is what creation means. But, then, the mere term "He created" does not necessarily apply to the nature or existence of a thing, but only to its condition or circumstances. And thus an uncreated nature

may be created something else ; as by the accession of a character or office which it had not before, or by its personal union with a created nature. This distinction Holy Scripture fully recognises, saying concerning the creatures, "The earth is full of Thy creation" (Ps. civ. 24, Sept.), and "The whole creation groaneth and travaileth in pain together" (Rom. viii. 22). Again, in the Book of Revelation, we read, "And the third part of the creatures which were in the sea, and had life, died" (Rev. viii. 9). Again, S. Paul says, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Tim. iv. 4); and in the Book of Wisdom it is written, "Thou hast ordained man through Thy Wisdom, that he should have dominion over the creatures which Thou hast made" (Wisd. ix. 2). Of these creatures also our Lord is speaking, where He says, "From the beginning of the creation God made them male and female" (S. Mark x. 6). Moses, too, speaks in a similar fashion in his song, where he says, "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of the heaven unto the other" (Deut. iv. 32). And S. Paul, in his Epistle to the Colossians, says, "Who is the Image of the invisible God, the First-born of every creature : for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers ; all things were created by Him and for Him ; and He is before all things" (Col. i. 15, 16).

46. Many more expressions of this kind might be produced from Holy Scripture, but these passages may suffice to remind us that creation, in the proper sense of the word, is applied by Scripture only to created substance. But then it is as plain that elsewhere it does not signify the production of a substance out of nothing. For instance, David says in the Psalm, "This shall be written for the generation to come ; and the people which shall be created shall praise the Lord" (Ps. cii. 18); and again, "Create in me a clean heart, O God" (Ps. li. 10). Likewise, S. Paul, in the Epistle to the Ephesians, writes, "Having abolished the law of commandments contained in ordinances, for to create in Himself of twain one new man" (Eph. ii. 15); and again, "That ye put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 24). The people of whom the Psalmist spoke were not a race of men created out of nothing, and the heart which he prays God to create in him was not another besides that which he possessed at the

time. What was meant in these places is a spiritual regeneration, and a renewal of the state of grace. And when S. Paul speaks of a new man being created, and of one new man being created of two, this creation here is not of any new substance; it is not of the person made by God out of nothing, but the new man is only the new life, or that state which is suitable to a regenerate person. The two men, likewise, out of whom one new one is created, are the people of the Jews and the people of the Gentiles, who are renewed in Christ. And thus, in that passage in the Book of Jeremiah, "The Lord hath created a new salvation for a plantation, in which salvation men shall walk hither and thither" (Jer. xxxi. 22, Sept.); the creation is not of any new substance of a creature, but it is a prophecy of the renewal of salvation among men, which we obtain in Christ Jesus. And thus it evidently appears that it is one thing for a substance to be said to be created out of nothing, and another for a person, already created as regards his substance, to be said to be created or made something as regards his condition or circumstances. If our adversaries know of any text of Scripture where our Lord is directly called a creature, let them produce it and resolutely insist upon it. But if they can find out no such text; if only what He says about Himself in the Book of Proverbs, "The Lord hath created Me;" let them admit, to their confusion, the force of our distinction between created substance and created condition; and also let them consider our observation, that proverbial sayings must be interpreted according to the method of proverbs. Let them blush and confess that the creation here is not to be understood of our Lord's eternal nature, but only of His human nature, whose substance only could be created. Indeed, is it not evidently most inconsistent in you, when both David and S. Paul say "He created," not to understand any creation or production of a new substance, but only a renewal? yet when the Lord says "He created," to say that He uses the word in an entirely different sense, and that He means His whole substance was made out of nothing, as well as that of all other creatures. Again, when Scripture says, "Wisdom hath builded her house, she hath hewn out her seven pillars" (Prov. ix. 1), they own that "house" must be understood allegorically; but they take the words "He created" as it stands, and say it must be literally understood, and so they draw it into an argument for their doctrine of the Son being a created being. It seems, then, that neither His being the Creator and Frammer of all has any weight with you, nor have you feared His being the proper and the Only-begotten Son of God; but you have set yourselves in

array against Him, and struggle hard to establish in the world as mean and as unworthy notions of Him as you can, and use Him more despitefully than you would treat even an ordinary man.

47. The true interpretation of the passage proves clearly enough that it is a gross misapplication of it to call the Lord a creature. Our Lord knew Himself to be what He calls Himself frequently, the Wisdom of God, His Father's Only-begotten and uncreated Son, and different from all created beings; and so He says in kindness to man, "The Lord hath created Me, the beginning of His ways," as much as to say that His Father had prepared for Him a body, and had made Him a man, in order that He might be the author of our salvation. We might as well imagine that S. John, when he tells us "the Word was made flesh," means a conversion of the Godhead into flesh, and that He did not assume our nature at His conception, but was always man and nothing else from everlasting. We might as well suppose that S. Paul's words, where he tells us that "Christ is made a curse for us" (Gal. iii. 13), and where he says, "He hath made Him to be sin for us, who knew no sin." (2 Cor. v. 21), mean that Christ's very nature and person has become cursed and sinful, instead of signifying that He has taken upon Himself the malediction due to us, as the Apostle has said, "He has redeemed us from the curse of the Law" (Gal. iii. 13); or in Isaiah's words, "He has borne our griefs and carried our sorrows" (Isa. liii. 4); or as S. Peter has written, "He bare our sins in His own body on the tree" (1 S. Peter ii. 24). So, if it is said in the Book of Proverbs, "He created," this does not imply that the whole nature and substance of Christ is created, but that God created Christ's human nature and made Him man, that He might re-establish us in the favour of God and in the privileges of His grace, and make us co-heirs with Himself. What, then, has deceived you, madmen that you are, first to make a creature of your Creator, and then so stubbornly to persist in, and so proudly to boast of, the absurdity of your imagination? The word "created" is in the Book of Proverbs, but what then? Does Solomon tell you that the Son is a creature? Does he not, in fact, call Him the contrary? For, according to that distinction we have noted to be observed in Scripture between "He created" and "creature," does he not confess and declare Him to be the Only-begotten Wisdom of the Father and the Creator of the world, and consequently the Son of His Father's nature and substance? Therefore, the Father's creating Him has no relation to His Divine substance, but only refers to His being made

the beginning or principle of God's manifold ways with His creatures ; and His creation, as such, is opposed to His generation, as He is God's eternal Son. As the first, He is the beginning of God's ways ; as the latter, He is the Only-begotten Son of the infinite God.

48. Now, if the Word is begotten at all, how, then, can He be a creature? It is unusual for fathers to call their children creatures, or to say they have created a son when they have begotten one. And again, if He is Only-begotten, how does He become the beginning of His ways ; for of necessity if He was created a beginning of all things, He is no longer alone, because there were many other creatures made after Him. Reuben was the beginning or the first begotten of the sons of Jacob, but he was not his only-begotten son. He was, indeed, older than his brethren, but they were as properly men and sons as he was. And thus, if the Word be nothing else but such a beginning of God's ways, the first-made of His creatures, then He and His fellow-creatures are of one nature, although of different ages. The first stone that is laid in the foundation of a city is of the same character as the other parts of the city are, and all the stones being joined together make the city complete and perfect. It is just as all the members of the body are joined one to the other. The foundation comes as much under the direction of the builder, and is as much a part of his workmanship as the whole superstructure. The materials which are first made use of have no advantage on that account, and are of no more importance than those which are used last. Both are equally passive under the hand of the workman. And thus our Lord, if He is the beginning of God's ways and works, only as He is the first formed of them, cannot be God's only-begotten work, but makes only one portion of all His works. His being first-made does not make Him the only-made. Such a primogeniture would not make Him the Lord and Governor of all the other parts of the creation ; but, as being a creature, He would be equally subject with His fellow-creatures to Him that created Him. Again, how is it that He should be created singly by Himself, and before all other creatures whatsoever? Why should there not be intervals also between the creations of the several kinds of the other parts of the creation ; which, however much some might excel others in glory, were all created without any interval? For individual stars and the great lights were not called into being one after another, but they were all created on one day, and they all started into existence at one command.

And all the individuals of the same kind or species, beasts, birds, fishes, and plants had, as it were, but one birth. And even the whole human race may be said to have been created along with Adam, for in him were the means of the succession of the rest of mankind.

49. Moreover, from the visible creation, we clearly see that His invisible things also, "being understood by the things that are made" (Rom. i. 20), are not independent of each other; for they were not created one after the other, but they all began to exist at once. And, therefore, the Apostle, when speaking of the celestial beings, does not word himself in the singular number, saying, "Whether Angel, or Throne, or Dominion, or Principality," but he says in the plural, "Whether Angels, or Archangels, or Principalities" (*cf.* Col. i. 16). It seems that this was God's particular method which He adhered to in the creation of all the several parts of the universe. And so, if His Word had been created too, however much He might excel in glory all other creatures, still it is reasonable to conclude that He would have received His being in company with all the other Powers, and not have come before them as an exception to a general rule. For we find it to be the case with regard to these blessed ones, that they at once, all together, with no intervals of time between their creation, began to exist. They differ from each other in glory; some have their station on the right hand of the Throne, and some on the left, and some encompass it, but they one and all praise the Lord, and with one accord they render to Him their service and ministry. Therefore, if the Word be a creature, He would not be the first or the beginning of the others. But if He be indeed, as He certainly is, before them and all other creatures, if He is God's first and Only-begotten Son, then it follows that He is not the beginning of God's ways as to His substance, for what is the beginning of all is in the number of all. And if He is not such a beginning, then He is not a creature at all, and if not a creature, then His substance and nature is absolutely distinct from, and infinitely superior to, that of any created being conceivable. It must be the only and adequate Representation and Image of the only true God. And thus in Holy Scripture we never find Him ranked among the creatures; and those who dare even to think of Him as such incur David's rebuke, when he says, "Among the gods there is none like unto Thee, O Lord" (Ps. lxxxvi. 8), and "Who among the sons of God can be likened unto the Lord?" (*cf.* Ps. lxxxix. 6.) And Baruch says, "This is our God, and there shall

none other be accounted of in comparison of Him" (Bar. iii. 35). For He is the Creator, the rest are His creatures. He is God's Word and Wisdom, of His very essence and substance, and they are the things which this Word and Wisdom has made out of nothing.

50. Your assertion, therefore, that the Son is a creature is false; its only foundation is in your disordered imagination, and Solomon reproveth and condemns you for having so often misinterpreted his words. He affirms that the Son is not one of God's creatures, but is His essential Offspring and Wisdom, saying, "The Lord by Wisdom hath founded the earth" (Prov. iii. 19), and "Wisdom hath builded her house" (Prov. ix. 1). And the very passage in question proves your irreligious spirit, for it is written, "The Lord created Me the beginning of His ways, for His works." If the person here said to be created existed before all things; and if He was created, not in order that He should create all other things, but "for the works," that is for the benefit and advantage of the works already existing; then one of these two things will follow, either that He succeeded Himself in being, or that His existence commenced later than those works, since at His creation He found them already in being, and this notwithstanding it was for their creation that He was created. But if this is so, how could He be said to exist before them? How were all things made by Him, and how did they consist by His power? It is plain the Arian heresy must suppose the existence of the works antecedent to that of the Son; for which works, you say, He is created and sent. But this is all falsehood and delusion. The Word of God is not a creature, but the Creator; and He says, according to the manner of proverbs, "He created Me," when He assumed our human nature. And something besides may be understood from the passage. For here He, who is the genuine and substantial Son of God, calls His Father His Lord, in regard of that dependent nature, that form of a servant, which He assumed by His Incarnation. As He is truly of the substance and essence of God, He calls God His Father, as children call their parents by this title. And, as He took upon Him the form of a servant, and by that wrought the work of our redemption, He styles His Father His Lord, which was the name due to Him from His created nature. We find in the Gospel that our Saviour Himself taught His disciples this distinction, where He says, "I thank Thee, O Father," and then, "Lord of Heaven and earth" (S. Matt. xi. 25). For He calls God His Father, but He describes Him as Lord of all

created beings ; as showing clearly from these words, that then it was He called the Father Lord, when He assumed our created nature. And the Holy Ghost has intimated the same distinction in that prayer of the Psalmist, "Give Thy strength unto Thy Child, and help the Son of Thine handmaid" (Ps. lxxxvi. 16). Here the proper and essential Son is distinguished from the improper and adopted. The one has the strength of His Father, His dominion and power ; the other, the children of the handmaid, the works of creation, stand in need of His succour and salvation.

51. If our adversaries will find fault upon the word "child," which signifies a servant, as well as a son, let them remember that Isaac is called the child of Abraham (Gen. xxi. 8), and the son of the Shunamite her child (2 Kings iv. 18). It would be surprising if our Saviour, as man, did not call His Father Lord, as we do. And this He did from love to man, that by the communication of His Divine Spirit and grace to the human nature, He was pleased to qualify us to call Him our Father who is by nature our Lord. But as we, in calling the Lord Father, do not deny our natural servitude ; for we are His works, and "it is He that hath made us and not we ourselves" (Ps. c. 2), so when the Son, on taking the servant's form, says, "The Lord hath created Me the beginning of His ways, let them not deny the eternity of His Godhead," and that "in the beginning was the Word," and "all things were made by Him," and "in Him all things were created." For the passage in the Proverbs, as I have before mentioned, does not speak of any other creation than that of His human nature, because the creation here mentioned was "for the works," that is, not a creation of His substance, but a creation of office or employment, of which God's works already in being were the object. And this creation pre-supposes the actual existence of the person in this sense created. There are two ends proposed by God in the work of creation. The one is that certain beings should exist ; and the other, that when they do exist, they should answer the end of their creation, in the discharge of those duties, which the Wisdom of God has thought fit to prescribe. And thus it is with all created beings. For Adam was created, not that he might perform certain works, but that first of all man might simply be brought into existence. The duty and obedience which God required of him was subsequent to this. And God created Noah, not because of the ark, but that first he might exist and be a man ; and after this he received the com-

mand to make the ark. The same observation holds good in all other instances of this nature. Thus the great Prophet Moses was first made a man, and some years passed before he was caused to be the governor and leader of God's people. Therefore we must understand exactly the same thing concerning our Blessed Lord. The Son is not created in order to exist, for "in the beginning was the Word." But this Eternal Word and Son was afterwards created "for the works," that is, He was created God's agent to accomplish His dispensations. For before any creature began to be, God's Eternal Son is in existence, and there was not yet any need that He should be created. But when the works were created, and when they had fallen from their original state of happiness, in which they could not be reinstated, unless the Son of God interposed on their behalf; then it was that, in His goodness and mercy He stooped to that humble condition in which He assumed our nature; and all this is very truly implied in the word "created." There is a passage in the Prophet Isaiah which signifies the same thing:—"And now, saith the Lord that formed Me from the womb to be His servant, to bring Jacob again to Him, that Israel may be gathered to Him, and I may be glorious in the eyes of the Lord, and My God shall be My strength" (Isa. xlix. 5).

