

therefore I fully assent unto, freely acknowledge, and clearly profess this truth, that *there is a God.*

Again, being a prime and independent Being supposeth all other to depend, and consequently no other to be God; being the entire fountain of all perfections is incapable of a double head, and the most perfect government of the Universe speaks the supreme dominion of one absolute Lord; hence do I acknowledge that God to be but one, and in this Unity, or rather singularity of the Godhead, excluding all actual or possible multiplication of a Deity, *I believe in God.*

I believe in God the Father.

AFTER the confession of a Deity, and assertion of the Divine Unity, the next consideration is concerning God's Paternity; for that *one God is Father of all, and to us there is but one God, the Father.* Eph. iv. 6.
1 Cor. viii.
6.

Now, although the Christian notion of the divine Paternity be some way peculiar to the evangelical patefaction; yet where-soever⁶⁶ God hath been acknowledged, he hath been understood and worshipped as a Father: the very Heathen Poets⁶⁷ so describe their gods, and their vulgar names did carry Father in them⁶⁸, as the most popular and universal notion.

This name of Father is a relative; and the proper foundation of Paternity, as of a relation, is Generation. As therefore the phrase of generating is diversely attributed unto several acts, of the same nature with generation properly taken, or by consequence attending on it: so the title of Father is given unto divers persons or things, and for several reasons unto the same

⁶⁶ 'Omnem Deum, qui ab homine colitur, necesse est inter solennes ritus et preces Patrem nuncupari; non tantum honoris gratia, verum etiam rationis, quod et antiquior est homine, et quod vitam, salutem, victum præstat, ut pater. Itaque et Jupiter a precantibus Pater vocatur, et Saturnus, et Janus, et Liber, et cæteri deinceps.' *Lactant. de ver. Sap. lib. iv. cap. 3.* [vol. i. p. 249.]

⁶⁷ That so frequent in Homer, Πατήρ ἀνδρῶν τε θεῶν τε. 'Eundemque appellans dicit Ennius, Divumque hominumque pater rex.' *Var. de Ling. Lat. lib. iv.* [lib. v. p. 71.] As Servius observes of Virgil, 'A Poeta pene omnibus Diis

nomen paternum additur, ut fiant venerabiliores.' And before him Lucilius;

Ut nemo sit nostrum, quin pater optimi Divum,

Ut Neptuni' Pater, Liber, Saturni' Pater, Mars,

Jani', Quirini' Pater nomen dicatur ad unum. Lactant. *ibid.*

⁶⁸ As *Jupiter*, which is *Jovis Pater*, or *Zeυδράρ*, otherwise *Diespiter*, or *Διῦδράρ* and *Marspiter*, of whom Servius, 'Apud Pontifices Marspiter dicitur.' *Æneid. lib. iii. v. 35.* So *Semipater* for *Semo*, [Sancus, the Sabine deity, or Deus Fidius,] and *Σαρδωνάρ* for *Sardus*, the proper deity of Sardinia. *Ptolem.*

Gen. ii. 4. God. *These are the generations of the heavens and the earth, when they were created, in the day that the Lord God made the earth and the heavens, saith Moses.* So that the creation or production of any thing by which it is, and before it was not, is a kind of generation, and consequently the creator or producer of it a kind of Father. *Hath the rain a Father? or who hath begotten the drops of dew?* By which words Job signifies, that as there is no other cause assignable of the rain but God, so may he as the cause be called the Father of it, though not in the most proper sense⁶⁹, as he is the Father of his Son: and so the Philosophers of old⁷⁰, who thought that God did make the world, called him expressly, as the Maker, so the Father of it. And thus *to us there is but one God, the Father, of whom are all things*; to which the words following in the Creed may seem to have relation, *the Father Almighty, Maker of heaven and earth.* But in this mass of Creatures and body of the Universe, some works of the creation more properly call him Father, as being more rightly Sons: such are all the rational and intellectual offspring of the Deity. Of merely natural beings and irrational agents he is the Creator⁷¹; of rational, as so, the Father also; they are his Creatures, these his Sons. Hence he is styled *the Father of Spirits*, and the blessed Angels, when he laid the foundations of the earth, his Sons; *When the morning stars sang together, and all the sons of God shouted for joy*: hence Man, whom he created after his own image, is called his *offspring*, and Adam, the immediate work of his hands, the

Job xxxviii.
28.

1 Cor. viii.
6.

Heb. xii. 9.
Job xxxviii.
7.

Acts xvii.
28.

⁶⁹ Ἐτέρος γὰρ τις θεοῦ πατέρα Θεὸν ἀκούει, καὶ ἕτερος υἱοῦ. Sever. in Job. [Catena Patrum in Job. c. 26. p. 551.]

⁷⁰ Plutarch of Plato, calling God πατέρα πάντων καὶ ποιητήν, says, Τῇ μεταφορᾷ χράμενος, ὡσπερ εἴωθε, τὸν αἰτίον πατέρα τοῦ κόσμου κέκληκε. Platon. Quæst. [ii. tom. v. p. 1000 F.] And Alcinus, Πατήρ δέ ἐστι τῶ αἰτίος εἶναι πάντων.

⁷¹ So Plutarch answers the question, why Plato terms God the Maker and Father of all things? *Ἡ τῶν μὲν Θεῶν τῶν γεννητῶν καὶ τῶν ἀνθρώπων πατήρ ἐστι.—ποιητὴς δὲ τῶν ἀλόγων καὶ ἀψύχων. *Father of Gods and men, Maker of things inanimate and irrational.* Οὐ γὰρ χορίου φησὶ Χρύσιππος πατέρα καλεῖσθαι τὸν παρασχόντα τὸ σπέρμα, καίπερ

ἐκ τοῦ σπέρματος γεγονότος. Non enim agri pater, si Chrysiippo credimus, is dicitur qui eum concevit, quanquam e semine deinde fruges nascantur: as the Latin translation most absurdly. [Ibid.] For there is neither corn, nor field, nor any seed belonging to them in the words of Plutarch. But χόριον (not χωρίον) is the *secunda**, the coat (or rather coats in the acception of Chrysiippus, and the language of those times) in which the fœtus is involved in the mother's womb. Though therefore both the *secunda* and the fœtus be made of the seed of the male in the philosophy of Chrysiippus, yet he is not called the Father of the after-birth, but of the child; the one being endued with life and reason, and the other not.

* [It is so in Wytttenbach's edition.]

Son of God: hence may we all cry out with the Israelites taught by the Prophet so to speak, *Have we not all one Father; hath not one God created us?* Thus the first and most universal notion of God's Paternity, in a borrowed or metaphorical sense, is founded rather upon Creation than Procreation.

Unto this act of Creation is annexed that of Conservation, by which God doth uphold and preserve in being that which at first he made, and to which he gave its being. As therefore it is the duty of the parent to educate and preserve the child, as that which had its being from him; so this paternal education doth give the name of Father⁷² unto man, and conservation gives the same to God.

Again, Redemption from a state of misery, by which a people hath become worse than nothing, unto a happy condition, is a kind of Generation, which joined with love, care, and indulgence in the Redeemer, is sufficient to found a new Paternity, and give him another title of a Father. Well might Moses tell the people of Israel, now brought out of the land of Egypt from their brick and straw, unto their quails and manna, unto their milk and honey, *Is not he thy father that hath bought thee? hath he not made thee, and established thee?* Well might God speak unto the same people as to *his Son, even his first-born, Thus saith the Lord thy Redeemer, and he that formed thee from the womb; Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb.* And just is the acknowledgment made by that people instructed by the Prophet, *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer, from everlasting is thy name.* And thus another kind of paternal relation of God unto the sons of men is founded on a restitution or temporal redemption.

Besides, if to be born causeth a relation to a Father, then to be born again maketh an addition of another: and if to generate foundeth, then to regenerate addeth a Paternity. Now though we cannot *enter the second time into our mother's womb*, nor pass through the same door into the scene of life again; yet we believe and are persuaded, that *except a man be born again, he cannot see the kingdom of God.* A double birth there is, and the

⁷² So Eustathius observes out of an ingenious Etymologist: Πατήρ Θεός μὲν παῖδας τηρῶν. Il. θ. [Odyss. θ. 480.]

Deut.
xxxii. 6.
Exod. iv.
Isa. xlv.
24. xlvii. 3.

Isa. lxi.
16.

Isa. lxi.
16.

world consists of two, the first and the second man⁷³. And though the incorruptible seed be the Word of God, and the dispensers of it in some sense may say, as St. Paul spake unto the Corinthians, *I have begotten you through the Gospel*: yet he is the true Father, whose word it is, and that is God, even *the Father of lights, who of his own will begat us with the word of truth*. Thus *whosoever believeth that Jesus is the Christ, is born of God*; which Regeneration is as it were a second Creation; *for we are God's workmanship, created in Christ Jesus unto good works*. And he alone who did create us out of nothing, can beget us again, and make us of the new creation. When Rachel called to Jacob, *Give me children, or else I die*; he answered her sufficiently with this question, *Am I in God's stead?* And if he only openeth the womb, who else can make the Soul⁷⁴ to bear? Hence hath he the name of Father, and they of Sons, who are born of him; and so from that internal act of spiritual Regeneration another title of Paternity redoundeth unto the Divinity.

Nor is this the only second birth or sole Regeneration in a Christian sense; the Soul, which after its natural being requires a birth into the life of Grace, is also after that born again into a life of Glory. Our Saviour puts us in mind of *the Regeneration, when the Son of man shall sit in the throne of his glory*. The resurrection of our bodies is a kind of coming out of the womb of the earth, and entering upon immortality, a nativity into another life. For *they which shall be accounted worthy to obtain that world, and the resurrection from the dead, are the sons of God, being the sons of the resurrection*; and then as sons, *they become heirs, co-heirs with Christ, receiving the promise and reward of eternal inheritance*. *Beloved, now we are the sons of God, saith St. John, even in this life by regeneration, and it doth not yet appear, or, it hath not been yet made manifest*⁷⁵, *what we shall be; but we know, that if he appear, we shall be like him*; the manifestation of the Father being a sufficient declaration of the condition of the sons, when the sonship itself consisteth in a similitude of the Father. And, *Blessed be the God and*

⁷³ 'Totum hominum genus quodammodo sunt homines duo, primus et secundus.' *Prosp.* [lib. Sententiarum ex Augustino, sent. 301. (al. 299.) vol. i. p. 313.]

⁷⁴ Οὐ γὰρ ἀντὶ Θεοῦ ἐγώ εἰμι τοῦ μόνου

δυναμένου τὰς ψυχῶν μήτρας ἀνοιγνῆναι, καὶ σπείρειν ἐν αὐταῖς ἀρετὰς, καὶ ποιεῖν ἐγκύμονας καὶ τικτούσας τὰ καλὰ. *Phila de Alleg.* [lib. iii. vol. i. p. 122.]

⁷⁵ 1 John iii. 2. Καὶ οὕτω ἐφανερώθη.

Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us. Why may not then a second kind of regeneration be thought a fit addition of this paternal relation?

Neither is there only a natural, but also a voluntary and civil foundation of Paternity; for the laws have found a way by which a man may become a father without procreation: and this imitation of nature is called adoption⁷⁶, taken in the general signification⁷⁷. Although therefore many ways God be a Father, yet lest any way might seem to exclude us from being his sons, he hath made us so also by adoption. Others are wont to fly to this, as to a comfort of their solitary condition, when either nature⁷⁸ hath denied them, or death bereft them of their offspring. Whereas God doth it not for his own, but for our sakes; nor is the advantage his, but ours. *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God*; that we, the sons of disobedient and condemned Adam by natural generation, should be translated into the glorious liberty of the sons of God by adoption; that we, who were aliens, strangers, and enemies, should be assumed *unto the Father of our Lord Jesus Christ, of whom all the family in heaven and earth is named, and be made partakers of the riches of the glory of his inheritance in the saints*. For as in the legal adoption, the father hath as full and absolute⁸⁰ power over

⁷⁶ 'Adoptio naturæ similitudo est, ut aliquis filium habere possit, quem non generavit.' *Cass. Inst. i. tit. 5. §. 1.* Τί ἐστὶν υἰοθεσία; νομίμη πράξις μιμουμένη τὴν φύσιν πρὸς ἀπαίδων παραμυθίαν ἐπινοημένη. *Theoph. Inst. i. tit. 11.*

⁷⁷ Ἡ υἰοθεσία Ῥωμαϊκῆ φωνῆ λέγεται ἀδοξίαν αὐτῆ οὐσα γενικὸν ὄνομα εἰς δύο διαιρεῖται, εἰς ἀδρυγατίονα, καὶ τὴν ὁμόνυμον ἀδοπιτίονα. *Theoph. ibid.*

⁷⁸ 'Spadones autem qui generare non possunt, adoptare possunt: et licet filios generare non possint, quos adoptaverunt filios habere possunt.' *Cass. Inst. i. tit. 5. §. 4.* Ἢι qui generare non possunt, velut spado, utroque modo possunt adoptare. Idem juris est in cœlibe. *Ulpian. tit. 9. §. 5.* Τυχὸν οὐκ ἔχωμ τις παῖδας διὰ τὸ μὴ ἐλθεῖν ἐπὶ γάμων, ἢ ἐλθεῖν μὲν, μὴ παιδοποιῆσαι δὲ, ἢ παιδοποιῆσαι

μὲν, ἀποβάλεσθαι δὲ τούτους, τὸ ἐκ τῆς φύσεως ἐλάττωμα, ἢ καὶ τὸ συμβὰν δυστύχημα βουλόμενος ἐπικουφίσαι, ἔλαβεν εἰς υἰοθεσίαν τινὰ. *Theoph. Inst. i. tit. 11.* Τοῖς ἀτυχοῦσιν ἀπαίδων λυέων βουλόμενος τὸ δυστύχημα νόμος υἰοθετεῖσθαι προστάσσει, καὶ γνώμη ἐκείνου κτᾶσθαι, ὃ μὴ εἴπορον λαβεῖν παρὰ τῆς φύσεως. *Leonis Novel. 27.*

⁷⁹ 'In alienam familiam transitus,' is the description in *A. Gell. lib. v. 19.* 'Cum in alienam familiam inque liberorum locum extranei sumuntur, aut per prætorem fit, aut per populum: quod per prætorem fit, adoptatio dicitur; quod per populum, arrogatio.' *Ibid.*

⁸⁰ As appears out of the form of rogation yet extant in this manner: 'Velitis, jubeatis, Quirites, uti Lucius Valerius Lucio Titio tam jure legeque

his adopted son, as over his own issue; so in the spiritual, the adopted sons have a clear and undoubted right of inheritance. 29

Eph. i. 5. He then who hath *predestinated us unto the adoption of children by Jesus Christ to himself*, hath thereby another kind of paternal relation, and so we receive the *Spirit of adoption, whereby we cry, Abba, Father*.

The necessity of this faith in God as in our Father appeareth, first, in that it is the ground of all our filial fear, honour, and obedience due unto him upon this relation. *Honour thy father, is the first commandment with promise*, written in tables of stone with the finger of God; and, *Children, obey your parents in the Lord*, is an evangelical precept, but founded upon principles of reason and justice; for *this is right*, saith St. Paul. And if there be such a rational and legal obligation of honour and obedience to the *fathers of our flesh*, how much more must we think ourselves obliged to him whom we believe to be our heavenly and everlasting Father! *A son honoureth his father, and a servant his master. If then I be a father, where is my honour? and if I be a master, where is my fear? saith the Lord of hosts*. If we be heirs, we must be co-heirs with Christ; if sons, we must be brethren to the only-begotten; but being he came not to do his own will, but the will of him that sent him, he acknowledgeth no fraternity but with such as do the same; as he hath said, *Whosoever shall do the will of my Father which is in heaven, the same is my brother*. If it be required of a bishop in the church of God, to be *one that ruleth well his own house, having his children in subjection with all gravity*; what obedience must be due, what subjection must be paid, unto the father of the family!

The same relation in the object of our faith is the life of our devotions, the expectation of all our petitions. Christ, who taught his disciples, and us in them, how to pray, propounded not the knowledge of God, though without that he could not hear us; neither represented he his power, though without that he cannot help us; but comprehended all in this relation, *When ye pray, say, Our Father*. This prevents all *vain repetitions* of our most earnest desires, and gives us full security to cut off all tautology, for *our Father knoweth what things we have need of before we ask him*. This creates a clear assurance of a grant

filius sibi siet, quam si ex eo patre matreque familias ejus natus esset, utique ei vitæ necisque in eo potestas siet, uti patri endo filio est? *Ibid.*

without mistake of our petition: *What man is there of us, who if his son ask bread, will give him a stone? or if he ask fish, will give him a serpent⁸¹? If we then, who are evil, know how to give good gifts unto our children, how much more shall our Father which is in heaven give good things to them that ask him!*

Again, this Paternity is the proper foundation of our Christian patience, sweetening all afflictions with the name and nature of fatherly corrections⁸². *We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? especially considering, that they chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness: they, as an argument of their authority; he, as an assurance of his love; they, that we might acknowledge them to be our parents; he, that he may persuade us that we are his sons: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*. And what greater incitement unto the exercise of patience is imaginable unto a suffering soul, than to see in every stroke the hand of a Father, in every affliction a demonstration of his love? Or how canst thou repine, or be guilty of the least degree of impatency, even in the sharpest corrections, if *thou shalt know with thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee?* How canst thou not be comforted, and even rejoice in the midst of thy greatest sufferings, when thou knowest that he which striketh pitieth, he which afflicteth is as it were afflicted with it? *For like as a father pitieth his children, so the Lord pitieth them that fear him*.

30 Lastly, the same relation strongly inferreth an absolute necessity of our imitation; it being clearly vain to assume the title of son without any similitude of the Father. What is the general notion of generation but the production of the like⁸³; nature, ambitious of perpetuity, striving to preserve the species in the multiplication and succession of individuals? And this similitude consisteth partly in essentials, or the likeness of nature; partly

⁸¹ Ἄντι πέρεκς σκορπίου παροιμία ἐπὶ τῶν τὰ χεῖρα αἰρουμένων ἀντὶ τῶν βελτιόνων. *Zenob.* [Cent. i. n. 88.]

