

visible to the Patriarch Jacob, and gave him His blessing, and changed his name from Jacob to that of Israel, even as Holy Scripture testifies in the words, "And as he passed over Peniel" (the Face of God), "the sun rose upon him" (Gen. xxxii. 31). And this it was who said, "He that hath seen Me, hath seen the Father" (S. John xiv. 9), and "I am in the Father and the Father is in Me" (S. John xiv. 11), and "I and the Father are one" (S. John x. 20). Thus the Godhead is still one, and our faith in the Father and the Son is one faith in one God. We read and know that the Word is God, and being so, He must be of and in the very essence of His Father, His Son consubstantially. And, consequently, although the Word be God, as well as the Father, still "the Lord our God is one Lord" (Deut. vi. 4).

17. But our Arian adversaries have still a shameless answer ready for us. They reply to us in this strain: "It is not, as you say, but as we will; for although you may have put aside some of our former arguments, still we have others in reserve. Let us see what you will say to this objection. We affirm that the Father and the Son are one, and that the Father is in the Son, and the Son is in the Father, as the Father and we ourselves are one, and as the Father is in us and as we are in the Father, and in no other manner. For this is written in the Gospel according to S. John, and this is what Christ Himself asked for us from the Father. He says, 'Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as we are.' And a little afterwards, 'Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one. I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me' (S. John xvii. 11-23)." Thus, having found a way of evasion, these wretches craftily say, "If the Son and the Father are one, and if the Son is in the Father only in the same sense and manner as we are made or become one with and in the Father; what evidence can be alleged from the words, "I and the Father are one," and "I am in the Father, and the Father is in Me," of the truth of the doctrine, that the Son is in and of the substance of His Father essentially and really? For if these last assertions declare Him to be so, those other statements which we argue from, as plainly declare that we are so too. But if it can-

not be inferred from the text we bring forward, that we are so; as little can you support your doctrine from your texts which allege that He is so." And thus they foolishly gossip. But in this obstinacy of theirs, there is nothing to be seen but irrational recklessness and rashness. They seem to be bent on imitating the folly of the devil, saying with him, "We will ascend into heaven, we will be like the Most High" (Isa. xiv. 13, 14). For what is given to man by grace, this they would make equal to the Godhead of the Giver. No sooner do they find themselves honoured by God by the title of sons, than they must fancy themselves equal to the eternal and substantial Son of God. And now, again, hearing from our Blessed Lord, "that they may be one as we are," nothing less will satisfy their presumption and vanity, than that they are to commence as sons and stand in as near and as high a relation to the Father as the very Offspring of His Essence; that they are to be in the Father as much as He, and the Father in them as much as in the Son, forgetting that this was the arrogance and rebellion which caused the fall and ruin of their father the devil.

18. If, then, it is really the case, as our adversaries will have it, that the Word of God is simply the same as we are, and only differs from us in point of time; then, as we have had occasion to say before, let Him be like us, and have the same rank in all things as we have. Let Him not be called any more the Only-begotten, nor the only Word and Wisdom of the Father; but let every one of us have the same names as He has, since we are all like Him. All things of the same species or kind have a common right and title to the name of that species, and seniority makes no difference. Human nature is not in any way altered by lapse of time. S. Paul was as truly a man as Adam, and he that was born to-day is to all intents and purposes a man, and in this matter time is a subject of no consequence at all. If, then, the Word only differs from us with regard to time, this is indeed no difference whatever, and we must be beings such as He is. But we are quite sure that we are not the Word and Wisdom of God, and that He is neither a creature nor a work; else how is it that we are all sprung from one, and that He is the only Word? The principles of Arianism makes it fitting, I suppose, for them to make such dreadful statements; but no Christian ought to entertain such considerations for one moment. The passages of Scripture which we have quoted, which our adversaries intended to make so much out of, are to every candid person so manifestly to be reconciled with our doctrine, and carry with them such

proof of its truth and orthodoxy, that it seems almost needless to dilate upon their meaning further. But because a discussion and interpretation of them will strengthen the charge of blasphemy and impiety which we bring against Arianism, we shall proceed to show that these texts are all on the side of that Faith which we profess, and which has been handed down to us from the Fathers of the Church. Now, it is customary in Holy Scripture to use the things of nature by way of images and illustrations for mankind ; and this is done, that these representations may exhibit and describe to us the moral actions of men, and that in this manner these may be shown to be either right or wrong. Thus the Psalmist speaks of those who are vile sinners, "Be ye not like to horse and mule, which have no understanding" (Ps. xxxii. 10). Or, again, when he speaks of those who have become wicked, he says, "Man, being in honour, hath no understanding, but is compared unto the beasts that perish" (Ps. xlix. 20). And, again, Jeremiah says, "They were as fed horses in the morning" (Jer. v. 8). And our Lord has described Herod in these words, "Go ye, and tell that fox" (S. Luke xiii. 32). And when our Lord sends forth his disciples, he says, "Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves" (S. Matt. x. 16). No one would be so foolish as to fancy, that there was a command in these words to the Apostles, to change themselves into sheep, or into serpents, or doves. God did not make them so, and they cannot make themselves so. The meaning of these figurative expressions is simply, that we should avoid that fierceness for which some animals are remarkable, and imitate that gentleness which is displayed in others ; we should be on our guard against the wiles of the old serpent, and be meek and patient as the dove.

19. And sometimes our Saviour takes patterns for man from the Divine Persons, for He says, "Be ye merciful, as your Father which is in heaven is merciful" (S. Luke vi. 36) ; and, "Be ye perfect, even as your Father which is in heaven is perfect" (S. Matt. v. 48). And here He certainly does not mean that we should endeavour to become equal to God in the perfections of His nature ; for this is far too high a standard to be attained to by mere creatures. But, as the Psalmist, when he charges us, "Be ye not like to horse," &c., bids us not make ourselves like brute beasts, and thereby tells to beware of degenerating into imitating their lower natures ; so our Lord proposes the goodness and mercy of God, not for a standard of nature, but as a pattern or rule of action. He neither

commands nor expects that we should emulate God in the nature of His attributes ; but only that we should conform our practice as nearly as we can to the Divine goodness ; that we should be as serviceable as we can to one another, not so much for men's sake, as for God's sake, so that at length we may be rewarded, not by men, but by God. The Son of God is the Only-begotten One of His nature, and His creatures cannot be such. But, nevertheless, we too are sons of God by adoption and grace, and God is pleased to call us poor mortals by the title of gods. But although this is so, yet no one ought to be so foolish, as to suppose that we can be as the true God, or as His Word. And thus, when God enables us to be merciful, even as He is merciful, this does not alter our nature entirely ; it does not render us infinitely good and benevolent. It does not make us, as God, the source of happiness to the creatures. It is more in this way ; that we are disposed to distribute benefits and to give assistance freely, impartially, and universally, even as God Himself does. For it is only in this manner, that we can in any sense become imitators of God, when we dispense to others, and bestow liberally upon other people, those good gifts which come to us from Him. And we need no more than this, to make the meaning of these passages in the Gospel according to S. John clear and simple, which our adversaries allege against us. Has S. John anywhere told us, that we are in the Father, after the same manner and as properly as the Son is ? Has he said, that we, who are fashioned out of the earth, are as truly within the nature and essence of God as His own Word and Wisdom ? Does he not, on the contrary, expressly assure us that the Word is truly God, even in His very nature and substance ? " We know," he says, " that the Son of God is come, and hath given us an understanding, that we may know Him that is true, 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). But we are only made God's sons by adoption and grace, and are made so by the communication of the Holy Spirit, as the same Apostle informs us, " As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name " (S. John i. 12). And, therefore, also our Lord is the Truth, even as He declares of Himself, " I am the Truth " (S. John xiv. 6). The same assertion He repeats in His address to the Father, saying, " Sanctify them through Thy Truth, Thy Word is Truth " (S. John xvii. 17). Whereas our sonship and the best of our perfections are but resemblances and shadows of the great Reality.

20. And, therefore, our Lord did not pray, "that they may be one, even as We are" (*f.* S. John xvii. 21), in order that we might have a similar nature to His, but that our wills might conform to His; that we should be enabled to resemble God, as nearly as we can in doing what is right, just as His Son truly equals Him in the infinity of His nature. He prayed that we should endeavour to preserve an agreement and union of spirit with one another, even as there is a union of essence and attributes between these two Persons of the Trinity; and that there should be no schism amongst us, as there was amongst the Corinthians, but that we should be like that multitude of believers mentioned in the Acts of the Apostles, who were "of one heart and of one soul" (Acts iv. 32). We are commanded to act as sons of God, but not to be the Son of God. We are to be like gods in aiming at goodness, but not to be divinities ourselves. We are to strive to be "merciful as the Father," but not to partake of the Father's essence and substance. When God has made us one, as the Father and the Son are one, we shall not be either in the Son or in the Father, as the Father and the Son are in one another. Our union with God has reference to our imitation of His will, and we shall best fulfil the purpose of our Lord's prayer, if, in the duties of brotherly love, we can imitate the unity of the Divine essence, and also, if we can, by acts of kindness and love, imitate the Divine goodness. For things of the same nature are united together by that very community of nature. Thus all mankind are one family, from whose nature that of the Word is quite distinct and different; for it is perfectly equal and like that of the Father, and, therefore, He cannot but be substantially and essentially One with the Father. As for mankind, they agree in one nature or species, for all were made from one, and so they ought to be as closely united in natural affection as the Father and the Son are in nature and essence, if that were possible. Thus our Saviour, when He taught us meekness, proposes His own example for us to imitate. He says, "Learn of Me, for I am meek and lowly in heart" (S. Matt. xi. 29). It was not that we were to become equal with Him, for that would be an impossibility; but He meant that we should set Him before ourselves as our example or pattern. In like manner He recommends the unity of the Divine Persons, as a pattern of that charity which ought to be seen in His disciples. He says, "that they may be one even as we are one," that is to say, that they may imitate our unity of nature in their unity of affection; and as we are one individual essence, so they may keep themselves one undivided body. And

the imitation of things which are in nature is an excellent model and example for us, better, indeed, than the actions and patterns of men. For the latter are very variable, whereas the former do not alter or change. A fixed rule is always to be preferred to an unsteady one, with regard to the regulation of our lives. And so now we may see more clearly what is the proper meaning of the words, "that they also may be one in us," and what they have to do with us.