52. And notice that His "being formed" in this verse does not mean His entrance into being, but it has reference to the gathering together of the tribes, which existed before He was thus formed and sent. The word "formed" here exactly answers to the word "created" in the text of the Proverbs, and the "bringing again" is parallel to the import of the words, "for God's works." Therefore it is not to be doubted, but, as the "forming" in the one place supposes the previous existence of the person formed, so the "creating" in the other alludes to the previous existence of the person created. And as the tribes of Israel, whose bringing back He was formed to accomplish, were in being before His birth or formation; so those works of God, for whose benefit He was created, were in being long before He was so created. As He was the Word and Son of God, He was "in the beginning," prior to the existence of all created beings. As He was Man, He was created many ages after the world began to be; and not till that time came, which the Wisdom of God chose as the most fitting period for the doing of that work for which our Lord assumed our nature to perform. It is just as if some son, when his father's servants had been made prisoners in consequence of the incursion of enemies,

and through their own negligence and carelessness ; if, suppose, the son was sent by his father, on account of the extreme urgency of the case, to recover them out of the enemies' hands ; and if the son should disguise and dress himself like one of the servants and take upon him their name as well, for fear the spoilers, when they knew who was pursuing them, should betake themselves to flight, and leave the prisoners hidden in some cave underground ; if, I say, the son were then asked what was the meaning of it all, he should say that his father had thus constituted and instructed him for this work. Would any one infer from this reply that he was his father's servant, or one of his works, or that he was not his father's son, or that his words meant any more than a discovery or declaration of his affair and commission ? Would it, then, have been a very extraordinary thing if any one should have asked the Son of God, clothed with human nature, and "found in fashion as a man" (Philip. ii. 8), what was the purpose of this wonderful and amazing combination ; and He had answered, "The Lord has created Me the beginning of His ways, for His works," and "He has formed Me to gather together Israel?" This is the very thing of which the Holy Spirit prophesied in the Psalms, "Thou makest Him to have dominion over the works of Thy hands" (Ps. viii. 6). And thus has our Lord spoken of Himself in the words, "I am set as King by Him upon God's holy hill of Sion" (Ps. ii. 6, Sept.) And yet, when He shone in the body upon Mount Sion, His reign or His being did not then commence ; but since He was God's Word and everlasting King, He condescended to come down from the throne of His glory and to pitch His tent on the holy mountain, that He might deliver both His own peculiar people and us Gentiles from the state of captivity in which we were detained by sin, and that He might bring us triumphantly home to His Father's House. And in this sense He was created and constituted "for the works," not for things which did not yet exist, but for the creatures already in being, who were in need and distress for want of His assistance and succour.

53. Those expressions, therefore, "He created," "He formed," and "He appointed," are to be understood in one and the same sense. They do not denote the beginning of His being, or that He is a creature. They have reference to that great and gracious work of our regeneration and redemption which He effected for us. Accordingly, although He thus speaks, yet He taught also that He existed before this, when He said, "Before Abraham was, I am" (S. John viii. 58), and "When He prepared the

heavens, I was there ;” and, “I was by Him, disposing and adjusting His works” (Prov. viii. 27, 30, Sept.). And just as He was in being before Abraham, and the people of Israel came after Abraham, so it is plain that our Lord existed before He was created or formed. Consequently, when He is said to be so, the existence of His nature cannot be meant, but His assumption of ours ; by His union with which He qualified Himself to bring Jacob again. His Divinity, therefore, co-existed with the Father from everlasting, and in concert with the Father He gave all creatures their being. So it is evident that whatever was created had no being till after Him, and His being said to be created implies no beginning of existence in Him, but only His undertaking that work or office, which He accomplished in our nature. It was necessary that our regeneration should be the work of an uncreated being—that is to say, of their Creator, that in His person He, being made man for our sakes, might repair our fallen nature and make us a new creature. For when He said, “He created,” it is to be observed that the reason immediately follows, naming “the works,” that His creation for the works might signify His becoming man in order to restore them to their original state of perfection. And, indeed, it is usual in Holy Scripture when it speaks of the Word’s Incarnation, to mention the cause or occasion of it. Whereas, when either our Lord Himself or His servants are discoursing of His Divinity, their expressions are positive, and free from all manner of restriction or limitation, and without any reason being added. There is no hint of any design or purpose, for which He existed as the Brightness of His Father’s glory, any more than why or to what end and purpose the Father Himself exists. Thus it is written, “In the beginning was the Word, and the Word was with God, and the Word was God” (S. John i. 1) ; but there is no reason assigned for it. But we are no sooner told that “the Word was made flesh,” but the reason and purpose of this is declared in the next words, “And dwelt among us” (S. John i. 14). And again, when the Apostle says, “Who being in the form of God,” he does not state the reason. But when He mentions the fact that “He took on Him the form of a Servant,” He tells us for what end He did so, for “He humbled Himself, and became obedient unto death, even the death of the Cross” (Philip. ii. 6-8). It was for this purpose that the Word both became flesh and took upon Him the form of a servant.

54. Our Lord very commonly taught and discoursed in parables, and yet we never find Him doing so, when His own

Divine nature is the subject He speaks upon. Then His words are always clear and express. He says, "I am in the Father, and the Father in Me" (S. John xiv. 10); and, "I and My Father are one" (S. John x. 30); and, "He that hath seen Me hath seen the Father" (S. John xiv. 9); and, "I am the Light of the world" (S. John viii. 12); and, "I am the Truth" (S. John xiv. 6). In all these passages there is no reason assigned for His existence, and this is certainly withheld lest He should seem second to those things for which He was made. As man, the necessity is plain that those things or persons should exist before Him, because it was upon their account that He was pleased to become so. S. Paul, for instance, "separated an Apostle for the Gospel, which the Lord had promised afore by the prophets" (Rom. i. 1, 2), did not become a minister of the Gospel, until that Gospel itself was in being; and Christ as God was before S. John, who was the messenger sent before His face as man to prepare the way before Him. But there being no purpose for which our Saviour was to be the Word, save only that He is the Father's Offspring and only begotten Wisdom, no cause for His existence could be suggested, till He signified that He was about to become man. Then He plainly declares the reason why He was about to assume our nature. Human nature and mankind must have been older than He was as man; because they were the cause or occasion of His taking our nature upon Him. Thus our Lord Himself has acquainted us with the necessity and reason for His Incarnation in the following words, "I came down from Heaven, not to do mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him which sent Me, that every one which seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day" (S. John vi. 38-40). And again, "I am come a light into the world, that whosoever believeth on Me should not abide in darkness" (S. John xii. 46). And again, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (S. John xviii. 37). And S. John has written, "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 S. John iii. 8).

55. This, then, was the reason why the Saviour came among men, to bear witness to the truth of God, to die upon the Cross for our redemption, to raise us up from the dead, and to defeat

all the machinations of the devil. Had it not been for these ends, He had never assumed our flesh ; had not the resurrection of His Body been necessary for ours He had not died ; and He could not have died unless He had taken upon Himself a mortal body. This is what He taught S. Paul, and what that Apostle teaches us, "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" (Heb. ii. 14, 15). And, "For since by man came death, by man came also the resurrection of the dead" (1 Cor. xv. 21). And again, "For 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 ; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh but after the Spirit" (Rom. viii. 3, 4). And S. John says, "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). Our Blessed Saviour again says of Himself, "For judgment am I come into this world, that they which see not might see, and that they which see might be made blind" (S. John ix. 39). It was, then, entirely for our sake and advantage, and not at all for His own, that He came down from heaven. The purpose that brought Him here was that of destroying death, condemning sin, giving sight to the blind, and life to the dead. And if it was our interest and not His that was the occasion of His advent, then His creation, too, was for our advantage and not for His. And if the end and object of this creation is not for His interest, but wholly for ours, then it cannot mean a creation of His nature, for that would be principally for His own advantage. It must certainly, therefore, signify that creation of His office and manhood, which was entirely for ours. And this interpretation of the text is exactly the meaning of what we may learn from S. Paul's Epistle to the Ephesians, where we read these words, "Christ hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of twain one new man, so making peace" (Eph. ii. 14, 15). Here we find two created in His body, or human nature. If, then, He bears those two in Himself, He may be very truly said to be created. As they were united in Him, so was He in like manner in them. And,

therefore, in consequence of their creation in His nature, it might very truly be said of Him that "The Lord had created Him." In consequence of our infirmities which He took upon Him, He is said to be weak and infirm; which yet He could not be, as being himself the Power of God. And because He bare our sins and underwent the curse which was pronounced against them, He that never did sin is said to be a sin and a curse for us. Why, then, although uncreated, might He not say, "God created Me for His works," from His creating us in Himself?

56. For if, as our adversaries imagine, it is here affirmed that the substance of the Word was created, then it is plain that He was thus created for His own benefit, and not for ours. And if He was not created for our sake, the consequence will be that we are not created in Him. And if we are not created in Him, then He is not in us, but wholly without us; that is to say, He leaves our nature as He found it, and has concerned Himself no more about us than as a teacher with his scholars. And if this is all He has done for us, then the dominion of sin is still in our flesh, and was never purged out of it. And this does not at all agree with S. Paul's assertion a little before, where he says, "We are his workmanship, created in Christ Jesus" (Ephes. ii. 10). It must, therefore, be granted that we are created in Christ; and if so, it is very clear that the creation in the text must be interpreted, not of His being a creature, but of our being created in Him. The Creator here represents Himself a creature, with reference to our spiritual creation in His person. The verse does not signify that the Word in whom we are created was Himself created. It only asserts that we, who are His workmanship, are created in Him. And as, since the Father is from everlasting, so also is His Word, as He Himself assures us, saying, "I was daily His delight, rejoicing always before Him" (Prov. viii. 30); and, "I am in the Father, and the Father in Me" (S. John xiv. 10). In like manner, when He has occasion to mention His being made man, He speaks as one of us who are created in Him would have done, "The Lord created Me." This means that by His Incarnation sin might be destroyed in our flesh, and the whole of our nature might be illuminated and exalted. For what ought He, according to the Arians, to say, when He was made man? Should He say, "In the beginning I was man"? This expression would not have answered His meaning, neither would it have been true. And as it was not at all fitting that He should say this, so it is natural and proper in the

case of man to say "He created," and "He made Him." It is for this reason that the words "He created" are added; it was for the benefit of His works. If we attend to that, then the whole passage can very easily be explained. Thus here, when He says, "He created," He informs us what sort of creation is meant. On the other hand, there is no cause or reason assigned when His Eternal Generation is the subject of His discourse a little before. Then what He tells us is that "Before the hills He was brought forth" (Prov. viii. 25), as it is said elsewhere, "In the beginning was the Word" (S. John i. 1). It is not said that His Father begat Him before the creation "for the works," or that the Word was in the beginning God "for the works." For, if they had never been created, He had still been the Word of God, and the Word had still been God. Nor had this Word of God been made man, if man could have been saved without it. Therefore it is quite certain that the Son of God is not a creature. Had He been a creature, He had not said, "He begets Me," for whatever is made or created has nothing in it of the nature and substance of the maker. It is only an external being formed by His power and wrought with His hands. But things begotten are derived from the very nature and substance of their fathers. And, therefore, whatever is or can be created is one thing; but the Word of God, His Only-begotten Son, is another.

57. In the history of the creation Moses said, "In the beginning God created the heaven and the earth" (Gen. i. 1); not that, in the beginning He begat them, nor that in the beginning they existed. And thus David says in the Psalm, "Thy hands have made me, and fashioned me" (Ps. cxix. 73); but nowhere "Thy hands have begotten me." And he constantly uses the words "made" or "created," whenever he speaks of the creatures; but when he speaks of the Son of God he uses no such terms, but only such expressions as denote a proper generation, such as "This day have I begotten Thee" (Ps. ii. 7); and "Out of My heart has proceeded a good Word" (Ps. xlv. 1). Therefore it is said concerning the creation of the world, "In the beginning God made"; but concerning the Son we read, "In the beginning was the Word" (S. John i. 1). Whatever was created, besides, must have had a beginning, and that first moment of existence must be continued in a succession of duration. So when Moses tells us God made His creatures in the beginning, it is the same thing as if he had said He made them from a certain beginning. And our Blessed Lord, who certainly knew

what was best to be said of the things He Himself had made, made use of this expression in one of His disputes with the Pharisees, for He said, "He, which made them from the beginning made them male and female" (S. Matt. xix. 4). No created substance can acquire existence, but from the act of a principle, which existed without beginning before itself. And the Holy Ghost has signified this very thing in the Book of Psalms, saying, "Thou, Lord, in the beginning hast laid the foundation of the earth" (Ps. cii. 25); and again, "O think upon Thy congregation, whom Thou hast purchased from the beginning" (Ps. lxxiv. 2, Sept.). Now the being of that which holds its existence according to a beginning, must be traced back to a certain first moment or instant. And, no doubt, there was a certain point of time when God first purchased His congregation. "In the beginning God created," we find to be the same as God "began to create," which is the expression of Moses at the close of his history of the creation, "And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God began to make" (Gen. ii. 3, Sept.). Thus the duration of all created beings must be successive; but the Word of God is without beginning. He does not reckon His existence by length of days, and therefore He could not begin to be made. All the works of God must have a beginning of existence, because they were made; and they must have received it from some antecedent principle. But the Word of God is not one of God's works; but, on the contrary, the cause and principle which gave being to all those works. The nature and essence of whatever is made must be finite and limited, as well as to the term of its existence as the extent of its essence. And, accordingly, God began to produce and form His creatures at a certain instant of time; and this shows us that they neither were nor could be before they were made. Now, whereas the Word of God is in the very nature and essence of His Father as He is in the principle of His subsistence; and since the Father, as even our adversaries themselves confess, exists without beginning and from eternity; consequently it follows that the Son, whom He did not make but beget, being in His nature, must in like manner exist with Him from everlasting.

58. This distinction, then, Holy Scripture very plainly makes between begotten and made or created. It declares the Son of God to be the former, and that He has no beginning of existence, but is eternal. And, on the other hand, it asserts the creature to have had such a beginning, and that the being and

substance of creatures are wholly external and foreign to the Divine nature. S. John very well understood this distinction, and how widely the words that express it differ in sense from one another. Accordingly, when he would assert the Son's proper generation and eternal existence, and obviate all difficulties that might arise from the use of improper terms, said, "In the beginning was the Word;" and not, "In the beginning became," or "was made." This expression also would do away with all notions of a successive duration in Him. How entirely, then, have our adversaries misunderstood those passages in the Book of Deuteronomy, from which they so boldly and blasphemously pretend to prove that the Son of God is a creature. Have the expressions "begotten" and "made" precisely the same meaning? Let the very texts the Arians allege make them sensible of their stupidity and impiety. The first passage brought forward is this, "Is not He Thy Father that hath bought thee? Hath not He made thee and created thee?" And shortly after, in the same Song, it is said, "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee" (Deut. xxxii. 6, 18). Now, the meaning of these words deserves our particular attention and regard. The word "begat" comes after the word "made," as if to prevent the words being considered synonymous, and to exclude any such erroneous conclusions from them as our enemies advance. The same Moses that informs us that God said in the beginning, "Let us make man" (Gen. i. 26), has here expressed Himself otherwise, "Of the Rock that begat thee thou art unmindful;" for he knew that "begat" and "made" were equivalent, when applied to this subject. But after the words "bought" and "made," he has added last of all "begat" to discriminate the one from the other. The word "made" implies the proper or literal creation of human nature and of human kind; the word "begat" which comes after must be understood of God's goodness and favour shown to men after He had given them their being. It is their ungrateful returns, concerning which Moses expostulates with them, as we find in the words immediately preceding, saying, "Do ye thus requite the Lord, O foolish people and unwise?" And then He adds, "Is not He thy Father that hath bought thee? Hath not He made thee and created thee?" And, afterwards, He proceeds, "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not; of the Rock that begat thee thou art unmindful" (Deut. xxxii. 6, 17).