⁸² Ὅ δ' ἀντὶ πιποῦς σκορπίου λαμφὴ σπάσας. *Lycophron. Alex. v. 476.*

⁸³ Quod si a Domino nonnulla credimus incuti, cui magis patientiam quam Domino præbeamus? Quin insuper gratulari et gaudere nos docet dignatione

divinæ castigationis. *Ego*, inquit, *quos diligo castigo*. O servum illum beatum, cujus emendationi Dominus instat! cui dignatur irasci, quem admonendi dissimulatione non decipit. *Tertul. de Patientia*, [c. 11. p. 146 B.]

⁸³ Πᾶν τὸ γεννῶν ὁμοίον ἑαυτῆ γέννά. *Epiph. Hær. lxxvi. §. 6.* [vol. i. p. 918 D.]

Gen. v. 3. in accidentals, or the likeness in figure⁸⁴ or affections⁸⁵. *Adam begat a son in his own likeness, after his image*: and can we imagine those the sons of God which are no way like him? a similitude of nature we must not, of figure we cannot pretend unto: it remains then only that we bear some likeness in our actions and affections. *Be ye therefore followers*, saith the Apostle, or rather imitators⁸⁶ of God, as dear children. What he hath revealed of himself, that we must express within ourselves. Thus God spake unto the children of Israel, whom he styled his Son, *Ye shall be holy, for I am holy*. And the Apostle upon the same ground speaketh unto us, as to obedient children, *As he that hath called you is holy, so be ye holy in all manner of conversation*. It is part of the general beneficence and universal goodness of our God, that *he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*. These impartial beams and undistinguishing showers are but to shew us what we ought to do, and to make us fruitful in the works of God; for no other reason Christ hath given us this command, *Love your enemies, bless them that curse you, do good to them that hate you, that ye may be the children of your Father which is in heaven*⁸⁷. No other command did he give upon this ground, Luke vi. 36. but, *Be ye therefore merciful, as your Father is merciful*.

So necessary is this faith in God, as in our Father, both for direction to the best of actions, and for consolation in the worst of conditions.

But although this be very necessary, yet is it not the principal or most proper explication of God's paternity. For as we find one person in a more peculiar manner the Son of God, so must we look upon God as in a more peculiar manner the Father of John xx. 17. that Son. *I ascend unto my Father, and your Father*⁸⁸, saith our

⁸⁴ Τὸ ὅμοια γίνεσθαι τοῖς γενήσασι τὰ ἔκγονα, εὐλογον. *Aristot. de Generat. Animal. lib. i. cap. 19. §. 5.*

⁸⁵ Fortes creantur fortibus et bonis: *Est in juvenecis, est in equis patrum Virtus, neque imbellem feroces Progenerant aquilæ columbam. Hor. Carm. iv. 4. 29.*

⁸⁶ Ephes. v. 1. *Μιμηταί.* 'Filius hominum sunt quando male faciunt; quando bene, filii mei (Dei).' *S. August. in Psal. lii. [vol. iv. p. 489 G.]*

⁸⁷ 'Similitudinem patris actus indicent sobolis; similitudo operis simili-

tudinem indicet generis: actus nomen confirmet, ut nomen genus demonstret. *August. de Temp. Serm. 76. [Serm. 312. §. 2. vol. v. App. p. 524 G.]*

⁸⁸ 'Αναβαῖνον πρὸς τὸν πατέρα μου, καὶ πατέρα ὑμῶν. Had πατέρα in both places had its article, there would have seemed two Fathers: had the article been prefixed to πατέρα ὑμῶν, he would have seemed first ours, then Christ's: but being prefixed to πατέρα μου, it shews God to be principally and originally Christ's, and by our reference unto him, our Father. Πατέρα μου μὲν κατὰ φύσιν

Saviour; the same of both, but in a different manner, denoted by the article prefixed before the one, and not the other: which distinction in the original we may preserve by this translation, *I ascend unto the Father of me, and Father of you*; first of me, and then of you: not therefore his, because ours; but therefore ours, because his. So far we are the sons of God, as we are like unto him; and our similitude unto God consisteth in our conformity to the likeness of his Son. *For whom he did foreknow*, Rom. viii. *he also did predestinate to be conformed to the image of his Son*,⁸⁹ that he might be the first-born among many brethren. He the first-born, and we sons, as brethren unto him: he appointed heir of Heb. i. 2. all things, and we heirs of God, as joint-heirs with him. Thus Rom. viii. God sent forth his Son, that we might receive the adoption of sons⁹⁰. Gal. iv. 4. And because we are sons, God hath sent forth the Spirit of his Son 5, 6. into our hearts, crying, *Abba, Father*. By his mission are we 51 adopted, and by his Spirit call we God our Father. So are we no longer servants, but now sons; and if sons, then heirs of God, Gal. iv. 7. but still through Christ. It is true indeed, that both he that Heb. ii. 11. sanctifieth, that is, Christ, and they who are sanctified, that is, faithful Christians, are all of one, the same Father, the same God; for which cause he is not ashamed to call them brethren: yet are they not all of him after the same manner⁹⁰, not the many sons like the Captain of their salvation: but Christ the beloved, Heb. ii. 10. the first-born, the only-begotten, the Son after a more peculiar and more excellent manner; the rest with relation unto, and dependence on his sonship; as given unto him: *Behold I, and Isa. viii. 18. the children which God hath given me*: as being so by faith in Heb. ii. 13. him; *For we are all the children of God by faith in Christ Jesus*: Gal. iii. 26. as receiving the right of sonship from him; *For as many as John i. 12. received him, to them gave he power to become the sons of God.*

ἐν τῇ θεότητι, καὶ πατέρα ὑμῶν, διὰ χάριν δι' ἐμὲ ἐν τῇ υἰοθεσίᾳ. *Ephr. Hæres. lxi. §. 55. [vol. i. p. 778 C.]* Οὐκ εἰπὼν, πρὸς τὸν πατέρα ἡμῶν, ἀλλὰ διελθὼν, καὶ εἰπὼν πρῶτον τὸ οἰκεῖον, πρὸς τὸν πατέρα μου, ὅπερ ἦν κατὰ φύσιν εἶν' ἐπιαναγαγὼν, καὶ πατέρα ὑμῶν, ὅπερ ἦν κατὰ θέσιν. *S. Cyril. Catech. vii. [c. 7. p. 116 A.]* 'Ἐτέρως οὖν αὐτοῦ πατῆρ, καὶ ἐτέρως ὑμῶν; πᾶν μὲν οὖν. Εἰ γὰρ τῶν δικαίων ἐτέρως Θεὸς καὶ τῶν ἄλλων ἀνθρώπων, πολλῶ μᾶλλον τοῦ υἱοῦ καὶ ἡμῶν. 'Ἐπειδὴν γὰρ εἶπε, εἶπέ τοῖς ἀδελφοῖς, ἵνα μὴ ἀπὸ τούτου ἴσων τι φαντασθῶσι, δείκνυσι

τὸ ἐνλλαγμένον. *S. Chrysost. ad locum. [Hom. 86. vol. viii. p. 515 C.]*

⁸⁹ 'Hoc facit Deus ex filio hominum filios Dei, quia ex filio Dei fecit filium hominis.' *S. August. in Psal. lii. [§. 6. vol. iv. p. 489 G.]*

⁹⁰ 'Dicimur et filii Dei, sed ille aliter filius Dei.' *S. August. in Psal. lxxviii. [Serm. i. §. 7. vol. iv. p. 939 F.]* 'Ἔστι τοῖσιν ὁ Θεὸς πολλῶν μὲν καταχρηστικῶς πατῆρ, ἐνδὸς δὲ μόνου φύσει καὶ ἀληθῆς τοῦ μονογενοῦς υἱοῦ. *S. Cyril. Catech. vii. [c. 5. p. 114 D.]*

Among all the sons of God there is none like to that one Son of God⁹¹. And if there be so great a disparity in the filiation, we must make as great a difference in the correspondent relation. There is one degree of sonship founded on creation, and that is the lowest, as belonging unto all, both good and bad: another degree above that there is grounded upon regeneration, or adoption, belonging only to the truly faithful in this life: and a third above the rest founded on the resurrection, or collocation of the eternal inheritance, and the similitude of God, appertaining to the saints alone in the world to come: For *we are now the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him.* And there is yet another degree of filiation, of a greater eminency and a different nature, appertaining properly to none of these, but to the true Son of God alone, who amongst all his brethren hath only received the title of his *own son*⁹², and a singular testimony from Heaven, *This is my beloved Son*, even⁹³ in the presence of John the Baptist, even in the midst of Moses and Elias, (who are certainly the sons of God by all the other three degrees of filiation,) and therefore hath called God after a peculiar way *his own Father*. And so at last we come unto the most singular and eminent paternal relation, *unto the God and Father of our Lord Jesus Christ, which is blessed for evermore; the Father of him, and of us, but not the Father of us as of him*⁹⁴.

Rom. viii. 32.
Matt. iii. 17. xvii. 5.
John v. 18. πατέρα ἰδίων ἔλεγε τὸν Θεόν, as Rom. viii. 32. ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐπέστατο.
2 Cor. xi. 31.

⁹¹ Ergo nemo in filiis Dei similis erit filio Dei. Et ipse dictus est filius Dei, et nos dicti sumus filii Dei: sed *quis erit similis Domino in filiis Dei?* Ille unicus, nos multi: ille unus, nos in illo unum: ille natus, nos adoptati: ille ab æterno filius unigenitus [‘genitus’ in the Benedictine edition] per naturam, nos a tempore facti per gratiam.’ *S. August. in Psal. lxxxviii.* [Serm. i. §. 7. vol. iv. p. 939 E.]

⁹² ‘Ut magnificentia Dei dilectionis ex comparationis genere nosceretur, non pepercisit Deum proprio filio suo docuit: non utique pro adoptandis adoptato, neque pro creatis creaturæ: sed pro alienis suo, pro connumerandis proprio.’ *Hilar. de Trin. lib. vi. cap. 45.* [p. 909 D.]

⁹³ ‘Anne tibi in eo quod dicitur, *Hic est*, non hoc significari videtur, *Alios* quidem cognominatos ab eo in filios, sed hic

filius meus est; Donavi adoptionis plurimum nomen, sed iste mihi filius est?’ *Idem, de Trin. lib. vi. cap. 23.* [p. 893 D.]

⁹⁴ ‘Non sicut Christi pater, ita et noster pater. Nunquam enim Christus ita nos conjunxit, ut nullam distinctionem faceret inter nos et se. Ille enim filius æqualis patri, ille æternus cum patre, patrique cœternus: nos autem facti per filium, adoptati per unicum. Proinde nunquam auditum est de ore Domini nostri Jesu Christi, cum ad discipulos loqueretur, dixisse illum de Deo summo patre suo, Pater noster; sed, aut Pater meus dixit, aut Pater vester; Pater noster, non dixit, usque adeo ut quodam loco poneret hæc duo: *Vado ad Deum meum*, inquit, et *Deum vestrum*. Quare non dixit, Deum nostrum? et Patrem meum dixit, et Patrem vestrum; non dixit, Patrem nostrum? Sic jungit ut distinguat, sic distinguat ut

Christ hath taught us to say, *Our Father*: a form of speech which he never used himself; sometimes he calls him *the Father*; sometimes *my Father*, sometimes *your*, but never *our*: he makes no such conjunction of us to himself, as to make no distinction between us and himself; so conjoining us as to distinguish, though so distinguishing as not to separate us.

Indeed I conceive this, as the most eminent notion of God’s Paternity, so to be the original and proper explication of this Article of the Creed: and that not only because the ancient fathers deliver no other exposition of it; but also because that which I conceive to be the first occasion, rise, and original of the Creed itself, requireth this as the proper interpretation. Immediately before the ascension of our Saviour, he said unto his Apostles, *All power is given unto me in heaven and in earth.* ^{Mat. xxviii. 18, 19.}
³² *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* From this sacred form of Baptism did the Church derive the rule of Faith⁹⁵, requiring the profession of belief in the Father, Son, and Holy Ghost, before they could be baptized in their name. When the Eunuch asked Philip, *What doth hinder me to be baptized?* *Philip said, If thou believest with all thine heart, thou mayest:* and when the Eunuch replied, *I believe that Jesus Christ is the Son of God; he baptized him.* And before that, the Samaritans, *when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, were baptized, both men and women.* ^{Acts viii. 36, 37, 38.} For as in the Acts of the Apostles there is no more expressed

non sejungat. Unum nos vult esse in se, unum autem Patrem et se.’ *S. August. in Joan. Tract. 21.* [§. 3. vol. iii. part. 2. p. 457 B.]

⁹⁵ Arius and Euzoios, in their Creed delivered to Constantine: *Τάτην τὴν πίστιν παρελήφαμεν ἐκ τῶν ἁγίων εὐαγγελίων, λέγοντος τοῦ κυρίου τοῖς ἑαυτοῦ μαθηταῖς, Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.* *Socrat. lib. i. cap. 26.* [p. 61]. And upon the exhibiting this Confession of Faith, they were restored to the communion of the Church by the Synod of Jerusalem. *Sozomen. lib. ii. cap. 27.* [p. 84.] In the same manner Eusebius delivered his Creed unto the Council of Nice, concluding and deducing it from the same text, *Καθὼς καὶ κύριος*

ἡμῶν, ἀποστέλλων εἰς τὸ κήρυγμα τοῦς ἑαυτοῦ μαθητὰς, εἶπε Πορευθέντες μαθητεύσατε, &c. *Socrat. lib. i. cap. 8.* [p. 23.] *Theodoret. lib. i. cap. 12.* [p. 38.] The same is also alleged by the Council of Antioch, under the Emperor Constantius and Pope Julius. *Socrat. lib. ii. cap. 10.* *Vide S. Athanas. in Epist. ad ubique Orthod. Orat. cont. Gregales Sabellii, et cont. Arianos, ex Deo Deus.* [vol. ii. p. 583.] *Vide Basil. de Sp. Sancto.* So Vigilii Tapensis, *Dial. lib. i. [c. 5. p. 88.]* makes Arius and Athanasius jointly speak these words; ‘Credimus in Deum Patrem Omnipotentem, et in Jesum Christum Filium ejus, Dominum nostrum, et in Spiritum Sanctum. Hæc est fidei nostræ regula, quam cœlesti magisterio Dominus tradidit Apostolis, dicens, *Ite, baptizate, &c.*’

than that they baptized *in the name of Jesus Christ*: so is no more expressed of the faith required in them who were to be baptized, than to believe in the same name. But being the Father and the Holy Ghost were likewise mentioned in the first institution, being the expressing of one doth not exclude the other, being it is certain that from the Apostles' times the names of all three were used; hence upon the same ground was required faith, and a profession of belief in the Father, the Son, and the Holy Ghost. Again, as the Eunuch said not simply, I believe in the Son, but *I believe that Jesus Christ is the Son of God*, as a brief explication of that part of the institution which he had learned before of Philip: so they who were converted unto Christianity were first taught, not the bare names, but the explications and descriptions of them in a brief, easy, and familiar way; which when they had rendered, acknowledged, and professed, they were baptized in them. And these being regularly and constantly used, made up the rule of Faith, that is, the Creed. The truth of which may sufficiently be made apparent to any, who shall seriously consider the constant practice of the Church, from the first age unto this present, of delivering the rule of Faith to those which were to be baptized, and so requiring of themselves, or their sureties, an express recitation, profession, or acknowledgment of the Creed. From whence this observation is properly deducible; That in what sense the name of *Father* is taken in the form of Baptism, in the same it also ought to be taken in this Article. And being nothing can be more clear than that, when it is said, *In the name of the Father, and of the Son*, the notion of Father hath in this particular no other relation but to that Son whose name is joined with his: and as we are baptized into no other Son of that Father, but that only-begotten Christ Jesus, so into no other Father, but the Father of that only-begotten: it followeth, that the proper explication of the first words of the Creed is this: *I believe in God the Father of Christ Jesus*.

In vain then is that vulgar distinction applied unto the explication of the Creed, whereby the Father is considered both personally and essentially: personally, as the first in the glorious Trinity, with relation and opposition to the Son; essentially, as comprehending the whole Trinity, Father, Son, and Holy Ghost. For that the Son is not here comprehended in the Father is evident, not only out of the original, or occasion, but also from the

very letter of the Creed, which teacheth us *to believe in God the Father, and in his Son*; for if the Son were included in the Father, then were the Son the Father of himself. As therefore when I say, *I believe in Jesus Christ his Son*, I must necessarily understand the Son of that Father whom I mentioned in the first Article; so when I said, *I believe in God the Father*, I must as necessarily be understood of the Father⁹⁶ of him, whom I call *his Son* in the second Article.

Now as it cannot be denied that God may several ways be said to be the Father of Christ; first, as he was begotten by the Holy Ghost of the Virgin Mary; secondly, as he was sent by him with special authority, as the king of Israel; thirdly, as he was raised from the dead, out of the womb of the earth unto immortal life, and made heir of all things in his Father's house: so must we not doubt but, beside all these, God is the Father of that Son in a more eminent and peculiar manner, as he is and ever was with God, and God: which shall be demonstrated fully in the second Article, when we come to shew how Christ is the only-begotten Son. And according unto this paternity by way of generation totally Divine, in which he who begetteth is God, and he which is begotten, the same God, do we believe in God, as the eternal Father of an eternal Son. Which relation is co-eval with his essence: so that we are not to imagine one without the other; but as we profess him always God, so must we acknowledge him always Father⁹⁷, and that in a far more proper manner than the same title can be given to any creature⁹⁸. Such is the fluctuant condition of human generation,

⁹⁶ 'Pater cum audis, Filii intellige Patrem, qui filius supradictæ sit imago substantiæ.' *Ruffin. in Symb.* [§. 4. p. cci.]