21. If, for instance, it had been possible for us to be in the nature of the Father as the Son is, and had this been meant or supposed in the text before us, our Saviour ought to have spoken very differently. He should have said, "that they may be one in Thee," as the Son is in the Father. But as it is, He has not said this, but by saying "in Us," He has shown how wide is the difference between the Only Son being in the Only Father, as His Only Word and Wisdom, and between our being in the Son, and through Him in the Father. And by speaking in these terms, His meaning was as follows:—Grant that they may make our unity of nature the pattern, and, as far as they are able, the standard of their unity of affection. Grant that as we are one in nature and in truth, that so they too may be joined together in fraternal unity, after the pattern of our Eternal Union. And that the words "in us" may have this signification, we may learn from S. Paul, who says, "These things I have in a figure transferred to myself and to Apollos, that ye might learn in us not to think of men above that which is written" (1 Cor. iv. 6). Will our adversaries say that the learning here was to be in the nature or essence of S. Paul and Apollos? Certainly there was no more meant here than the taking their practice for an example. And it is the same thing as if the Apostle had said, that ye may learn "of us," instead of "in us." Why, then, must another meaning be found for the words in the text of S. John? The Son, in the one place, proposes His Unity with the Father as a rule or example for the practice of His disciples; as the Apostle in the other proposes his example to the Corinthians in the duties of charity and humility. A closer unity there could not be than that between the Father and the Son in the Divine Nature, and, therefore, there could not be a better instance brought forward to express that excellency of brotherly love and charity, which our Lord here enjoined upon His disciples. Or, if we must account in another manner for the text, the words "that they may become one in us," may signify that they may become one in the power of the Father and the Son, and that

they all continue in concord and agreement, "speaking the same things" (1 Cor. i. 10); for without God this is impossible. And we find this mode of expression in other places of Holy Scripture, as, "In God will we do great acts" (Ps. lx. 12); and, "In God I shall leap over the wall" (Ps. xviii. 29); and, "In Thee will we tread down our enemies" (Ps. xlv. 6). Therefore, it is plain, that as our baptism in the Name of the Father and the Son makes us one, so it keeps us firmly one in the bond of charity. For this is what our Saviour has said more emphatically still in those words of His, "And the glory which Thou gavest Me, I have given them; that they may be one even as We are one" (S. John xvii. 22). Here He has very properly said, not, "that they may be in Thee as I am," but "as We are." And this plainly shows their unity here to be only figurative, as compared with that of the Father and the Son. For had this unity between the disciples and the Deity been the same in kind as His own unity with the Father, He would have worded Himself otherwise.

22. So, then, we see that God the Father and His Word are identically one in nature; whereas we can only be one with them as regards our imitation of that nature. And therefore our Lord adds to the text just quoted, "I in them and Thou in Me, that they may be made perfect in one" (S. John xvii. 23). By saying this our Lord seems to ask for something greater and more perfect for us. And as to our union with the Word, it may truly be said to have begun, and He to be made in us, by His taking upon Him our human nature, and this is the meaning of "I in them." And next He adds, "And Thou Father in Me," that is to say, "for I am Thy Word, and Thy very nature is in Me, as being so; and as My human nature may be said to be in them, and because of Thee the salvation of men is perfected in Me, therefore I beseech Thee that they also may become one, as members of the same body, and according to their full perfection and happiness. Let them be united to Me, as this My natural body is, let Me, as it were carry them about with Me that all may be actually one mystical body, governed by one Spirit, and let all grow up unto 'a perfect man' (Ephes. iv. 13)." For, indeed, we all, since we are spiritually partakers of our Lord, become one body, since we have the Lord within us. This is a very plain and reasonable construction of the text, and it shows even more clearly still the falsity of the Arian cause. If our Lord, I repeat, had said simply and absolutely, "that they may be made one in Thee," or "that they and I may be one in

Thee," then these enemies of God might have had something on their side, although even then their argument would have been a shameless one. But our Lord has studiously expressed Himself otherwise, and has said, "As Thou, Father, art in Me, and I in Thee, that they all may be one." Moreover, He would not here have used the word "As" if He wished to let us know that our union with the Father was to be the same in kind and manner with His own; and therefore that expression plainly shows how distant our union is from His, that is, not in place but in nature; for in place nothing is far from God, although everything must be infinitely removed from Him in nature. And therefore, as I said before, whenever the particle "As" is used, there is implied only an allegorical likeness or resemblance, but not a natural equality or identity, in the two unions.

23. We have another instance of the same mode of expression in what our Saviour tells us of the Prophet Jonah. He says, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (S. Matt. xii. 40). For no one would try to prove from this, that Jonah and the Saviour were one and the same person, or that Jonah descended into hell, or that the whale was hell, or that the fish did not only vomit out Jonah at the commandment of the Lord, after he had been swallowed up, but that Jonah also brought up others who had been before swallowed up by the whale. Undoubtedly the comparison here is only of a typical occurrence to the completion of it, and not of the essence or nature of the person that was the type and of the person that was the antitype. And, therefore, it does not at all follow from our being one in the Son, that we are so in Him, as He is in the Father and the Father in Him. It is our duty to be one in communion and in faith, as it is of the nature of the Son to be one in essence with the Father. Our Saviour was to be three days in the grave, as Jonah had been in the whale's belly; but then, as this Jonah was not our Saviour, so our Saviour was not swallowed up by a fish, but descended into hell; and so the descents were as absolutely distinct as the persons. In like manner, we are one in communion with Christ, as the Son is one in essence with the Father. But then we neither are, nor can be, either one with, or equal to, the Son in essence; and therefore the unions here are as evidently distinct as the natures. For on this account is the word "As" applied to us, since things widely different in nature and species have a relative and figurative likeness and resemblance to one another, when they are



viewed in a certain relation. The Son's unity with and in the Father is declared in absolute terms; there is no condition annexed to it, for this attribute belongs to Him by nature. But for us, to whom this union is not natural, there is needed an image and example, that He may say of us, "As Thou art in Me and I in Thee." And when they shall be so perfected, He says, "then the world shall know that Thou hast sent Me," for unless I had come and assumed a mortal body, none of them could have attained to perfection or happiness, but one and all had remained corruptible. Therefore, O Father, do Thou influence them and work upon them, and as by giving Me this body Thou hast made Me one of them, so do Thou communicate to them that Spirit which is united to this Body, that they may be one in that, and perfect in Me. For this perfection will demonstrate that Thy Word has come among them, when they behold this exalted and Divine disposition of their minds. This will convince men that Thy Son has been upon earth, and that Thou hast sent Him. For whence has this perfection been possible for them if I, Thy Son and Word, had not taken that nature into My Divinity, had not I been made man, and performed the work which Thou gavest Me to do? And this work is perfected, because men, redeemed from sin, are no longer in a state of death, but being partakers of the Divine nature in a relative and mystical union with us, that grace is shed into their hearts, which is the bond of their mutual love one towards another.

24. And thus we have given a general account of those passages in the Gospel according to S. John, to which our adversaries have objected. The holy Apostle himself has very clearly explained the meaning of the words much more concisely and exactly in his Epistle. His exposition is such as severely reprimands the Arians and their views, and he declares the true sense of our being in God and God in us, and what is the nature of our unity in Him, and how infinite is the difference between Christ the Son of His substance and us who are His adopted children. This will prevent the Arians any longer from thinking that they shall be hereafter as the Eternal Son Himself, lest they hear these words applied to them, "Thou art a man, and not God" (Ezek. xxviii. 2), and, "Thou that art poor, make not thyself equal to him that is rich" (Prov. xxii. 4). S. John speaks in these words, "Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit" (1 S. John iv. 13). It is, then, because of the grace of the Spirit that has been given to us, that we are in Him and He in us. That

Spirit is the Spirit of God, and, therefore, they, in whose heart He dwells, may be very justly and truly said to be in God, and thus it is that God is in us. But then it does not therefore follow, that we are not so in the Father, as the Son is. The Father does not unite the Son to Himself by those communications of spiritual grace, by which the Son unites us to Himself. The Holy Ghost is not the principle of unity between the Father and the Word, but rather the Word is so between the Father and the Spirit. And the Son is in the Father, as His essential Word and Brightness. We, on the contrary, if the grace of the Spirit be not in us, are altogether aliens, not only out of His nature, but far from His favour. It is when we are partakers of the Spirit, that we become united to the Godhead itself. But then this union is not from our nature, but from that Spirit which is and continues in us, as long as we keep ourselves worthy of His indwelling, by our constancy in that confession which is mentioned by the same Apostle, when he says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 S. John iv. 15). What, then, is our likeness or equality to the Son? Are not the Arians vanquished on this subject, and that on all sides? Does not S. John especially condemn them? Does not he declare, that the Son's being in the Father is quite another thing from our being in Him; and that we must never expect to be such as the Son is, and that the nature of the Word is not as ours? Or will they dare to have recourse to that old opinion of theirs, and say that the Son is only made such by the communication of the Spirit of grace, and that He was admitted into union with the Father, as a reward for His obedience and good services? But this, as we have shown already, is a most shameful blasphemy, a miserable invention, which deserves our utmost abhorrence. For, as has been stated, the Son communicates and gives the Spirit, and whatsoever the Spirit has, He receives from the Word.

25. Our Saviour, then, when He says of us, "As Thou, Father, art in Me, and I in Thee, that they too may be one in us," does not intimate or imply, that our nature will be hereafter identical with His; for this was clearly proved from the instance of Jonah. We learn from the verse, that the passage before us is a prayer of our Saviour to His Father, that He would communicate to those who believe on Him the grace of the Holy Spirit through and in Him, who is the Author and Centre of our union with God, and our unity among ourselves. The Word is in the Father's essence, and the Spirit proceeds from and is given

by the Word. He, therefore, prays that we may be made partakers of this Holy Spirit, that, by the grace of that Spirit, which is the Spirit of that Word, which is the essence of the Father, we might be joined and united and made one in the Word, and through the Word in the Father Himself. And how indissoluble He desired this unity of His Church should be, appears from the nature of that parallel to which He has here likened it, "That they may be one, even as we are one." He beseeches the Father, that He would so establish this unity of grace in His Church, that it should be as lasting and permanent, as even the unity of Persons in the Blessed Trinity. And the Apostle, having this in his thoughts, said, "Who shall separate us from the love of Christ"? (Rom. viii. 35); and afterwards tells us, that "the gifts and calling of God are without repentance" (Rom. xi. 29). We, considered in ourselves, are not in God; for it is not anything of our nature, but only the Spirit inhabiting our persons, which exists in the nature of God. As the Word's indwelling is the means of our adoption and our being made one with God, so the means of our union with and unity in the Father and the Son, is the grace of the Holy Ghost, who is in the essence of the Word, as the Word is in the essence of the Father. And, therefore, when at any time the wickedness of man so grieves the Holy Spirit, that He departs from the sinner; when he repents after his fall, the sinner may be sure that the Holy Spirit will return unto him, and will again make His abode with him. But until he so repents, and the Holy Spirit returns, the sinner is no longer in God; because that Holy Spirit, which is in the essence of God, is no longer in the sinner. This was the miserable state of Saul, when "the Spirit of the Lord departed from him, and an evil spirit troubled him" (1 Sam. xvi. 14). When God's enemies hear this, they ought to be struck with shame, and no longer arrogate to themselves an equality with their Maker. But they neither understand, for, as Solomon says, "the wicked do not understand knowledge" (Prov. xxix. 7), nor will they endure wholesome doctrine or advice, but they find it intolerable to listen to anything of that nature.