59. It has pleased God not only to create us but to make us His sons, just as if He had begotten us. For the term "begat" is a word whence sonship is properly inferred, as in that saying of the Prophet, "I have begotten and brought up children" (Isa. i. 2, Sept.). And thus Holy Scripture generally speaks of the Son as being begotten, and not as created. To illustrate this, let us consider these words of S. John, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (S. John i. 12). We are to take notice here of the word "become," which stands to distinguish adoption from natural sonship, and which is followed by the word "born" or "begotten," to remind us that adopted sons are also truly sons. The Prophet tells us that the people had "rebelled against" the goodness of God (Isa. i. 2); which goodness manifests itself to all mankind, first, in giving us our being, and then in making us His children by giving us His grace; and He does this when, as the Apostle says, "He sends forth the Spirit of His Son into our hearts, crying, Abba, Father" (Galat. iv. 6). And thus it is that He gives us power to become the sons of God, by sending to us the Spirit of His Word; for created beings are quite incapable of becoming His Sons in any other manner. The Holy Spirit of Him, who is essentially God's Son, can only make us such by dwelling in our hearts. And for this end "the Word became flesh," that He might qualify man for communion with the Divine nature. This is what we find revealed long since by those two questions of the Prophet Malachi, "Hath not one God created us? Have we not all one Father?" (Mal. ii. 10). Here "created" comes first, and "Father" follows, and this shows that our nature is a created one, and that God created it by His Word; but afterwards He adopted us as His children, and from that time our Creator becomes our Father as well. The Father of our Lord is only a Father essentially to Him, and the Son is uncreate, and essentially the Son of God the Father; and, therefore, it is not anything in our nature that constitutes us sons of God, but the Son who dwells in us. Our nature is quite of a different character from that of God, and, therefore, He makes Himself our Father simply by the indwelling of the Spirit of His Son, in whom, and because of whom, we cry, "Abba, Father." Where the Father finds anyone that has received this Holy Spirit, He acknowledges that person to be His son, and He says, "I have begotten Him," not "I have made him," for He made

Him at His creation. We were created first when it was said, "Let us make man" (Gen. i. 26); but we were begotten and born the sons of God afterwards, when He was pleased to impart to us the grace of His Holy Spirit. How wisely, then, has the great Prophet Moses, in his Song, said first "He bought," and afterwards "He begat," as if on purpose to remind us of the entire dependence of our nature and successiveness of our existence; that although by grace we are sons, yet we must not forget that we are originally, and naturally, no more than mortal men.

60. And that "created" and "begotten" are not the same, but differ from each other both in nature and in the meaning of the words, our Saviour informs us even in this very passage of the Proverbs. For having said, "The Lord hath created Me, the beginning of His ways," He has added, "But before all the hills He begat Me." Had the sense of the former passage been that the nature and substance of the Divine Word was created; and had there been no difference in meaning between "begotten" and "created," how does Solomon come to add that assertion of His being begotten? Did not the word "created" imply it sufficiently, if "begotten" signifies here no more than "created"? Again, the conjunction "but" in the text, "But before all the hills He begat Me," seems to suggest an opposition between the "begetting" here and the "creation" before, and fixes the sense we are to put upon that "creation." For the "begetting" here, as it stands annexed to the being "created," shows the meaning of both. It shows that it is only meant in a metaphorical sense, because of the object that is mentioned with it. Whereas the words that accompany the word "begetting," show that it must be understood properly, and that it signifies a generation antecedent to that creation. Had the words run thus, "The Lord begat Me, but He created Me before the hills," then the creation must have been understood to precede the begetting. It is, therefore, as reasonable, on the other hand, that when the creation is first mentioned, and afterwards the explanation follows, "But He begat Me before the hills," the generation should be understood to precede the creation. For in saying, "Before all things He begat Me," He declares that He is different from all other created beings, which, as we showed before, were not created one after another, at distant intervals of time, but all created things began to exist at once together upon one and the same command. Therefore, neither do the words which follow "created," also follow "begat Me." "He created Me," we read, "the begin-

ning of His ways ;” He does not say, “ He begat Me, the beginning of His ways.” He says, “ Before all things He begat Me ;” and it is certain that He who existed before all things cannot be the beginning of all these things, but must be absolutely distinct and infinitely distant in substance and nature from them. And if He is so, even distinct and separate from the first or oldest of those things, it follows clearly that He cannot be a creature. Wherefore, since it appears that the Word is not in the number of all created beings, but that He was in being before the first made of them, we can at once understand the true meaning of His being created “ the beginning of God’s ways for His works,” namely, that it relates to His Incarnation ; and that as the Apostle has said, “ He is the Beginning, the First-born from the dead, that in all things He might have the pre-eminence ” (Col. i. 18).

61. Wherefore those expressions “ created,” “ begat,” “ beginning of ways,” and “ before all,” being thus compared, the doctrine intended to be conveyed in them is as follows :—God, who created all mankind, becomes also our Father by the indwelling of the Spirit of His Word in us. On the other hand, as regards His Word and Son, He is His Father by nature, and He became afterwards His Maker and Creator, when that Word assumed a created body, and was made man. The Son of the Divine substance makes the sons of men the adopted sons of God, by sending the grace of His Holy Spirit into their hearts ; whereas the Word of God is said to be made and created when He became the Son of man. If, then, we are by nature the sons of God, then it must be confessed that it will be true also, that the Word and Son of God is also a creature. But if we are sons by adoption and grace, then it is manifest that no more is implied in the words “ The Lord hath created Me,” than that the Word was made man, that so He might confer this grace upon our nature. And next, because by taking upon Him our nature, He became like us in body, He is, therefore, very properly called both our Brother and First-born. For although it was after us that He was made man for our sakes, and is properly called our Brother, on account of similitude in body ; still He is declared to be, and is, the First-born of us in this respect, because all men being lost by the sin of Adam, the human nature of Christ was first regenerated, redeemed, and sanctified, and so became the means of our regeneration, redemption, and sanctification, in consequence of the union between our nature and His. Our Lord united a human body to His infinite nature ; that in it He might conduct us to the Kingdom of Heaven and the presence

of His Father, saying, "I am the Way," and "the Door," and "By Me if any man enter in He shall be saved" (S. John xiv. 6 ; x. 9). He is not called "the First-born from the dead," as being the first of us that died, for we were all in a state of death before Him. But that title belongs to Him, because He freely laid down His life for our sakes, abolished the kingdom and power of death, and arose from the dead on our behalf, and it is a guarantee of our resurrection. It was necessary that He should first rise, because He was to raise us from the dead, and His Resurrection was to be the means and pledge of ours.

62. But if the Word of God is also called "the First-born of all creation," this does not signify either an equality of nature with any other of the creatures, or that He is first of them as regards time; for then He could not be the "Only-begotten" also. But it refers altogether to His amazing love towards us His creatures, in consequence of which He became one among many brethren. "Only-begotten" implies no brethren, whereas the term "First-begotten" does imply them; and we nowhere find Him in Holy Scripture styled either "the First-begotten of God," or "a creature of God." He is commonly called "the Only-begotten," the "Son," the "Word," and "the Wisdom" of God; expressions which, in the common acceptation of them, relate to His being of the same substance with the Father. So we read, "we beheld His glory, the glory as of the Only-begotten of the Father" (S. John i. 14); and, "God sent His Only-begotten Son into the world" (1 S. John iv. 9); and, "O Lord, Thy word endureth for ever" (Ps. cxix. 89); and, "In the beginning was the Word, and the Word was with God" (S. John i. 1); and, "Christ the Power of God and the Wisdom of God" (1 Cor. i. 24); and, "This is My beloved Son" (S. Matt. iii. 17); and, "Thou art the Christ, the Son of the Living God" (S. Matt. xvi. 16). At the same time He is called "the First-born," because of His singular affection for, and wonderful redemption of, our created nature, of which He is the "First-born" in the work of our regeneration. He was created man for the sake of God's works, that is to say, in order to regenerate and sanctify His creatures. We must, therefore, consider how He can be Only-begotten and First-born too. As being First-born He cannot be said to be Only-begotten, for it is impossible that the same person should be both Only-begotten and First-born in the same respect. And so it appears, that when He is said to Only-begotten, nothing but His eternal generation can be meant; but when He is called the First-born, we are to understand

nothing more by it than His great kindness and love which He manifested to the creation, and the brotherhood which He has made with many. Seeing, then, that those two terms understood in the same respect are irreconcilable, is it not most reasonable to suppose, that the term "Only-begotten" should belong to our Lord as the Word or Son of God? For God most certainly has but One Word, One Wisdom, One proper or essential Son. Moreover, as was said before, there is nothing hinted of a final cause, a purpose or end of this Unity of Sonship, but it is said absolutely, "The Only-begotten Son, which is in the bosom of the Father" (S. John i. 18). Whereas, the term "First-born" has the reason assigned with it, namely our creation. As when S. Paul calls our Lord "the First-born," he immediately adds, "For by Him were all things created" (Col. i. 16). And if all things were created by Him, then must He necessarily be a distinct being from all created beings, an uncreated nature, and the Creator of all creatures.

63. And, therefore, he is not the First-born, because He is the begotten of the Father, but because all created things had their being in Him. He was the Son of God before the existence of those things which were made by Him. He did not begin to be the Word that was with God, and the Word that was God, at the time when He commenced to be the First-born of the whole creation. But since these impious men did not in the least understand this, they go about saying, "If He is the First-born of the whole creation, then He certainly must be one of the creatures." This shows how very foolish they are, for the reverse of this is the fact, because He could not be the First-born of all created beings, unless He were a distinct being from them. Had it been said indeed that He was born or begotten before the rest of the creatures, it might have been thought that He Himself is one of the creatures. But this does by no means follow from His being called the "First-born of the whole creation," because the meaning of that expression may be, and is really this, that He was born or begotten before all creatures. Reuben, for example, is not said to be the first-born of all the children of Jacob, but he is said to be the first-born of Jacob his father, and of his brethren; lest he should be thought to be some other than one of the children of Jacob (Gen. xxxv. 23). Moreover, concerning the Lord Himself, the Apostle does not say "that He might be the First-born of all," lest He should be thought to have a different body from ours; but his words are "among many brethren" (Rom. viii. 29), which refer to that

human nature, which is common to us all. And we cannot doubt, but that if the Word had been a creature, Scripture would have told us in plain and proper terms that He was the First-born of other creatures. And, therefore, seeing the sacred writers have so expressed themselves, saying that He is the "First-born of the whole creation," they meant us to believe that the Son of God is different from all other created things, and not a creature at all. For if He is a creature, He will be the First-born of Himself. How can this possibly take place, O Arians, unless you can make it appear, that the same person may actually exist before and after himself? Again, if He is a creature, and yet the whole creation was brought into being and exists by Him, then one of the creatures must have created all the creatures, and He must exist dependently among them at the same time that they all exist by and in Him. Now, such notions are so full of absurdities and impossibilities that they at once confute our adversaries, and establish the opposite truth, namely, that He is called the "First-born among many brethren," in regard of that nature which is common to us all; that He is called the "First-born from the dead," because the resurrection of the dead began in Him, and will follow His; that He is called the "First-born of the whole creation," because of the loving-kindness of the Father which was displayed towards mankind, by which it came to pass that in His Word not only "all things consist" (Col. i. 17), but the creation itself, which, as the Apostle tells us, "waiteth for the manifestation of the sons of God, because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 19, 21). Our Lord will manifest Himself, in this sense, as the First-born of the creation thus delivered, and of all persons that shall become the children of God. He is the first thus delivered, and their glorious liberty is the consequence of His assuming our human nature, just as an effect depends upon the cause which produces it.

64. And I imagine that our adversaries will be glad, out of very shame, to abandon their line of argument, when we show them another fearful consequence to which their exposition unavoidably impels them. If He is, as they say, the First-born of the whole creation, He must be the brother of all creatures too, and His nature the same as theirs. He must be the brother and fellow of the things without reason and life; for, according to their theory, He is the First-born of these as well as of other creatures; and there must be a common nature and a relation of

brotherhood between Him and them, as well as between Him and us. All the difference in the one case as well as the other, will be that He was the first made of the kind. But how can they utter such terrible things as these, without surpassing all kinds of blasphemy? Who can bear to hear them giving utterance to such impious doctrines? Who can even put up with their imagining such things? And especially is it dreadful, when we attend to the clear evidence of the contrary doctrine, that He is not the First-born of the whole creation, either with respect to His nature simply considered as created, or because He has a nature in common with the rest of the creatures; but because the Word, when He framed the creatures at the beginning, condescended to created things, that it might be possible for them to come into existence. For they could not have borne those attributes in all their splendour, which render Him the Brightness of His Father's Glory and the express Image of His Person, if He had not accommodated His Father's and His own infinite power and goodness in such a manner as was suitable for them. And by a further condescension of this Eternal Word, He has exalted us His creatures to the dignity of the children of God, that so, as has been said, He might in all respects become the First-born of them, not only by the way in which He acted at the creation, but also when He was brought into the world for the further good of His creatures. For so it is written, "When He bringeth in the First-begotten into the world, He saith, and let all the Angels of God worship Him" (Heb. i. 6). His descent upon earth is here very plainly made the foundation of that primogeniture; and, therefore, our adversaries when they hear this text ought to beat their breasts in despair. Therefore our Lord is the Only-begotten Son, as He is alone from the Father; and He is the First-born of creation, as our adoption owes itself entirely to His. Thus He is the "First-born among many brethren," as He is likewise the "First-fruits of them that slept" by His resurrection (1 Cor. xv. 20). And because it became Him "in all things to have the pre-eminence" (Col. i. 18), God also has created Him "a beginning of ways," that we, walking along it and entering through Him who says "I am the Way and the Door," and partaking of a true knowledge of the Father, may also hear the words, "Blessed are those that are undefiled in the way" (Ps. cxix. 1), and "Blessed are the pure in heart, for they shall see God" (S. Matt. v. 8).

65. Having thus clearly proved that the Divine Word cannot be a created substance; in the next place, let us more distinctly

show what is the meaning of His being called "the beginning of ways." Now, there have been two ways marked out by God for men to walk in, and the first way, which was through Adam, was lost, and instead of treading the path leading to Paradise, we turned aside to the regions of death, and we heard the words, "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19). Therefore the Word of God out of His great love for man, at the will of the Father, invests Himself with our mortal flesh, that by the shedding of His precious Blood, He might purchase forgiveness and life for His assumed nature, upon which the sin of the first man had entailed mortality and death. In the words of the Apostle, He has opened for us "a new and living way, through the veil, that is to say, His flesh" (Heb. x. 20). And, therefore, as the same Apostle teaches us elsewhere, "If any man be in Christ, He is a new creature, old things are passed away, behold, all things are become new" (2 Cor. v. 17). But if a new creation has come to pass, some one must be first of this new creation. But this was a dignity, such as a poor frail creature possessing an earthly nature, and, moreover, which had transgressed God's law, could not possibly attain to. For in the first creation men had forfeited their faith, and through guilt that first creation perished and was lost. And, therefore, there was a necessity that some one else should come to bring the first creation again into being, and to preserve it, when it was renewed. Now, this "Beginning" of the new creation, this "Way," is our merciful Lord Himself, and could be no other. And so has He expressed this loving work of His very clearly and properly in those words, "The Lord created Me, a beginning of ways, for His works," that man might no longer have his mode or manner of life according to that first creation, but as having a beginning of a new creation, and in it Christ a "beginning of ways," we might find it our duty and interest to follow Him, who says to us, "I am the Way." The holy Apostle asserts the same great truth in those words of His in his Epistle to the Colossians, "He is the Head of the Body, the Church; who is the Beginning, the First-born from the dead, that in all things He might have the pre-eminence" (Col. i. 18).