⁹⁷ 'Αμα γάρ ἐστὶ Θεὸς καὶ ἄμα πατὴρ οὐχ ὑπερίσουςαν ἔχον τοῦ εἶναι τὴν γέννησιν, ἀλλ' ὁμοῦ τῷ εἶναι πατὴρ καὶ ὑπεστῶς καὶ νοούμενος. *S. Cyril. Alex. Dial. de Trin.* 2. [vol. v. p. 457 D.] Πατὴρ ἄει πατὴρ, καὶ οὐκ ἦν καιρὸς ὅτε οὐκ ἦν ὁ πατὴρ πατὴρ. *S. Epiph. Hæres.* lxii. §. 3. [vol. i. p. 515 A.] 'Sicut nunquam fuit non Deus, ita nunquam fuit non Pater, a quo Filius natus.' *Gennad. de Eccles. dogm. cap. i.* [p. 75 A.] 'Credimus in Deum, et eundem confitemur Patrem, ut eundem semper habuisse Filium nos credamus.' *Chrysol. Serm.* 59. [p. 704 E.] 'Inest Deo pie-

tas, est in Deo semper affectio, paternitas permanet apud illum: semper ergo Filium fuisse credas, ne Patrem semper non fuisse blasphemias.' *Idem, Serm.* 62. [p. 707 E.] 'Advertite, quod cum Dei Patris nomen in confessione conjungit, ostendit quod non ante Deus esse cœperit, et postea Pater, sed sine ullo initio et Deus semper et Pater est.' *August. de Temp. Serm.* 132. [Serm. cxxlii. al. 131 de Temp. vol. v. Appendix p. 397 F.]

⁹⁸ 'Deus solus proprie verus est Pater, qui sine initio et fine Pater est; non enim aliquando cœpit esse quod Pater est, sed semper Pater est, semper habens Filium ex se genitum.' *Faustinus, lib. cont. Arianos.* [c. 7. p.

Luke i. 35.

John x. 35,

36. i. 49, 50.

Acts xiii.

32, 33.

John i. 1.

and of those relations which arise from thence, that he which is this day a son, the next may prove a father, and within the space of one day more, without any real alteration in himself, become neither son nor father, losing one relation by the death of him that begot him, and the other by the departure of him that was begotten by him. But in the Godhead these relations are more proper⁹⁹, because fixed, the Father having never been a Son, the Son never becoming Father, in reference to the same kind of generation.

A farther reason of the propriety of God's Paternity appears from this, that he hath begotten a Son of the same nature and essence with himself, not only specifically, but individually, as I shall also demonstrate in the exposition of the second Article. For generation being the production of the like, and that likeness being the similitude of substance¹; where is the nearest identity of nature, there must be also the most proper generation, and consequently he which generateth, the most proper Father. If therefore man, who by the benediction of God given unto him at his first creation in these words, *Be fruitful and multiply and replenish the earth*, begetteth a son in his own likeness, after his image, that is, of the same human nature, of the same substance with him, (which if he did not, he should not according to the benediction multiply himself or man at all,) with which similitude of nature many accidental disparities may consist—if by this act of generation he obtaineth the name of Father, because, and in regard, of the similitude of his nature in the Son, how much more properly must that name belong unto God himself, who hath begotten a Son of a nature and essence so totally like, so totally the same, that no accidental disparity can imaginably consist with that identity!

557 H.] 'Ἐπὶ τῆς θεότητος μόνης ὁ πατὴρ κυρίως πατὴρ ἔστι, καὶ ὁ υἱὸς κυρίως υἱὸς ἔστι, καὶ ἐπὶ τούτων καὶ μόνων ἔστηκε τὸ πατὴρ ἀεὶ πατὴρ εἶναι, καὶ τὸ υἱὸς ἀεὶ υἱὸς εἶναι. *S. Athanas. Disp. cont. Arianos. [I. 21. vol. i. pt. i. p. 426 C.]*

⁹⁹ Ἐπὶ μόνης τῆς θεότητος τὸ πατὴρ καὶ τὸ υἱὸς ἔστηκε καὶ ἔστιν ἀεὶ τῶν μὲν γὰρ ἀνθρώπων εἰ πατὴρ λέγεται τις, ἀλλ' ἑτέρου γένους υἱὸς, καὶ εἰ υἱὸς λέγεται, ἀλλ' ἑτέρου λέγεται πατὴρ ὥστε ἐπ' ἀνθρώπων μὴ ῥέσθαι κυρίως τὸ πατρὸς καὶ υἱοῦ ὄνομα. *S. Athanas. tom. i. Πατὴρ κυρίως, ὅτι μὴ καὶ υἱὸς ὥσπερ καὶ υἱὸς*

κυρίως, ὅτι μὴ καὶ πατὴρ. τὰ γὰρ ἡμέτερα οὐ κυρίως, ὅτι καὶ ἄμφω. *Greg. Naz. Orat. 35. [Orat. xxix. 5. vol. i. p. 526 A.]*

¹ 'Etiamsi Filius hominis in quibusdam similis, in quibusdam sit dissimilis Patri; tamen quia ejusdem substantiæ est, negari verus Filius non potest, et quia verus est Filius, negari ejusdem substantiæ non potest.' *S. August. lib. ii. cont. Max. cap. 15. [§. 2. vol. viii. p. 711 A.] Vide Tho. Sum. p. i. quest. 33. art. 2. ad quart.*

34 That God is the proper and eternal Father of his own eternal Son is now declared: what is the eminency or excellency of this relation followeth to be considered. In general then we may safely observe, that in the very name² of Father there is something of eminence which is not in that of Son; and some kind of priority we must ascribe unto him whom we call the first, in respect of him whom we term the second Person; and as we cannot but ascribe it, so must we endeavour to preserve it³.

Now that privilege or priority⁴ consisteth not in this, that the essence or attributes of the one are greater than the essence or attributes of the other, (for we shall hereafter demonstrate them to be the same in both;) but only in this, that the Father hath that essence of himself, the Son by communication from the Father. From whence he acknowledgeth that he is *from him*, *John vii. 29.* that he *liveth by him*, that the *Father gave him to have life in himself*, and generally referreth all things to him, as received from him. Wherefore in this sense some of the ancients have not stuck to interpret those words, *The Father is greater than I*⁵, of Christ as the Son of God, as the second person in the ^{John xiv. 28.}

² Αὐτὸ τὸ ὄνομα τοῦ πατρὸς μείζον ἔστι τοῦ υἱοῦ. *Syn. Savâic. Theodoret. lib. ii. cap. 8. [p. 82.] [Mansi iii. p. 84 E.]* 'Insinuatur nobis in Patre auctoritas, in filio nativitas.' *S. August.*

³ Τῷ μὲν ἀγεννήτῳ πατρὶ οἰκείον ἀξίωμα φυλακτέον, μηδένα τοῦ εἶναι αὐτῷ τὸν αἴτιον λέγοντας. *Alex. apud Theodoret. lib. i. cap. 4. [p. 19.]*

⁴ Ἡμεῖς δὲ κατὰ μὲν τὴν τῶν αἰτίων πρὸς τὰ ἐξ αὐτῶν σχέσιν, προτεράχθαι τοῦ υἱοῦ τὸν πατέρα φαμέν, κατὰ δὲ τὴν τῆς φύσεως διαφορὰν οὐκέτι. *S. Basil. cont. Eunom. lib. i. [§. 20. vol. i. p. 232 B.]*

⁵ Μείζων, εἶπεν, οὐ μεγέθει τιμὴ οὐδὲ χρόνῳ, ἀλλὰ διὰ τὴν ἐξ αὐτοῦ τοῦ πατρὸς γέννησιν. *S. Athanas. cont. Arianos, lib. ii. [I. 58. vol. i. p. 462 E.]* Δείπεται τοῖσιν κατὰ τὸν τῆς αἰτίας λόγον ἐνταῦθα τὸ μείζον λέγεσθαι. ἐπειδὴ γὰρ ἀπὸ τοῦ πατρὸς ἡ ἀρχὴ τῷ υἱῷ, κατὰ τοῦτο μείζων ὁ πατὴρ, ὡς αἴτιος καὶ ἀρχὴ. διὸ καὶ ὁ κύριος οὕτως εἶπεν, 'Ὁ πατὴρ μου μείζων μου ἔστι, καθὸ πατὴρ δηλονότι. τὸ δὲ πατὴρ τί ἄλλο σημαίνει, ἢ οὐχὶ τὸ αἴτια εἶναι καὶ ἀρχὴ τοῦ ἑξ αὐτοῦ γεννηθέντος; *S. Basil. cont. Eunom. lib. i. [§. 25. vol. i. p. 236 C.]* And the same St. Basil doth not only acknowledge this to be true in respect of the Divine nature of

Christ, but thinketh the Divinity of the Son may be proved from hence. 'Ἐγὼ δὲ καὶ ἐκ ταύτης τῆς φωνῆς τὸ ὁμοούσιον εἶναι τὸν υἱὸν τῷ πατρὶ δηλοῦσθαι πεπίστευκα' τὰς γὰρ συγκρίσεις οἶδα κυρίως ἐπὶ τῶν τῆς αὐτῆς φύσεως γινομένων ἄγγελον γὰρ ἀγγέλου λέγομεν μείζονα, καὶ ἄνθρωπον ἀνθρώπου δικαιότερον, καὶ πτηνὸν πτηνοῦ ταχύτερον, εἰ τοῖσιν αἰ συγκρίσεις ἐπὶ τῶν ὁμοειδῶν γίνονται, μείζων δὲ κατὰ σύγκρισιν εἴρηται ὁ πατὴρ τοῦ υἱοῦ, ὁμοούσιος τῷ πατρὶ ὁ υἱός. *Ad Caesarienses Epist. 141. [Epist. viii. 5. vol. iii. p. 84 B.]* Τὸ μείζων μὲν ἔστι τῆς αἰτίας, τὸ δὲ ἴσον τῆς φύσεως. *Greg. Naz. Orat. 36. [Orat. 30. §. 7. vol. i. p. 544 D.] et Orat. 40. [§. 43. p. 725 D.]* Οὐ κατὰ τὴν φύσιν τὸ μείζων, κατὰ τὴν αἰτίαν δέ. *Vide Epirh. in Anacoraio, cap. 17. [vol. ii. p. 22.]* Εἰ δὲ λέγοι τις μείζονα εἶναι τὸν πατέρα καθὸ αἴτιος τοῦ υἱοῦ, οὐδὲ τοῦτο ἀντεροῦμεν. *S. Chrysost. Homil. in Joan. 75. [vol. viii. p. 443 D.]* Ἴσος τοιγαροῦν κατὰ τὸν τῆς οὐσίας λόγον ὑπάρχων ὁ υἱὸς τῷ πατρὶ, καὶ ὁμοιος κατὰ πάντα, μείζονα αὐτὸν φησὶν ὡς ἄναρχον, ἔχων ἀρχὴν κατὰ μόνον τὸ ἐξ οὐ, εἰ καὶ σύνδρομον αὐτῷ τὴν ὑπαρξίν ἔχει. *S. Cyril. Alex. Theaur. cap. 11. [vol. v. p. 85 E.]* And Isidore Pelusiota, *lib. iii. Epist. 334. [p. 386 C.]*

blessed Trinity; but still with reference not unto his essence, but his generation, by which he is understood to have his being from the Father, who only hath it of himself, and is the original

John v. 30. of all power and essence in the Son. *I can of mine own self do nothing*, saith our Saviour, because he is not of himself⁶; and whosoever receives his being, must receive his power from another, especially where the essence and the power are undeni-
 John v. 19. ably the same, as in God they are. *The Son then can do nothing of himself, but what he seeth the Father do*, because he hath no power⁷ of himself, but what the Father gave; and being he 35

cites this saying of an ancient Father: *Και τὸ μείζον ἴσταιται ἢ γενήτωρ, καὶ τὸ ἴσον καθ' ὃ θεὸς καὶ ὁμοούσιος.* So Vigilus professes to believe the Son 'æqualem per omnia Patri, excepto eo quod ille ingenuit est, et iste genitus.' *De Trin. lib. xi.* [p. 285.] 'Ideo totum quod habet, quod potest, non tribuit sibi, sed Patri, quia non est a seipso, sed a Patre. Æqualis est enim Patri, sed hoc quoque accepit a Patre.' *S. August. Epist. 66.* [Ep. CLXX. 8. vol. ii. p. 610 F.] 'Necessesse est quodammodo prior sit, qua Pater sit, quoniam antecedit necesse est eum qui habet originem, ille qui originem nescit. Simul ut hic minor sit, dum in illo esse se scit habens originem, quia nascitur.' *Novatian. [de Trin. c. 31. p. 729 C.]* 'Major itaque Pater filio est; et plane major, cui tantum donat esse quantum ipse est, cui innascibilitatis esse imaginem sacramento nativitatis impertit, quem ex se in formam suam generat.' *S. Hilari. de Trin. lib. ix. cap. 54.* [p. 1020 E.] 'Non præstantem quenquam cuiquam genere substantiæ, sed subjectum alterum alteri nativitate naturæ: Patrem in eo majorem esse quod pater est, Filium in eo non minorem esse quod filius est.' *Idem, de Syn. cont. Arianos. cap. 64.* [p. 1187 D.] 'Quis non Patrem potius confitebitur, ut ingenuitum a genito, ut Patrem a Filio, ut eum qui miserit ab eo qui missus sit, ut volentem ab eo qui obediat? Et ipse nobis erit testis, Pater major me est.' *Idem, de Trin. lib. iii. cap. 12.* [p. 813 E.] 'In eo, quod in sese sunt, Dei ex Deo divinitatem cognosce; in eo vero quod Pater major est, confessionem paternæ auctoritatis intellige.' *Idem, lib. xi. cap. 12.* [p. 1089

D.] And before all these Alexander Bishop of Alexandria: *Τὸ δὲ ἀγέννητον τῷ πατρὶ μόνον ἰδιώμα παρεῖναι δοξάζοντες, ἄτε δὴ καὶ αὐτοῦ, φάσκοντος τοῦ σωτήρος, Ὁ πατήρ μου μείζον μου ἐστίν. Theodoret. Hist. lib. i. cap. 4.* [p. 19.] Lastly, we have the testimony of Photius, that many of the ancient Fathers so expounded it: *Τὴν, Ὁ πατήρ μου μείζον μου ἐστίν, τοῦ εὐαγγελίου φωνῆν, διαφόρως οἱ πατέρες ἡμῶν ἐξεληφασιν' οἱ μὲν γὰρ φασὶ τῷ αἰτίῳ μείζονα εἰρησθαι. Epist. 176.* [p. 262.] 'Æqualis Patri, sed major Pater, quod ipse dedit ipsi omnia, et causa est ipsi Filio ut sit, ut isto modo sit.' *Victor. Afr. adv. Arium. lib. i.* [p. 193 C.] 'Pater, inquit, major me est; merito major, quia solus hic auctor sine auctore est.' *Phæadius. [contra Arianos. c. 13. p. 253 A.]*

⁶ 'Quicquid Filium habet ut faciat, a Patre habet ut faciat. Quare habet a Patre ut faciat? quia a Patre habet ut filius sit. Quare a Patre habet ut filius sit? quia a Patre habet ut possit: quia a Patre habet ut sit.' *S. August. Tract. 20. in Joan. [§. 4. vol. iii. part. 2. p. 450 D.]*

⁷ 'Non alia potentia est in Filio, et alia substantia; sed ipsa est potentia quæ et substantia; substantia ut sit, potentia ut possit. Ergo, quia Filium de Patre est, ideo dixit, *Filius non potest a se facere quicquam*: quia non est Filius a se, ideo non potest a se.' *Ibid.* [p. 450 F.] 'Totum quod est, de Patre est; totum quod potest, de Patre est; quoniam quod potest et est, hoc unum est, et de Patre totum est.' *Ibid.* [§. 8. p. 452 F.] 'Non potest Filius a se facere quicquam, nisi quod viderit Patrem facientem: quia de Patre est

gave him all the power, as communicating his entire and undivided essence, therefore *what things soever he doth, these also doth the Son likewise*, by the same power by which the Father worketh, because he had received the same Godhead in which the Father subsisteth. There is nothing more intimate and essential to any thing than the life thereof, and that in nothing so conspicuous as in the Godhead, where life and truth are so inseparable, that there can be no living God but the true, no true God but the living. *The Lord is the true God, he is the living God, and an everlasting King*, saith the Prophet Jeremy; and St. Paul putteth the Thessalonians in mind, how they *turned from idols, to serve the living and true God*. Now life is otherwise in God⁹ than in the creatures; in him originally, in them derivatively; in him as in the fountain of absolute perfection, in them by way of dependence and participation; our life is in him, but his is in himself; and as *the Father hath life in himself, so hath he given to the Son to have life in himself*⁸: both the same life, both in themselves, both in the same degree, as the one, so the other⁹;

totus Filius, et tota substantia et potentia ejus ex illo est qui genuit eum.' *Idem, Tract. 21. in Joan. [§. 2. p. 456 C.]* 'Et primum Filium cognosce, cum dicitur, *Non potest Filius ab se facere quicquam, nisi quod viderit Patrem facientem*. Habes nativitatem Filii, quæ ab se nihil possit facere nisi videat. In eo autem quod ab se nihil potest, innascibilitatis adimit errorem. Ab se enim non potest posse nativitas.' *S. Hilari. de Trin. lib. vii. cap. 21.* [p. 929 C.] 'Dum non ab se facit, ad id quod agit secundum nativitatem sibi Pater auctor est.' *Idem, lib. xi. cap. 12.* [p. 1089 E.] 'Auctorem discrevit cum ait, *Non potest ab se facere: ut obedientiam significat cum addit, nisi quod viderit Patrem facientem*.' *Idem, de Syn. cap. 75.* [p. 1192 C.]

⁸ 'Sicut habet Pater vitam in semetipso, sic dedit et Filio vitam habere in semetipso: ut hoc solum intersit inter Patrem et Filium, quia Pater habet vitam in semetipso quam nemo ei dedit, Filius autem habet vitam in semetipso quam Pater dedit.' *S. August. Tract. 19. in Joan. [§. 11. vol. iii. pt. ii. p. 442 C.]* 'Incommutabilis est vita Filii, sicut Patris, et tamen de Patre est: et inseparabilis est operatio Patris et Filii;

sed tamen ita operari Filio de illo est, de quo ipse est, id est, de Patre.' *Idem, de Trin. lib. ii. cap. 1.* [§. 3. vol. viii. p. 773 E.]