26. And see now how active these Arians are, in cultivating their irreligious notions. In this they very much resemble Pharaoh, who wilfully hardened his heart; for, whilst they read and hear of the Saviour's human actions which are recorded in the Gospel, they seem, like Paul of Samosata, to have utterly forgotten the Divinity of the Son of God. And so they pour forth such rash and bold objections as these, "How can the Son

be from the Father by nature, and be like Him in substance, when He says, 'All power is given unto Me' (S. Matt. xxviii. 18); and, 'The Father judgeth no man, but hath committed all judgment unto the Son' (S. John v. 22); and, 'The Father loveth the Son, and hath given all things into His hand; he that believeth on the Son hath everlasting life' (S. John iii. 35, 36); and, 'All things are delivered to Me of My Father; and no man knoweth who the Son is but the Father, and he to whom the Son will reveal Him' (S. Luke x. 22); and again, 'All that the Father giveth Me shall come to Me?' (S. John vi. 37)" And from all this they draw this conclusion, "If the nature of the Son had been what you would have it to be, all these things could not have been given Him, because as being truly God, He must have had them in Himself. Or, once more, how can He be the genuine and natural Power of the Father, who, a little before the time of His Passion speaks in this fashion, 'Now is My soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour. Father, glorify Thy Name. Then came there a voice from heaven saying, I have both glorified it, and will glorify it again' (S. John xii. 27, 28). And He said at another time, 'O My Father, if it be possible, let this cup pass from Me' (S. Matt. xxvi. 39); and, 'When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me' (S. John xiii. 21)." From these passages they maliciously argue thus, "If He were really the Father's Power, He would not have felt any trouble or fear, but He would rather have supplied power to others instead." Moreover, they further object, "If He were by nature the true and proper Wisdom of the Father, how is it written, 'And Jesus increased in wisdom and stature, and in favour with God and man'? (S. Luke ii. 52). In like manner we read, 'When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I am?' (S. Matt. xvi. 13.) And when He was at Bethany, He enquired where they had laid Lazarus (S. John xi. 34). Besides, He said to His disciples, 'How many loaves have ye?' (S. Mark vi. 38). How then," say they, "can He be the true Wisdom of God, who increased in wisdom, and was ignorant of what He asked of others?" They next proceed to urge this, "How can He be the Father's essential Word and Son, without whom the Father never was, and through whom He makes all things, as you tell us, who said upon the Cross, 'My God, My God, why hast Thou forsaken Me?' (S. Matt.

xxvii. 46) ; and before that had prayed, 'Glorify Thy Name' (S. John xii. 28) ; and, 'O Father, glorify Thou Me with the glory which I had with Thee before the world was' (S. John xvii. 5). We find Him praying, too, in the deserts, and exhorting His disciples to 'watch and pray, lest they should enter into temptation,' for 'the Spirit indeed is willing, but the flesh is weak' (S. Matt. xxvi. 41). He also says, 'Of that day and hour knoweth no man, no, not the Angels, nor the Son' (S. Mark xiii. 32). Concerning these passages, these miserable men say, "If the Son were, according to your interpretation, the consubstantial Word of God, He could not have been ignorant of the day, but He had knowledge of it. How, too, could He be deserted by His Father, if He existed in His Father's nature from everlasting? Why should He ask His Father to confer glory upon Him, when He always enjoyed an equal state of glory with Him? Or, why should He have any occasion to pray, for He could need nothing if He was of the very substance of His Father? It is proper and necessary for creatures to require things, and to need what they have not, and therefore since the Son thus spoke, and had need for those things which He did not possess, it follows that He must be a creature, and one of things generate."

27. This, then, is what these irreligious men allege in their discourses ; and, if they thus argue, they might consistently speak yet more daringly. They might say, "What need was there, in the first instance, that the Word or Son of God should be made the Son of Man?" And again, "How could the great God be made a creature? How could an Infinite Spirit clothe itself with a human body?" Or they might ask with Caiaphas, after the manner of the Jews, "How is it that Christ, being a man, makes Himself God?" (S. John x. 33.) The Arians now as obstinately refuse to believe what they read, as the Jews did what they saw ; and the voices of the one are not to be distinguished from those of the other, in their invectives and blasphemies. If the arguments of the Jews and the Arians are set over one against the other, we shall see how exactly the infidelity and audacious impiety of one answers to the other, and the Church has to fight against both. The Jews could not conceive how our Lord, being man, could be God. And the Arians ask, "How was it possible for Him to be made man, if He is very God of very God?" The Jews were offended and scandalised at the sufferings of Christ ; they concluded that He could not be the Son of God, because He endured the Cross. And the Arians, arguing in very much the same way, ask us, how we

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

light" (Ephes. v. 14). For as on becoming man, our Lord hungers and thirsts and suffers like other men, and had no more than other men have, a universal knowledge of things; but as He was the Father's Word and Wisdom, and in the Father's very essence, as such He was Omniscience itself. He that desired to know where Lazarus was buried, was the very person that came to the grave and raised him out of it. He knew, it seems, where the departed soul of Lazarus resided, for He called it back from thence into the body. And surely He who knows where a departed soul is, knows also, without asking anyone, where the body lies which it has left. But it seemed good to His Wisdom that the question should prove Him man, as the miracle proved Him God. And when He enquired of His disciples, when He came into the region of Cæsarea, what the world thought and said of Him, He knew what answer He should have from S. Peter, even before He made the enquiry. For if the Father revealed to S. Peter the answer to the Lord's question, we know that He had revealed it by and through the Son, for "No man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal Him" (S. Luke x. 22). It is by the Son alone that any man receives whatever knowledge He obtains either of the Father or of the Son. And, therefore, the Son was as much the author of S. Peter's answer as of His own question. He revealed to Him from the Father what the Apostle told Him again, and He made His asking the question, as we said before, an occasion of asserting and proving the propriety of both His natures. He who knew all things, He who had a full and entire knowledge of the nature and person of the Father, must have known all about these things, and such other things as these; for the knowledge of the Divine nature comprehends the knowledge of all things.

47. What has now been said is really quite sufficient to confute entirely the Arian heretics. But, in order that we may let all men see yet more plainly, how keenly these enemies of Christ are opposed both to the truth and to our Blessed Lord, it will be necessary to question them concerning a passage in S. Paul's Second Epistle to the Corinthians. The Apostle writes, "I knew a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth" (2 Cor. xii. 2). What have you to say about this text? Did the Apostle truly know what happened to him in this vision, although he says, "I know not," or did he really not know? If you reply that he did not know, you will fall into another heresy,

and you are quite familiar enough with error ; for this is the profane notion of the Phrygians, who say that the Prophets and all the other ministers of the Word were absolutely insensible and unconscious of their own extraordinary acting and speaking. But if you think that the Apostle knew when he said, "I know not," for he had Christ within him revealing to him all things, then how defiled is the mind and conscience, and how corrupt and self-condemned are the hearts and inclinations of these fighters against God ! For they confess that the Apostle knew what he says he did not know, and yet they affirm that our Lord was ignorant of the day of judgment, merely because He uses the words, "I know not." It is absurd to imagine that S. Paul should, by Christ's immediate presence and communications, understand and know what he tells the Corinthians he did not know ; and yet that our Lord Himself should be utterly unacquainted with His Father's decrees, simply because He words Himself as S. Paul does. The Apostle, then, because the Lord revealed it to him, knew what happened ; for on this account he says, "I knew a man in Christ ;" and therefore it is reasonable to believe that he knew in what manner this man was carried up into heaven. Elisha saw the manner of Elijah's translation, and yet when the sons of the Prophets thought that "the Spirit of the Lord had taken him up, and cast him upon some mountain," as fully as Elisha was convinced of the reality of what he had seen, and notwithstanding he had assured them that Elijah was carried up into heaven ; when "they urged him to let men be sent to seek their master even till he was ashamed," he no longer insisted upon the truth of what he had said, but suffered them to do as they wished (2 Kings ii. 16, 17). Will any one say, because he allowed them to send, that he did not know that the messengers would search in vain ? Certainly not, but it only means that he was willing that they should satisfy themselves of the truth of Elijah's assumption, of which they seemed to be not sufficiently satisfied upon his testimony. And can we suppose that S. Paul, who was the person himself caught up, and not, like Elijah, only an eye witness of another's translation, knew nothing of the manner and circumstances of his own translation ? If Elijah was asked to give an account of his translation, no doubt he could have described the manner of it. And yet S. Paul says, "I know not," and there seem to be two reasons why the Apostle did not expressly tell his readers the particulars of his own translation. And first, because, as he tells us, lest, on account of the abundance of the revelations, any one should be

induced to think him a person of much more importance than he really was ; and, secondly, because our Saviour having said, " I know not," it became him also to express himself in a similar fashion, lest the servant should appear above his Lord, and the disciple above his Master.

48. He, from whom S. Paul had the knowledge of his own condition under those peculiar circumstances, undoubtedly knew the things which concerned Himself. Since He spoke of the antecedents of the day, He could not but know, as I observed before, when that day and hour were to come, although He says that the Son did not know. And if we should be asked to give the reason, why our Lord declared the Son of Man to be ignorant of what the Son of God knew? we may safely and prudently answer, that we have good reason to believe that it was altogether with regard to our interest and benefit, that He expressed Himself as He did. And we seriously hope that we are not mistaken in this opinion of His purpose. The good of mankind was the motive which directed Him, for He has made known what comes before the end, that, as He said Himself, we might not be startled or terrified when these remarkable occurrences take place, but when they happen, we may have due warning that we may shortly expect the end to arrive. And so He found it more expedient for our advantage to say nothing of His knowledge of the day and hour, as He was God ; but He rather chose to mention His ignorance in that particular, as man. For, had He told His disciples that He knew it, probably they would have been eager in their desire to know it, and if He had not gratified them, the refusal would have pained them ; and, on the other hand, if He had told them, it might have been prejudicial to them and to us all too. It was purely for our sakes that the Word was made flesh, and whatever our Lord does or says is to promote our welfare. It was for our good, then, that our Lord made the assertion, " Neither the Son knoweth." And there was nothing untrue in the statement, for He said humanly, as man, " I know not ;" nor did He allow His disciples to press their enquiries about it, for by making this declaration he kept them from doing so. And so in the Acts of the Apostles it is written, when He was borne up by the Angels, ascending as man, and carrying up to heaven the flesh which He had assumed, that the disciples, who were the witnesses of His Ascension, thought it a good opportunity to renew their enquiries as to when the end should be, and when He would come to judgment. He then said to them more clearly, " It is not for you to know the times

or the seasons which the Father hath put in His own power" (Acts i. 7). And He did not then say that the Son did not know, as He had said before when speaking as a man, but He said, "It is not for you to know." Our Lord's human nature had now risen from the dead, and had put off its mortality and had been deified. He was now going into the heavens, and therefore it did not become Him now to answer after the flesh; but henceforth He would only use language appropriate and suitable to His Divine nature. Therefore He said, "It is not for you to know the times or the seasons which the Father hath put in His own power." And then He adds, "But ye shall receive power," that is, "Ye shall receive Me," for Christ is the "Power of God, and the Wisdom of God" (1 Cor. i. 24).