66. For if, as has already been stated, our Blessed Lord became the "Beginning" because of His resurrection from the dead, and if this resurrection did not take place until after He had assumed our nature and sacrificed Himself for us, it is evident that His words, "He created Me, the beginning of His ways," do not refer to His eternal nature, but only to His Incar-

nation. His humanity only was capable of death; and so to His creation and advent in His mortal nature only are those words applicable, "The Lord created Me, the beginning of His ways." For that the Saviour was thus created in mortal flesh is meant; that He thus became the Beginning of God's ways in the regeneration or new creation of His creatures; and that this assumed nature of His is the first-fruits of ours thus renewed, appears from what we read of in the Psalms concerning the people to come, David saying, "This shall be written for the generation to come; and the people which shall be created shall praise the Lord" (Ps. cii. 18). And again, "They shall come, and the heavens shall declare His righteousness; unto a people that shall be born whom the Lord hath made" (Ps. xxii. 32). For we shall no longer hear, "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17), but, "Where I am, there ye shall be also" (S. John xiv. 3); so that we can now say, "We are His workmanship, created unto good works" (Eph. ii. 10). And, besides, God created that work of His, namely man, perfect. But this state of perfection has been forfeited by sin, and transgression brought death along with it. And because it was most unfitting that the work of God should remain imperfect; such petitions arising from all good people concerning this, such as we find in the Psalm where we read, "The Lord shall make good His loving-kindness toward Me; despise not Thou the work of Thine own hands" (Ps. cxxxviii. 8); therefore, that perfect being, the Son of God, takes upon Himself our imperfect nature, and is said to be created for the works of God's hands. He does this, that by discharging the debt in our behalf, He might by Himself make perfect that which was wanting to man; that He might recover for him that immortality, and the way to Paradise, of which he had incurred the loss. And this is what our Saviour means by the words, "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do" (S. John xvii. 4); and again, "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me" (S. John v. 36). These works which He here says the Father hath given Him to do are the same for which He tells us He is created, saying, in the Proverbs, "The Lord created Me, a beginning of His ways, for His works." The expressions are perfectly equivalent, "The Father hath given Me the works," and "The Lord hath created Me for the works."

67. And if these enemies of God will but recollect at what

time His Son entered upon the doing of the works, they cannot mistake the meaning here of the word "created." Will they say that the "works" in this place mean the creation of those works out of nothing? This cannot be; for these works are spoken of as already in being, and the works of the creation were not so before He had actually created them. Nor can any works which the Word may be supposed to perform before His Incarnation be meant here; because then his Incarnation would be rendered unnecessary, if they had been performed before. So that He could receive these works to do only at the time of His Incarnation; and having received them, He actually performed them, by healing our wounds, and obtaining for us the resurrection from the dead. As, therefore, the works, for which the Word was made man, were given Him to do at the time of His Incarnation, so, it is evident, that He was created then, and not before, in order to perform those works. And, consequently, till then, as has been often urged already, He must have been an uncreated person. Our iniquity had ruined us, and had destroyed all that was excellent in us. Therefore, the Word was to be made man, that is, to be created as to His human nature, to re-establish us in a sound and perfect state, that He might present unto His Father "a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish" (Ephes. v. 27). Mankind, then, is made perfect in Him, and restored even as it was made at the beginning; or rather, it is advanced to a higher state of grace than before. For, at the resurrection, we shall no longer have any fear of death, but we shall for ever reign with our Blessed Lord in the heavens above. To procure these privileges for us, He, the very Word and Son of God, begotten of His Father's essence, made Himself man. Had He been only one sort of creature at first, and was afterwards made another, our case had been hopeless; and we must have remained as much excluded, and at as great a distance, from the mercy of God as ever. One created being could not presume to exalt another into a state of union with God. All created beings are equally dependent and helpless, and no one is more capable of diverting the purposes of the Creator than another, and, therefore, the best of them cannot be serviceable to any other of them in this respect. It had not been possible for the Word or Son of God, had He been only a creature, to reverse the sentence of God, and to forgive sin. For this, as the Prophet has told us, is the special prerogative of God Himself, for, "who is a God like unto Thee, that pardoneth

iniquity, and passeth by transgression?" (Micah vii. 18). And whereas God had said, "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19), so it was that men became mortal. What creature, then, could dare to pardon those upon whom God Himself has passed judgment? Our Blessed Lord, therefore, cannot be a creature, as appears more fully from His own assertion, that we cannot be free, "unless the Son shall make us free" (S. John viii. 36). This evidently proves Him to be the essential Word and Image of the Father's substance. For, otherwise, He could not forgive us that debt which was due to His Father, and Him only; nor could He free us from that punishment to which His Father had consigned us. The Father had pronounced this sentence upon us, "Dust thou art, and unto dust thou shalt return," by His Word. And, therefore, it was fitting that this sentence should be repealed by the very Word and Son of God.

68. But here we shall be told, that whether our Saviour had been created or not, God, if He had pleased, might have pardoned us, as He inflicted our punishment, by only pronouncing the words. And to this I make reply, that although it were granted that God could do this without sending down His Son nither; yet we are not here considering what belongs to the power of God, but what is most suitable for mankind. No doubt it was in His power to have destroyed the sinful world by a deluge before Noah had built the ark, and yet He did not think fit to do so until afterwards. Without the ministry of Moses, by speaking only the word, He could have delivered the children of Israel from Egypt; and yet He was pleased to save them by the hand of Moses. God saw that it would be for the advantage of His people to be governed for a time by Judges, although He could have watched over them and protected them by His own immediate presence. Our Saviour, too, might have come in the beginning of the world, and need not have been delivered up, after He had come to Pilate; but yet He came "in the fulness of time" (Gal. iv. 4), and when He was sought for He said at once, "I am He" (S. John xviii. 5). We must judge of the expediency of the Divine methods, not by our own opinion of them, but by God's choice. He always chooses the best way, and we know He has approved this, when He prosecutes any particular plan. Accordingly "the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many" (S. Matt. xx. 18). He might, if He had pleased, have spoken the Law from heaven, but He deemed it would be more advantageous for men if He were to deliver it from Mount Sinai. He

did that, in order that it might be possible for Moses to go up, and that the majesty of the Lawgiver, as well as the Law itself, should be exhibited to the senses of those that were to obey it. Suppose, then, that God could by His own immediate voice have uttered the declaration of pardon to mankind, even as He uttered the curse; yet it is certain that it was much more agreeable to His infinite purpose, that He should transact this affair by His Son. Had His Omnipotence spoken the word, and so the curse had been undone; this, no doubt, would have manifested His power, and had rendered our nature the same as it was before the fall; that is to say, we should have received grace from without, as Adam then did, but we should not have had it as we have now, within our hearts. This was Adam's condition when God first placed him in Paradise; and it made the consequence of his sin much worse than those of our transgressions. For if this had been made his condition again after his first fall, and he had sinned again, there would have been a further necessity that God Himself should immediately repeat the act of remission; and this necessity would have returned as often as there was sin, and we could not have helped sinning, for want of that grace within, which subdues the power of sin. Thus we should have been enslaved to sin, and although every act were from time to time forgiven, yet we could not have been in that state of freedom, wherein we now are, through God's grace dwelling in us; because we should have been altogether carnal, and under the yoke of the Law, through the infirmity of the flesh.

69. Had the Son been a creature, He could not have effected our union with God, and consequently man would have had to remain mortal. A creature does not possess the power to join itself or other creatures to God; and no created being can save itself, much less can it be the author of another creature's salvation. And therefore to provide for this also God sent His Son, who, taking our nature upon Him, became the Son of Man, that He, who was not one of us sinners, might lay down His life as a ransom for us all who were guilty and under the sentence of death; that so the justice of God might be satisfied by our undergoing that sentence in Him (for all died in Christ), and thus we might all be freed from sin, and from the curse which it brought with it; and that even our bodies, being released from death might put on immortality and incorruption, and in union with our souls, live for ever in perfect bliss. For the Son of God having assumed our flesh, as has oftentimes been said, bruised the serpent's head, and healed the venom of his bite; He cured our

mortified nature ; He suppressed our evil passions and desires ; and utterly destroyed both sin and death together, as the Lord Himself says, "The prince of this world cometh, and hath nothing in Me" (S. John xiv. 30) ; and, "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 S. John iii. 8). And, as He obtained this victory in our nature, so we, being partakers of that nature, enjoy the benefits of it in our persons, and are in actual and immediate union with the Word. And, being joined to God, we are no longer bound down to this earth, which our bodies return to, but as He Himself has said, "Where He is there shall we be also" (S. John xiv. 3) ; and henceforth we shall no longer fear the serpent, for he was vanquished when he was assailed by our Saviour in His mortal flesh, when He bade him "Get thee behind Me, Satan" (S. Matt. xvi. 23), and thus He is cast out of Paradise into the eternal fire. Nor shall we have to watch any more against the allurements of our carnal nature, for "in the resurrection they neither marry nor are given in marriage, but are as the Angels" (S. Matt. xxii. 30) ; and, "In Christ Jesus" there will be "a new creation" (Gal. vi. 15), there will be "neither male nor female" (Gal. iii. 28), but Christ will be all and in all. Now in the presence of Christ no fear and no danger can prevail.

70. But all this would not have happened, if the Word had been a creature. For the devil, being himself a creature, would have ever maintained a struggle with one that was a creature like himself ; and man meanwhile must have stood, as it were, between the two, unable to help himself, as a captive given over to death ; and as being utterly destitute of any virtue capable of exalting his nature into union with God, without which he could not possibly attain to a state of happiness and security. So that the truth shows us clearly that the Word of God cannot be a creature, and that He cannot but be our Creator. For, as He had at first created and formed this body of ours, so now He assumed it to make it, as it were, over again, to communicate a Divine nature to it by making it a part of Himself, and thus that He might introduce us all into the kingdom of heaven after His likeness. Our nature could not have been thus joined to the Divine by virtue of any conjunction with a creature, or unless the Son were very God ; nor could man have been introduced into the Father's presence, unless He had been His natural and true Word, who had assumed our nature. As, on the one hand, we could not have been redeemed from sin and the curse, unless the flesh and nature, which the Word took upon Him had been

truly ours (for we should have had no interest by his assumption of any foreign nature); so also man could not have been united to the Divine nature, unless that Word, which was made flesh, had not been, in essence and nature, the Word and Son of God. For that was the very purpose and end of our Lord's Incarnation, that He should join what is man by nature to Him who is by nature God, that so man might enjoy His salvation and His union with God without any fear of its failing or decrease. And, therefore, those that deny that the Son of God is properly so, of His Father's nature and substance, have as much reason to deny that He was conceived truly and properly man, of the substance of Mary ever Virgin. For He had been quite as unqualified for that work of grace, which was the occasion of His coming among us, if He had not been of the very nature of His Father, as if He had not assumed a true and proper body. And, therefore, all the raving of Valentinus will never make us believe that the Word of God is not really and truly a man; as the Arians, on the other hand, madden themselves to no purpose to make it believed that He is not properly and truly God. Having made Himself man for us, He became the beginning of a new creation, a new way to bring us to happiness by what He did and suffered for us in the flesh.

71. The Word of God, then, is neither one of His creatures nor one of His works. "Created," "made," and "work" are all one and the same thing, and, therefore, if He had been created and made, He must have been one of God's works, and then He would have expressed Himself thus, "The Lord created Me," not "for His works," but "one of His works," or thus, "The Lord made Me," not "in order to His works," but "among His works." But we find no such declarations as these to check our belief in what is His true nature and substance. He does not so much as say, "The Lord created Me for the making of His works," as if on purpose to avoid giving any cause for any such impious opinion as that of our adversaries, that He was only God's instrument, created for His use in the work of our creation. Nor does He say, "The Lord created Me before His works," for if He had been said to be created before His works as well as begotten before them, it might have given us occasion to conclude that His "being begotten" was but another way of expressing His "being created." But He has said with exact discrimination "for His works." It signifies exactly this, "The Father has caused Me to be made man for the good of mankind, His creatures." So that this passage duly explained shows us that the

Word is not a work, but begotten of God's substance. A man's going into a house does not make him a part of a house ; for he is the same, and as much a man, as he was outside it. So He who is created for the works must be considered by His nature to be altogether different from those works. But if otherwise, as you think, O Arians, if the Word of God be a work, what Hand and what Wisdom was it that made Him? For we know that whatever was created received its being from the Hand and Wisdom of God. He tells us this Himself, saying, "All those things hath Mine Hand made" (Isa. lxvi. 2). And David says in the Psalm, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Thine hands" (Ps. cii. 25); and again, "I do remember the time past, I muse upon all Thy works: yea, I exercise myself in the works of Thy hands" (Ps. cxliii. 5). Thus it is plain that all the creatures were given their being by the Word of God, and it is written that "all things were made by the Word, and without Him was not anything made that was made" (S. John i. 3); and again, "To us there is but one Lord Jesus Christ, by whom are all things" (1 Cor. viii. 6); and again, "By Him all things consist" (Col. i. 17). It is very plain, then, that the Son cannot be one of God's works, but that He is the Hand and the Wisdom of God. This was the faith of the Martyrs in Babylon, Ananias, Azarias, and Misael, and their confession entirely confutes Arianism. For when they say, "O all ye works of the Lord, bless ye the Lord," they recount things in heaven, things on earth, and the whole creation, as works; but they do not name the Son. They do not say to Him, "O Word of God, bless Thou the Lord," and "O Wisdom of God, bless Thou the Lord," which they certainly would have done, if the Word had been in the number of God's works which they called upon to praise Him, because they are so very particular in the recital of those works. And, therefore, they must have known that He was the Creator of those works, the Word and Wisdom of the Father, and not one who was bound to pay Divine worship, but one who was equally with the Father the object of it. And what is this, but what the Holy Spirit has most distinctly declared in the Psalms? saying, "The Word of the Lord is true, and all His works are faithful" (Ps. xxxiii. 4), and "O Lord, how manifold are Thy works, in Wisdom hast Thou made them all" (Ps. civ. 24).

72. If the Word is only a work of God, He must have been made as well as the rest by God's Wisdom. But the Scripture would not have so clearly distinguished Him from all the rest of

God's works ; it had not named them works whilst it spoke of Him by the title of God's Word and Wisdom. Now, since it does this, it puts it beyond dispute, that this Word and Wisdom is not one of God's works, but the Creator of them all. This distinction is conspicuous in that passage of the Epistle to the Hebrews, "For 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). Here the creature stands expressly distinguished from the Son, whom He mentions under the title of the Word of God ; and he opposes Him to all creatures, in consideration of His nature and being. And again, when He says that "All things are naked and opened unto the eyes of Him with whom we have to do," this signifies that He Himself could not be one of those things, since He could not be the Judge of all God's works and creatures, if He, as one of them, had to be judged along with the rest. And so also in that passage, where the Apostle observes that the whole creation is groaning together with us, that it might be delivered from the bondage of corruption (Rom. viii. 21, 22) ; the Son is thereby proved not to be any part of the creation. If He were so, He would be one of those who groan along with the rest, and would need some one who should bring adoption and deliverance to Him as well as the others. And, therefore, as certainly as the whole creation groaneth and travaileth in pain together, that it may be freed from the bondage of corruption ; and as certainly as the Son is distinguished from whatever needs liberty ; so certainly it is the Son Himself that makes us all sons, and sets us all free. This is what He told the Jews of old time, "The servant abideth not in the house for ever ; but the Son abideth ever. If the Son, therefore, shall make you free, ye shall be free indeed" (S. John viii. 35, 36). And thus it is clearer than the light from these considerations, that the Word of God is uncreated, and that He is the proper and co-essential Son of the Father. Concerning the passage, "The Lord hath created Me, the Beginning of His ways," this is sufficient, as I imagine, although I might have argued the matter at much greater length, to prove my position. And I trust that what has been said will induce men of learning to frame still more complete refutations of the Arian heresy. But since the heretics, reading the next verse,

seek to fix upon it the same false meaning ; because it says, " I was set up " (or, " He founded Me ") from everlasting, from the beginning, or ever the earth was ; because they say that these words refer to the Divinity of Christ, and not to His Incarnation, I must proceed now to make it appear that they are altogether in the wrong with regard to their explanation.