⁹ 'Sicut habet dedit, quod habet dedit, qualem habet, talem dedit, quantum habet, tantam dedit.' *Idem, cont. Maximian. lib. iii. cap. 14.* [II. 14. 7. vol. viii. p. 706 F.] 'Ergo quod dicitur, *dedit Filio*, tale est ac si diceretur, genuit Filium; generando enim dedit. Quomodo dedit ut esset, sic dedit ut vita esset, et sic dedit ut in semetipso vita esset.' *Idem, Tract. 22. in Joan. [§. 10. vol. iii. part. 2. p. 469 G.]* 'Connectitur, tali confessione originis suæ, indiscretæ naturæ perfecta nativitas. Quod enim in utroque vita est, id in utroque significatur essentia; et in vita quæ generatur ex vita, id est, essentia quæ de essentia nascitur, dum non dissimilis nascitur, scilicet quia vita ex vita est, tenet in se originis suæ dissimilem naturam, quia natæ et gignentis essentia, id est, vitæ quæ habetur et data est, similitudo non discrepet.' *S. Hilari. de Syn. adv. Arianos. [c. 16. p. 1160 C.]* 'Quia ergo apparet vita Patris hoc esse quod ipse est; sicut habet vitam in se, sic dedit; sic dedit Filio habere vitam, id est, sic est Esse

but only with this difference, the Father giveth it, and the Son receiveth it. From whence he professeth of himself, that the living Father sent him, and that he liveth by¹⁰ the Father.

We must not therefore so far endeavour to involve ourselves in the darkness of this mystery, as to deny that glory which is clearly due unto the Father; whose preeminence undeniably consisteth in this, that he is God not of any other, but of himself, and that there is no other person who is God, but is God of him. It is no diminution to the Son, to say he is from another, for his very name imports as much; but it were a diminution to the Father to speak so of him: and there must be some preeminence, where there is place for derogation. What the Father is, he is from none¹¹; what the Son is, he is from him:

Filii, sicut Esse Patris.' *Vigil. African. Disp.* [p. 699 G.] 'In vita naturæ et essentiæ significatio est, quæ sicut habetur, ita data esse docetur ad habendum.' *S. Hilar. ibid.* [c. 19. p. 1163 A.]

¹⁰ 'Propter Patrem vivit Filius, quia ex Patre Filius est—propter Patrem, quia eructatum est Verbum ex Patris corde, quia a Patre processit, quia ex paterno generatus est utero, quia fons Pater Filii est, quia radix Pater Filii est.' *S. Ambros. de Fide, lib. iv. cap. 10.* [al. c. 5. §. 126. vol. ii. p. 545 B.]

¹¹ 'Pater de nullo patre, Filius de Deo Patre: Pater quod est, a nullo est; quod autem Pater est, propter Filium est. Filius vero et quod Filius est, propter Patrem est, et quod est, a Patre est.' *S. August. Tract. 19. in Joan.* [§. 13. vol. iii. p. 443 D.] 'Filius dicimus Deum de Deo; Patrem autem Deum tantum, non de Deo. Unde manifestum est quod Filius habeat alium de quo sit, et cui Filius sit; Pater autem non Filium de quo sit habeat, sed tantum cui Pater sit. Omnis enim filius de patre est quod est, et patri filius est: nullus autem pater de filio est quod est.' *Idem, de Trin. lib. ii. cap. 1.* [§. 2. vol. viii. p. 773 A.] 'Filius non hoc tantum habet nascendo, ut Filius sit, sed omnino ut sit.' *Ibid, lib. v. cap. 15.* [§. 16. p. 841 D.] 'Filius non tantum ut sit Filius, quod relative dicitur, sed omnino ut sit, ipsam substantiam nascendo habet.' *Ibid. cap. 15.*

[§. 16.] 'Pater non habet Patrem de quo sit, Filius autem de Patre est ut sit, atque ut illi cœternus sit.' *Ibid. lib. vi. cap. 10.* [§. 11. p. 850 D.] 'Ab ipso, inquit, sum; quia Filius de Patre, et quicquid est Filius, de illo est cujus est Filius. Ideo Dominum Jesum dicimus Deum de Deo, Patrem non dicimus Deum de Deo, sed tantum Deum; et dicimus Dominum Jesum Lumen de lumine, Patrem non dicimus Lumen de lumine, sed tantum Lumen. Ad hoc ergo pertinet quod dixit, Ab ipso sum.' *Idem, Tract. 31. in Joan.* [§. 4. vol. iii. part. ii. p. 521 F.] 'Pater non est si non habeat Filium, et Filius non est si non habeat Patrem: sed tamen Filius Deus de Patre, Pater autem Deus, sed non de Filio: Pater Filii, non Deus de Filio; ille autem Filius Patris, et Deus de Patre.' *Idem, Tract. 29. in Joan.* [§. 5. p. 514 F.] 'Hoc tamen inter Patrem et Filium interest, quia Pater a nullo hoc accepit, Filius autem per generationem omnia Patris accepit.' *Ambros. in Epist. ad Eph. cap. 2*.* 'Est ergo Deus Pater omnium institutor et creator, solus originem nesciens.' *Novatian. de Trin. cap. 31.* [p. 729 C.] 'Whereas he speaks after of the Son, 'Est ergo Deus, sed in hoc ipsum genitus, ut esset Deus.' [p. 720 B.] 'Pater est Deus de quo Filius est Deus, de quo autem Pater nullus est Deus.' *S. August. Epist. 66.* [Ep. 170. vol. viii. p. 610 E.]

* [This is not a work of Ambrose: v. Opp. vol. ii. Append. p. 234 F.]

what the first is, he giveth; what the second is, he receiveth. The first is a Father indeed by reason of his Son, but he is not God by reason of him; whereas the Son is not so only in regard of the Father, but also God by reason of the same.

86 Upon this preeminence (as I conceive) may safely be grounded the congruity of the divine mission. We often read that Christ was sent, from whence he bears the name of an *Apostle* himself, Heb. iii. 1. as well as those whom he therefore named so, because as the *Father sent him, so sent he them*: the Holy Ghost is also said to be sent, sometimes by the Father, sometimes by the Son: but we never read that the Father was sent at all¹², there being an authority¹³ in that name which seems inconsistent with this mission. In the parable, a *certain householder which planted a vineyard, first sent his servants to the husbandmen, and again other servants; but last of all he sent unto them his son*: it had been inconsistent even with the literal sense of an historical parable, as not at all consonant to the rational customs of men, to have said, that last of all the Son sent his Father to them. So God, placing man in the vineyard of his Church, first sent his servants the Prophets, by whom he *spake at sundry times and in divers manners, but in the last days he sent his Son*: and it were as incongruous¹⁴ and inconsistent with the divine generation, that the Son should send the Father into the world. *As the living Father hath sent me, and I live by the Father, saith our Saviour: intimating, that by whom he lived, by him he was sent, and therefore sent by him, because he lived by him, laying his generation as the proper ground of his mission. Thus he which begetteth sendeth, and he which is begotten is sent*¹⁵. *For I am*

¹² 'Pater enim solus nusquam legitur missus.' *S. August. de Trin. lib. ii. cap. 5.* [§. 8. vol. viii. p. 776 A.]

¹³ 'Solutus Pater non legitur missus, quoniam solus non habet auctorem a quo genitus sit, vel a quo procedat. Et ideo non propter naturæ diversitatem, quæ in Trinitate nulla est, sed propter ipsam auctoritatem, solus Pater non dicitur missus: non enim splendor aut fervor ignem, sed ignis mittit sive splendorem sive fervorem.' *S. August. Serm. cont. Arian. cap. 4.* [vol. viii. p. 627 F.] 'Qui mittit, potestatem suam in eo quod mittit, ostendit.' *S. Hilar. de Trin. lib. viii. cap. 19.* [p. 9; 8 D.]

¹⁴ 'Si voluisset Deus Pater per sub-

jectam creaturam visibiliter apparere, absurdissime tamen aut a Filio, quem genuit, aut a Spiritu Sancto, qui de illo procedit, missus diceretur.' *S. August. de Trin. lib. iv. cap. ult.* [vol. viii. p. 832 C.]

¹⁵ 'Filius est igitur a Patre missus, non Pater a Filio; quia Filius est a Patre natus, non Pater a Filio.' *Fulgent. lib. viii. cont. Fabianum, in Collect. Theodul. de S. S.* [p. 626. ed. 1684.] 'Quis autem Christianus ignorat quod Pater miserit, missusque sit Filius? Non enim genitorem ab eo quem genuit, sed genitum a genitore mitti oportebat.' *S. August. cont. Maximin. lib. iii. cap. 14.* [II. 14. 8. p. 707 F.] 'Ubi audis, Ipse

John vii. 29.

Heb. i. 1, 2.

Matt. xxi. 33, &c.

John xx.

from him, and he hath sent me, saith the Son: from whom I received my essence by communication, from him also received I this commission. As therefore it is more worthy to give than to receive, to send than to be sent; so in respect of the sonship there is some priority in the divine Paternity: from whence divers of the ancients read that place of St. John with this addition ¹⁶, *The Father (which sent me) is greater than I.* He then is that God who sent forth his Son made of a woman, that God who hath sent forth the Spirit of his Son into our hearts, crying, *Abba, Father.* So that the authority of sending is in the Father: which therefore ought to be acknowledged, because upon this mission is founded the highest testimony of his love to man; for *herein is love*, saith St. John, *not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

John xiv.
28.
Gal. iv.
4, 6.

1 John iv.
10.

2 Cor. xiii.
14.

1 Cor. xii.
4, 5, 6.

Again, the dignity of the Father will farther yet appear from the order of the Persons in the blessed Trinity, of which he is undoubtedly the first. For although in some passages of the Apostolical discourses the Son may first be named, (as in that of St. Paul, *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all*, the latter part of which is nothing but an addition unto his constant benediction,) and in others the Holy Ghost precedes the Son (as, *Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all*); yet where the three persons are barely enumerated, and ³⁷ delivered unto us as the rule of faith ¹⁷, there that order is

me misit, noli intelligere naturæ dissimilitudinem, sed generantis auctoritatem.' *Idem, Tract. 31, in Joan.* [s. 4. vol. iii. p. 521 F.] Ἐνταῦθα οὐδὲ ἀποστείλας καὶ ὁ ἀποστολλόμενος, ἵνα δεῖξῃ τῶν πάντων ἀγαθῶν μίαν εἶναι τὴν πηγὴν, τουτέστι τὸν πατέρα. *Epiph. Hæres. lxi. §. 54.* [p. 776 D.] Hence the language of the Schools, 'Missio importat processionem originis:' as Thomas Aquinas, 1. q. 43. art. 1. *ad primum*; or, 'auctoritatem principii:' as Durandus, *lib. i. dist. 15. q. 1. §. 7.*

¹⁶ Λέγουσι γὰρ τὸ δητὸν τοῦ εὐαγγελίου κακῶς ἐρημνεύοντες, ὅτι ὁ ἀποστείλας με πατὴρ μείζων μου ἐστίν, saith Epiphanius of the Arians; and answering, grants in these words which follow, καὶ πρῶτον

μὲν ὁ ἀποστείλας με πατὴρ, φάσκει, καὶ οὐχ ὁ κτίσας με. *Hæres. lxi. §. 53.* [vol. i. p. 775 B.] To the same purpose Athanasius, *de Hum. Nat. susc.* [c. 4. p. 873 D], and Cyril of Alexandria, *Theaur. lib. xi.* [vol. v. p. 85 B.] read it, Ὁ πέμψας με πατὴρ. And St. Basil makes Eunomius read it so, in his first book against him, [c. 21.] and with that addition answers it. So the second Confession of the Council of Sirmium, both in the Latin original and Greek translation. *S. Hilar. de Syn.* [§. 11.] *S. Athanas. [de Syn. §. 28.] et Socrat. lib. ii. cap. 30.* [p. 127.]

¹⁷ Παραδίδως ὁ κύριος τὴν σωτήριον πίστιν τοῖς μαθητευομένοις τῷ λόγῳ, τῷ πατρὶ καὶ τῷ υἱῷ συνάπτει τὸ πνεῦμα τὸ

observed which is proper to them; witness the form of baptism, *in the name of the Father, and of the Son, and of the Holy Ghost*; which order hath been perpetuated in all confessions of faith, and is for ever inviolably to be observed ¹⁸. For that which is not instituted or invented by the will or design of man, but founded ¹⁹ in the nature of things themselves, is not to be altered at the pleasure of man. Now this priority doth properly and naturally result from the divine Paternity; so that the Son must necessarily be second ²⁰ unto the Father, from whom he receiveth his

ἄγιον. *S. Basil. Epist. 80.* [Epist. OXXXIX. 5. vol. iii. p. 278 D.]

¹⁸ Ἀκίνητον καὶ ἀπαρεχέλητον φυλάσσειν προσήκει τὴν ἀκολουθίαν ἣν ἐξ αὐτῆς τοῦ κυρίου τῆς φωνῆς παρελάβομεν, εἰπόντος, Πορευθέντες μαθητεύσατε πάντα, &c. *S. Basil. Epist. 78.* [Epist. cxxv. 3. p. 217 A.]

¹⁹ Ἔστι τι τάξεως εἶδος, οὐκ ἐκ τῆς παρ' ἡμῶν θέσεως συνιστάμενον, ἀλλ' αὐτῇ τῇ κατὰ φύσιν ἀκολουθίᾳ συμβαῖνον, ὡς τῷ πυρὶ πρὸς τὸ φῶς ἐστὶ τὸ ἐξ αὐτοῦ· ἐν τούτοις γὰρ πρότερον τὸ αἷτιον λέγομεν, δεύτερον δὲ τὸ ἐξ αὐτοῦ.—πῶς οὖν εἰλογον ἀρνεῖσθαι τὴν τάξιν, ἐφ' ᾧ ἐστὶ πρότερον καὶ δεύτερον, οὐ κατὰ τὴν ἡμετέραν θέσιν, ἀλλ' ἐκ τῆς κατὰ φύσιν αὐτοῖς ἐνυπαρχούσης ἀκολουθίας; *S. Basil. adv. Eunom. lib. i.* [§. 20. vol. i. p. 232 A.]

²⁰ Δευτερεύει μὲν ὁ υἱὸς τοῦ πατρὸς τῷ αἰτίῳ· δευτερεύει δὲ καὶ τὸ πνεῦμα τοῦ υἱοῦ κατὰ τὸν τῆς αἰτίας λόγον. *S. Basil. apud Georg. Pachym. Hist. lib. vii.* [c. ix. p. 20 B.] Ὡς γὰρ ὁ υἱὸς τάξει μὲν δεύτερος τοῦ πατρὸς, ὅτι ἀπ' ἐκείνου, καὶ ἀξιωματι, ὅτι ἀρχὴ καὶ αἰτία τοῦ εἶναι αὐτοῦ ὁ πατὴρ, [τῷ εἶναι αὐτοῦ πατέρα, in the Benedictine ed.] καὶ ὅτι δι' αὐτοῦ ἡ πρόσσδος καὶ προσαγωγὴ πρὸς τὸν Θεὸν καὶ πατέρα· φύσει δὲ οὐκ ἐστὶ δεύτερος, διότι ἡ θεότης ἐν ἑκατέρῳ μία· οὕτω δηλονότι καὶ τὸ πνεῦμα τὸ ἅγιον, εἰ καὶ ὑποβέβηκε τὸν υἱὸν τῇ τε τάξει καὶ τῷ ἀξιωματι—οὐκέτ' ἂν εἰκότως ὡς ἄλλοτριᾶς ὑπάρχον φύσεως. *S. Basil. cont. Eunom. lib. iii.* [§. 1. vol. i. p. 272 B.] 'Si unum Deum singulariter nominamus, excludentes vocabulum secundæ personæ, furorem ejus hæresis approbamus, quæ ipsum asserit Patrem passum.' *Phabad. cont. Arian.* [c. xxii. p. 256 D.] 'Illi cui est in Filio secunda persona, est et tertia in Spiritu Sancto.' *Idem.* 'Sic

alium a Filio Spiritus, sicut a Patre Filius; sic tertia in Spiritu ut in Filio secunda persona.' *Ibid.* 'Omne quod prodit ex alipuo, secundum sit ejus necesse est de quo prodit, non ideo tamen est separatam. Secundum autem ubi est, duo sunt; et tertius ubi est, tres sunt; tertius enim est Spiritus a Deo et Filio.' *Tertul. adv. Prax. cap. 8.* [p. 504 C.] 'Sic alium a se Paracletum, quomodo et nos a Patre alium Filium; ut tertium gradum ostenderet in Paraclete, sicut nos secundum in Filio.' *Ibid. cap. 9.* [p. 505 A.] 'Hic interim acceptum a Patre munus effudit Spiritum Sanctum, tertium nomen divinitatis, et tertium gradum majestatis.' *cap. 30.* [p. 518 D.] 'Ὁ δὲ ὡς ἐξ αἰτίου γεγονὼς υἱὸς, δεύτερος οὐ ἐστὶν υἱὸς καθέστηκε, παρὰ τοῦ πατρὸς καὶ τὸ εἶναι καὶ τοῖσδε εἶναι εἰληφῶς. *Euseb. Dem. Evang. lib. iv. cap. 3.* [p. 147 D.] 'Et quidem confessione communi secunda quidem ab auctore nativitas est, quia ex Deo est; non tamen separabilis ab auctore, quia in quantum sensus noster intelligentiam tentabit nativitatis excedere, in tantum necesse est etiam generationis excedat.' *S. Hilar. de Trin. lib. xii. cap. 51.* [p. 1139 E.] 'Tua enim res est, et unigenitus tuus est—filius ex te Deo Patre Deus verus, et a te in naturæ tue unitate genitus, post te ita confitendus, ut tecum, quia æternæ originis suæ auctor æternus es. Nam dum ex te est, secundus a te est.' *Idem, cap. 54.* [p. 1141 B.] This by the Schools is called *Ordo naturæ, ordo originis, ordo naturalis præsuppositionis*. Which being so generally acknowledged by the Fathers, when we read in the Athanasian Creed, *In this Trinity none is afore or after other*, we must understand it of the priority of perfection or time.