49. The Son, then, did know, as being the Word; for He implied this in what He said, "I know, since I am God, what you cannot possibly have knowledge of as men. I told you when I was sitting and talking with you on the mount, that that day and hour were unknown even to the Son of man as such, and I told you this for your advantage as well as that of all men." For it is profitable for you to hear so much both of the Angels and of the Son, because of the pretenders and impostors that shall come. Although the devils should transform themselves into Angels of light, and pretend to tell you the time of the world's dissolution, you are assured beforehand that not even the Angels in heaven are aware of the time when it shall take place. And when Antichrist shall arise, and shall show great signs and wonders, saying, "I am Christ," and when He shall attempt to persuade you that He knows and can tell you the time, the remembrance of what I now say to you, that the Son does not know the day, will prevent you from believing Him. It would not be in any way expedient for mankind, to know certainly and exactly the day when the world is to end, and when the judgment is to begin. This would make men, if they knew it, negligent of the intermediate time, and they would wait to prepare themselves for the days near the end, for they would think that then only was it necessary to amend their lives. And it is for the prevention of this evil, that God leaves man in uncertainty of the time of his death, lest our foreknowledge of it should encourage us to make a bad use of the greatest part of it. The Son of God has thought fit to keep concealed from us both the end of all things and the limit of each, for in the end of all is the end of each, and in the end of each the end of all is comprehended; that, living in a continual expectation, and under

daily apprehensions about both, we might be the more diligent in our application of the time present, "reaching forth unto those things which are before, and forgetting those things which are behind" (Philip. iii. 13). Where is the man who would not give way to the temptations of the present, if he knew for certain that he had plenty of time before he could possibly come to the end of his life? But if he was ignorant of it, then he would strive each day to be prepared for the end. It was on this account that our Saviour added the words, "Watch, therefore, for ye know not what hour your Lord doth come" (S. Matt. xxiv. 42); and, "The Son of man cometh at an hour when ye think not" (S. Luke xii. 40). He said that He was ignorant of the time, then, that we should reap the advantage which comes of our ignorance of this matter; for in saying it, He wishes that we should always be prepared; "for you," He says, "know not, but I, the Lord, know when I come, although the Arians will not wait for Me, who am in deed and in truth the Word of the Eternal Father."

50. And thus our Blessed Lord, who understands our true interests much better than we do ourselves, admonished his disciples; and they, having received this instruction, were able afterwards to set right the Thessalonians when they were liable to fall into error on this very point (*cf.* 2 Thess. ii. 12.) However, since these enemies of Christ do not yield even to these considerations, I should like to ask them some more questions about these matters, although I fear that the heart of Pharaoh was not so hard as theirs. We read that God called unto Adam in Paradise, and said unto him, "Where art thou?" (Gen. iii. 9); and that the Lord said unto Cain, "Where is Abel thy brother?" (Gen. iv. 9). What, then, do the Arians say to these things? Did God make these enquiries because He really wanted to be informed about the matter of them? If you think so, then you must really belong to the party of the Manichees, for this is their daring conception. But if, rather than attach yourselves to them, you find yourselves under the necessity of confessing that God perfectly knew what He asked about before He asked; then why should you be so surprised and amazed at finding the Son declaring His ignorance of something in His human nature, or of His asking questions? The same God the Father which had interrogated Adam and Cain by His Word and Son, before that Son's Incarnation, puts forth enquiries by the same Word and Son now after it. Or, perhaps, you have indeed now become Manichees, and you wish to blame the

question that was then put to Adam, and all because you wish to have full scope for your hateful and perverse doctrines. And now, having so far successfully prosecuted the controversy, since you raise objections from certain words of S. Luke, which have a good and right meaning, but which you have impiously misunderstood, we must proceed to refer to this passage, that here also we may clearly lay bare your corrupt opinions.

51. Now, S. Luke says, "And Jesus increased in wisdom and stature, and in favour with God and man" (S. Luke ii. 52). This is the passage the Arians allude to, and since they make of it a difficulty and stumbling-block, we must ask them, as the Pharisees and Sadducees might be asked, of the person concerning whom S. Luke speaks. And the case stands thus. Is Jesus Christ merely a man just like other men? or is He God who assumed our nature? That He was only the former was the opinion of Paul of Samosata, and it is yours in the meaning of your assertions, although you are unwilling to rank yourselves along with him, because you shun unpopularity. And yet it is the only thing that can make you appear consistent with yourselves. For it is very easy to understand how He should increase and improve as other men do, if He is only a mere mortal man, as they are. But if He is God Incarnate, as we know He is, for "the Word was made flesh," and if, being God, He descended upon earth, then how such a Divine person should be capable of growth and improvement, how He that is equal with God should increase beyond that equality, how He that is in the Father from eternity should advance to some state beyond, is inconceivable. Can there possibly be any perfection out or beyond the Father? And next it will be fitting to repeat here what was said about the Son's receiving, and His being glorified. If the Son increased and improved after He was made man, it follows that before He was made man He was but an imperfect being; and then it cannot be denied but that our nature perfected and exalted His, not His ours. And again, what greater or more perfect being can the Word of God be than what He is Himself? Can God's Wisdom, and Son, and Power, have any superior? And the Word of God is all these. If a single ray, as it were, of these perfections, could be communicated to any one of us men, such a man would become exalted into a kind of perfect being, and equal to Angels. For Angels, and Archangels, and Dominions, and all the Powers, and Thrones, as partakers of the glory of the Son of God, always behold the Face of His Father. Will any one be so foolish as to say that the person, who supplies per-



fections to others, advances in perfection Himself later than those to whom He supplies these gifts? For Angels even ministered to our Lord's human birth, and the event recorded in the passage of S. Luke occurred several years after our Lord's Nativity. It is amazing that such an absurd imagination should ever have entered into the mind of anyone. How could Wisdom advance in wisdom? How did He who gives grace to all others advance in grace? S. Paul knew very well that Christ is the author of all grace, as he says in every Epistle, "The grace of our Lord Jesus Christ be with you all." Either, then, let our adversaries say that S. Paul is to be charged with falsehood, or let them shamelessly deny that Christ is the Wisdom of God. Or else, if our Lord is Wisdom, as Solomon has said, and if, as S. Paul has written, "Christ is the Power of God and the Wisdom of God" (1 Cor. i. 24); let them tell us how it was possible that the Wisdom of God should be more perfect and extensive at one time than at another.

52. For men, since they are only creatures, are capable of, and are qualified for, progress and advance in virtue. Enoch, for example, arrived at such a state of perfection that he was translated into heaven. Moses increased and attained to considerable perfection. Isaac "waxed great, and went forward, and grew until he became very great" (Gen. xxvi. 13). The Apostle declares of himself that he "reached forth unto those things which are before" (Philipp. iii. 13). There was a scale and gradation of improvement and proficiency marked out for all these. They were to rise and advance from being small and weak to being great and strong. But what was that excellency or perfection towards which God's essential and Only-begotten Son can be supposed to reach forth and press forward? All creatures advance by looking towards Him, and since He is the only Son of His Father's nature, it is impossible that either His desires or occasions should dispose Him to look beyond that nature, because He has in that all that can be desired. It is common to man's nature to advance; but because the Son of God, who was already perfect in the Father, could not advance to any more glorious state than He possessed, He condescended to humble Himself for our sakes, that in His humbling, we, on the other hand, might be able to increase. And this is properly our increase: to renounce and give up all earthly things, and to partake of the Son of God's perfection and glory, in order that we may grow up to be like Him in that nature wherein He made Himself like us. It was not, then, the Word, considered as the

Word of God, who advanced, because the Son of God is as infinitely perfect from everlasting as the Father. He is the Giver of all good things, and there can be no good thing that is not to be found in Him. The growth and improvement here has only relation to our Lord as man; and to prevent all possibility of mistake, S. Luke has specified his stature, as one of the things in which He increased. Now, measurement of stature belongs to bodies, and is proper to bodies; but this kind of measurement cannot possibly be applied to the Word and Son of God. As man, then, His human body increased; still, in the course of its growth, He gave, time after time, clear manifestations of His being truly God. And as the Godhead was more and more revealed, by so much more did His grace as man increase before all men. For as a little child He was carried by His Mother to the Temple; and when He became a youth He betook Himself there again, and He questioned the priests concerning the Law. And as by degrees He arrived at man's estate, so His Divinity continued to manifest itself through His mortal nature, that He was confessed, first of all by S. Peter, and afterwards by all the other Apostles, to be the true Son of the Living God. However, as the ancient Jews in former times could not, so these modern Jews in the present day cannot be prevailed upon to acknowledge this great truth. They wilfully close their eyes, for fear they should perceive this fact, that Divine Wisdom cannot acquire increase or improvement, and consequently that our Lord is said to have increased in His human wisdom or knowledge only. For S. Luke says, "Jesus advanced in wisdom and favour," which is just the same as if he had said that He advanced in Himself. For "Wisdom had builded Herself an House" (Prov. ix. 1), and She caused this house to be filled with wisdom and knowledge.

53. This advancement that is spoken of, consisted, as I observed before, in that grace and Divine nature which the Wisdom of God communicated to mankind. For this cancelled our guilt and abolished the power of sin, since God's Son immortalized our species by taking upon Himself our human nature. For thus, as the body of our Lord increased in stature, there advanced in and with it the manifestation of the Godhead also, and all men were shown that the body was the temple of God, and that God was in the body. And if our adversaries tell us, that the Word said to be made flesh is that man whose name was Jesus, and that this advancement and improvement must be understood of Him, they must be told that this objection does

not diminish the Brightness of the Father's Glory. The only consequence that follows is that very true one, that the Word was made flesh, and that He was properly and truly a man. The same person grew and improved as a man, that hungered and laboured, and underwent pain and death as a man, and yet not as a man divided from God. As our human nature was in God, so it grew up and improved in Him. And thus we are assured that we advance and improve in Him, by virtue of that union which exists between Christ's humanity and ours. And this, in short, is the state or account of this incomprehensible mystery, that the Word of God did not grow or improve, and that the Wisdom of God was not flesh or man, but such a body as ours became the body of God's Infinite Wisdom, and was taken into it by a personal union. God's Wisdom did not advance, but that which made progress was the human wisdom received into the Divine. And it was this reception or admission that raised it far above itself, that caused it to reflect the Infinite Wisdom, and rendered it fit for the Godhead to make use of, and which particularly caused it to manifest its union with our human nature. And that the growth or improvement belongs only to that, in such a sense and manner as we have shown above, we need no other argument to prove than this, that S. Luke tells us, that Jesus, which was the Name of our Blessed Lord after He became man, and not that the Word of God, increased in wisdom, stature, and favour.

54. Our Lord's weeping, His being troubled, and, in a word, the whole narrative of His pains and sufferings, require the same interpretation. For these particulars and circumstances our indefatigable adversaries are very ready to lay hold of, as so many testimonies and confirmations of their heresy. How frequently do they bring forward such weighty objections as these. "Behold," they say, "He wept" (S. John xi. 35), and said "Now is My soul troubled" (S. John xii. 27), and He besought that the cup might pass away from Him (S. Matt. xxvi. 39); how then, if He spoke in such a manner, can He be God, and the Essential Word of the Father? It is very true, O ye enemies of God, that our Lord wept, that He said His soul was troubled, that He cried with a loud voice on the Cross, "Eloi, Eloi, lama sabachthani," that is, "My God, My God, why hast Thou forsaken Me?" (S. Matt. xxvii. 46), and He besought that the cup might pass away. Thus certainly it is written; but again I would ask you, for the same rejoinder must of necessity be made to each of your objections, was He of whom these things are related merely an

ordinary man? If He was, then He would naturally weep and fear death, as being man. But if He was the Word of God Incarnate, and I must not mind repeating the same truths, whom had He to fear, being Himself God? Why should He fear death, who was Himself Life, and who was rescuing others from death? How, when He had said, "Be not afraid of them that kill the body" (S. Luke xii. 4), should He Himself be afraid? And how should He who had said to Abraham, "Fear not, for I am with thee" (Gen. xxvi. 24), and who encouraged Moses against Pharaoh, and who said to Joshua, "Be strong and of a good courage" (Joshua i. 6); how should He, I say, feel any alarm before Herod and Pilate? And, further, did He who strengthened and succoured others against fear, for David says, "The Lord is on my side, I will not fear what man doeth unto me" (Ps. cxviii. 6); did He fear judges who were but poor mortal men? Did He, who Himself had come to rob death of its sting, feel any terror of death? Is it not both ridiculous and impious to say, that He should be in the least frightened at death or hell, at whose presence the keepers of the gates of hell are filled with consternation and confusion? But if, as you would have us believe, the Word was in terror of death, why, when He foreknew that He was to be betrayed and delivered up into the hands of His enemies, did He not flee away? Why did He say to those who were sent to apprehend Him, "I am He"? (S. John xviii. 5). It was entirely in His own hands whether He would suffer or not, for these are the very words He makes use of, "I have power to lay down My life, and I have power to take it again," and "No man taketh it from Me" (S. John x. 18).