73. It is written, " The Lord by Wisdom hath founded the earth " (Prov. iii. 19). And if it was His Wisdom that founded the creation, how could the Founder Himself be founded ? Here, then, we must have recourse to that proverbial method of interpretation, which leads us directly to this interpretation of the texts, namely, that the Father produced the earth out of nothing, and established it firm and stedfast by His Wisdom ; and then that this His Wisdom was founded or created for us, as a proper and necessary instrument and principle of our renovation and new creation. He does not say, " God founded or made Me His Word or His Son from the beginning," lest that might have been taken as a proof that He had a beginning of existence, and was a creature. And that is the first thing to be enquired into, whether He that is said to be created or founded, was not antecedently, however, the Son of God ? and whether the Holy Scriptures do not expressly declare Him to be so ? What was S. Peter's answer, when our Saviour asked His Apostles, whom they thought Him to be ? He answered and said, " Thou art the Christ, the Son of the living God " (S. Matt. xvi. 16). The first thing which the father of the Arian heresy wanted to know, was, whether Christ was the Son of God ? " If," he says, " Thou be the Son of God " (S. Matt. iv. 3). He very well knew that this was the fundamental point, and the principal basis of the Christian Faith. If He was the Son of God, then the mastery of the devil would soon come to nought ; but if He was only a creature, a sinful descendant of Adam, then there was an end of his anxiety. He had formerly deceived the first of our race, and he doubted not but that he could more easily overcome this descendant of his, if He were possessed of a weak and fallen nature. Again, why were the Jews so enraged, because our Lord called Himself the Son of God, and declared God to be His proper Father ? Had He called Himself one of the creatures, or had He told them that He was only a work, this news would not have so disquieted them, nor could they have charged Him with blasphemy. They were well acquainted with sacred history, and knew that Angels had often been sent down from heaven to their fathers. But they could not bear that our Lord should call Himself the Son of God. For

that was a title which they were sure that no creature would assume, and, therefore, it was an open declaration that He was truly God, and of the very substance of His Father.

74. The Arians, then, ought, one would imagine, to imitate their father the devil, and make this their chief enquiry. If they found that Christ had declared of Himself, "the Father hath founded or made Me His Word or His Son," then they might reasonably maintain their present opinion. But if He has not said anything of the kind, then it is not right that they should invent what never was said. The words are these, "He founded Me," and not what they would make of them, "Before the world He founded Me as His Word or Son." The expression is proverbial; and the founding, as was said before, has no relation to His essence and nature, but only to ours, which He assumed as a foundation for us to be built upon. S. Paul has expressed the same truth in the same language, "Other foundation can no man lay than that is laid, which is Jesus Christ. But let every man take heed how he buildeth thereupon" (1 Cor. iii. 10, 11). The materials of the foundation ought to be of the same kind as those of the superstructure, in order that they may admit of being well compacted together. Now the Word of God, as such, can have no sort or species of beings of the same nature as Himself. As He is such, He is God's Only-begotten Son, but by His Incarnation, He became, as we are, truly and properly man. And being so, He is our foundation, and we are built upon Him, as so many precious stones, into a living temple of His Holy Spirit who dwelleth in us. And as He is the foundation and we the superstructure, so He is the Vine and we are the branches, not of His Divine nature, for that is impossible; but of His human nature, for the branches must be like the vine, since we are like Him according to the flesh. And because our adversaries have such human notions, we are ready to encounter them with their own weapons, and argue with them on their own ground with resemblances taken from human things. The expression here is not "The Lord created or made Me a foundation," which might have afforded a pretext to these people who shamelessly pervert everything, and try to make everything show that the Word is a creature, and had a beginning of existence. The words are "He hath founded Me." Now, what is founded is founded for the sake of the superstructure. A foundation is not a work of nature, but of art. The stones must be dug out of the mountain side and placed in the depth of the earth. The stone in its natural situation is not a foundation for anything; but when the need

arises, and it is transferred from its original position, and laid in the depth of the earth, then if the stone could speak it might very properly say, "Now he has laid me for a foundation, who has brought me hither from my place in the mountain." And when our Lord assumed our body and nature, when He was separated from the substance of the Virgin Mary, then He might truly say, as He did, "The Lord hath now laid Me as a foundation;" as much as to say, "He has covered Me, being the Word, with an earthly body." And so it was, He was to be our foundation, which He could not be but in our nature. He was to be exactly such a composition of soul and body as any one of us, in order that we, as so many members, being joined to Him as the Head, and, as it were, growing into Him, might all come unto a "perfect man," and abide immortal and incorruptible.

75. And there is nothing in those expressions, "Before the world," and "before He made the earth," and "before the mountains were settled," which need raise any doubt in our minds, if it be remembered what other expressions they are connected with, namely, "He founded Me," and "He created Me." For here again allusion is made to the dispensation according to the flesh. And thus the Apostle says, "For the grace of God which bringeth salvation hath appeared to all men" (Tit. ii. 11), and this is conveyed to us in the person of our Lord. His advent has at length brought to light the reason of this, the purpose and appointment of God, which was decreed long before we ourselves or even the world was in being; and this is in exact agreement with His wisdom and goodness. For we must not think so unworthily of God, as if He made us first, and then, and not till then, took care to provide for our safety and happiness. God's foreknowledge forbids us to entertain such an idea. Wherefore, when our Almighty Father determined to create us by the power of His Word, and knowing what should befall us better than we, and foreseeing that, after He had made us good and perfect in our nature, we should transgress His commandment, and thereby incur the sentence of expulsion from Paradise; so He proceeded with such a care for the interest of His creatures, that in the same act He prepared beforehand in His proper Word, by whom also He created us, a provision for our salvation. He did this, so that even if the tempter should lead man to his destruction, as He foresaw, yet His creatures' case should not be desperate; His Only-begotten Son Himself would redeem and save us, and would become the means and instrument of our resurrection and immortality, created for our sakes "the Begin-

ning of God's ways," "the First-born of creation," "the First-begotten among many brethren," and "the First-fruits from the dead." And the following passages of S. Paul in his Epistles very well interpret the words of the Proverbs, "Before the world," and "before the earth was." For he thus speaks to Timothy, "Be thou partaker of the afflictions of the Gospel according to the power of God; who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to life through the Gospel" (2 Tim. i. 8-10). And to the Ephesians he writes, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself" (Ephes. i. 3-5).

76. How, then, has He chosen us before we came into existence, but that this was according to the Divine resolution and decree of our redemption and salvation in Christ? And how was it possible that this decree was in the Divine will from everlasting, if the Son had not from everlasting been the determined and sure foundation of it, the means by which only it could be executed? How could we, as the Apostle goes on to say, have "an inheritance being predestinated" (Ephes. i. 11), had not this foundation been eternally laid? had it not been the firm and unalterable purpose of our Lord, to take our nature into His own person, and with it that sentence of death which it had incurred, and by this method to make us sons of God in Himself, and co-heirs with Himself? We could not have been objects of Divine love and mercy, even eternally, before we were anything at all, if these attributes had not then belonged to our Lord, as to Him, by whom they were afterwards to reach to mankind. Wherefore, also at the Judgment Day, when everyone shall receive his reward according to his deeds, He says to His faithful ones, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (S. Matt. xxv. 34). How, then, or in whom, could this kingdom be prepared for us before our existence, unless it was in our Saviour, whom God made the foundation of it "before the world"? that we, as built upon Him, might be partakers of the life and grace which comes

from Him, even like stones cemented together in due form and order. And all this happened, as we may think in all piety, that, as has been said before, we may rise once more after our death to an eternal life, of which we were totally incapable before; since even for us men, formed of earth, there was prepared for us "before the world" in Christ Jesus the hope of life and salvation. Therefore we can see the meaning of the Word taking upon Himself our mortal flesh, and being created as "a Beginning of God's ways for His works," that He might thus be laid as our foundation by the decree of His Father's, and in Him, of His own eternal will, before the world, and before the earth was, and before the mountains were settled, and before the fountains burst forth. Had it not been for this, we might have shared the same fate with this earth and these mountains, and all the parts of the material world. We must have decayed and wasted away, and have come to nought. But, on the contrary, God has been pleased to make human nature the survivor of all. Before we were created we had been elected, in the predestinated Incarnation of the Son, to spiritual and everlasting life and happiness. Our life was founded, it was established and hidden in Christ, before anything whatever had received its being. And in Christ it is safely deposited, so that we shall ever live in Him and He in us.

77. And upon what foundation could we so securely stand, as upon the Lord who is before all time, and through whom everything received its being? Thus all our happiness being connected with Him, we become sharers with Him in the everlasting joys of heaven. For God is good, and being good always, He willed this, since He knew that our weak nature needed the succour and salvation which He alone could bestow. And just as some wise architect, resolving to build a house, should think it convenient beforehand to take proper measures for its repair, in case at any time it should fall into decay; so it would be natural for him to lay in a stock of materials for that purpose, and give them into the care of the workmen, that thus all means of repair would be provided even before the actual building of the house. In like manner, even before man came to be created, did God provide in Christ Jesus, who alone could give unto us the means of our new creation, the way whereby our salvation might be re-established. And, therefore, this work and office of His was appointed and determined on before the creation of the world, and afterwards put into execution by Christ, who came into the world just when His presence was

most needed. The effect of this will be, that as from all eternity the Lord provided for our being first, and our redemption afterwards, so He will receive us into closest communion with Himself in heaven, when He receives us into happiness for all eternity. This, then, ought to be sufficient to prove that the Word of God is not a creature, and to make clear what is the true doctrine of Holy Scripture. But because there are more ways than one of disclosing this true belief, it may be best not to confine ourselves with one interpretation; but rather to overwhelm our adversaries, and frighten them into some sense of shame by a great show of the forces at our disposal. Now here I must refer to what has been said before, for what I have to say relates to the same proverb and the same Wisdom. The Word has not told us that His nature was a created one neither here nor elsewhere, but He has said, speaking proverbially and allegorically, "The Lord created Me;" and therefore it is certain that the literal sense in this passage is not the true one, and that we must draw aside the metaphor before we shall discover the true meaning. When that Wisdom which created all things informs us, that "the Lord created Me, the Beginning of His ways," who rests satisfied with the literal meaning of such a proposition, which directly contradicts another assertion of the same Wisdom? Who, on hearing the Only-begotten Son of God assure us that He was created "the Beginning of His Father's ways," does not at once seek to find out the meaning of the expression, wondering how it can be that the Only-begotten Son of God can possibly become the First-begotten of many brethren? Doubtless it is somewhat unintelligible at first sight, but yet we are told that "a man of understanding shall understand a proverb and the interpretation; the words of the wise and their dark sayings" (Prov. i. 6).

78. The Creator and Author of all things is the Only-begotten and essential Wisdom of God. "In Wisdom," says the Psalmist, "hast Thou made them all," and "The earth is full of Thy creation" (Ps. civ. 24). God, if He had pleased, might have made things less perfect. He might have made them without any particular beauty; but it was His good pleasure that all things should be made perfect of their kind. And to make them so, His eternal Wisdom so adapted itself to the nature of the creatures He made, as to stamp some tokens and marks of itself, not only on the universe, taken as a whole, but upon all the several parts of it too. And thus the works of God were not only made, but were made worthy of their Creator, and

were marked, as it were, with the seal of His own Wisdom. Our speech carries with it some kind of resemblance of the Son of God considered as the Word; and our wisdom, or those intellectual faculties which God has made a part of our nature, represent the Son considered as the Wisdom of God. Our wisdom qualifies us for the reception of the creating Wisdom, and by the influence of that we attain to the knowledge of the Father; for "He that hath the Son," says S. John, "hath the Father also" (1 S. John ii. 23); and, "He that receiveth Me," says our Lord, "receiveth Him that sent Me" (S. Matt. x. 40). And it is from this impression of the Divine Wisdom, that may be seen not only in us but in all God's works, that the original creating Wisdom does with reason speak of that which belongs to its own impress, and say, "The Lord created Me for His works." No more may be implied here than the created or human wisdom, mentioned as if it were the Divine, because of the affinity it bears to it. There is, then, no occasion to say that there is here such a great contradiction, as if the creating Wisdom called Himself a creature. He may be only speaking of the created likeness of Himself; as if a man were to speak of his own picture, as if he meant himself. And as our Lord Himself has said, "He that receiveth you, receiveth Me, because we are impressed with His character and image; so though He is not Himself a creature, yet because His image and impress is created in the works, He says, as if in His own person, "The Lord hath created Me, the Beginning of His ways, for His works." And for this reason has the Son of God impressed this mark of His Wisdom upon His creatures, that the creature might discover by it from what hand He received His being; that he might recognise the Wisdom and Word of God as the immediate cause of it, and through the knowledge of the Son advance to the knowledge of the Father. And this is what S. Paul said, "Because that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made" (Rom. i. 19, 20). So, then, the wisdom in this passage of the Proverbs may be said to imply no more than that representative wisdom which the Son has engrafted in our nature, and does not in the least prove that the Divine Word is a created substance.

79. If our adversaries are resolved to reject this exposition, let them inform us, whether they think there is any wisdom to be found in God's creatures or not? If there is not, what is the meaning of that complaint of the Apostle, "For after that in the

Wisdom of God the world by wisdom knew not God"? (1 Cor. i. 21). And how is it if there is no wisdom, that we so often read of wise men in the Scripture? It is said, for example, "A wise man feareth and departeth from evil" (Prov. xiv. 16); and, "Through wisdom is an house builded" (Prov. xxiv. 3); and the Preacher says, "A man's wisdom maketh his face to shine" (Eccles. viii. 1); and the same Preacher thus reproves those who are headstrong, "Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this" (Eccles. vii. 10). And this is the wisdom which the Son of Sirach speaks of, "He poured her out upon all His works. She is with all flesh according to His gift, and He hath given her to them that love Him" (Ecclus. i. 9, 10). The wisdom said here to be poured out cannot be the eternal and Only-begotten Wisdom of God, but signifies no more than that which is impressed upon the creatures. And thus by comparing things, we still find it less improbable, that the wisdom said to be created, may signify properly that created wisdom or intelligence which God has implanted in the world, to explain to us the meaning, although in an imperfect manner, of the Divine creating Wisdom. For that wisdom which displays itself in the works of God is not the Creator, but a creature. And it is that voice by which "the heavens declare the glory of God, and the firmament showeth His handiwork" (Ps. xix. 1). This wisdom, if men have it within them, they will acknowledge it to be the true Wisdom of God; and they will know that they are made in deed and in truth after the Image of God. Suppose a son of some monarch were to build a city at his father's desire, and that this son should think it desirable to have his own name carved or engraved upon each of the buildings that were now rising, both in order to preserve those buildings from damage and violence, as well as to show the citizens whose authority they lived under, and to put them in continual remembrance of himself and his father. And supposing that when the city was completed anyone were to ask the prince what was the reason of this, and why he had caused this thing to be done, he might be expected to make an answer to this effect, "I took what I considered to be the best means for the security of the buildings; my name is engraved, with my father's approval, on everything; there is a creation of my name in the works." Now, would any sensible person argue from this that this son himself was a part of the buildings in his father's city? or that when he spoke of his name being found on the buildings, he meant that he himself was

turned into one of those edifices? If no one would be so foolish as to say this, then our Lord's assertion that "The Lord hath created Him for the works," is very intelligible, and can be easily understood by those who can discern the impress and character of the uncreated Wisdom in the works of the creation. The true Wisdom seems to say, that His impress is in those works, and He has thus accommodated His power in order that He might frame and create all things.