origination, and the Holy Ghost unto the Son. Neither can we be thought to want a sufficient foundation for this priority of the first Person of the Trinity, if we look upon the numerous testimonies of the ancient doctors of the Church, who have not stuck to call the Father the origin²¹, the cause²², 38

21 Μικρῶν γὰρ ἂν εἴη καὶ ἀναξίων ἀρχή, μᾶλλον δὲ μικρῶς τε καὶ ἀναξίως· μὴ θεότητος ἂν ἀρχὴ καὶ ἀγαθότητος τῆς ἐν νιῶφ καὶ πνεύματι θεωρουμένης. *Greg. Naz. Orat. i. et 29.* [Orat. ii. §. 38. vol. i. p. 30 D.] Μὴ χρονικὴν ἀρχὴν τοῦ υἱοῦ καταδέξῃ τινὸς λέγοντος, ἀλλὰ ἄχρονον ἀρχὴν γίνασκε τὸν πατέρα· ἀρχὴ γὰρ υἱοῦ ἄχρονος, ἀκατάληπτος. *S. Cyril. Hier. Catech. ii.* [§. 20. p. 159 A.] 'Ἀρχὴ μὲν οὖν πατρός οὐδεμία, ἀρχὴ δὲ τοῦ υἱοῦ ὁ πατήρ. *S. Basil. cont. Eunom. lib. ii.* [§. 12. vol. i. p. 247 C.] Πάινεται λοιπὸν ὁ μακάριος εὐαγγελιστὴς σαφέστερον ἡμῶν ἐρμηνεύων τὸ τῆς ἀρχῆς ὄνομα. οὐδὲν γὰρ ἔτερον, ὡς εἰκός, τὴν ἀρχὴν εἶναι φησιν, ἢ αὐτὸν τὸν πατέρα, ἀφ' οὗπερ ὁ ζῶν ἐξέλαμψε λόγος, καθάπερ ἐξ ἡλίου τὸ φῶς. οὐκοῦν ἀρχὴ τῆ νιῶφ ὁ πατήρ. *S. Cyril. Alex. Thesaur. cap. 32.* [vol. v. p. 312 C.] 'Cum dixisset, quem mittit Pater, addidit, in nomine meo: non tamen dixit, quem mittit Pater a me, quemadmodum dixit, quem ego mittam vobis a Patre; videlicet ostendens quod totius Divinitatis, vel, si melius dicitur, Deitatis, principium Pater est.' *S. August. de Trin. lib. iv. cap. 20.* [§. 29. vol. viii. p. 829 E.] 'Unum principium ad creaturam dicitur Deus, non duo vel tria principia. Ad se autem invicem in Trinitate, si gignens ad id quod gignitur [gignit] principium est, Pater ad Filium principium est, quia gignit eum.' *S. August. de Trin. lib. v. cap. 14.* [c. 13. §. 14, 15. vol. viii. p. 840 F.] 'Pater ergo principium Deitatis.' *Genmad. de Eccles. Dogm. cap. 1.* [p. 75 A.] In this sense the Greek Fathers used ἀναρχος as proper to the Father, (in the same notion with ἀγέννητος, with relation to the principium productionis,) and denied it to the Son: 'Ο δὲ υἱός, ἐὰν μὲν ὡς αἴτιον τὸν πατέρα λαμβάνῃ, οὐκ ἀναρχος, ἀρχὴ γὰρ υἱοῦ πατρὸς ὡς αἴτιος· ἐὰν δὲ τὴν ἀπὸ χρόνου νοῆς ἀρχὴν, καὶ ἀναρχος. *S. Greg. Naz. Orat. 29.* [Orat. xx. §. 7. vol. i. p. 380 C.] Εἰ τις ἀγέννητον καὶ ἀναρχον λέγοι τὸν υἱόν, ὡς δύο ἀναρχα καὶ

δύο ἀγέννητα λέγων, καὶ δύο ποιῶν θεοὺς, ἀνθέμα ἔστω. *Syn. Sirm. Conf. prima.* [Socrates, lib. ii. c. 30. vol. ii. p. 126.] Thus first translated into Latin: 'Si quis innascibilem et sine initio dicat Filium, tanquam duo sine principio, et duo innascibilia, et duo innata dicens, duos faciat Deos, anathema sit.' *S. Hilary. de Syn. [c. 38. p. 1177 B.]* In which sense the Platonists did understand ἀγέννητος of God. 'Ὡστε οὐκ ἀγαθὸν τῇ λεγομένη ὕλη τὸ κοσμεῖσθαι, εἴπερ ἀγέννητος εἴη μὴ ἀπὸ χρόνου μόνον, ἀλλὰ καὶ τὸ ἀπὸ αἰτιοῦ· καθ' ὃ σημαίνονμεν καὶ τὸν θεὸν ἀγέννητον λέγομεν. *Hierocles de Provid. [p. 248.]* And the Latins, attributing the term principium to the Son, do it with the addition of *de* or *ex* principio. 'Pater principium non de principio, Filius principium de principio.' *S. August. cont. Maximin. lib. iii. cap. 17.* [II. 17. 4. vol. viii. p. 716 E.] 'Principium ex principio et unum est, et initio caret.' *Faustus Rheg. Epist. 16.* [p. 531 C.] 'Ex ore, inquit, Altissimi procedit. Hæc est enim nativitas perfecta Sermonis, hoc est principium sine principio; hic est ortus habens initium in nativitate, in statu non habens.' *Phœbad. cont. Arian. [c. xi. p. 253 A.]* 'Sicut in creaturis invenitur principium primum et principium secundum; ita in personis divinis invenitur principium non de principio, quod est Pater, et principium a principio, quod est Filius.' *Tho. Aquin. 1. q. 33. art. 4.* And to this all the Schoolmen writing on his Sums agree, as all upon the Sentences. I *Dist. 29.*

22 Αἰτία ἐστὶν ἡ τοῦ θεοῦ φύσις, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος, καὶ τῆς κτίσεως πάσης. *S. Athanas. Dissert. Orthod. et Anom. [De Trinitate, Dial. ii. §. 23. vol. ii. p. 502 F.]* 'Ἀλλὰ τίς ἐστὶ δύναμις ἀγεννήτως καὶ ἀναρχος ὑφ' ἑσθ' ἡς, ἥτις ἐστὶν αἰτία τῆς ἀπάντων τῶν ὄντων αἰτίας· ἐκ γὰρ τοῦ πατρὸς ὁ υἱός, δι' ὃ τὰ πάντα. *S. Basil. Epist. 43.* [Epist. xxxviii. 4. vol. iii. p. 117 C.] And

the author²³, the root²⁴, the fountain²⁵, and the head²⁶ of the Son, or the whole Divinity.

upon that place, *This day have I begotten thee*: 'Ἀλλὰ τὸ μὲν, γεγέννηκα, τὴν αἰτίαν ἀφ' ἧς ἔχει τὴν ἀρχὴν τοῦ εἶναι σημαίνει. *Idem, cont. Eunom. lib. ii.* [§. 17. vol. i. p. 252 D.] Πῶς οὐδεμίαν διαφορὰν καταλείπει, οὐδὲ τὴν τοῖς αἰτίοις πρὸς τὰ ἐξ αὐτῶν ἐνυπάρχουσαν; *Idem, lib. i.* [§. 23. p. 234 E.] Πρὸς τὸ, ὅτι ἐγὼ ἤλθον ἐν τῷ ὄνοματι τοῦ πατρὸς μου, ἐκεῖνο εἰδέναι χρὴ, ὅτι ἀρχὴν ἑαυτοῦ καὶ αἰτίαν ἐπιγραφόμενος τὸν πατέρα, ταῦτα λέγει. *Idem, Epist. 64.* [Epist. ccx. 4. vol. iii. p. 315 D.] Διαφορὰν τῶν ὑποστάσεων ἐν μόναις ταῖς τριῶν ιδιότησι, τῇ ἀνατιῶ καὶ πατρικῇ, καὶ αἰτιατῇ υἱικῇ, καὶ τῇ αἰτιατῇ καὶ ἐκπορευτῇ, ἐπιγυγνώσκωμεν. *Damasc. lib. iv. cap. 5.* [lib. iii. c. 5. p. 210 C.] Τὸν πατέρα τοῦ λόγου καὶ τῆς σοφίας, καὶ προβολέα τοῦ πνεύματος τοῦ ἁγίου, τὴν πρώτην αἰτίαν καὶ ἀρχὴν φάμεν τῆς θεότητος εἶναι. *Zachar. Mitylen. [Galland. xi. p. 285 E.]* And although Thomas Aquinas, and Eugenius Bishop of Rome, in the definition of the Council of Florence, have observed that the Greeks in this case do use the term of *causa*, but the Latins only *principium*; yet the very Latin Fathers in the twenty-fifth Session of the same Council have these words, *Μὴν γινώσκωμεν τὸν πατέρα αἰτίαν, καὶ βίξαν, καὶ πηγὴν τῆς θεότητος*. [Mansi, xxxi. p. 880 D.] and we have before cited Victorinus Afer, who says 'Pater causa est ipsi Filio ut sit.' [lib. i. adv. Ar. p. 193 C.] So St. Hilary, 'Deum nasci non est aliud quam in ea natura esse qua Deus est; quia nasci cum causam nativitatis ostendat, non disproficit tamen in genere auctoris existere.' *De Trin. lib. xi. cap. 11.* [p. 1088 F.] 'Ex spiritu enim spiritus nascens, licet de proprietate spiritus, per quam et ipse spiritus est, nascatur, non tamen alia ei præterquam perfectarum atque indemutabilium causarum ad id quod nascitur causa est; et ex causa, licet perfecta atque indemutabili nascens, necesse est ex causa in causa ipsius proprietate nascatur.' *Idem, lib. xii. cap. 8.* [p. 1116 E.] 'Qui ex eo qui est natus est, intelligi non potest ex eo quod non fuit natus esse, quia ei is qui est, ad id quod

est, causa est, non etiam id quod non est, origo nascendi est.' *Ibid. cap. 17.* [p. 1120 E.] 'Deus omnium quæ sunt causa est. Quod autem omnium rerum causa est, etiam sapientiæ suæ causa est, nec unquam Deus sine sapientia sua. Igitur sempiternæ sapientiæ suæ causa est sempiterna.' *S. August. lib. de divers. quest. lxxxiii. quest. 16.* [vol. vi. p. 4 F.] And as they called the Father the cause of the Son, so they accounted it the propriety of the Father to be without a cause, as appears out of Alexander the Bishop of Alexandria's Epistle before produced.

23 We have cited Phœbadius speaking so before; to which may be added, 'Si quis igitur adhuc et de Apostolo requirit dominicum statum, id est, singularis substantiæ dualitatem quæ per naturam auctori suo jungatur.' [c. Arianos, c. xxi. p. 256 B.] *et paulo post*; 'Sed cum refertur ex ipso, certe ad Patrem, ut ad rerum omnium respicitur auctorem.' St. Hilary is known to speak frequently of the authority of the Father, as of the author of his Son; and several places have been already collected, especially by Petavius, to which these may be added, besides what have been already produced. 'Ipso quod Pater dicitur, ejus quem genuit auctor ostenditur.' *De Trin. lib. iv. cap. 9.* [p. 831 E.] 'Cum potius honor Filii dignitas sit paterna, et gloriosus auctor sit ex quo is, qui tali gloria sit dignus, exstiterit.' *Ibid. cap. 10.* [p. 832 B.] 'Aliud est sine auctore esse semper æternum, aliud quod patri, id est, auctori, est co-æternum. Ubi enim pater auctor est, ibi et nativitas est. At vero ubi auctor æternus est, ibi et nativitas æterna est: quia sicut nativitas ab auctore est, ita et ab æterno auctore æterna nativitas est.' *Idem, lib. xii. cap. 21.* [p. 1123 A.] 'Quod vero ex æterno natum est, id si non æternum natum est, jam non erit et pater auctor æternus. Si quid igitur ei, qui ab æterno patre natus est, ex æternitate defuerit, id ipsum auctori non est ambiguum defuisse.' *Ibid.* 'Natum non post aliquid, sed ante omnia: ut nativitas tantum testetur auctorem, non

præposterum aliquid in se ab auctore significet.' *Ibid.* cap. 51. [p. 1139 D.] 'Natum autem ita, ut nihil aliud quam te sibi significet auctorem.' *Ibid.* cap. 52. [p. 1140 C.] 'Ipsius tamen auctor est Pater generando sine initio.' *Ruffin. in Symb.* [§. 6. p. cciv.] 'Si propterea Deum Patrem Deo Filio dicis auctorem, quia ille genuit, genitus est iste, quia iste de illo est, non ille de isto; fateor et concedo.' *S. August. cont. Maximin. lib. iii. cap. 14.* [II. 14. 6. vol. viii. p. 706 A.]

24 'Nec dubitaverim Filium dicere, et radicis fruticem, et fontis fluvium, et solis radium.' *Tertul. adv. Prax. cap. 8.* [p. 504 C.] 'Nec frutex tamen a radice, nec fluvius a fonte, nec radius a sole discernitur; sicut nec a Deo Sermo.' *Ibid.* 'Ἔστι μὲν γὰρ ὁ πατὴρ τέλειον ἔχων τὸ εἶναι καὶ ἀνευδέες, ῥίζα καὶ πηγὴ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.' *S. Basil. Homil. cont. Sabellianos* [§. 4. vol. ii. p. 193 D.] 'Dominus Pater, quia radix est Filii.' *S. Ambros. in Luc. lib. x. cap. 1.* [§. 5. vol. i. p. 1505 B.] *ut et de Fide, lib. iv. cap. 5.* St. Cyril of Alexandria, speaking of the baptismal institution, *Τὴν μὲν γὰρ ἀνωτάτω ῥίζαν ἧς ἐπέκεινα τὸ συμπᾶν οὐδὲν, ἐνοήσεις τὸν πατέρα· τὸν δὲ γε τῆς ἀνωτάτω ῥίζης ἐκπεφυκότα καὶ γεγεννημένον, παραδέξῃ τὸν υἱόν.* *De S. Trin. Dial. 2.* [vol. v. p. 422 E.]

25 'Ἀναρχος ὁ πατὴρ, πηγὴ τοῦ τῆς δικαιοσύνης ποταμοῦ, τοῦ μονογενοῦς ὁ πατήρ.' *S. Cyril. Hier. Catech. XI.* [§. 20. p. 159 A.] 'In hac ergo natura filius est, et in hoc originis fonte subsistens processit ex sapiente sapientia, ex forti virtus, ex lumine splendor.' *Vigil. Africain. Disp.* [p. 702 C.] 'Ὡς πνεῦμα θεοῦ καὶ ἐξ αὐτοῦ πεφυρὸς, αἴτιον αὐτὸν ἔχον, ὡς πηγὴν ἑαυτοῦ, καὶ κείθεν πύργαζον.' *S. Basil. Homil. 28.* Λέγει περὶ τοῦ υἱοῦ ἡ θεία γραφή, Κλίνω, φησὶν, ἐπ' αὐτοὺς ὡς ποταμοὺς εἰρήνης· ἐκπορευόμενος δηλονότι ἐκ τῆς ἀληθοῦς πηγῆς τῆς ζωῆς, τῆς τοῦ πατρὸς θεότητος. *Act. Concil. Nic. lib. ii. cap. 22.* [Mansi, i. p. 367 C.] And St. Cyril of Alexandria, who often useth this expression, gives us the full signification of it in these words, upon the first chapter of St. John: [vol. iv. p. 12 A.] 'Ἀδικήσει δὲ ὄλωσ οὐδὲν τὸ ὡς ἐν πηγῇ τῷ πατρὶ τὸν υἱὸν ὑπάρχειν ἐννοεῖν· μόνον γὰρ τὸ ἐξ οὗ τὸ τῆς πηγῆς ἐν τού-

τοις ὄνομα σημαίνει. 'Patrem quidem non genitum, non creatum, sed ingentum profitemur: ipse enim a nullo originem ducit, ex quo et Filius nativitate, et Spiritus Sanctus processionem accepit. Fons ergo ipse et origo est totius divinitatis.' *Concil. Toletan. XI. [Præfatio. Mansi, xi. p. 132 E.]* 'Quanto magis Dei vocem credendum est et manere in æternum; et sensu ac virtute comitari, quam de Deo Patre tanquam rivus de fonte traduxit?' *Lactan. de Ver. Sap. lib. iv. cap. 8.* [vol. i. p. 259.] *et rursus, cap. 29.* 'Cum igitur et Pater Filium faciat, et Filius Patrem, una utriusque mens, unus spiritus, una substantia est; sed ille quasi exuberans fons est, hic tanquam defluens ex eo rivus; ille tanquam sol, hic tanquam radius a sole porrectus.*' [p. 320.]

26 'Caput, quod est principium omnium, Filius: caput autem, quod est principium Christi, Deus.' *Concil. Sirm.* [Mansi, iii. p. 260 D.] accepted and expounded as orthodox by St. Hilary. 'Caput enim omnium Filius, sed caput Filii Deus.' *S. Hilar. de Syn.* [c. 60. p. 1185 C.] 'Cum ipse sit omnium caput, ipsius tamen caput est Pater.' *Ruffin. in Symb.* [§. 6. p. cciv.]