55. By this time we have made it quite plain, that the Son of God, as such, is absolutely devoid of any of these affections alluded to, and that He is said to be sensible of them only because His humanity was liable to them. Would that Christ's enemies, the Arians and unthankful Jews, would take these words to heart! And it is to be noted, that these affections and passions are never ascribed to the Son of God before His Incarnation. They were then born with Him; and, therefore, are attributed only to His human nature. It is certainly of Him that these things are written, that He raised Lazarus from the dead, that He made the water wine, that He vouchsafed sight to the man born blind, and that He said, "I and My Father are one" (S. John x. 30). If, then, our adversaries make our Lord's human attributes a ground of imagining Him to possess a mean and inferior nature, a plea for considering Him to be of merely human origin, and not to have

descended from heaven at all; why, then, should His miracles, which were such as never man did, be thought a less fair and just proof of His Divinity and equality with the Father? This should surely oblige them, from this time forth, to confess and renounce the perverse error of their ways. They cannot deny that it was one and the same person, who wrought these miracles, and underwent these inconveniences and sufferings. And, indeed, it was necessary that we should be quite sure and certain of the reality of these properties and affections of that human nature, which He held in common with us, such as weeping, hunger, and the like. For if men had not actually seen it, we should have found it difficult to believe, that an impassible and perfect being had really and positively assumed our passive, imperfect, and feeble nature. Again, His miracles were necessary to convince us, that the man we saw, beset with sorrows and infirmities like our own, was also God. And therefore for the proof of this, our Lord appeals to His miracles, saying, "If I do the works of My Father, though ye believe not Me," who to your sight and apprehension am no more than a man, "believe the works, that ye may know, and believe that the Father is in Me, and I in Him" (S. John x. 37, 38). And Christ's enemies seem to me to take a pride in showing forth their depravity and blasphemy, for when they read, "I and My Father are one," they do utter violence to the sense of the passage, and seek to separate the unity of the Father and the Son. On the other hand, when they read of His weeping, or sweating, or suffering, then they make no reference to His human body. Then it is that they say, that the whole person is signified, and not one of the natures in that person; and so, that person, by whom all things were created, must be brought down into an equality of nature and condition with the works of His own hands. What difference then, I ask our adversaries, is there between them and the Jews? The Jews blasphemously ascribed the miracles of our Saviour to the power of Beelzebub. And so, these wretched unbelievers, who strive to place the Lord who made all things on the same level with His own creatures, the works of His hands, will undergo the same condemnation as the Jews, and they can expect no mercy.

56. Had our adversaries reasoned rightly, they would have recognised the true meaning of the words, "I and My Father are one." They would have readily seen in our Lord the unity of the Godhead, and the propriety of the Father's substance. And when they read that this Divine person wept and the like, they would have owned that He was certainly also a man, and

that these passions and affections belong to Him as such. The nature of the thing and the necessity of reconciling such seeming contradictions, make us have recourse to this interpretation. It could not be said of an immaterial person, that he has in him any of those qualities or properties which are peculiar to the body, unless such a mortal and corruptible body as ours was personally united to a spiritual and immortal nature. And such a mortal body did our Lord possess, for it was derived from the substance of a mortal woman, Holy Mary. And no wonder that, having this body, He should have the properties of it too, and that He should endure the common portion of human nature, and should suffer, and weep, and toil. If, then, He wept and was troubled, it was not the Word, considered as the Word of God, who endured these things, but they were proper to the flesh He had assumed. And if, too, our Saviour besought that the cup might pass away from Him, it was not the Godhead that was in terror, but this only appertained to His human nature. And this is what we have observed before of the exclamation, "Why hast Thou forsaken Me?" The Word of God is absolutely impassive, and infinitely happy. But our Lord might be very properly said by the Evangelists to suffer, and say, and do, what strictly his human nature only suffered, and said, and did. For that nature was in or of His very person, and He made all the affections and natural infirmities of it so too; for this purpose, that its union with the Divinity might entirely refine it, and purge it from all such imperfections. And, therefore, our Lord could never be forsaken by the Father, for He was from everlasting in the bosom of the Eternal Father, both before He spoke and when He uttered these words. Let no man be so bold and wicked as to say, that our Lord could know what it was to be frightened at any horrible scene, at whose approach the keepers of the gates of hell quaked with fear, and before whom the graves were opened, and many bodies of the saints arose, and appeared to their kindred and friends. Therefore, let every heretic close his lips, and never more dare to insinuate that that Blessed One ever knew what terror was; at whose advent death flees like a serpent, before whom devils shudder, and the sea is in alarm; at whose look the heavens roll asunder, and all the powers are shaken. For so it seemed good to the Father, that when the Son cried out, "Why hast Thou forsaken Me?" at that instant heaven and earth bore witness to Him that He then was, as He had been from everlasting, in the very essence of the Father; for the earth, knowing that it was the Lord of all who

spoke, straightway trembled, and the veil of the temple was rent, and the sun was hidden, and the rocks were torn in pieces, and the sepulchres, as I have said, unlocked themselves, and the dead in them arose. And one thing happened which is, perhaps, the greatest miracle of all, that those who were present on this occasion, and who had hitherto denied Him, when they saw those things that were done, openly confessed that "truly this was the Son of God" (S. Matt. xxvii. 54).

57. And it is certain, that although our Lord said, "If it be possible, let this cup pass from Me" (S. Matt. xxvi. 39), yet we must observe how He rebuked S. Peter, saying, "Thou savourest not the things that be of God, but those that be of men" (S. Matt. xvi. 23). He expressed His willingness to endure that suffering, for which He had come into the world. He was, therefore, not only not averse to it, but forward and eager to embrace it; but the terror which encompassed Him belonged only to His human nature. It was only as man that He uttered this exclamation, and yet both the sayings we have just referred to were spoken by our Lord to show that He was God, willing to perform all things for our sakes, and yet that when He had become man, His human nature was capable of feeling terror. It was for the sake of man, that He suffered human infirmity to take possession of His human will or inclination, that He might perfectly reform it and regulate it in Himself, and so destroy everything in it that was base, as to raise it above the fear of death and to render man undaunted at the thought of dissolution. What a wonderful thing, then, is this Divine plan! We see Him, to whom Christ's enemies impute words of terror, by that very terror rendering men undaunted and fearless. The blessed Apostles knew this very well. They were witnesses of their Master's firmness, and from His words and actions they learned to have such a contempt of death that they were not afraid of their judges, but warned them of the uselessness of their proceedings, saying to them, "We ought to obey God rather than men" (Acts v. 29). And all the other holy Martyrs were so brave, that they thought they were rather passing to life than undergoing the pains of death. It is absurd, then, to admire the wonderful courage of the servants and disciples of the Son of God, and at the same time to represent Him of a timorous spirit, who actually influenced them to despise death and all other evils. But from the fixity of purpose and bravery of the holy Martyrs, we have abundant proof that the Word of God was so far from being capable of anything like fear or alarm, that nothing less than

His power and grace divested our human nature of the very principle of fear; for as He abolished death by death, and cleared our nature of all its infirmities and imperfections by taking them into His person, and thereby abolishing them, so He extinguished the passion of fear in men, and caused men never more to be afraid of death. His words and His actions must be placed side by side. For the words were, indeed, those of human nature, which cried, "Let the cup pass," and "Why hast Thou forsaken Me?" but the actions were Divine, whereby the same person caused the sun to be eclipsed and the dead to arise. He that declared in His human nature, "Now is My soul troubled" (S. John xii. 27), also said in His Divine nature, "I have power to lay down My life, and power to take it again" (S. John x. 18). For to be troubled is natural to the flesh, but to have the power of laying down His life and taking it again when it pleased Him, is altogether foreign to man, and cannot be ascribed to any person or being inferior to the Son of God. It is not at the discretion of any mortal to live as long as he likes, or to die when he likes, and to revive when he likes. But the Lord, being Himself immortal, but having assumed a mortal nature, had power, as God, to become separate from the body, and to take it again at His pleasure. And it is concerning this that David thus speaks in the Psalm when he says, "Thou shalt not leave My soul in hell, neither shalt Thou suffer Thy Holy One to see corruption" (Ps. xvi. 10); for it was not fitting that the flesh, since it was unsuitable to the dignity of the Godhead on account of its corruptible character, should remain in its old frail and perishing state; but because it was personally united to the Word of God, it was endowed with incorruption. God made Himself one of us, a mortal man, by assuming our nature, and He caused us to partake of His own immortality, by communicating to us its principle in the person of His Son.

58. All to no purpose, then, do these Arians raise up stumbling-blocks, and form base and degraded opinions of the Word of God, because it is written that, "He was troubled," and "He wept." For they seem not to have ordinary human feeling, and to be utter strangers to the general properties and affections of their own nature. For it is certainly a most remarkable thing, that the Word of God should have consented to have put on our flesh with all its infirmities; that He should have suspended His power in the way He did; for He neither hindered those who were conspiring against Him from carrying out their designs, nor did He execute vengeance upon those who were putting Him to



death. And all this was the more extraordinary, since He was able, as He showed us by His miracles, to hinder people from dying, and He could also raise those who were dead to life. And He permitted His own body to endure pain and suffering, for that was the end and occasion of His coming into this world, as I said before, that He might suffer in the flesh, and so from this time forward the flesh might be made impassible and immortal, and that injuries and indignities might lose their sting in their encounter with His person, and so might have no evil effect on mankind, being utterly abolished by Him. In short, all this took place, that henceforth men might for ever abide incorruptible, as living temples of the Word. Had these enemies of Christ thus dwelt on these thoughts, and recognised the Holy Scriptures and sound tradition as an anchor of their faith, they would not have made shipwreck of that faith, as they have done. They would not have been so shameless as to resist those who have endeavoured to raise them up after their deplorable fall, and they would not treat those as their bitter foes who have sought to bring them to the acknowledgement of the truth. But, alas! the whole creation cannot show a more vile being than a heretic. Such a one is utterly depraved, and his heart has become completely corrupt. Even when these men are overwhelmed with confutations of their objections and arguments, and their foolishness and stupidity is clearly demonstrated on all sides, they will not confess that they are in the wrong. They very much resemble the hydra which pagan mythology speaks of, a monster that when its former serpents were destroyed, produced a number of fresh ones; and so it contended against the slayer of the old heads by the production of new ones. And, in like manner, these hostile wretches, who are hateful to God, resemble the hydra, and shoot out new short-lived heads, or, I should rather say, old Jewish ones, of objection and difficulty, as fast as they lose their old ones. They will not come to any terms with truth and piety, which the Lord offers them, and as soon as they are vanquished in one place, they make preparations for war in another.