80. This is by no means the only passage of Scripture in which the Son of God speaks of the effects of His power in us, as if it were of Himself. His Church has in it His impress and image, and when Saul was persecuting the Church, He rebuked him, and said to Saul, as if He Himself were being persecuted, "Saul, why persecutest thou Me?" (Acts ix. 4). This expression may satisfy us that the creating Wisdom and Only-begotten Word of God may as truly affirm that God created Him, calling His creatures Himself, because of His love to them, and because of that impress of His Wisdom which they bear in their being, without causing us to conclude that He Himself is a created and dependent being; just as, in the same manner the created wisdom, which represents Him in His works may affirm of itself, "The Lord created Me for His works." Let no one, then, confound together these two wisdoms, lest in so doing they defraud their souls of the truth, and, as it were, mix wine with water. The distinction ought to be as carefully preserved, as in the case of a workman and his work; so let no one think that "He created" is said of the substance of the Wisdom of God. For this Wisdom is the Creator and Framers of all; but its impress is created in the works, as the copy of an image. Moreover, this representative wisdom may be very well said to be "the beginning of God's ways," as it is the first and elementary principle of Divine knowledge. For whosoever sets out, as it were, upon this way first, and keeps it in the fear of God, even as Solomon says, "The fear of the Lord is the beginning of wisdom" (Prov. i. 7, Sept.), and then advances upwards in his thoughts, and perceives the works of creation, will in that wisdom have a full view, and a true knowledge, of the Wisdom of the Father Himself; as our Lord Himself tells us "He that hath seen Me, hath seen the Father" (S. John xiv. 9); and as S. John writes, "He that acknowledges the Son, hath the Father also" (1 S. John ii. 23). And He says, "From the beginning, or ever the earth was, He founded Me," since in its impress the works remain settled and in perpetuity. And yet, on the other hand, to prevent any mis-

takes about this created wisdom, and that it might be clearly distinguished from the uncreated, the Son of God ; He tells us, as was necessary He should, that this latter Wisdom was " Begotten from the beginning, or ever the earth was," and that " Before the mountains, before the waters, before the hills was He brought forth " (Prov. viii. 23, 24), that is to say, before God had made any one of His creatures. Can there be a plainer statement, that His nature is absolutely an uncreated one ? Certainly it cannot be disputed, that if He was created " for the works," and yet existed before them, it follows that He truly existed before He was created ; and, therefore, He was begotten in His nature and substance, before He was created the Beginning of His Father's ways. And wherein creation and generation differ I need not enter again, having shown this in what has gone before.

81. But since our Lord proceeds to say, " when He " (His Father) " prepared the heavens, I was there " (Prov. viii. 27), He must not be misunderstood to mean that His Father prepared the heavens or the clouds above without the presence of His Wisdom. This would not be consistent with what He says elsewhere, that all things were made by God's Wisdom, and that without Him was not anything made that was made. The meaning of the words is as follows :—" All things were made in Me, and by Me, and when it was necessary that there should be a Wisdom created in My works, I, who had My being substantially and from everlasting with My Father, descended, as it were, and accommodated Myself in a special manner in framing the creatures, and impressed upon them something of My own character, and so shaped their nature and qualities, that they might all be in accord and compose a harmonious whole." So, then, all who duly employ that portion of wisdom which has been given them, and proceed to contemplate all created things may well say, " They continue this day according to Thine ordinance " (Ps. cxix. 91) ; but they who make light of, and despise their talent, must apply to themselves these words, " Professing themselves to be wise they became fools, because that which may be known of God is manifest in them ; for God hath showed it unto them. 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, so that they are without excuse. Because that when they knew God, they glorified Him not as God, but worshipped and served the creature more than the Creator, who is blessed for ever. Amen." And they ought to feel some

shame surely at reading the words, "For, after that in the wisdom of God," which is that representative wisdom we have lately spoken of, "the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21). For no longer, as in times past, has God chosen to be discovered and known by an image and shadow of wisdom, that namely which exists in the creatures; but He has made the true Wisdom itself to become incarnate, and to be made man, and even to be crucified for us, that henceforth all that believe may obtain salvation. This is that same Wisdom of God, which formed the creatures after His own Image, and from this it may so far be said to be created; and which has conveyed to us a partial knowledge of Himself and His Father, but has since, as S. John tells us, "been made flesh" (S. John i. 14); and after destroying death, and saving our race, has given us a clearer knowledge than ever both of Himself and His Father, according to His own assertion, "This is life eternal, that they may know Thee the only true God, and Jesus Christ whom Thou hast sent" (S. John xvii. 3).

82. And thus is the whole earth filled with the knowledge of the Lord. We behold the Father in the Son and the Son in the Father; even as the Father rejoices in the Son and the Son reciprocally rejoices in the Father, according to what He tells us Himself, "I was daily His delight, rejoicing always before Him" (Prov. viii. 30). And this again proves unanswerably, that the Son is not foreign, but proper to the Father's substance. He that is a cause of joy to God could not be a creature, made out of nothing, and made only for our sakes, as the heretics assert. It cannot be conceived of God, that He should want some foreign being to complete His joy; and therefore this passage also declares the true and orthodox belief. Or will our adversaries say that there was a time when the Father did not thus rejoice? Surely not; and yet if He always rejoiced, they must confess that He was from everlasting, in whom He rejoiced. And in whom does the Father rejoice, but in His Eternal Word and Son, who exhibits to Him the Brightness of His own Glory and the express Image of His own Person? And although it is true that after the creation, the Divine nature also "rejoiced in the habitable parts of the earth," and that "His delights were with the sons of men," yet His joy was not a new one, as might seem implied in the verse at first sight; but it was comprehended in the original joy, as it resulted, not from His creatures as such, but from that resemblance to His Image which had

been imprinted on their natures. It is still His own Image which occasions God's delight here. And what, too, is that which fills the Son with rejoicing, except His contemplation of Himself in His Father? For this must surely be His meaning when He says, "He that hath seen Me hath seen the Father," and "I am in the Father, and the Father in Me" (S. John xiv. 9, 10). I have, therefore, sufficiently proved, from every point of view, the weakness and folly of the impious heresy of these enemies of Christ. In vain do they publish abroad and speak far and wide that passage, "The Lord created Me, the Beginning of His ways;" a text the meaning of which they have altogether misinterpreted, and to which they have attached a sense which Solomon had never known. And not only is it very evident, that they have invented this new explanation of the verse, as appears from what I have already said; but, moreover, that very passage of the Proverbs proves most conclusively that the Son is not a creature either in His nature or His substance; but that He is begotten of the very essence of His Father; and that He is the true Wisdom and Word of the Father, "by whom all things were made, and without whom was not anything made that was made" (S. John i. 3).





THE THIRD ORATION.

I. WHEN once the Arians, so it seems, have determined to set themselves against the truth, their position is exactly that which is described in those words of Scripture which say, "When the ungodly cometh into the depth of the wicked, he becometh a scorner" (Prov. xviii. 3, Sept.). Evidence does not convince them, nor do difficulties stand in their way; but just as there are unclean people who are never ashamed of any indecency, so these wicked ones have entirely abandoned any modest feelings in the propagation of their impious heresy. For when we have clearly proved what is the meaning of those other passages of Scripture, which they alleged to prove their case, namely, "The Lord created Me" (Prov. viii. 22); and, "Being made so much better than the Angels" (Heb. i. 4); and, "The First-born" (Rom. viii. 29; Col. i. 15); and, "Who was faithful to Him that made Him" (Heb. iii. 2); and, when we have shown that they teach the true doctrine concerning our Lord; still they will persist in bearing about with them, as it were, the poison of serpents, "seeing they see and do not perceive, and hearing they hear and do not understand" (S. Mark iv. 12). Now they have laid hold of another passage; they have invented a meaning out of the perverse ingenuity of their evil hearts concerning those words of our Blessed Lord, "I am in the Father, and the Father in Me" (S. John xiv. 10). They wish to know how this can be possible. Can the Son, they say, comprehend or contain the Father? and, at the same time, the Father comprehend and contain the Son? The Father is by the Son's own confession greater than Himself: how can the less contain the greater? And where is there any room for wonder, if the Son is in the Father? since the Scripture affirms even of us, that "in Him we live, and move, and have our being" (Acts xvii. 28). And in this manner are all the powers of their mind blinded by their perverseness, so that they

have got to think that the Divine nature is like a human body, and they cannot understand what are the properties of the Father and the Son, nor what is the meaning of "Invisible and Eternal Light," or of the "Invisible Brightness of that Light and Glory," or of an "Immaterial Representation and Image of that Invisible Substance." For had they known these things, surely they would not have so dishonoured and scorned the Lord of Glory; nor have ascribed the properties of things material to those which are immaterial, nor would they have so perverted the sense of the Holy Scriptures. It ought, indeed, to be quite enough for anyone, when they only hear that any words have been spoken by our Saviour, at once to believe them. It is much more acceptable to God to believe in simple faith, than to search diligently after doubts and objections. However, since our adversaries have endeavoured to make this passage of Scripture also to fit in with their heresy, we must let them see the falseness of their interpretation, and show what is the true sense of it, that, at least, the faithful may be in security. For, first, we must not understand those words, "I am in the Father and the Father in Me," as if the Father and the Son were two distinct natures or essences, blended into one another. It is not, for instance, as if they were like vessels supposed to be capable of being doubly filled at once, as if the Father occupied the same region of space as the Son, and the Son the same as the Father. It is not as if either of them singly were an incomplete and imperfect being. If these things were possible in nature, they could only apply to things material, and therefore to apply them to the nature of things spiritual is most irreligious. The Personality of the Father is infinitely perfect and complete, and the Son is the Fulness of the Father's substance. Again, we are not to conceive the Father to be or dwell in the Son, after the same manner as He is said to dwell in His Saints. The Son is in the very substance and nature of His Father, and He is the Power and the Wisdom of the Father; and the means whereby the grace of the Holy Spirit is conveyed to us is our communion with the Son. But the Son has not His Sonship communicated to Him by any sort of intervention. It is of His very nature, of His Father's substance, and immediate from the Father, and not in the sense of the passage which says, "In Him we live and move and have our being." The Father is as the Fountain of existence, and the Son is the Life which flows from that Fountain, and by which all creatures have their principle of life, and their preservation in it. For the Life does not continue living in that

which gave it its existence, for then it would not be Life, but it is better to say that He gives life to all things.

2. But now let us see what evasions of the truth the sophist Asterius has to bring forth, that champion of this vile heresy. Following the Jews, then, he thus writes:—"There is nothing in the assertion that He is in the Father and the Father in Him, than that His revelations and doctrines were not His own but His Father's; and that the miracles which He wrought were indeed wrought by His Father; and that He was only the instrument of His Father's power in working them." Now, had some little child prattled like this, we should have thought nothing of it, on account of his tender years; but when one who bears the title of sophist, and professes to have received a learned education, says such trash, what punishment is bad enough for him? Nor does this folly prove him in any sense to be a follower of the Apostle S. Paul, who would never have taught him to be puffed up with "enticing words of man's wisdom" (1 Cor. ii. 4), nor to try to deceive others as well as himself, "understanding neither what he says, nor whereof he affirms" (1 Tim. i. 7). The Son of God ascribes certain characteristics to Himself as being such, and He tells us that He is the Word, and Wisdom, and Image of the Father's substance. This sophist attributes the same properties to all God's creatures, and makes them entirely common to the Son and to them. Moreover, this wicked man says that the Power of the Father is a power derived from elsewhere, that he may proceed from this false supposition to assert that the Son was made a Son by another Son, and that one Word communicated its power to another Word. And so he concludes that the Son did not say He was in the Father in a natural sense, as a Son, but metaphorically; and he considers that the Son is on the same level with all created things, as having done all things entirely by the power of the Father. For if the Son said, "I am in the Father, and the Father in Me," because His words and works were entirely His Father's, and not His own, then, since David says, "I will hear what the Lord God will say by me" (Ps. lxxxv. 8, Sept.); and Solomon says, "My words are spoken from God;" and since Moses' office was to reveal Divine revelations; and each of the Prophets spoke not their own words, but generally introduced themselves with "Thus saith the Lord;" and since the works of the Saints, as they admitted, were not their own but God's, who gave the power, Elijah and Elisha, for instance, undertaking to raise the dead, not by any power or virtue in themselves, but because they called upon God to do it,

and Elisha telling Naaman, on cleansing him from his leprosy, "that there was no God in all the earth but in Israel" (2 Kings v. 15); and Samuel, too, prayed to God to send rain in the time of harvest; and the Apostles being careful to say that their miracles were wrought not by their own power but by the grace of God; it is plain that, according to Asterius, such a statement as "I am in My Father, and the Father in Me," must be common to one and all, so that each of them will be able to make those words his own. If this is true, then the consequence must be that these were all of them truly and properly Sons of God; and if so, then our Lord could not be, as we maintain that He undoubtedly is, the Only-begotten Son, and Word, and Wisdom of the Father.

3. If our Lord had meant to affirm what our adversaries would have Him say, He would not have so clearly said, "I am in the Father, and the Father in Me," but rather He would have expressed Himself, "I also am in the Father, and the Father is in Me also." It would not have been right so to express Himself, that anyone would take it for granted that He was in the nature and essence of His Father, his eternal and Only-begotten Son, at the same time that He was the Son of God only in common with others, and that He was only a creature as they were. This is the meaning our adversaries are resolved to uphold. They cannot bear that the Son should be of the substance of His Father, and, therefore, they make Him put a false interpretation on the words, "I am in the Father, and the Father is in Me." These words in their obvious meaning cannot be true of anyone but the Only-begotten Son of God, who is in the nature of His Father, as reason tells us He is, because there must be a complete community of nature between the Son and the Father, in like manner as there is between brightness and light, and between the stream and the fountain. And so it follows that He who sees the Son, sees in Him the Father, and cannot but know that the Son is in the substance of the Father, since His being was communicated to Him out of that substance. And again, the Father is in the Son, as He communicates His substance to the Son, just as the substance of the sun is in its rays, and as the thought is in the word, and the fountain is in the stream. Thus the nature of the Father is contemplated in that of the Son, and thus the Father is confessed to be in the Son. The Father's Divinity and Essence is indeed the Son's, and, therefore, it was a plain truth which the Son uttered in saying that "He was in the Father, and the Father was in Him." And this obvious sense of the words

is beyond all dispute confirmed by what He told the Jews on a former occasion, "I and My Father are one" (S. John x. 30), that is, "We have both one and the same Divinity and Essence."