Tu capitulis primive caput, tu fontis origo. Hilary ad Leonem. [v. 9. p. 1369 D.] *Ὅσπερ δύο εἰσὶν ἀρχαί, ἀλλὰ κεφαλὴ τοῦ υἱοῦ ὁ πατήρ, μία ἡ ἀρχή.* *Cyril. Hier. Catech. XI.* [§. 14. p. 156.] 'Caput Filii Pater est, et caput Spiritus Sancti Filius, quia de ipso accepit.' *S. August. Quæst. Vet. Test. 9.* St. Chrysostom is so clearly of the opinion that 1 Cor. xi. is to be understood of Christ as God, that from thence he proves him to have the same essence with God: *Εἰ γὰρ κεφαλὴ γυναικὸς ὁ ἀνὴρ, δημοσίσιος δὲ ἡ κεφαλὴ τῷ σώματι· κεφαλὴ δὲ τοῦ υἱοῦ ὁ θεός, δημοσίσιος ὁ υἱὸς τῷ πατρὶ.* [Hom. xxvi. in Act. Apost. vol. x. p. 229 B.] So likewise Theodoret upon the same place: 'Ἡ δὲ γυνὴ οὐ ποίημα τοῦ ἀνδρός, ἀλλ' ἐκ τῆς οὐσίας τοῦ ἀνδρός· οὕτῳ δὲ υἱὸς ἔρα ποίημα τοῦ θεοῦ, ἀλλ' ἐκ τῆς οὐσίας τοῦ θεοῦ.' [In Ep. ad Cor. i. vol. iii. p. 172 A.] So St. Cyril. *Κεφαλὴ τοῦ Χριστοῦ ὁ Θεός, ὅτι ἐξ αὐτοῦ κατὰ φύσιν γεγέννηται γὰρ ὁ λόγος ἐκ τοῦ θεοῦ καὶ πατρός.* *Ad Recta Fide. Ep. 1.* [de Recta Fide, p. 64 A.]

For by these titles it appeareth clearly, first, that they made a considerable difference between the Person of the Father, *of whom* 1 Cor. viii. *are all things*, and the Person of the Son, *by whom are all things.* 6. Secondly, that the difference consisteth properly in this, that as the branch is from the root, and river from the fountain, and by their origination from them receive that being which they have; whereas the root receiveth nothing from the branch, or fountain from the river: so the Son is from the Father, receiving his subsistence by generation from him; the Father is not from the Son, as being what he is from none.

Some indeed of the ancients may seem to have made yet a farther difference between the Persons of the Father and the Son, laying upon that relation terms of greater opposition. As if, because the Son hath not his essence from himself, the Father 27 had; because he was not begotten of himself, the Father 28 had been so; because he is not the cause of himself, the Father 29 were. Whereas, if we speak properly, God the Father hath 39 neither his being from another, nor from himself 30; not from another, that were repugnant to his Paternity; not from himself, that were a contradiction in itself. And therefore those expressions are not to be understood positively and affirmatively, but negatively and exclusively 31, that he hath his essence from

27 *Lactan. lib. i. cap. 8. S. Hilar. lib. ii. Zach. Mitylen.*

28 *Lactan. ibid. Synes. Hymn.*

29 *S. Hieron. in cap. iii. ad Eph.* [vol. vii.]

30 'Ἀναρχος οὖν ὁ πατήρ· οὐ γὰρ ἐτέρωθεν αὐτῷ, οὐδὲ παρ' ἑαυτοῦ τὸ εἶναι.' *S. Greg. Naz. Orat. 30.* [Orat. xx. §. 7. vol. i. p. 380 C.] 'Ὁ ἀγέννητος οὐ γεγέννηται, οὐθ' ὑφ' ἑαυτοῦ, οὐθ' ὑφ' ἑτέρου.' *S. Athanas. 'Si rursus quod a semetipso sit accipias, nemo sibi ipse et munerator et munus est.'* *S. Hil. de Trin. lib. ii. cap. 7.* [p. 792 D.] 'Qui putant Deum ejus potentie esse ut seipsum ipse genuerit, eo plus errant, quod non solum Deus ita non est, sed neque corporalis neque spiritualis creatura. Nulla enim omnino res est quæ seipsam gignat ut sit. Et ideo non est credendum, vel dicendum, quod Deus genuit se.' *S. August.*

31 This appeareth by those expositions which have been given of such words as seem to bear the affirmation: as *Ἀυτογένεθλος, αυτοφύης, αὐθόγνος, αὐτογενής, &c. Ἀυτογενής, αὐτογένεθλος,*

οὐκ ἔκ τινος γεννόμενος. Hesych. Ἀυτολόχεντος, Θεὸς ἀγέννητος, αὐτογέννητος. Idem. And after him Suidas: Ἀυτολόχεντος, αὐτογέννητος, ὁ Θεὸς ὁ ἀγέννητος. And if αὐτογέννητος be not αὐτόθεν γεννητός, no more is αὐτόθεος to be taken for αὐτόθεν, or ἐξ ἑαυτοῦ θεός. Eusebius in his Panegyricall Oration gives this title to the Son, Οἶα τοῦ καθόλου Θεοῦ παῖδα γνήσιον καὶ αὐτόθεον προσκυνεῖσθαι. Hist. lib. x. cap. 4. [p. 468.] And in his Evangelicall Demonstration calls him, Αὐτονοῦν, καὶ αὐτολόγον, καὶ αὐτοσοφίαν, καὶ εἰ τι δὲ αὐτοκαλὸν καὶ αὐτοαγαθόν. lib. iv. cap. 2. [p. 146 A.] And in the thirteenth chapter of the same book, with relation to the former words, Τοῦ Θεοῦ λόγος, αὐτοζωὴ τυγχάνων, καὶ αὐτοφῶς νοεῖν, καὶ ὅσα ἄλλα προκατελείπεται. Theodoret terms him, Αὐτοδύναμιν καὶ αὐτοζωὴν καὶ αὐτοσοφίαν. cont. Anathem. quartum Cyrilli. [vol. iv. p. 712 C.] St. Basil, Αὐτοζωὴν, in Psal. xlvi. et de Spiritu Sancto, cap. 8. and Αὐτοδικαιοσύνην. Epist. 141. [al. viii.] St. Chrysostom, Αὐτοθανασίαν,

* [Upon the subject of this note, see Bull, *Def. Fid. Nic.* iv. 1. 3.]

none, that he is not begotten of any, nor hath he any cause of his existence. So that the proper notion of the Father in whom

αὐτομακαρίωτα. St. Athanasius gives him them, and many more to the same purpose. And before all these Origen: "Ὁ μὲν νομιζόμενος καὶ πεπεσμένος ἀρχὴθεν εἶναι Θεόν, καὶ υἱὸν Θεοῦ, οὗτος δ' αὐτολόγος ἐστὶ, καὶ ἡ αὐτοσοφία, καὶ ἡ αὐτοαλήθεια." [c. Cels. iii. 41. vol. i. p. 474 A.] And again, *Τίς μᾶλλον τῆς Ἰησοῦ ψυχῆς ἢ κῶν παραπλησίως κεκόλληται τῷ Κυρίῳ, τῷ αὐτολόγῳ καὶ αὐτοσοφίᾳ καὶ αὐτοαληθείᾳ καὶ αὐτοδικαιοσύνῃ;* *lib.* vi. [c. 47. p. 669 F.] *Εἰκὼν μὲν τοῦ θεοῦ ὁ πρωτότοκος πάσης κτίσεως ἐστὶν ὁ αὐτολόγος, καὶ ἡ αὐτοαλήθεια, ἔτι δὲ καὶ ἡ αὐτοσοφία.* *Ibid.* [§. 63. p. 680 D.] And certainly in the same sense that *αὐτός* is joined with one attribute, it may be joined with any other, and with the Godhead: because all the attributes of God are really the same, not only with themselves, but with the essence. But in what sense it ought to be understood, when thus used by the Fathers, it will be necessary to inquire, lest it be so attributed to the Son, as it prove derogatory to the Father. St. Basil, I confess, may seem so to speak, as if the Son were therefore *αὐτοζῶν*, because he hath life of himself, not from the Father, (and consequently he may be termed *αὐτόθεος*, as God of himself, not from the Father,) for he denieth those words, *I live by the Father*, to be spoken of Christ, according to his divine nature, and that only for this reason, that if it were so understood, he could not be called *αὐτοζῶν*. *Εἰ διὰ τὸν πατέρα ὁ υἱὸς ζῆ, δι' ἕτερον καὶ οὐ δι' ἑαυτὸν ζῆ? ὁ δὲ δι' ἕτερον ζῶν, αὐτοζῶν εἶναι οὐ δύναται* from whence he concludeth, *εἰς τὴν ἐνανθρωπήσιν οὖν, καὶ οὐκ εἰς τὴν θεότητα, τὸ εἰρημένον νοεῖν δεῖ.* *cont. Eunom. lib.* iv. [vol. i. p. 290 D.] But because the authority of that book is questioned*, I shall produce the same author upon the same Scripture, speaking to the same purpose, in his 141st Epistle, which is unquestionably genuine: *Ἐνταῦθα δὲ τὸ βῆτην οὐ τὴν προαιώνιον, ὡς οἶμαι, ζῶν ὀνομάζει. πᾶν γὰρ τὸ δι' ἕτερον ζῶν, αὐτοζῶν εἶναι οὐ δύναται.* [Epist. VIII. 4. vol. iii. p. 83 E.] To which testi-

monies I answer, first, that those words of his, *ὡς οἶμαι*, (*as I think*,) shew that he doth not absolutely deny these words of Christ to be understood of his Divinity, of which the rest of the Fathers quoted before did understand it; and not only they, but St. Basil himself, in his book *de Spiritu Sancto*, cap. 8, hath delivered a clear resolution of this point according to that interpretation, wholly consonant to his doctrine of the Trinity in other parts of his works: *"Ὁμοιω μέντοι, ἵνα μὴ ποτε ἐκ τοῦ μεγέθους τῶν ἐνεργουμένων περισπασθῶμεν εἰς τὸ φαντασθῆναι ἕναρχον εἶναι τὸν κύριον, τί φησιν ἡ αὐτοζῶν; Ἐγὼ ζῶ διὰ τὸν πατέρα, καὶ ἡ τοῦ Θεοῦ δύναμις; Οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν. καὶ ἡ αὐτοτέλης σοφία; Ἐντολὴν ἔλαβον, τί εἶπω, καὶ τί λαλήσω;* [§. 19. vol. iii. p. 16 E.] Christ therefore as *αὐτοζῶν* spake those words, *I live by the Father*, and by them shewed his origination from him, from whom he received his life, power, and wisdom, as receiving his essence, which is the same with them: wherefore those former passages are to be looked upon, as if *αὐτός* in composition did not deny origination, but participation, or receiving by way of affection. And that he understood it so, appears out of the places themselves: for in the first, after *ὁ δι' ἕτερον ζῶν αὐτοζῶν εἶναι οὐ δύναται*, immediately followeth, *οὐδὲ γὰρ ὁ κατὰ χάριν ἅγιος αὐτοάγιος* and in the second, after *πᾶν γὰρ τὸ δι' ἕτερον ζῶν αὐτοζῶν εἶναι οὐ δύναται*, followeth likewise, *ὡς οὐδὲ τὸ ὑφ' ἑτέρου θερμανθῆναι αὐτοθερμότης εἶναι.* The meaning then of St. Basil must be this, that he which receiveth life from another merely as a grace or favour, as the saints receive their sanctity, cannot properly be termed *αὐτοζῶν*, no more than they *αὐτοάγιοι*: or if he receive it by derivation or participation, as water receiveth heat from fire, he deserveth the same name no more than water heated to be called *αὐτοθερμότης*. And this is fully consonant to the expressions of the rest of the ancients: as particularly Athanasius, *Ὁ κατὰ μετοχὴν ταῦτα ὄν, οὐδὲ ἐξωθεν ἐπιγυομένων τούτων αὐτῷ*

we believe is this, that he is a Person subsisting eternally in the one infinite essence of the Godhead; which essence or subsistence he hath received from no other Person, but hath communicated the same essence, in which himself subsisteth, by generation to another person, who by that generation is the Son.

Howsoever, it is most reasonable to assert that there is but one Person who is from none; and the very generation of the Son and procession of the Holy Ghost undeniably prove, that neither of those two can be that Person. For whosoever is generated is from him which is the genitor, and whosoever proceedeth is from him from whom he proceedeth, whatsoever the nature of the generation or procession be. It followeth therefore that this Person is the Father, which name speaks nothing of dependence, nor supposeth any kind of priority in another.

κατὰ τοὺς αὐτοῦ μετέχοντας, καὶ σοφισμένουσ δι' αὐτοῦ, καὶ δυνατοῦσ, καὶ λογικοῦσ ἐν αὐτῷ γυομένουσ: ἀλλ' αὐτοσοφία, αὐτολόγος, αὐτοδύναμις ἴδια τοῦ πατρὸσ ἐστὶν, αὐτοφῶσ, αὐτοαλήθεια, αὐτοδικαιοσύνη, αὐτοαρετή. *in fine Protrept.* [Orat. cont. Gent. §. 46. vol. i. p. 46 A.] And to the same purpose, *"Ὅτι οὐ μετεκτὴν ἔχει τὴν δωρεάν, ἀλλ' αὐτοπηγὴ καὶ αὐτόριζα πάντων ἐστὶ τῶν ἀγαθῶν, αὐτοζῶν καὶ αὐτοφῶσ, καὶ αὐτοαλήθεια, in the MS. Catena in the king of France's library. Petav. de Trin. lib. vi. cap. 11.* All therefore which these compositions signify, is either a negation of a derivative participation, or an affirmation of a reality and identity of substance, as yet farther appears by St. Epiphanius, *Ἀποουσία ἐστὶν ὁ θεὸς πατὴρ καὶ ὁ υἱὸς, καὶ τὸ ἅγιον πνεῦμα, καὶ οὐχ ἑτερουσία* and Origen himself upon St. John, *Ἡ αὐτοδικαιοσύνη ἡ οὐσιώδης, Χριστός ἐστι.* [vol. iv. p. 107 E.] as also ἡ αὐτοαλήθεια ἡ οὐσιώδης, καὶ, *ἰν' οὕτως εἶπω, πρωτότυπος τῆσ ἐν ταῖσ λογικαῖσ ψυχαῖσ ἀληθείασ.* [Ibid.] To conclude, there is a catholic sense in which the Son is termed *αὐτόθεος*, *αὐτοσοφία*, &c. by the ancient Fathers; and another sense there is in which these terms are so proper and peculiar to the Father, that they are denied to the Son. Indeed *αὐτόθεος*, in the highest sense, ἀφ' ἑαυτοῦ θεός, positively taken, belongeth neither to the Son nor to the Father, as implying a manifest contradiction; because nothing can have its being actually from itself, as communi-

cated to itself, and that by itself: but in a negative way of interpretation, by which that is said to be of itself, which is and yet is not of or from another, *αὐτόθεος* belongs properly to the Father, neither generated by, nor proceeding from another; and in that sense it is denied to the Son, because he is generated by the Father, as *ἐκ θεοῦ θεός, ἐκ σοφοῦ σοφία, ἐκ λογικοῦ λόγος, καὶ ἐκ πατρὸσ υἱός.* saith St. Athanasius, *cont. Arian.* Orat. v. [Orat. iv. r. p. 618 B.] from whence he thus proceeds, *Ἐκτός εἰ μὴ ἔν τισ εἶποι αὐτοσοφίαν εἶναι καὶ αὐτολόγον τὸν θεόν, ἀλλ' εἰ τοῦτο, εἴη ἄν αὐτός ἑαυτοῦ πατὴρ καὶ υἱός.* [Ib. §. 2. p. 618 D.] And again, *Εἰ δὲ αὐτοσοφία ὁ θεός, καὶ τὸ ἐκ τούτου ἄποπον εἴρηται παρὰ Σαβελλίῳ.* [Ibid.] Lastly, in another sense, in which *αὐτός* in composition is taken not *in obliquo*, but *in recto*; *αὐτόθεος*, that is, *αὐτός ὁ θεός, God himself*, and *αὐτοζῶν*, *αὐτὴ ἡ ζωὴ, life itself*; so all these terms are attributed to the Son as truly, really, and essentially, as to the Father. And that the Fathers took it so appears, because they did sometimes resolve the composition: as when Eusebius calleth Christ *αὐτόθεον*, in the Panegyrick before cited, presently after he speaketh thus: [Eus. H. E. x. 4. p. 469.] *Τί γὰρ καὶ ἐμελλε τοῦ παμβασιλείου καὶ πανηγυμόνου καὶ αὐτοῦ Θεοῦ λόγου ἐνοστήσεσθαι τῷ νεύματι;* where *αὐτοῦ Θεοῦ* is the same with *αὐτοθέου*. [For the subject of this note, see Bull, *Def. Fid. Nic.* iv. r. 7.]

* [The Benedictine editor considers it genuine.]

From hence it is observed that the name of God, taken absolutely³², is often in the Scriptures spoken of the Father: as when we read of *God sending his only Son; of the grace of our Lord Jesus Christ, and the love of God*; and generally wheresoever Christ is called the Son of God, or the Word of God, the name of God is to be taken particularly for the Father, because he is no Son but of the Father. From hence he is styled *one God, the true God, the only true God, the God and Father of our Lord Jesus Christ*³³.

Which, as it is most true, and so fit to be believed, is also a most necessary truth, and therefore to be acknowledged, for the avoiding multiplication and plurality of Gods³⁴. For if there were more than one which were from none, it could not be denied but there were more Gods than one. Wherefore this origination³⁵

³² "Θεν οἱ ἀπόστολοι, καὶ πᾶσα σχεδὸν ἡ θεία γραφή, ὅταν εἴπῃ, ὁ Θεός, οὕτως ἀπολύτως καὶ ἀπροσδιορίστως, καὶ ὡς ἐπίπαν σὺν ἑρῆρῳ, καὶ χωρὶς ἰδιώματος ὑποστατικοῦ, τὸν πατέρα δηλοῖ. *Theod. Abucara Opusc.* 42. [p. 437 C.]