59. Even the devil himself, who is their father, I venture to think, would have been abashed at last, and would have yielded to the invincible arguments which have been employed in this conflict. But it is not so with the Arians. From their subtle hearts they only mutter and whisper evil insinuations in the ears of some, and in other company they hum and buzz like gnats. They say, "Let it be so, interpret these passages as you please,

and gain the victory in reasonings and proofs. Still, when all is said and done, you will not pretend to deny that the Son has been begotten by His Father, at His will and pleasure." Many people has been imposed upon by this misapplication of the terms, the will and pleasure of God. Now, if any orthodox believers were to make use of expressions of this kind, in the simplicity of their hearts, we should not think anything of it. We should hardly think it to be dangerous, or, at the most, we should say that the expressions were incorrect and inexpedient. But we must deal otherwise with the hardened heretics. Let a phrase seem quite harmless and plausible in itself, still when it comes from them, we may be sure there is something suspicious about it. It is written, "The counsels of the wicked are deceit," and "The words of the wicked are deceitful" (*cf.* Prov. xii. 5, 6). There is nothing but insincerity with them, and a very small thing may show us what opinion we are to have of them, and how to understand them. Accordingly, let us examine this phrase also; since, although we have convicted them on all sides, still, as hydras, they have invented fresh difficulties, and by their clever language and specious evasions, they once more seek to convey their irreligion in different and various directions. For he who affirms that the Son's existence is wholly the effect of His Father's will and choice, affirms, in other words, that there was a time when the Son was not, that He arose out of nothing, and that He is a creature. Being driven from the openness and ingenuity of these assertions, they bring the very same doctrine forward again, disguised in another sort of language. Their object is really to put forth the word "will," and to cover and secure themselves and their heresy under this word, and also by this to deceive the simple ones, just as the cuttle-fish surrounds itself in the water with its blackness. But let the Arians tell us, from what source, or from what passage of Scripture they obtain the expression "by will and pleasure." Let them give us this information we require, for we are suspicious of their words, and of their designs and meanings. For the Almighty Father, who revealed from heaven His own Word, declared, "This is My beloved Son" (S. Matt. iii. 17). By the mouth of David He said, "My heart has given forth a good Word" (Ps. xlv. 1). He bade S. John say, "In the beginning was the Word" (S. John i. 1). David says in the Psalm, "With Thee is the well of Life, and in Thy Light shall we see Light" (Ps. xxxvi. 9); and the Apostle writes, "Who being the Brightness of His Father's Glory" (Heb. i. 3), and "Who, being in the form of God" (Philip. ii. 6), and "Who is the Image of the invisible God" (Col. i. 15)

60. All the sacred writers tell us of the being of the Word, but none of them speak of His being "by will," or as a mere creature. Where, I ask, did the Arians find it stated, that God willed and resolved upon the existence of the Word before He was? These ideas are entirely foreign to the truths of Holy Scripture, so, doubtless, our adversaries have borrowed them from Valentinus, and are imitating his perverseness. It was the doctrine of Ptolemy, the Valentinian, that there were two attributes in the uncreated power, Thought and Will. God, says this heretic, first of all thought, and then He willed. He could not reduce His own ideas into act, before He exerted the force of His will. It is plain that the Arians have adopted this strange fancy, and imagine that the mere arbitrary will and pleasure of the Father preceded the being of the Word. And let them and Valentinus enjoy themselves in the harmony of their philosophy. But we have our rule of faith, even the Holy Scripture, which we must not depart from; and that tells us that the Son of God was in the beginning and was from eternity; that He is in the Father, His Only Son; and that He is the express Image of His person; and that in the case of generate things only, must we recognise a precedent will or pleasure, since even the very nature of these things demonstrates that they once were not, but afterwards came into existence. And so David says, "As for our God, He is in heaven, He hath done whatsoever pleased Him" (Ps. cxv. 3). And again, "The works of the Lord are great, sought out unto all His good pleasure" (Ps. cxi. 2, Sept.), and "Whatsoever the Lord pleased, that did He in heaven, and in earth, and in the sea, and in all deep places" (Ps. cxxxv. 6). If the Son is only a creature, a created being, and one amongst others, then let it be granted, that He received His being by a mere act of His Father's will, even as Scripture shows us that all other things are brought into being. And Asterius, one of the leaders of the heresy, seems to agree with us on this point. He writes thus, "If we ought not to conceive of God as a voluntary agent, then let us not suppose Him creating anything whatsoever by an act of volition, properly so called, lest His honour and dignity should suffer some diminution by such a mistake. But if we may truly and safely attribute a proper volition to God, then it must be confessed, that the First-begotten owes His origin entirely to a special and eminent act of the Divine will. For there cannot be a plainer contradiction, than that it should be very suitable to His nature to give being to everything else by a proper effort of volition; and yet that we cannot conceive Him

producing one particular creature out of nothing by a proper volition, without dishonour and injustice offered to the perfection of His attributes." Here is, indeed, abundant blasphemy crowded into a few words, in the assumption of the argument which makes "made" and "begotten" convertible terms, and supposes the Son to be "made" because He is "begotten." But it is not to be denied, that the conclusion of the sophist follows rightly from what he laid down at first, namely, that whatever God made, He made without any one exception by the force of His will and pleasure.

61. If, therefore, as we have shown above, the Son is so far from being one of the creatures, that He is the Maker and Creator of them all, let us never entertain such an absurd idea as that the Son exists only in dependence upon an act of His Father's will. For what can be more contrary to common sense than to fancy, that He, who produced all things out of nothing by a simple act of will, should first have been produced out of nothing Himself? and this, too, by an act of will, the very same with His own. S. Paul was not an Apostle until he was called to be so "through the will of God" (1 Cor. i. 1). Our calling, which was not actually eternal, but which took place in the course of time, was the result of the previous counsel of God. It came to pass, as S. Paul expresses it, "according to the good pleasure of His will" (Ephes. i. 5). And Moses, in the history of the creation, says, "Let there be light," and "Let the earth appear," and "Let us make man" (Gen. i.) These instances are, as we observed before, all significant of the will of the Creator. The Creator chooses and determines when anything is to be made out of nothing, and whether He will give it a being. But, in the generation of the Word, there is no prior act, analogous to what we call deliberation or choice. And whatever the Father does or creates with regard to other things, He does or creates by His Word or Son. This is the doctrine of S. James, "Of His own will begat He us with the Word of Truth" (S. James i. 18). The operation, therefore, of the Divine will concerning all things, whether as regards creation or regeneration, is in the Word; in and by whom the Father makes and regenerates whatever He pleases. And the truth of this appears further from those words of S. Paul, which he writes to the Thessalonians, "For this is the will of God in Christ Jesus concerning you" (1 Thess. v. 18). The will of God is in that person by whom He creates all things; the Father's will is in Christ His Son; how, then, can that Son Himself, as others, come into being simply by will and pleasure?

If, as you say, He was only a voluntary production, there must have been some other Word of God, by the act of whose will He was to be created. For it has been shown that God's will is not in the things which He brings into being, but that this power can only be in Him by whom and in whom the Father creates all things. And since asserting that any person in the mere production of God's will, is, in substance, the same as to say, that there was a time when this person was not in being, they had better make up their minds to say, "Once He was not," that perceiving with shame that times are signified by the latter, they may understand that if Divine appointment preceded the production of the Son, so it did that of the other creatures, and He no more existed before the execution of that decree than they did. But if the Word existed before the whole creation; if He made all things out of nothing, and was co-eternal with the Father; how can it possibly be that the being of an Eternal Person should be a subsequent production of only an arbitrary act of the Divine will? Whatever was created, God created by His Son, and nothing but what was created could be the effect of such an act. How, then, could the Son be so, from whom all created beings received the beginning of their existence? Well, then, if nothing will satisfy our adversaries but a created Word, the mere product of a prudential act, even as we are begotten according to the will of God by the Word of Truth; it follows that they will find themselves, as has been said, under the necessity of discovering another Word who created this one, and everything else which it pleased the Divine Wisdom to bring into being.

62. And if there is really another Word of God, then we must allow that the Son has been made by him. But if there are not two, as we know there are not, for "without Him was not anything made which was made," then this again manifests to us the extraordinary versatility of the craft and subtlety of the Arians. They pretend to be unwilling to say openly that God's Son was made, or that He is only a creature, or that He was not before His generation; and yet, in another way, they plainly assert that He is a creature, bringing the Divine will into the question, and saying, "Unless the Son's existence be not the effect of the Father's voluntary act, then God had a Son by necessity, and against His good pleasure." And so these most wicked atheists, dragging in all the blasphemies they can think of, if they will only serve their cause, make out that the Almighty and Omnipotent God is liable to compulsion. They see and

understand whatever they imagine to be contrary to will, but what is greater and altogether surpasses it, of that they seem to have no knowledge or perception. For, just as inclination and aversion are in conflict one with the other, so whatever is immediately according to our nature, this precedes in act and excels in nature, whatever is only formed or produced by our mechanical faculties. A man, for instance, builds a house by exercising counsel and deliberation, but he begets a son by nature. Whatever is built comes to pass gradually, and there is no identity of substance between the materials and the person of the builder. But the son is the proper offspring of the father's substance, and is not external to him; wherefore, neither does he exercise counsel about him, lest he should appear to counsel and deliberate about his own being. Wherefore, as a natural product is much more excellent than a mere voluntary one, so the nature and the generation of the Son is far superior to the nature and formation of the creature. These obvious considerations, which could not escape our adversaries, ought to have prevented them from the wickedness of confounding God's physical from His arbitrary acts. But, forgetting that they are talking about the Son of God, they boldly venture to apply contradictory human arguments with regard to Him. They apply the phrases "of necessity" and "beside purpose" when discussing points connected with the Godhead, and all that they may be able to deny the sure and certain fact, that there is a true Son of Almighty God. Now, let them give us an answer to the following questions:—"Is God's goodness and mercy in His very essence or substance, or is it only in His will? Had He not been good, but simply by His choice? And did it, or does it, depend entirely upon His own discretion, whether He would or will be a good and gracious being, and how long?" For that power of a rational soul or mind, which we call freewill and choice, implies, in the exercise of it, reviews and comparisons of motive and circumstances, and an irresolution between opposite counsels and measures. It must and will be granted, therefore, that there cannot be a greater absurdity than to say, that God's essential goodness and mercy are not in Him, as a physical principle, but merely as a voluntary or arbitrary habit. And if this be so great an absurdity, then what must be our adversaries' consequence? If God is not voluntarily good and merciful, He is forced to be so, that is, He is good and merciful against His will. Now, who is it who puts this force upon Him? But if it be extravagant to speak of necessity in the case of God, and therefore it is by

nature that He is good and merciful, much more is He, and more truly, the Father of the Son by nature and not by will.