4. For they are one; not as one thing that is divided into two parts, but which is really but one; nor is it as if the same person may sometimes be called by one name and sometimes by another; may sometimes be called a Father, and sometimes be called a Son; for this was the heresy held by Sabellius, and for which the Church condemned him as a heretic. But there are two Persons, because the Father is the Father, and not the Son; and the Son is the Son, and not the Father, but the nature is one and the same. There cannot be a difference in the nature between the parent and the offspring, for the latter is the image of the former. All things that the Father hath are the Son's, which could not be if the Son were another God, as He must be if His nature were foreign and created. If His were a distinct Divinity, united from without to that of the Father, then there would be more Gods than one. For although the Son, as such, cannot be otherwise than begotten of the Father, and consequently cannot be the Father; yet, as being begotten of the Father, he cannot but be God; and as being God, He cannot but be one in essence with the Father; and, therefore, He and the Father are one, one with regard to their proper and common nature, and one in the unity of the Godhead. Thus brightness also is light, it is not second to the sun, nor a different light, nor does it consist simply in a borrowed nature, but it is an entire and proper offspring. And such an offspring is of necessity one light; and no one would say the sun and its brightness were two separate lights; and yet the sun and that brightness are not one and the same thing. Still, the light from the sun, which enlightens all things by its brightness, is but one. This is an emblem of the Divinity of the Son of God, which is, indeed, essentially one with that of His Father. They are one individual substance; and they are one God, and there are no other Gods but that one. And since they are both one in Essence and Divinity, it follows that whatever can be affirmed of the Father, may as truly and properly be affirmed of the Son, except only the relation of Paternity. Thus the Son is expressly called God, "And the Word was God" (S. John i. 1). He is also called Almighty, "Thus saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. i. 8). Likewise, He is called the Lord, "One Lord Jesus Christ" (1 Cor. viii. 6). He calls Himself the Light, "I am the Light"

(S. John viii. 12). He tells us that He forgives sins, "But that ye may know that the Son of Man hath power on earth to forgive sins" (S. Luke v. 24). The Scripture abounds with evidences of this kind, so let these suffice, "All things," says the Son, "that the Father hath are Mine" (S. John xvi. 15); and again, "All Mine are Thine" (S. John xvii. 10).

5. He cannot but see the Father in the Son, who hears the attributes of the Father ascribed to the Son. And He cannot but see the Son in the Father, who hears those attributes which are ascribed to the Son, affirmed and confessed to be in the nature of the Father. And how could those attributes be ascribed to the Son, if He were not the Son of His Father's substance? Again, how could the attributes of the Son be ascribed to the Father, if those attributes were in their nature distinct from, and foreign, to the Father's? The Son, therefore, cannot but be properly the Son of His Father's very essence and substance; and being so, He reasonably says, that whatever belongs to the Father belongs to Him. After He had said, very rightly and properly, "I and the Father are one" (S. John x. 38), He adds, "That ye may know that I am in the Father, and the Father in Me" (S. John xiv. 10); and, moreover, He has added this again, "He that hath seen Me hath seen the Father" (S. John xiv. 9). There is a wonderful agreement and harmony in these three passages. For what can be a clearer consequence, than that the Son is in the Father, and the Father in the Son, if He and the Father are one? And if they are one in Divinity and Nature, then it must follow that "He that hath seen the Son hath seen the Father," for the Godhead of the Father is contemplated in the Son. And we may understand this the more easily by the familiar comparison of the Emperor's image on a coin. For there you have in the image the features and form of the Emperor, and in the Emperor himself you have the living picture of that representation. There is such an exact correspondence between the original and the facsimile, that he who has looked upon the latter may, without impropriety, be said to have seen the former; and he who has seen the former recognises at once that he sees the face of him in the latter. And if the coin were sensible how exactly it represents the face of the Emperor, and could speak to those that were going to see him, after they had been looking at the image, it might say, "I and the Emperor are one; for I am in him, and he is in me. What you see in me, you will see in him; and what you have seen in him, that is exactly to be seen in me." Accordingly, he who

worships the image, in it worships the Emperor also, for the image exhibits, and really is, the Emperor's face and form. As then the Son has declared Himself to be the proper and express Image of His Father, we must necessarily understand, that the Divinity, and all the attributes of the Father, is in the being of the Son. And this is what is meant in those words of Scripture, "Who being in the form of God" (Philip. ii. 6), and "The Father is in Me" (S. John xiv. 10).

6. Moreover, He is not merely partially in the form of God, but the Son is the Fulness of the Father, and His nature is perfectly adequate of His Father's, and the Son is wholly and entirely God. Therefore, also, since He is equal to God, He "thought it not robbery to be equal with God" (Philip. ii. 6). There is a perfect unity and individuality of infinite essence and attributes between Himself and His Father, which is the meaning of those words, "I am in the Father." Thus "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19), that is to say, the nature of the Father is the same as the Divine nature of the Son, who, having assumed human nature, reconciles it to His Father. Thus the works of the Son are the works of the Father, because that Divinity of the Father which wrought those works is in the nature and essence of the Son. Thus the Father is seen in the Son, because the Father's Godhead can be contemplated in the Son, and this demonstrates the Father to be in the Son, even in His very nature. And again, this community of essence convinces us that the Son is in the very nature of His Father, and that it is impossible that He should ever be out of that nature. If, therefore, when we find in Scripture that whatever belongs to the nature of the Father belongs also to the nature of the Son, we do not understand this as if God had only invested a creature with attributes similar to those of His own Divine nature, or as if He were in some way made to partake of these qualities, but in the plain and obvious sense of such assertions, that the whole nature of the Son is of, and in the very substance of, the Father's infinite essence. Then, as I have said before, we can rightly understand the words, "I am in the Father, and the Father is in Me," and "I and My Father are one." The Son is such as the Father is, because there is no single attribute which the Father has which the Son has not. And that the Son is co-eternal with the Father the very nature of the relation proves. For no one is father of a son until that son exists, whereas when we call God a Maker this does not necessarily imply a co-existence of production; and therefore it does not follow that God could not

be a Creator before the existence of His creatures. But God could not be a Father before He had a Son of His substance, and therefore His Paternity must have been co-eternal with His Godhead. Accordingly, He that believes in the Son believes in the Father, because the object of that belief is co-essential and consubstantial with the Father. And thus we have but one faith in but one God. The Divinity of the Son and Father is so perfectly uncompounded and individual, that whoever worships and honours the Son, worships and honours the Father in the same act. In those addresses which are made to the Son, the Father has an immediate interest, and the Son has the same in those which are directed to the Father. And thus we believe in and worship only one God, for there is but one, and there cannot be another. And therefore most appropriately do we find in Holy Scripture assertions of this Unity of the Godhead, such as, "I am that I am" (Exod. iii. 14); and, "There is no God beside Me" (Deut. xxxii. 39); and, "I am the First and I am the Last" (Isa. xlv. 6). God is but One, and Only and First; but God forbid that this truth should tempt us to deny that these attributes belong also to His Blessed Son. He is in that One and Only and First great Being; He is the One and Only Word and Wisdom and Brightness of His Only and Eternal Father. He is the First from everlasting, as being the Fulness of His Divinity, who is First and from eternity, as being properly and absolutely God. These assertions of the Unity of God are not arguments against the Divinity of the Son, but they are only meant to deny that any other being, besides the Father and His Word, is entitled to Divine honours. And this is so clearly and manifestly the sense of those passages, that anyone can understand them.

7. But since these passages of Scripture, too, must be perverted to the profane purposes of these blasphemers, since they dishonour God and reproach us, and say, "How can God be the One and Only God, and the First and the Last; and yet His Son be truly God too; for if His Son were as truly God as Himself, why did He say, 'There is no God beside Me' (Deut. xxxii. 39), and 'The Lord our God is one Lord'?" (Deut. vi. 4). I shall explain these phrases as well as I have done the rest that it may yet more notoriously appear how maliciously these Arians are set against God. If they had ever heard of any rivalry between the Son and the Father, then such words might be uttered against the Son. If, just as when David had to defend himself against Adonijah and Absalom, so also the Father has

occasion to look upon the Son, then the Father might have asserted His prerogatives in those expressions in order to guard against any rebellion of the Son, which might arise from that Son calling Himself God. He might speak thus to prevent the revolt and apostasy of some of His subjects. But if the contrary is true, if we cannot arrive at a true knowledge of the Father but by our knowledge of the Son, who reveals Him to us; if the contemplation of the Father is only possible in our contemplation of the Son; if the Son, whilst on earth, did not seek His own glory, but that of the Father, saying to one who came to Him, "Why callest thou Me good? None is good save One, that is God" (S. Luke xviii. 19); saying to another that asked Him, "Which is the first commandment of all?" "Hear, O Israel, the Lord our God is One Lord" (S. Mark xii. 28, 29); if He told the people, "I came down from heaven, not to do My own will, but the will of Him that sent Me" (S. John vi. 38); if He said to the disciples, "My Father is greater than I" (S. John xiv. 28); and "He that honoureth Me, honoureth Him that sent Me" (*cf.* S. John v. 23); if this, I say, be the Son's account of Himself, if there is this harmony and agreement between Him and the Father, what difficulty is there, that one must thus pervert those plain words of Holy Writ? On the other hand, if the Father owns the Word to be His Blessed Son, that man must either be mad, or must entertain a strong prejudice against our Lord, who supposes that the Father introduced this doctrine of His Unity, in order to vilify and deny His own Son. Such a thought cannot enter into the mind of any Christian; God forbid that it should. These passages concerning the Divine Unity are not written with any reference to be implied against the Son of God, but simply to deny that those are rightly called gods, which have been falsely styled as such by men. And indeed there was great need for declaration to be made against the worship of these false deities.

8. No one can serve the true God and those false gods at one and the same time; he must choose one or the other. Therefore God, since He is good and full of tender concern for mankind, and because He would recover all wanderers from the error of their ways, says, "I am God alone," and "I am that I am," and "besides Me there is no God," and the like. He makes these assertions that He may condemn those which are so far from being gods that they are nothing, as well as that He may convert and draw all men unto Himself. Suppose that in the daytime, when the sun was shining brightly, that a man, who

wished to show his skill in painting, should daub a piece of wood with various colours, and should try and make people believe, that this painting, which had not the least resemblance towards light, was really the cause of light; and if the sun, resenting this, should say, "I alone am the light of the day, and besides me there is no other light," people would not infer from this that there was no brightness in his rays, but that the object of the words was to rebuke the error into which the painter would lead them concerning his picture, and the evil which would arise from a belief in such a gross absurdity. Why, then, when Almighty God declares that "He is what He is," that He is "the Only God," and that "there is none other besides Him," must we think that He intends any more than this, to make men renounce all false deities, and that they may recognise Him instead as the only true God? And, moreover, when God uttered these declarations, He revealed them through His own Word. For whatever the Father spoke, He delivered by and through His Word, unless these modern Jews will deny this statement also. But this is the fact, no matter what infatuation and malice may possess these followers of the devil. The Word of the Lord came unto the Prophets, and they heard Him speaking unto them. Well, then, if the Father uttered these very assertions by His Word, and if the Father neither speaks nor does anything but by Him, then these enemies of God cannot possibly prove that this Word of God who spoke was one of the beings against whom His assertions were directed, but these declarations all had reference to things foreign to Him, and which were not from Him. For, to resume our late illustration, if the sun had used those expressions, he would have explained away the error, and have made the assertions referred to, not indeed for the sake of implying that his rays were not a part of his nature and substance, but, on the contrary, to plainly declare that they were so. It is, therefore, evident that it was far from God's intention to deny His Son Divine honours, nor, indeed, was it with any reference to Him, that He declared against false deities. And it is remarkable, that God never asserted His Unity in the beginning of the world, nor spoke of it to Adam, although His Word, by whom He made all things, was then certainly with Him. There was not then any occasion for so doing, because there were no such things then as idols. But afterwards, when men rebelled against the truth, and set up gods for themselves as they pleased, then God's protestations against idolatry were very necessary, to put a stop to it. And, I may remark further,

that in these assertions of the Divine Unity provision was made against those evil doctrines which God foresaw that wretched heretics would introduce in later days, of worshipping as God a being so far from being the express and true Image of the Eternal God, that they suppose Him to be out of the Divine nature, and foreign, and unallied to it.

9. If, then, the Father be called the only true God, He must not be thought to deny, that His Son, who says, "I am the Truth" (S. John xiv. 6), is also truly God. He only protests against those who by their nature have no pretensions whatever to Godhead, such as His Father and He have. Thus our Lord thought it no presumption to join Himself on terms of equality with the Father, and to say, "And Jesus Christ whom Thou hast sent" (S. John xvii. 3). Had He been a creature, He could not have so spoken, and He would not have ranked Himself with His Creator. For what fellowship is there between the true God and a dependent creature? So that by His joining Himself with the Father He has made a plain declaration that He is of the nature and substance of His Father, very God, truly and properly begotten of very God. And this is the doctrine which S. John has received and which He has delivered to us. He writes in his Epistle, "And we are in Him that is true, even in His Son, Jesus Christ; this is the true God and eternal Life" (1 S. John v. 20). And this explains what the Prophet says concerning the creation, where he tells us that "God alone spreadeth out the heavens" (Job ix. 8), and when God says that He "stretcheth forth the heavens alone" (Isa. xliv. 24), it is evident that the Word is comprehended in this Unity of the Divine nature, even that Word "by whom all things were made, and without whom was not anything made that was made." And, therefore, if notwithstanding God affirms that He alone made the heavens, and yet it is certain that His Word made them, and therefore must be conceived to exist in and of the infinite substance of, the only Creator; it follows that when God declares Himself to be "One," and "the only God," and "the First and the Last," these expressions must be understood with this necessary restriction, that the Person of God's Eternal Word is in the nature and essence of this "One," "the only God," "the First and the Last," even as brightness exists in the light. And His being thus in and of the nature of the Father can be understood of the Word alone. All other creatures arose out of nothing at His command, and their nature is totally different from His. The Son only is properly and substantially begotten of the nature of His Father.

And, therefore, that assertion, "I am the First and the Last," is so far from countenancing the cause of our adversaries, as they imagine it does, that it utterly defeats and ruins it. For God says, "I am the First and the Last," and "the First" here must signify an antecedency of existence, either from eternity or only in order of time. If they say, that it signifies only the latter, and if He is said to be the first of all creatures, so that they come next to Him, then certainly you will have shown that He is the head of them, as being the first created; and this is the height of atheism and absurdity. But if the meaning of His being First is, that He did not exist from something existing before Him, and that no person or thing was in being before Him, but that He was the Author and Cause of all things, and if He insisted upon this to destroy idolatry and paganism; then these words, "I am the First," and His being called the First-born are parallel to this and declare Him to be, as the Father declares of Himself, that He is not to be ranked with created beings, but that the Son was immediately concerned with the creation and adoption of all things. For as the Father is First, so also is He also First, the First in the First, the full and adequate Image of the First; as truly begotten of His Father's substance, as the creatures were made and adopted by His immediate application.

10. However, they try to explain away the truth by their fictions. They say, that the Church is mistaken, about this unity and likeness between the Son and the Father. They argue, that it consists in the agreement of the will of the Son with that of the Father, and that the Son is one with the Father, because the Son's apprehension and judgment of things agrees perfectly well with the Father's, and because He declares and teaches nothing but what the Father approves of. This is what some of them have had the boldness to say and to write, and there cannot be a more ridiculous and wild imagination. For this is such a unity in which others besides the Son might participate. It would follow, if this were so, that the Angels and the different orders of the celestial beings, Principalities, Powers, Thrones, and Dominions, and even those material things such as the Sun, the Moon, and Stars, might quite as well assume the name of Sons of God as our Lord Himself; and that they might assume and affirm that they, as well as He, are one with the Father, and are Words of God. For what God wills, they will the same; and their wills and judgments are entirely conformable and absolutely subject unto Him. Had this not been the case, they must have forfeited

the state of glory in which they were created, just as he who did not preserve his first estate, but indulged in apostasy, heard the words, "How art thou fallen from heaven, O Lucifer, son of the morning?" (Isa. xiv. 12). But if all this is true, how then can our Lord be the Only-begotten Son, and God's Word and Wisdom? or how can He be the express Image of His Father's Person, if so many are like the Father? For, since the world began, there have been men who have resembled the Father, in some measure, by their goodness and virtue. Such have been the noble army of Martyrs, and before them the Apostles and Prophets, and before them still, the Patriarchs. And even at this day, there are many good and faithful servants of our Blessed Lord, many who try to be "merciful, as their Father also is merciful" (S. Luke vi. 36), and who try to observe the precept, "Be ye therefore followers of God, as dear children, and walk in love, as Christ also has loved us" (Eph. v. 1, 2), that is to say, there are many also who seek to imitate S. Paul, even as he imitated Christ. And yet none of these can be said to be God's Word, or Wisdom, or His Only-begotten Son or Image; nor has any one of them ventured to say such a thing as "I and the Father are one," or "I am in the Father and the Father is in Me;" but it is said of them all in general, "Among the gods there is none like unto Thee, O Lord" (Ps. lxxxvi. 8), and "What is he among the gods that shall be likened unto the Lord?" (Ps. lxxxix. 7). But there is only one genuine and adequate and perfect Image of the Father. For although it is true that we ourselves were created after that Image, and although we are called "the image and glory of God" (1 Cor. xi. 7); still, there is not anything in our nature in which this likeness and glory consists, but it is because of the dwelling in us of the genuine Image and Glory of God, even of that Word and Son, who became incarnate for us.