³³ 'Unxit te Deus, Deus tuus. Id enim quod ait, tuus, ad nativitatem refertur; ceterum non perimit naturam. Et idcirco Deus ejus est, quia ex eo natus in Deum est. Non tamen per id quod Pater Deus est, non et Filius Deus est. Unxit enim te, Deus, Deus tuus; designata videlicet et auctoris et ex eo geniti significatione, uno eodemque dicto utrumque illum in naturæ ejusdem et dignitatis nuncupatione constituit.' *S. Hilary. de Trin. lib. iv. cap. 35.* [p. 848 B.] 'Deo enim ex quo omnia sunt Deus nullus est, qui sine initio æternus est. Filio autem Deus Pater est, ex eo enim Deus natus est.' *Idem, cap. 37.* [p. 849 B.] 'Cum autem ex Deo Deus est, per id quoque Deus Pater Deo Filio et nativitatis ejus Deus est, et naturæ Pater, quia Dei nativitas et ex Deo est, et in ea est generis natura qua Deus est.' *Idem, lib. xi. cap. 11.* [p. 1089 A.] So St. Cyril of Jerusalem, *Catech.* 11. [§. 18. p. 158 A.] Θεὸς ὁ γεννήσας, Θεὸς ὁ γεννηθεὶς· Θεὸς μὲν τῶν πάντων· Θεὸς δὲ ἑαυτοῦ τὸν πατέρα ἐπιγραφόμενος.

³⁴ Μή μοι—εἴπητε, δύο θεοὺς κηρύττει, πολυθεΐαν καταγγέλλει· οὐ δύο θεοὶ, οὐδὲ γὰρ δύο πατέρες· ὁ μὲν ἀρχῆς εἰσάγων δύο, δύο κηρύττει θεοῦς. *S. Basil. Hom.*

cont. Sabellianos. [Hom. xxiv. §. 4. vol. ii. p. 192 A.] 'In duobus ingenitis diversa Divinitas invenitur; in uno autem genito ex uno ingenito naturalis unitas demonstratur.' *Fulgent. Resp. cont. Ariam. ad Obj.* 5. [p. 59.] 'Si quis innascibilem et sine initio dicat Filium, tanquam duo sine principio, et duo innascibilia, et duo innata dicens, duos faciat Deos anathema sit.' *Concil. Sirm.* [Mansi, iii. p. 260 D.] 'Deus utique procedens ex Deo, secundam personam efficiens, sed non eripiens illum Patri, quod unus est Deus. Si enim natus non fuisset, innatus comparatus cum eo qui esset innatus, æquatione in utroque ostensa, duos faceret innatos, et ideo duos faceret Deos. Si non genitus esset, collatus cum eo qui genitus non esset, et æquales inventi, duos Deos merito reddidissent non geniti; atque ideo duos Christus reddidisset Deos. Si sine origine esset ut Pater inventus, et ipse principium omnium ut Pater, duo faciens principia, duos ostendisset nobis consequenter et Deos,' &c. *Novatian. de Trin. cap. 31.* [p. 729 D.]

³⁵ "Ὅσπερ δὲ μία ἀρχή, καὶ κατὰ τοῦτο εἰς θεός. *S. Athanas. Orat.* 5. [Orat. IV. 1. vol. i. p. 617 E.] Τηροῖτο δ' ἂν, ὡς ὁ ἐμὸς λόγος, εἰς μὲν θεός, εἰς ἔν αἰτιὸν καὶ νιοῦ καὶ ἁγίου πνεύματος ἀναφερομένω. *S. Greg. Naz. Orat.* 29. [Orat. xx. §. 7. vol. i. p. 379 E.] "Ὅπου γὰρ μία μὲν ἡ ἀρχή, ἔν δὲ τὸ ἐξ αὐτῆς, καὶ ἔν μὲν τὸ ἀρχέτυπον, μία δὲ ἡ εἰκὼν, ὁ τῆς ἐνόττητος λόγος οὐ δια-

in the Divine Paternity hath anciently been looked upon as the assertion of the Unity: and therefore the Son and Holy Ghost have been believed to be but one God with the Father, because both from the Father, who is one, and so the union of them³⁶.

Secondly, It is necessary thus to believe in the Father, because our salvation is propounded to us by an access unto the Father. We are all gone away and fallen from God, and we must be brought to him again. There is no other notion under which we can be brought to God as to be saved, but the notion of the Father; and there is no other person can bring us to the Father, but the Son of that Father: for, as the Apostle teacheth us, *through him we have an access by one Spirit unto the Father.*

41 Having thus described the true nature and notion of the Divine Paternity, in all the several degrees and eminencies belonging to it, I may now clearly deliver, and every particular Christian understand, what it is he speaks, when he makes his confession in these words, *I believe in God the Father*: by which I conceive him to express thus much:

As I am assured that there is an infinite and independent Being, which we call a *God*, and that it is impossible there should be more infinities than one: so I assure myself that this one God is the *Father* of all things, especially of all men and angels, so far as the mere act of creation may be styled generation; that he is farther yet, and in a more peculiar manner, the Father of all those whom he regenerateth by his Spirit, whom he adopteth in his Son, as heirs and co-heirs with him, whom he crowneth with the reward of an eternal inheritance in the heavens. But

φθέλπειαι. S. Basil. Homil. cont. Sabellian. [§. 4. vol. ii. p. 192 C.] 'Patri suo originem suam debens, discordiam Divinitatis de numero duorum Deorum facere non potuit, qui ex illo qui est unus Deus originem nascendo contraxit.' *Novatian. de Trin. cap. 31.* [p. 730 A.] 'Confitemur—non Deos duos sed Deum unum, neque per id non et Deum Dei Filium, est enim ex Deo Deus; non innascibiles duos, quia auctoritate innascibilitatis Deus unus est.' *S. Hilary de Synod.* [c. 64. p. 1187 C.] whose assertion is, 'Unum Deum esse ex quo omnia, unam virtutem innascibilem, et unam hanc esse sine initio potestatem:' which words belong unto the Father, and then it followeth of the Son: 'Non enim Patri admittitur quod

Deus unus est, quia et Filius Deus sit. Est enim Deus ex Deo, unus ex uno: ob id unus Deus, quia ex se Deus. Contra vero non minus per id Filius Deus, quia Pater Deus unus sit. Est enim unigenitus Filius Dei, non innascibilis, ut Patri adimat quod Deus unus sit.' *De Trin. lib. iv. cap. 15.* [p. 836 A, B.]

³⁶ Φύσις δὲ τοῖς τρισὶ μία, θεός· ἕνωσις δὲ, ὁ πατήρ, ἐξ οὗ, καὶ πρὸς ὃν ἀνάγεται τὰ ἐξῆς. *Greg. Naz. Orat.* 32. [Orat. XLII. 15. vol. i. p. 758 D.] Unto which words those of Theodore Abucara have relation, Θεὸς δὲ ἐξαιρέτως λέγεται, ἑπειδὴ ἡ ἕνωσις, ἥτις ἀνάπτυξις καὶ ἀνακεφαλαίωσις τῆς τριῶδος, ὁ πατήρ ἐστιν, ὡς εἶπεν ὁ θεολόγος. *Opusc.* 42. [p. 437 D.]

Eph. ii. 18.

beyond and far above all this, beside his general offspring, and peculiar people, *to whom he hath given power to become the sons of God*, I believe him the Father, in a more eminent and transcendent manner, of one singular and proper Son, his own, his beloved, his only-begotten Son: whom he hath not only begotten of the blessed Virgin, by the coming of the Holy Ghost, and the overshadowing of his power; not only sent with special authority as the King of Israel; not only raised from the dead, and made Heir of all things in his house; but antecedently to all this, hath begotten him by way of eternal generation in the same Divinity and Majesty with himself: by which Paternity, coæval to the Deity, I acknowledge him always Father, as much as always God. And in this relation, I profess that eminency and priority, that as he is the original cause of all things as created by him, so is he the fountain of the Son begotten of him, and of the Holy Ghost proceeding from him.

I believe in God the Father Almighty.

AFTER the relation of God's Paternity, immediately followeth the glorious attribute of his Omnipotency³⁷: that as those in heaven in their devotions, so we on earth in our confessions might acknowledge that *Holy, holy, holy Lord God Almighty, which was, and is, and is to come*; that in our solemn meetings at the Church of God, with the joint expression and concurring language of the congregation, we might some way imitate that *voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying, Allelujah, for the Lord God omnipotent reigneth*³⁸.

This notion of *almighty* in the Creed must certainly be interpreted according to the sense which the original word beareth in the New Testament; and that cannot be better understood than by the Greek writers or interpreters of the Old, especially when the notion itself belongs unto the Gospel and the Law

³⁷ For the oldest and shortest Creed had always this attribute expressed in it. Inasmuch that Παντοκράτωρ was ordinarily by the ancients taken for the Father, as *Orig. lib. vii. cont. Celsum*. [c. 10. vol. i. p. 700 E.] Ἐχρην δὲ αὐτὸν — ἐκθέσθαι αὐταῖς λέξει τὰς προφητείας, εἴτ' ἐν αἷς Θεὸς Παντοκράτωρ ἐπηγγέλλετο εἶναι ὁ λέγων, εἴτ' ἐν αἷς ὁ υἱὸς τοῦ Θεοῦ, εἴτ' ἐν αἷς τὸ Πνεῦμα τὸ ἅγιον

λέγων εἶναι ἐπιστεύετο. And according to this general confession did Polycarp begin his prayer at his martyrdom: Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ παιδὸς σου Ἰησοῦ Χριστοῦ πατὴρ. *Eccles. Smyrni. Epist.* [c. 14. Cotel. i. p. 200.]

³⁸ Οἱ παρρησιαν εὐληφότες τὸν παντοκράτορα Θεὸν πατέρα καλεῖν. *Constit. Apost. lib. i. Proœm.* [Cotel. i. p. 202.]

indifferently. Now the word which we translate *almighty*³⁹ the most ancient Greek interpreters used sometimes for the title of God, *the Lord of Hosts*, sometimes for his name *Shaddai*, as generally in the book of Job: by the first they seem to signify the rule and dominion which God hath over all; by the second, the strength, force, or power by which he is able to perform all things. *The heavens and the earth were finished*, saith Moses, and *all the host of them*: and he which begun them, he which finished them, is the Ruler and Commander of them. Upon the right of creation doth he justly challenge this dominion. *I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded*. And on this dominion or command doth he raise the title of *the Lord of Hosts*: which, though preserved in the original language⁴⁰ both by St. Paul and St. James, yet by St. John is turned into that word which we translate *almighty*. Wherefore from the use of the sacred Writers, from the notation⁴¹ of the word in Greek, and

³⁹ Παντοκράτωρ, translated by Tertullian and St. Augustin, *Omnipotens*, (as Tertullian translates κοσμοκράτορας, *munditinentes*), by Prudentius, *Omnipollens*, by all, *Omnipotens*, (as St. Hilary translated κοσμοκράτορας, *mundipotentis*), and, as I conceive, it is translated, *capax universorum*, by the Latin interpreter of Hermas. 'Primum omnium credere quod unus est Deus, qui omnia creavit, et consummavit, et ex nihilo omnia fecit. Ipse capax universorum, solus immensus est.' *lib. ii. Mand. i.* [Cotel. i. p. 85.] Which, by the interpreter of Irenæus, is thus translated, 'Omnium capax, et qui a nemine capiatur.' *lib. iv. cap. 37.* [c. 20. §. 2. p. 253.]

⁴⁰ Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα. Rom. ix. 29. the words of Isai. i. 9. Καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὅσα Κυρίου Σαβαὼθ εἰσεληθήσασιν. Jam. v. 4. which are the words of St. James in relation to Deut. xxiv. 15. Ἄγιος, ἅγιος, ἅγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ. Rev. iv. 8. which were before in Isaiah; Ἄγιος, ἅγιος, ἅγιος Κύριος Σαβαὼθ. Isai. vi. 3. Τὸ δ' ὅμοιον ἑοῦμεν καὶ περὶ τῆς Σαβαὼθ φωνῆς, πολλαχοῦ τῶν ἐπιφθῶν παραλαμβανόμενης· ὅτι εἰ μεταλαμβάνομεν τὸ ὄνομα εἰς τὸ Κύριος τῶν δυνάμεων, ἢ Κύριος στρατιῶν, ἢ παντοκράτωρ, (διαφόρος γὰρ αὐτὸ ἐξεδέξαντο οἱ ἐρμηνεύοντες αὐτὸ) οὐδὲν ποιήσομεν. *Orig. cont. Cels. lib. v.* [c. 45. vol. i. p. 613 A.]

⁴¹ That Παντοκράτωρ should have the signification of government in it, according to the composition in the Greek language, no man can doubt, who but only considers those vulgar terms of their politics, δημοκρατία and ἀριστοκρατία, from whence it appears that μονοκρατία might as well have been used as μοναρχία· and in that sense αὐτοκράτωρ is the proper title given by the Greeks to the Roman emperor, as not only the later historians, but even the coins of Julius Cæsar, witness. *Hesych. Αὐτοκράτωρ, ἀντεξούσιος ἢ κοσμοκράτωρ*, because the Roman emperor was ruler of the known world. So the devils or princes of the air are termed by St. Paul, *κοσμοκράτορες*, Eph. vi. 12. which is all one with ἄρχοντες τοῦ κόσμου, as will appear, John xii. 31. and xiv. 30. and xvi. 11. As therefore Κράτος signifieth of itself rule and authority, *Hesych. Κράτος, βασιλεία, ἐξουσία*: Κράτει, ἀρχῇ, ἐξουσία· to which sense Eustathius hath observed Homer led the following writers by those words of his, — Σὺν δὲ κράτος αἰὲν ἀξείειν. Ἰλ. μ'. 214. Τὸ μὲν κράτος συλλαμβάνεται τι τοῖς ὑσπερον τὴν βασιλείαν κράτος λέγουσι· whence Æschylus calls Agamemnon

from the testimony of the ancient Fathers⁴², we may well ascribe unto God the Father, in the explication of this Article, the dominion over all, and the rule and government of all.

^{Ἐξουσία.} This authority or power properly potestative is attributed unto God in the sacred Scriptures; from whence those names⁴³ or titles which most aptly and fully express dominion, are frequently given unto him; and the rule, empire, or government of the world is acknowledged to be wholly in him, as necessarily following that natural and eternal right of dominion.

What the nature of this authoritative power is, we shall the more clearly understand, if we first divide it into three degrees or branches of it; the first whereof we may conceive, a right of making and framing any thing which he willeth, in any manner as it pleaseth him, according to the absolute freedom of his own will; the second, a right of having and possessing all things so made and framed by him, as his own, properly belonging to him, as to the Lord and Master of them, by virtue of direct dominion; the third, a right of using and disposing all things

and Menelaus διθρονον κράτος Ἀχαιῶν, and Sophocles after him, δικρατεῖς Ἀτρεΐδας: and as κρατεῖν, to rule or govern, (Κρατεῖ, κυριεύει, ἄρχει: from whence Κρατὸς, ἄρχων, ἐξουσιάζων) so also in composition, παντοκράτωρ, the ruler of all. Παντοκράτωρ, ὁ θεός, πάντων κρατῶν. Hesych. Παντοκρατορία, πανταρχία. Suid.

⁴² Αἰρετικοί—οὐκ οἴδασιν ἓνα παντοκράτορα θεόν. Παντοκράτωρ γάρ ἐστιν ὁ πάντων κρατῶν, ὁ πάντων ἐξουσιάζων. οἱ δὲ λέγοντες τὸν μὲν εἶναι τῆς ψυχῆς δεσπότην, τὸν δὲ τινα τοῦ σώματος, οὐδέτερον αὐτῶν τέλειον λέγουσι, τῷ λείπειν ἐκάτερον πατέρω. Ὁ γὰρ ψυχῆς ἐξουσίαν ἔχων, σώματος δὲ ἐξουσίαν μὴ ἔχων, πῶς παντοκράτωρ; καὶ ὁ δεσπὼς σωματῶν, μὴ ἐξουσιάζων δὲ πνευμάτων, πῶς παντοκράτωρ; S. Cyril. Hier. Catech. VIII. [§. 3. p.

122 A.] Ὡς γὰρ τὸ πῦρ ἰσχυρότατον τῶν στοιχείων, καὶ πάντων κρατοῦν, οὕτω καὶ ὁ θεός παντοδύναμος καὶ παντοκράτωρ, ὁ δυνάμενος κρατῆσαι, κτίσαι, ποιῆσαι, τρέφειν, ἀξείν, σώζειν, σώματος καὶ ψυχῆς ἐξουσίαν ἔχων. Theodotus apud Clem. Alex. ex Script. Prophet. Eclog. cap. 26. [vol. ii. p. 996.] ‘Unus est Dominus Jesus Christus per quem Deus Pater dominatum omnium tenet; unde et sequens sermo Omnipotentem pronunciat Dominum. Omnipotens autem ab eo esse dicitur, quod omnium ille teneat potentatum.’ Russin. in Symb. [§. 5. p. ccii.]*

⁴³ Ἄς ἰσχυρὸς κύριος, δεσπότης. *Ἐν μὲν τὸ κυριεύει καὶ πρώτως ἐν, οὐ ἐν τῇ χειρὶ πάντα, καὶ ὅς ἀπάντων δεσπόμενος. Τὰ γὰρ σύμπαντα δοῦλά σα. Phot. Epist. 162. [p. 215.]

* [The word *Almighty* conveys three ideas; that God is omnipotent, his dominion universal, and his essence infinite. It was necessary to assert these three points against the Gnostics, who believed that God had not the power of creating matter; who gave the title of Cosmocrator, or Ruler of the world, to an inferior being, or emanation from God; and who believed that God did not exceed the limits of the Pleroma. See King on the Creed, p. 82, &c. Barrow says that the word may import either right and authority over all, *omnipotestas*; or power and ability to do all things, *omnipotentia*; or actual exercise of such authority and power, in ruling and disposing all things, *omnipotentatus*; also the possession or holding all things, *omnitenentia*; and the preservation or upholding all things, *omnicontinentia*. Works, vol. vi. p. 177.]

so in his possession, according to his own pleasure. The first of these we mention only for the necessity of it, and the dependence of the other two upon it. God's actual dominion being no otherways necessary, than upon supposition of a precedent act of creation; because nothing, before it hath a being, can belong to any one, neither can any propriety be imagined in that which hath no entity.

But the second branch, or absolute dominion of this Almighty, is farther to be considered in the independency and infinity of it. First, it is independent in a double respect, in reference both to the original, and the use thereof. For God hath received no authority from any, because he hath all power originally in himself, and hath produced all things by the act of his own will, without any commander, counsellor, or coadjutor. Neither doth the use or exercise of this dominion depend upon any one, so as to receive any direction or regulation, or to render any account of the administration of it; as being illimited, absolute, and supreme, and so the fountain from whence all dominion in any other is derived. Wherefore he being the *God of Gods*, is also the *Lord of Lords, and King of Kings, the only Potentate*; because he alone hath all the power of himself, and whosoever else hath any, hath it from him, either by donation or permission.