63. And now, in the next place, I wish to put forth another question against their recklessness. It is a most important and fundamental one, but I ask it with a righteous intention, and so may the Lord look favourably and graciously upon me. I would ask, whether the Father Himself took His own existence into consideration, and decreed His being before He had it? or whether He existed first, and consulted with Himself about existing afterwards? Since our adversaries are so bold with regard to the person of the Son, we must let them see, that in dishonouring Him, they equally affront and attack the majesty of the Father Himself. If the notion of the Son's being only a production of the Father's will is what, upon mature deliberation, they are resolved to adhere to, and if, consequently, they are ready to confess, as they must be then, if they will reason consistently, that the Father's existence is also the result of will; then we must ask them, what being was there, or what being was He, before there had been an act of that deliberative counsel? or what did He gain, do they think, by His counsel and deliberation? But if such a question be extravagant, unnecessary, and shocking even to ask—for it is quite enough for us only to hear God's Name for us to know and understand that He is the self-existent One—will it not also be against reason to indulge in similar wicked notions concerning the Word of God, and to pretend that He is only the effect of God's will and pleasure? In like manner, it is quite enough for us only to hear the Name of the Word, to know and understand that He who is God, not by will, has not by will but by nature His proper Word. What madness, then, can be compared to theirs, who can represent Almighty God to themselves and to others, as deliberating and counselling with Himself, whether He shall furnish Himself with His own Wisdom and Intelligence, and as proposing and persuading Himself to provide them? He that counsels about producing a property or part of his own being, disputes with himself whether he exists, and enquires with himself whether he shall be or not. And the blasphemy of that Arian fallacy of which we are now speaking, when it is thus exposed, establishes the truth and certainty of our doctrine. Whatever was created, we hold was created by the Divine Counsel, and Will, and Power; but the Son of God is no such mere voluntary effect of God's power, but He is by nature the proper Offspring of God's substance. In declaring Himself the Son and Word of the Father He does

not allow us to think, that the Father deliberated upon and decreed His existence before He began to be. He could not properly and truly be what He assures us, if He were not Himself the vital and personal Will of the Father, the Omnipotent Power, and the Author of all His Father's creatures. This is what He says of Himself in the Book of Proverbs, "Counsel is Mine, and sound Wisdom, I am Understanding, I have Strength" (Prov. viii. 14). For since, although He is Himself the "Understanding," by which He established the heavens, and although He is Himself "Strength and Power," for Christ is the "Power of God and the Wisdom of God" (1 Cor. i. 24), yet He has here altered the terms and said, "I am Understanding, and I have Strength." And so by asserting that counsel or will is His, He confirms the meaning of that title which is given Him by the Prophet, "The Angel of great Counsel" (*cf.* Isa. ix. 6), and this proves to us that He is the essential and substantial Will of His Father. In this manner, then, we must refute our adversaries by the use of human illustrations concerning God.

64. Is it true, then, that God's creatures only subsist by His will and favour? Was it God's good pleasure that called the whole universe into being? Was S. Paul called to be an Apostle "by the will of God"? (2 Tim. i. 1.) Was our calling brought about "according to the good pleasure of His will"? (Ephes. i. 5.) And have all creatures that exist been brought into being by the Word? What, then, can be a clearer truth than that the Word Himself is not one of the effects of His own agency or power, but rather is Himself the Living Counsel of the Father, by which all things were made, and which is the subject of David's thanksgiving in the Psalm, where it is written, "Thou hast holden me by my right hand; Thou shall guide me with Thy Counsel" (Ps. lxxiii. 23, 24)? How, then, can that Word, who is the Counsel and Good Pleasure of the Father, come into being Himself "by good pleasure and will" as everything else, unless, as I said before, in their madness they will repeat that He was brought into being by Himself or by some other? Who, then, can there be that should give Him being? Will our adversaries create out of their imaginations another Word? Will they say that there is another Christ according to the scheme advanced by Valentinus, but concerning which Holy Scripture is altogether silent? And although they fashion another, yet assuredly he, too, comes into being through some one; and so while we are thus counting up and investigating the succession of them, the many-headed heresy of



these impious wretches is found to issue in polytheism and in perfect lunacy. First of all they exclaim, that the Son of God is a creature and made out of nothing, and then they go on to imply the same thing in other words by pretending that the terms "will and pleasure" are capable of being referred to the Word, when they rightly only belong to things generate and to creatures. It is most irreligious to impute the properties and affections of His own creatures to the Creator and Maker of all. It is also blasphemous to affirm that the Will of the Father was in His Person before the Word was in it. For if His Will was there first and His Word afterwards, then what our Lord tells us of Himself cannot be true in the proper sense of the words, that He is in the Father and in His nature. Or, if He could be supposed to be in that nature eventually, yet, in that case, He could only be an inferior power, and in the second place, and it was not right that He should say, "I am in the Father," since that Will, by the act of which all creatures were brought into being, and He among the rest, was in the Divine nature before Him. And then, although He might be said to excel in glory, still as regards His origin and production, in which is the thing we are concerned for, that will be all the same with one of His own creatures, which have come into being by the exercise of Will. And if this be so, as we have observed before, how does it come to pass that He is declared to be our Lord, and that all creatures everywhere are His servants? It is undoubtedly because He is Lord of all things jointly with His Father, since He is of His Father's essence; and all creatures are His subjects and servants, since they are external and foreign to that Divine essence, and because they wholly derive and hold their existence by a mere voluntary act of its power.

65. "Counsel" and "understanding" I consider to be only two words for the same thing. For what a man counsels, concerning that he certainly has understanding; and what he has in his understanding, about that he also counsels. Our Saviour, we see, thought them so closely allied and connected with one another, that He has joined them together in that saying which we before referred to, "Counsel is Mine, and sound Wisdom; I am Understanding, I have Strength" (Prov. viii. 14). "Strength" and "Security" (*i.e.*, sound wisdom, firmness of purpose) are the same, or they are both equivalent to "Power." And so we may say, that "Understanding" and "Counsel," which our Lord here appropriates to Himself, are terms which are equivalent and convertible. But these impious men are unwilling that the Son

should be considered to be God's Word and Living Counsel ; but they resolve all these appellations of God's Understanding, His Will, and His Wisdom, into such mere acts, habits, or operations, as those which we acquire and experience in our mortal nature, and which are attended with intermissions and repetitions. They leave nothing undone, and they put forward the "Thought" and "Will" of Valentinus ; and all this to establish what they have most at heart, the doctrine and belief of the Son's being out of the essence of the Father, and only a created, not the Eternal Word of God. That curse which S. Peter addressed in the case of Simon Magus is applicable to the Arians, "The blasphemy of Valentinus perish with you." Let us, on the contrary, take our instructions and learn our faith from Solomon, who says, "The Lord by Wisdom hath founded the earth, by Understanding hath He established the heavens" (Prov. iii. 19). And the words of the Psalmist are to the same effect, "By the Word of the Lord were the heavens made" (Ps. xxxiii. 6). And as the heavens were made by the Word, even so "He hath done whatsoever pleased Him" (Ps. cxxxv. 6, Sept.); and as the Apostle writes to the Thessalonians, "The Will of God is in Jesus Christ" (1 Thess. v. 18). Here is full proof, then, that the Son of God is the "Word" and "the Wisdom," the "Understanding" and "Living Counsel" of God, that in Him is the "Good pleasure of the Father," and that He is the "Truth," and the "Light," and the "Power" of the Father. Wherefore, if the Son is the Wisdom of God, and the Wisdom and Counsel of God is His Will, it follows that he who affirms that the beginning of the Son's existence was only an effect of the Father's Will, must maintain such doctrines as these: that God's Wisdom is a creature of God's Wisdom, that the Son of God made the Son of God, and that one Word produced another Word out of nothing. And these notions cannot possibly be reconciled with God's character or attributes, and, moreover, they are directly opposed to the Holy Scriptures. The Apostle informs us that our Lord is "the Brightness of His Father's Glory and the express Image of His Person" (Heb. i. 3); and none of the inspired writers anywhere describe Him as the arbitrary result of His Father's Counsel or Will. And so I must repeat what I said before, that as certainly as the Father's own essence and substance is not voluntary, neither can His be so, who is co-essential with the Father, and the Son of His substance. Just such as the nature of the Father is, such the nature of His Son and Offspring, properly so-called, cannot but be. And accordingly, the Father

did not say, "This is the Son who is the production of My Will," or "This the Son whom I have by the exercise of My favour," but His words are simply, "This is My beloved Son, in whom I am well pleased" (S. Matt. iii. 17). And the meaning of the words is this, "This is My Son by nature, in whom is placed My will concerning those things which please Me."

66. Since, then, the Son is by nature, and not by will, does He exist without the Father's good pleasure, and without the Father's will? God forbid that we should entertain such a thought. The Father not only exists with the Father's will and good pleasure, but as He says Himself, "The Father loveth the Son, and showeth Him all things" (S. John iii. 35, v. 20). As it is not from His own will that His Son became good, and as it is no less certain that the Father is not good against His own will and inclination; for what He is, that also is His good pleasure to be; so the Son did not receive His existence from only an effort of the Father's will, much less in opposition or with violence to it. The Father's essence and attributes are altogether such as He would wish them to be, if His being were His choice; and so are those of His Only-begotten and consubstantial Son. And thus we see how the Son is the subject of the Father's pleasure and love, and how the necessity of the Son's existence and the freedom of the Father's will are reconciled. It is perfectly consistent with sound religion and true piety to believe and confess, that God is perfectly pleased with that, both in Himself and in His Son, which is essentially and therefore necessarily in Him, by the glorious perfection of His nature. This pleasure and happiness is mutual and reciprocal between the Father and the Son. For with the same delight and affection that the Father wills, approves, and honours, the existence and person of His Son, the Son also wills, approves, and honours the existence and person of the Father. For the will and affection of the Divine nature in the Father and the Son is one, which enables us to understand how we may contemplate the Son in the Father, and the Father in the Son. For as in the case of the sun and its brightness, one might say that the brightness does not counsel and deliberate with itself about shining before it shines; for the brightness is the mere natural act and property of the sun. There is no will and deliberation implied here, although the brightness exists at the pleasure of the sun. So also in the same manner one would be right in saying, that the Father has love and good pleasure towards the Son, and the

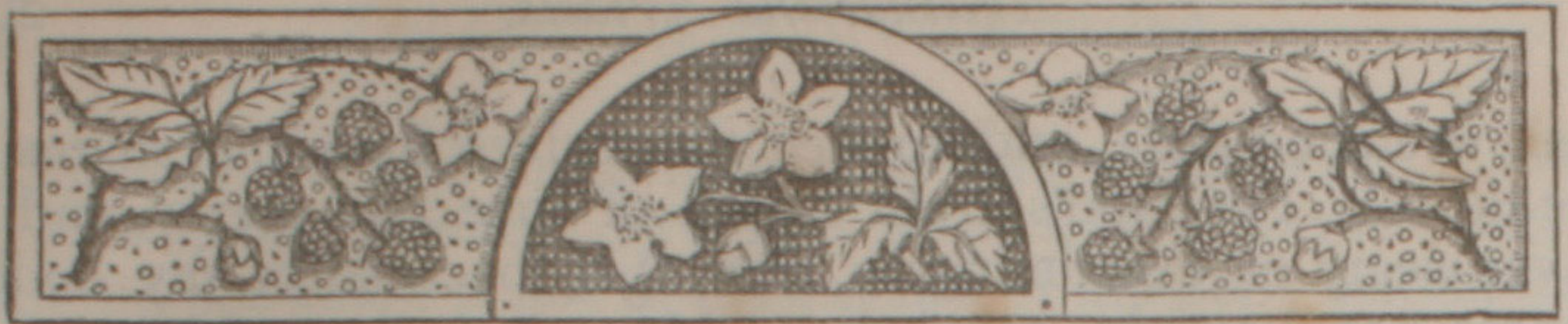
Son has love and good pleasure towards the Father, although neither exerts an act of will in order to produce the other.