II. This opinion of theirs, then, is, like their other notions, unseemly and ridiculous; for this likeness and unity must of necessity have reference to the substance of the Son. For if it be understood otherwise, the Son will not have anything beyond ordinary creatures, as we have shown; nor will He be like the Father, but He will be like the Father's doctrines. And, therefore, it would follow, that the Son would rather be unlike the Father, than like Him; because the doctrines and teaching of the Father are quite distinct from the substance of the Father. If, then, with regard to the doctrines and teaching, the Son is like the Father, then the Father will be only nominally and metaphorically such, and this will be to take away the propriety

and expressness of that Image and Representation of Him, which the Scripture declares the Son is. For it is impossible that He should be the proper and express Image of the Father's Person, and yet have nothing common with Him in His nature. For example, S. Paul taught doctrines similar to those which our Lord approved, but yet no one would say that he was like our Lord in substance. It appears, then, how miserably our adversaries are mistaken, and that the Father and the Son are one in essence, as has been proved; and that the Son is like the Father Himself, and proceeds from Him, just as children are of the same species as their parents, and are of their substance, and just as the brightness has the same relation towards the sun. And in consequence of this unity of nature, the Father is said to work, or do, whatsoever the Son works, or does. And when the Son comes to His Saints, the Father also come to them in the Son, as He promised when our Lord says, "I and My Father will come, and will make our abode with him" (S. John xiv. 23). For the Father may be always contemplated in the express Image of His Person, just as where there is brightness there cannot but be light. Accordingly we find, as I observed before, that the Son bestows grace and peace as well as the Father, as S. Paul declares in all his Epistles, when he writes, "Grace to you and peace from God our Father, and the Lord Jesus Christ" (Rom. i. 7, &c.). The grace which the Son bestows upon us is really the same as the Father's; just as one light proceeds from the body of the sun and from its rays, and as the sun's illumination is effected through its brightness. S. Paul has plainly expressed and asserted this unity of nature between the Father and the Son, where he prays for the Thessalonians, "Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you" (1 Thess. iii. 11). In this passage, in the original, the word "direct" is not in the plural, as we should have imagined, as if the direction were to proceed partly from the Father and partly from the Son, and as if it were to be the joint work of two separate individuals. The word is in the singular, to show that the Father bestows the grace through the Son. And this is all so clear, that our adversaries might well blush for shame when they consider it, if they had not lost all sense of modesty.

12. For if there were no unity, if the Word was not the proper Offspring of the Father's substance, as the brightness is of the light, if the Son were of a different nature from the Father, the Son's part in the distribution of mercies and graces would be unaccountable. This is a province which the Father Himself would

not only be sufficient for, but which is peculiar to the Creator, and, in the nature of it, impossible to be communicated to the creature. And, therefore, being ascribed to the Son as well as to the Father, it demonstrates their unity of nature. No one, for instance, would pray to receive from God and the Angels, or from any other creature, nor would anyone say, "May God and His Angels give thee this or that." But whatever we pray for, we pray for from the Father and the Son, because of their essential unity and their unity in bestowing gifts and graces. For all things are given through the Son; and, indeed, whatever the Father acts or does, He does by the Son, and because of Him grace is made secure to him who receives it. But if it be urged against us that the Patriarch Jacob, when blessing his grandchildren, Ephraim and Manasses, said, "God which fed me all my life long unto this day, the Angel which redeemed me from all evil bless the lads" (Gen. xlviii. 15, 16); we must not suppose from these words that he considered created Angels to be equal to God their Creator. Nor did he, putting aside the God who had always sustained and preserved him, ask from an Angel a blessing on his grandchildren. In saying "the Angel which redeemed me from all evil," he showed clearly that he meant no created Angel, but the Word and Son of God, whom he made in his prayer a joint object of worship with the Father, because the Father protects and delivers by the Son. And the Patriarch might as properly style Him his Angel of benediction and deliverance, just as the Prophet called him afterwards by a name which probably Jacob knew, "The Angel of great Counsel" (Isa. ix. 6, Sept.). Nor is it conceivable that Jacob would beseech God for a blessing upon Himself, and that he would ask an Angel to bless his grandchildren. It was, of course, the same Person he addressed now, to whom he had said formerly, "I will not let Thee go, except Thou bless me" (Gen. xxxii. 26); and that the Person to whom the Patriarch then spoke was God, he himself assures us, saying, "I have seen God face to face" (Gen. xxxii. 30). This is He whom he prayed to bless also the sons of Joseph. The Angels are all ministering spirits; they are always ready to obey the commands of God. Thus Angels were deputed to go before and conduct the Israelites, to clear the land of Canaan from the Amorites and other enemies, and to lead and guard God's people in the dangers of their journey. And yet this work is, after all, not properly theirs but God's, who employed and sent them; and who alone is able to defend and deliver whom He will. It was, therefore, the Lord God Himself

who chose to show Himself personally to Jacob, when He said to him, "And, behold, I am with thee, and will keep thee in all places whither thou goest" (Gen. xxviii. 15). It was the same Almighty God that came to Laban and prevented his evil purpose against Jacob, and commanded him not to speak roughly to him (Gen. xxxi. 24). And this was that God of whom Jacob implored safety in that prayer, "Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau, for I fear him" (Gen. xxxii. 11); and in speaking to his wives he said, "God hath not suffered Laban to hurt me" (Gen. xxxi. 7).

13. And David, too, sought deliverance and rescue from none other but God Himself, as we learn from his words, "When I was in trouble I called upon the Lord, and He heard me; deliver my soul, O Lord, from lying lips, and from a deceitful tongue" (Ps. cxx. 1, 2). This was the Lord whom the same Prophet celebrated in that Psalm of thanksgiving, in the day in which the Lord delivered him from the hand of all his enemies and from the hand of Saul, saying, "I will love Thee, O Lord my strength; the Lord is my strong rock, and my defence, and my deliverer" (Ps. xviii. 1, 2). And it was the goodness of this God, which S. Paul, after he had endured many sufferings and persecutions acknowledges and commemorates, saying, "Out of them all the Lord delivered me" (2 Tim. iii. 11), and "in whom we trust that He will yet deliver us" (2 Cor. i. 10). It was not any creature, but God Himself, who blessed His servants Abraham and Isaac; and Isaac prayed that the blessing of God might descend upon Jacob in these words, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people, and give thee the blessing of Abraham my father" (Gen. xxviii. 3, 4). Well then, if blessing and deliverance come from God alone, if Jacob owed his safety and preservation to none other than God, and if he sought and requested it for his grandsons only from Him, it is clear and certain that the Angel, whom he joins with God in his prayer for their safety and happiness, could be no other than God the Word and Son; and the reason why he called Him an Angel, was because it is He who is the revealer of the Father. This makes this passage of Scripture correspond with that form of Apostolic benediction, "Grace be to you and peace from God our Father, and the Lord Jesus Christ" (Rom. i. 7). As the grace to be conferred was individually one, so was the nature and essence of the two Persons, the Son and the Father, of whom it was sought. And, therefore, both were to be mentioned,

and application was to be made to both. It flows from the Father, but through the Son ; and although we receive it immediately from the Son, it is, nevertheless, the Father that communicates it, in and by the Son. And this is fully and distinctly expressed by the Apostle, for he says, writing to the Corinthians, " I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ " (1 Cor. i. 4). And this, indeed, one may see in that illustration of light and brightness. For the light enlightens whatever it shines upon by the action of its rays ; and whatever the brightness of the rays illuminates, that brightness comes really from the light itself. Thus the Son is beheld in the Father, as being the Brightness of His infinite Glory, and thus the Father and the Son are essentially one.

14. But this is not so with regard to the relation existing between God and His creatures. No Angel nor created being can properly co-operate with Him. He is, indeed, the singular and only efficient Cause, of which the origin and substance of created things, and all their properties and powers, are produced. God is one and alone ; but their natures and abilities are perfectly distinct from, and infinitely inferior to, His. They were made themselves, and cannot make anything. And as they cannot be God's associates or partners in the production of effects, neither can they be so in the donation of blessings. No Angel would dare to say, that he that had seen him had seen the Father, nor would any man say such a thing. For Angels, as it is written, are " ministering spirits sent forth to minister " (Heb. i. 14), and they are ambassadors of those gifts which are given by Him, through the Word and Son of God, to those who are appointed to receive them. And so we find, that the Angels, when they appear to announce a message, say that they have been sent by their Lord. Gabriel declared this in the case of Zacharias, and he also made a similar statement with regard to Mary, the Mother of God. And those holy persons, who beheld visions of Angels, knew very well when they had seen only an Angel, and when they had seen God. Zacharias saw only an Angel ; but Isaiah beheld the Lord. Manoah, the father of Samson, saw only an Angel ; but Moses beheld God. Gideon saw an Angel ; but it was God that appeared to Abraham. They distinguished and knew very clearly, whether it was God or an Angel who conversed with them. The points of difference between God and His creatures were just as evident and plain, as their natures were different and remote from one another.

Nevertheless, it might happen that the vision might be only that of an Angel, but the voice or revelation might proceed immediately from God, as when "the Angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush, and God called unto Moses out of the midst of the bush, and said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (*cf.* Exod. iii. 2, 4, 6). The Angel that appeared was not the God of Abraham, and therefore God was speaking on that occasion in or by the Angel. The Angel was seen, but God's voice was heard. That God, who spoke afterwards to Moses in a pillar of a cloud in the tabernacle, made Himself known unto him upon the mount by the vision and voice of an Angel. So also He spoke to Joshua under an Angel's form. Now, it is not to be questioned, but that God speaks by His Word, and not by any other person. And concerning this Word, since He is in the very nature of the Father, and is inseparable from the Father, and equal in perfection to the Father, it follows that the Father's works, efficiencies, and gifts, are truly and properly the Son's. Therefore he who knows that he has seen the Son, or heard the Word, knows that he has not seen an Angel, nor any creature superior in excellence and power to Angels, nor any creature whatsoever, but God Himself, who is the Father. It is just as he who sees the light of the sun shining round about him, does not need to be told that the sun itself diffuses that brightness in its rays.

15. For Holy Scripture applies such illustrations, as this of light or brightness, to the matter under dispute, and most useful and significant they are; for, when we use them, we are able to confound the traitor Jews, and to refute the wicked calumnies of those Gentiles, who groundlessly and maliciously say, on account of the Blessed Trinity, that we worship many gods. It might, indeed, be said, that we declare, with the followers of Marcion and Manichæus, that there are three Fathers or Gods, if we compared the three Persons to three suns in the firmament. But no such objection can be laid to our charge, when we illustrate our meaning by one sun and the unity of its light, rays, and brightness. We maintain that there is one first Cause and Author of all things. We do not imagine the Son to be a different kind of Deity from the Father, or only a colleague with Him in the Godhead. We affirm that His and His Father's Godhead are one, and that His cannot be a distinct and separate one from the Father's, because it is begotten of the very substance of the Father. But the Arians must be regarded, and must own them-

selves, to be both polytheists and atheists ; because they acknowledge the Son to be God as well as the Father, although distinct from the Father ; and they confess the Holy Spirit likewise to be so, at the same time that they affirm both to be made out of nothing, that is, not to be God. For they are under the unhappy necessity, either of denying the Son to be God, or (if they have not the courage to do this, because the Scripture expressly declares Him to be so, and yet they will not allow Him to be properly God, but affirm that His nature and substance are entirely distinct and separate from His Father's) they must confess, that, according to their view, there are more gods than one. They have but one way in which they can elude this dilemma, and that is, to affirm, that the Son, although God, is only so by way of participation, because of His immediate dependence upon the Divine attributes ; and then all creatures, as well as the Son, would be called gods too. But if this is their notion, let such an impious doctrine be immediately banished. It is iniquitous to suppose for one moment, that the Word of God is no more a God than one of His lowest creatures. The Divine Nature cannot but be one. It is one in the Father, and one also in the Word. God is one ; the Father is one essence, subsisting in Himself, omnipresent and infinite ; and this Divinity both is and manifests itself in the Son, by whom He acts or speaks, in all places, and at all times. The same Divinity is also in the Holy Ghost, operating and influencing by the Word in that Blessed Spirit. And this explains and justifies our doctrine of the Unity in Trinity, which we hold to be far more agreeable to religion, than the godhead of the Arian heretics, with its many kinds and many parts.

16. If the Word was from nothing, and is a creature, either they must own that He is not true God, because He Himself is one of the creatures ; or if, from regard for the Scriptures, they will go on to call Him a God, it is impossible for them to deny, that there are two Gods, that is to say, one the God the Creator, and the other a God whom He created. Thus they have got two Lords to serve, one an unmade, the other a made one. Thus they must have two faiths, one in the True God, and the other in one who is made and invented by themselves, and called by them God. And so this absurd delusion proves a great snare to them, for it follows that when they worship the uncreated God, they must renounce the God who is made, and when they worship the created Deity, they turn from the Creator. Both cannot be worshipped in one act, or beheld at one view ; because there is no manner of union between their several natures and opera-

tions. And, besides, if our adversaries hold such sentiments as these, they certainly will not stop here, but will go on to more gods, for this is always the way with those who revolt from the one God. Why, then, when the Arians hold these opinions and sentiments, do they not rank themselves with the heathen, and own them as brethren? For what is paganism, but worshipping and serving a creature, instead of the True God the Creator? And this is their religion and practice, although they will not always own it in terms, because some of their followers would be alarmed at such a confession, and would perhaps leave them at once, unless they were thus blinded and deceived. For that subtle statement, which they are continually urging, is in order to deceive the simple. They say, "We deny that there can be two unmade beings." But what follows except this, that they confess and worship two Gods, and these with different natures, the one made, the other unmade. All the difference between them and the heathen is, that the heathen worship one unmade and many made, and the Arians worship one unmade and but one made. But there is no real difference here, after all. For the God whom they call made must be as truly made as all the made ones of the heathen; and all the made gods of the heathen have the same nature as this one of the Arians, for both he and they are creatures. What wretched creatures, then, are these Arians, and the more so because their profession of Christianity has only turned to an opportunity of insulting the Blessed Lord. They are apostate infidels, and are greater traitors than the Jews in denying and renouncing Christ. They are confederates with the heathen, hateful to God, and they worship and serve the creature and many false deities. But there is only one true God, and He has but one Son and Word, and that Word is God, and He alone is the express Image of His Father's substance. And this He Himself has in effect asserted in that expostulation of His with the Jews, where He says, "The Father Himself which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape. And ye have not His Word abiding in you; for whom He hath sent, Him ye believe not" (S. John v. 37, 38). Here we find the Shape or Image of God, mentioned in conjunction with His Word. Here the Word of God informs the Jews what He is, even the Image, the Representation, or Shape of the Father; and He accuses them for not receiving and believing in that Word, which is the Shape or Image of God, because they did not receive and believe in Him who spoke these words to them. This is He that made Himself