67. Therefore let us not call the Son a work of good pleasure, and let us never bring the erroneous doctrine of Valentinus into the Church. Let the Son of God be ever, and everywhere, confessed to be what He is, the Living Counsel, the genuine and co-essential Offspring of the Father, just as the Brightness is of the Light. For thus has the Father Himself spoken, "My heart has given forth a good Word" (Ps. xlv. 1), and the Son says the same thing in other words when He tells us, "I am in the Father, and the Father is in Me" (S. John xiv. 10). Now, if the Word was in the heart of the Father, what place or room is there for the exercise of any mere arbitrary will? If the Son, indeed, is in the Father, where is there any opportunity for the Father's good pleasure? If the Son is the Father's essential Will and Counsel, how can He owe His existence entirely to the act of that essential Will? Or are these two Wills in the Divine essence? Is there one Word, Son, and Wisdom dependent upon another Word, Son, and Wisdom? Let no one, then, presume to embrace that detestable opinion of Valentinus, and introduce a precedent Will, nor let anyone, by this pretence of "Counsel," intrude anything whatsoever between the only Infinite Father and His Only begotten Son. It is simply an extravagant and insane idea to place "Will" and "Counsel" between them. It is one thing to say that the Son is the production of His Father's will, and quite another to say that the Father is full of love and good pleasure towards His Son who is proper to Him by nature. To assert that the Son is only an effect of the Father's will implies, first, that He had a beginning of existence; and, secondly, that the Father need not have begotten Him, as has been said, so that one might suppose that it was open to the Father either to give Him His being or not. But to say of the Son that He might never have been, then that which is of the essence and substance of the Father might never have been; which is the very height of atheism and blasphemy. For if that which is essential to the Father might possibly not have been, then it was possible that God might not have been a good Being. But He is eternally good, and eternally a Father, because He is equally both, by His nature and in His substance. Wherefore, when we say, "The Father's good pleasure is the Son," and "The Word's good pleasure is the Father," we must not be supposed to imply by these expressions that there is here a precedent will, but genuineness of nature and propriety and likeness of substance.

For, as we have said more than once before, this is an impious and ridiculous absurdity. There is no perfection in the essence of the Father which is not in the essence of the Son; neither was there ever anything in the Father before the being of the Son; but the Will of the Father dwells in the Word, as its proper subject; and whatever work or creature God wills or decrees to have its being, He performs that work and accomplishes that will, by the agency of His Word. And this is all evident from the Holy Scriptures. And I could wish that these impious Arians, having shown such an utter lack of reason, as to invent this absurd notion of the Son's being only a production of the Father's will, would now suspend their method of questioning women and enquiring of the mothers, whether they had children before they conceived them? and that they would instead ask fathers whether they became fathers by counsel, or by the natural law of their will, or whether their children resemble their nature and substance? If they will ask these questions of the fathers, they will soon be put to shame and be confounded by them, from whom they assumed this proposition about generation, and from whom they hoped to gain additional arguments to uphold their hateful opinions. Surely the fathers will turn to them and reply to them in some such way as follows, "What we beget is like ourselves, but not according to our will and pleasure. We do not become parents by previous counsel and deliberation, but by a natural act. Our children are born of us, just as we were born of our fathers. Either, then, let our adversaries allow that they have been entirely and altogether in the wrong, and let them cease from asking women questions about the generation of the Son of God; or else let them learn from them that the Son is begotten not by any arbitrary will, but in nature and truth. If these wilful men will discourse and argue in this manner about the Divine nature, just as if they conceived it to be finite and defective, and as if it differed little or nothing from human nature; it is but reasonable that they should allow us to bring forward against them those arguments which we gather from human instances. Why, then, do these enemies of Christ still rage so madly? For these opinions of theirs, as well as their others, we have shown and proved to be but fables and foolish fancies. On this account they ought, although it is late, to reflect in all seriousness, and contemplate from what a height they have fallen, and into what an awful abyss of folly and wickedness they have plunged themselves. Would that our warnings and calls may arouse them to struggle to arise out of

their wretched state, and to free themselves from the snares of the devil! For God's truth is full of love and mercy, and is never weary of exclaiming to men, "If, because of my bodily appearance you do not believe Me, yet believe the works" (S. John x. 38), that ye may know that "I am in the Father, and the Father is in Me" (S. John xiv. 10), and that "I and the Father are one" (S. John x. 30), and that "He that hath seen Me hath seen the Father" (S. John xiv. 9). But the Lord is loving to every man, according to His unfailing mercy, and He "helps them that are fallen" (Ps. cxlvi. 8), as David says. But these impious men, who will not hear the Lord's voice, and who cannot bear to see the Word acknowledged by all men as God and the Son of God, fly about in all quarters just like beetles, under the leadership of their father the devil, and seek everywhere fresh pretexts for their irreligion, abandoned wretches that they are. Where they will next betake themselves I cannot imagine, unless it is to the Jews and Caiaphas. They will be able to borrow blasphemies from these, and then they will perhaps go to the heathen to find atheism. As for the Holy Scriptures, these sacred books are closed against them; for in every part of them, these impious men, who are indeed bitter enemies of our Blessed Lord and Saviour, are convicted of folly, and reprov'd for their wickedness.





## THE FOURTH ORATION.

I. THE Word is God of God, for "The Word was God" (S. John i. 1), and again, S. Paul says, "Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen" (Rom. ix. 5). Moreover, since Christ is God of God, and the Word, and the Wisdom, and the Son, and the Power of God, therefore it is plain that there is but One God revealed to us in the Holy Scriptures. For the Word, since He is the Son of this One God, must be so in a proper unity of essence. And thus the distinct personalities are consistent with the individuality and indivisibility of the One Divine nature. And so there are not two distinct self-existing Principles. The Father did not reign from everlasting by Himself, and the Son by Himself, but both in One make only One Creator and Monarch of the universe. The Word is the proper Son, existing in the very substance of this eternal Principle. He does not subsist apart from Him, by His own especial capacity of self-subsistence, nor is He born or begotten of the substance of any other than the one self-existent Principle. For, then, there would be two, or three, or more infinite Principles, subsisting independently of one another from eternity; and this is absurd. Therefore we say that the Son is substantially and essentially the Wisdom, the Word, and the Offspring of that infinite and self-existing Principle, which cannot be but One. This is that Eternal Principle, in which S. John tells us that "the Word was." And this Principle was that God, in union of essence with whom the same Apostle in the next words affirms "the Word was" (S. John i. 1). For God is here styled "the Principle," and in this Principle, that is, in that self-existing nature, which is the author of existence to all created beings, was the Word; and as being in and of this Principle, the Word was also truly and properly God. And as there can be but One Eternal Principle and One Infinite Nature, so that God, which

is this Principle, declares this of Himself, in these proper terms, "I am that I am;" "I am Existence in the abstract, and consequently but One Essence. For if there were another besides Me, there would be two separate, infinite, self-existent Principles, which is impossible." And of, and in, this one essence or substance is the Son of God, by a proper, although inconceivable generation, even His Word, His Wisdom, His Omnipotence. And it is not possible that the Son should leave His Father's substance, and exist out of it, or separately. And as the Divine substance or nature can be but One, because there cannot be two infinite Principles; so the Word which is from that one Divine nature cannot be like one of our ideas or words, a mere transient act or articulate sound, but is undoubtedly God's substantial Word and substantial Wisdom, that is to say, His true and proper Son. If the Word of God signified, according to the common meaning of the "Word" among men, simply His speech, we should have to imagine the Deity as having a body like ours, and uttering his will or mind in an audible manner. But such a notion of the Deity would be derogatory to Him, and also to His Word or Son, and would seem to place Him merely on a level with men. For as the One Self-existent Principle is One Substance, even so that Word and Wisdom, which is essential to that Principle, and substantial in it, can only be One. Thus as He is God of God, and of, and in, the Infinite Wisdom, and the Divine Word in that Infinite Mind or Spirit, and also the true Son of the Father; so He is God's substantial Word, as being of the Divine substances and God's essential Word, as being of the Divine essence, and He is Self-existent, as being from the Self-existent One.

2. Did those appellations, God's Wisdom, His Word, and His Son, signify nothing substantial or personal, and if the last is only a figurative expression, and the two former are only transient things, then it would follow that this Wisdom and Word are two component parts of the Father's nature. Now we have already intimated the absurdities that would follow if this were true. For if this were all the meaning of Father and Son, then the Father would be His own Father, and the Son His own Son, and the same person would beget, and be begotten of Himself. Or is there nothing in these appellations of the Word, the Wisdom, and the Son, but a mere arbitrary variety or diversity of denomination or title applied to one and the same person? Has He, who is said to be all these, no real and proper subsistence, but is He a mere name, and only the meaning of an in-



scription? If so, they must be very unnecessary and superfluous thus applied, unless it be said that the Wisdom and the Word are in the nature of God Himself. But if the Father and the Son are only two titles of the same person, then indeed the same person would be Father to Himself, and Son to Himself. As being Wise, He would be the Father, and as being Wisdom, He would be the Son. But, then, the Wisdom of God thus conceived would be no other than a mere accident or quality, such as might be in any of His creatures; and this would be such a representation of God, which would be totally unworthy of the Almighty. Far be it from us to entertain such an idea! For what is this but resolving the Divine nature into a composition like our own, of substance and quality? For whereas all quality is in substance, it will clearly follow that the Divine One, since that is indivisible, must be compounded, since it would thus be divided into substance and accident. We must, therefore, again call upon these rash and foolhardy men to explain themselves. The Holy Scripture declares the Son of God to be His Wisdom and Word. How, then, is He such? Is it as a quality? Then we have shown already what an absurdity this would be. Or, is that Wisdom nothing else but only another Name for God Himself? Then, this is the heresy of Sabellius, and nothing but folly can result from such a doctrine. What remains, therefore, but that we acknowledge the Son to be truly and properly the Offspring of the Father's substance? even according to the illustration of light. For as there is light from fire, so from God there comes the Word, and Wisdom from the Wise, and from the Father the Son. For in this way the Unity of the Divine nature is preserved entire and indivisible; and yet the Father's Eternal Son loses nothing of His substantiality or personality; He is not one merely subsisting, but He is, in a substantial sense, the Word and Son of the Father. For unless it were so, all that is said would be only said metaphorically, and without any literal meaning. But if we must avoid that ridiculous idea, then is a true Word substantial. For as there is a Father truly, so there is a Wisdom truly. And thus the Father and the Son are not one in person, as Sabellius would have them be, but they are truly and properly two Persons. The Father is the Father, a Person by Himself, and the Son is the Son, a Person by Himself. And yet these two Persons cannot but be one in unity of essence, because the Son as such is of His Father's own substance, and the Word or Wisdom of God cannot be of or in any other substance but God's. And this is the meaning of the