The infinity of God's dominion, if we respect the object, appears in the amplitude or extension; if we look upon the manner, in the plenitude or perfection; if we consider the time, in the eternity of duration. The amplitude of the object is sufficiently evidenced by these appellations which the holy writ ascribeth unto the Almighty, calling him the *Lord of heaven*, the *Lord of the whole earth*, the *Lord of heaven and earth*; under which two are comprehended all things both in heaven and earth. This Moses taught the distrusting Israelites in the wilderness: *Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also with all that is therein*. With these words David glorifieth God: *The heavens are thine, the earth also is thine*; so acknowledging his dominion; *as for the world and the fulness thereof, thou hast founded them*: so expressing the foundation or ground of that dominion. And yet more fully at the dedication of the offerings for the building of the Temple, to shew that what they gave was of his own, he saith, *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine*.

Deut. x. 17. Ps. cxxxvi. 3. 1 Tim. vi. 15. μόνος δυνάστης. Sap. Syr. xlv. 5. ἕβριστος δυνάστης. 2 Mac. xv. 29. ὁ δυνάστης. v. 23. δυνάστης τῶν οὐρανῶν. iii. 24. ὁ τῶν πατέρων κύριος, καὶ πάσης ἐξουσίας δυνάστης. Ἰσαίας. κρειόντων. Ἰα. θ'. 13. Dan. v. 23. Josh. iii. 11. 13. Ps. xcvi. 10. Mic. iv. 13. Zech. iv. 14. and vi. 5. Matt. xi. 25. Acts xvii. 24. Deut. x. 14.

Ps. lxxxix. *Thine is the kingdom, O Lord, and thou art exalted as head above all.* Both riches and honour come of thee, and thou reignest over all.^{11.} 1 Chron. xxix. 11, 12. *all*^{14.} If then we look upon the object of God's dominion, it is of that amplitude and extension, that it includeth and comprehendeth all things: so that nothing can be imagined which is not his, belonging to him as the true owner and proprietor, and subject wholly to his will as the sole governor and disposer: in respect of which universal power we must confess him to be Almighty.

If we consider the manner and nature of this power, the plenitude thereof or perfection will appear; for as in regard of the extension, he hath power over all things; so in respect of the intension*, he hath all power over every thing, as being absolute and supreme. This God challenged to himself, when he catechised the Prophet Jeremy in a potter's house, saying, *O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel.* That is, God hath as absolute power and dominion over every person, over every nation and kingdom on the earth, as the potter hath over the pot he maketh, or the clay he mouldeth. Thus are we wholly at the disposal of his will, and our present and future condition framed and ordered by his free, but wise and just, decrees. *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?* And can that earth-artificer have a freer power over his brother potsherd (both being made of the same metal) than God hath over him, who, by the strange fecundity of his omnipotent power, first made the clay out of nothing, and then him out of that?

The duration of God's dominion must likewise necessarily be eternal, if any thing which is be immortal. For, being every thing is therefore his, because it received its being from him, and the continuation of the creature is as much from him as the first production; it followeth that so long as it is continued, it must be his, and consequently, being some of his creatures are immortal, his dominion must be eternal. Wherefore St. Paul expressly calleth God *the King eternal*, with reference to that of

1 Tim. i. 17. *Τῷ βασιλεὶ τῶν αἰώνων.*

44 Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. Xenoph. de Exped. Cyr. lib. ii. [5. 2.] [c. 5. 7.]

* [The modern editions had *intention*. I have restored *intension*, as in the first and fourth editions. So Jeremy Taylor, "Faith differs from Hope, in the extension of its object, and in the intension of degree," as it is rightly quoted by Johnson, though altered in Heber's edition, vol. iv. p. 185.]

David, *Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.* And Moses in his Song hath told us, *The Lord shall reign for ever and ever:* which phrase for *ever and ever* in the original signifieth thus much, that there is no time to come assignable or imaginable, but after and beyond that God shall reign.

The third branch of God's authoritative or potestative power consisteth in the use of all things in his possession, by virtue of his absolute dominion. For it is the general dictate of reason, that the use, benefit, and utility of any thing redoundeth unto him whose it is, and to whom as to the proprietor it belongeth. 'Tis true indeed, that God, who is all-sufficient and infinitely happy in and of himself, so that no accession ever could or can be made to his original felicity, cannot receive any real benefit and utility from the creature. *Thou art my Lord*, saith David, *my goodness extendeth not to thee*⁴⁵: and therefore our only and absolute Lord, because his goodness extendeth unto us, and not ours to him, because his dominion is for our benefit, not for his own: for us who want, and therefore may receive; not for himself, who cannot receive, because he wanteth nothing, whose honour standeth not in his own, but in our receiving⁴⁶.

But though the universal Cause made all things for the benefit of some creatures framed by him, yet hath he made them ultimately for himself; and God is as universally the final as the efficient cause of his operations. The Apostle hath taught us, that not only *of him*, and *by him*, as the first Author, but also *to him*, and *for him*, as the ultimate end, *are all things.* And 'tis one of the proverbial sentences of Solomon, *The Lord hath made*

45 'Ille nostra servitute non indiget, nos vero dominatione illius indigemus, ut operetur et custodiat nos: et ideo verus solus est Dominus, quia non illi ad suam sed ad nostram utilitatem salutemque servimus. Nam si nobis indigeret, eo ipso non verus Dominus esset, cum per nos ejus adjuvaretur necessitas, sub qua et ipse serviret.' S. August. de Gen. ad lit. lib. viii. cap. 11. [§. 24. vol. iii. part i. p. 234 D.] 'Dixi Domino, Deus meus es tu: quare? quoniam bonorum meorum non egesset.' Idem, ad Psal. lxxix. [§. 7. vol. iv. p. 717 B.]

46 Τμήνη ποιείται τοῦ ἀνευθεοῦ τὴν τῶν ἀπ' ἐκείνου προτεινομένων ἀγαθῶν ὑποδοχήν. Hierocl. in Aur. Carm. [p. 22.] And again, Ὅστις τιμᾷ τὸν Θεὸν ὡς προσδόμενον, οὗτος λήθηθεν οὐόμενος ἐαυτὸν τοῦ θεοῦ εἶναι κρείττονα.

Ps. cxlv. 13. כלומר כל עולם לXX. βασιλεία πάντων τῶν αἰώνων. Ex. xv. 18. לעולם ועד LXX. ἐπ' αἰῶνα καὶ ἔτι. S. Hier. in seculum et ultra. So Aquila, Theod. and the fifth edit. in Ps. xxi. 4. So the LXX. gain. Dan. xii. 7. εἰς τοὺς αἰῶνας καὶ ἔτι. and Mic. iv. 5. εἰς τὸν αἰῶνα καὶ ἔτεκενα. Ps. xvi. 2.

Rom. xi. 36. Heb. ii. 10. 1 Cor. viii. 6. Prov. xvi. 4.

all things for himself, yea even the wicked for the day of evil. For though he cannot receive any real benefit or utility from the creature, yet he can and doth in a manner receive that which Ps. civ. 31. hath some similitude or affinity with it. Thus God rejoiceth at the effects of his wisdom, power, and goodness, and taketh delight in the works of his hands. Thus doth he order and dispose of all things unto his own glory, which redoundeth from the demonstration of his attributes.

An explicit belief of this authoritative power and absolute dominion of the Almighty is necessary, first for the breeding in us an awful reverence of his majesty, and entire subjection to his will. For to the highest excellency the greatest honour, to the supreme authority the most exact obedience is no more than duty⁴⁷. If God be our absolute Lord, we his servants and vassals, then is there a right in him to require of us whatsoever we can perform, and an obligation upon us to perform whatsoever he commandeth⁴⁸. Whosoever doth otherwise, while he confesseth, denieth him; while he acknowledgeth him with his Luke vi. 46. tongue, he sets his hand against him. *Why call ye me Lord, Lord, saith our Saviour, and do not the things which I say?*

Secondly, This belief is also necessary to breed in us equanimity and patience in our sufferings, to prevent all murmuring, repining, and objecting against the actions or determinations of 45 God, as knowing that he, who is absolute Lord, cannot abuse his power; he, whose will is a law to us, cannot do any thing Isa. xlv. 9. unwisely or unjustly. *Let the potsherd strive with the potsherds of the earth: shall the clay say to him that fashioneth it, What makest thou? But let the man after God's own heart rather Ps. xxxix. 9. teach us humble and religious silence. I was dumb, saith he, and opened not my mouth, because thou didst it.* When Shimei cast stones at him, and cursed him, let us learn to speak as he 2 Sam. xvi. 10. then spake: *The Lord hath said unto him, Curse David: who shall then say, Wherefore hast thou done so?*

Thirdly, The belief of God's absolute dominion is yet further necessary to make us truly and sufficiently sensible of the benefits we receive from him, so as by a right value and estimation

47 Ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα
βουλήν,
*Ὅς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν
ἀνάσσει. Hom. Ἰλ. μ'. 241.

48 Ἐμοὶ πόλις ἐστὶ καὶ καταφυγὴ καὶ
νόμος

Καὶ τοῦ δικαίου τοῦ τ' ἀδίκου παντὸς
κριτής
'Ὁ δεσπότης' πρὸς τοῦτον ἕνα δεῖ
ζῆν ἐμέ.

Servus apud Menand. [Stobæus, Flor.
tit. lxii. 38.]

of them to understand how far we stand obliged to him. No man can duly prize the blessings of Heaven, but he which acknowledgeth they might justly have been denied him; nor can any be sufficiently thankful for them, except it be confessed that he owed him nothing who bestowed them.

But as the original word for *almighty* is not put only for the *Lord of Hosts*, but often also for the *Lord Shaddai*: so we must not restrain the signification to the power authoritative, but extend it also to that power which is properly operative and executive. In the title of the *Lord of Sabaoth* we understand the rule and dominion of God, by which he hath a right of governing all: in the name *Shaddai* we apprehend an infinite force and strength, by which he is able to work and perform all things. For whether we take this word in composition⁴⁹, as signifying the *all-sufficient*; whosoever is able to suppeditate all things to the sufficing all, must have an infinite power: or whether we deduce it from the root⁵⁰ denoting *vastation* or *destruction*; whosoever can destroy the being of all things, and reduce them unto nothing, must have the same power which originally produced all things out of nothing, and that is infinite. Howsoever, the first notion of *almighty* necessarily inferreth the second, and the infinity of God's dominion speaketh him infinitely powerful in operation⁵¹. Indeed in earthly dominions, the strength of the governor is not in himself, but in those whom he governeth: and he is a powerful prince whose subjects are numerous. But the King of kings hath in himself all power of execution, as well as right of dominion. Were all the force and strength of a nation in the person of the king, as the authority is, obedience would not be arbitrary, nor could rebellion be successful: whereas experience teacheth us that the most puissant

49 So R. Solomon [Rashi on Gen. xvii. 1.] will have it compounded of ש the pronoun, and די רי [אני הויה] שיי די רי; : באלהות לכל בריה: because in God there is sufficiency, that is, sufficient power, over every creature: from whence the LXX. Ruth i. 20, 21. Job xxi. 15. and xxxi. 2. translate it *icavós*, as Symmachus, Job xxii. 3. and Aquila with him, Ezek. i. 24.

50 שרר *vastavit, destruxit, perdidit*: from whence ישרי *the destroyer*; and because utter destruction requireth power equivalent to production, *the Omnipro-*

tent, from whence the LXX. Job viii. 3. translate it, δ τὰ πάντα ποιήσας. And this etymology, rather than the former, seemeth to be confirmed by the Prophet, Isa. xiii. 6. *Howl ye, for the day of the Lord is at hand*; : כשר משרי יבוא: *It shall come as a destruction from the Almighty (destroyer).*

51 Homer hath well joined these two: ὦ πάτερ ἡμέτερε, Κρονίδη, ὑπάτε κρείοντων, Εὐ νυ καὶ ἡμεῖς ἴδμεν δ τοι σθένος οὐκ ἐπιεκτόν. Ἰλ. θ'. 31.

prince is compelled actually to submit, when the stronger part of his own people hath taken the boldness to put a force upon him. But we must not imagine that the Governor of the world ruleth only over them which are willing to obey, or that any of his creatures may dispute his commands with safety, or cast off his yoke with impunity. And if his dominion be uncontrollable, it is because his power is irresistible. For man is not more inclinable to obey God than man, but God is more powerful to exact subjection, and to vindicate rebellion. In respect of the infinity and irresistibility of which active power we must acknowledge him Almighty: and so, according to the most vulgar acception, give the second explication of his Omnipotency ⁵².

But because this word *almighty* ⁵³ is twice repeated in the 46 Creed, once in this first Article and again in the sixth, where Christ is represented *sitting at the right hand of God the Father Almighty*; and although in our English and the Latin the same word be expressed in both places, yet in the ancient Greek copies there is a manifest distinction; being the word in the first Article may equally comprehend God's power in operation, as well as authority in dominion; whereas that in the sixth speaketh only infinity of power, without relation to authority or dominion: I shall therefore reserve the explication of the latter unto its proper place, designing to treat particularly of God's infinite power where it is most peculiarly expressed; and so conclude briefly with two other interpretations, which some of the ancients have made of the original word, belonging rather to philosophy than divinity, though true in both. For some ⁵⁴ have stretched this word *almighty*, according to the Greek notation, to signify that God holdeth, incircleth, and containeth all things. *Who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the*

Prov. xxx.
4

⁵² 'Hoc nisi credamus, periclitatur ipsi nostræ Confessionis initium, quæ nos in Deum Patrem Omnipotentem credere confitemur. Neque enim ob aliud veraciter vocatur Omnipotens, nisi quoniam quidquid vult potest, nec voluntate cujuscumque creature voluntatis omnipotentis impeditur effectus.' *S. August. Enchir. cap. 96.* [§. 24. vol. vi. p. 231 F.]

⁵³ *Art. 1. Πιστεύω εἰς θεὸν πατέρα παντοκράτορα. Art. 6. Καθεζόμενον ἐν δεξιᾷ θεοῦ πατρὸς παντοδυνάμου, as it is*

in the ancient copy of the Creed taken out of the library of Bene't College, and set forth by the Archbishop of Armagh.

⁵⁴ As Theophilus Bishop of Antioch, giving account of those words which are attributed unto God, as Θεὸς, κύριος, ὕψιστος, tells us he is called Παντοκράτωρ, ὅτι αὐτὸς τὰ πάντα κρατεῖ καὶ ἐμπεριέχει. τὰ γὰρ ἕλη τῶν οὐρανῶν, καὶ τὰ βάθη τῶν ἀβύσσων, καὶ τὰ πέρατα τῆς οἰκουμένης ἐν τῇ χειρὶ αὐτοῦ ἔστιν. *Ad Autol. lib. i.* [§. 4. p. 340 C.]

earth? who but God? Who hath measured the waters in the hollow Isa. xl. 12. *of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure? who but he? Thus then may he be called almighty, as holding, containing, and comprehending all things.*

Others ⁵⁵ extend it farther yet, beyond that of containing or comprehension, to a more immediate influence of sustaining or preservation. For the same power which first gave being unto all things, continueth the same being unto all. *God giveth to all* Acts xvii. *life, and breath, and all things. In him we live, move, and have* ^{25, 28.} *our being, saith the strangest Philosopher that ever entered Athens, the first expositor of that blind inscription, To the unknown God. How could any thing have endured, if it had not been* Wisd. xi. *thy will? or been preserved, if not called by thee? as the wisdom* ^{25.} *of the Jews confesseth. Thus did the Levites stand and bless: Thou, even thou, art Lord alone: thou hast made heaven, the heaven* Neh. ix. 6. *of heavens, with all their host, the earth and all things that are therein, the sea and all that is therein, and thou preservest them all. Where the continual conservation of the creature is in an equal latitude attributed unto God with their first production. Because there is as absolute a necessity of preserving us from returning unto nothing by annihilation, as there was for first bestowing an existence on us by creation. And in this sense God is undoubtedly almighty, in that he doth sustain, uphold, and constantly preserve all things in that being which they have.*

From whence we may at last declare what is couched under this attribute of God, how far this Omnipotency extends itself, and what every Christian is thought to profess, when he addeth this part of the first Article of his Creed, *I believe in God the Father ALMIGHTY.*

As I am persuaded of an infinite and independent Essence, which I term a God, and of the mystery of an eternal generation by which that God is a Father; so I assure myself that Father

⁵⁵ As Gregorius Nyssenus, Ὀδοῦν ἔταν τῆς Παντοκράτωρ φωνῆς ἀκούσωμεν, τοῦτο νοοῦμεν, τὰ πάντα τὸν θεὸν ἐν τῷ εἶναι συνέχειν. [contra Eunom. Or. ii. vol. ii. p. 467 D.] Neither, says he, would God be termed Παντοκράτωρ, εἰ μὴ πᾶσα ἡ κτίσις τοῦ περικρατοῦντος αὐτῆρ, καὶ ἐν τῷ εἶναι συντηροῦντος, ἐδέετο. *Cont. Eunom. lib. i.* [ibid. p. 467 C.]

'Creatoris namque potentia, et Omnipotentis atque Omnitentis virtus, causa subsistendi est omni creature. Quæ virtus ab eis quæ creata sunt regendis si aliquando cessaret, simul et illorum cessaret species, omnisque natura concideret.' *S. August. in Genes. ad lit. lib. iv. cap. 12.* [§. 22. vol. iii. part 1. p. 167 E.]

is not subject to infirmities of age, nor is there any weakness attending on the *Ancient of days*; but, on the contrary, I believe Omnipotency to be an essential attribute of his Deity, and that not only in respect of operative and active power, (concerning which I shall have occasion to express my faith hereafter,) but also in regard of power authoritative, in which I must acknowledge his antecedent and eternal right of making what, and when, 47 and how he pleased, of possessing whatsoever he maketh by direct dominion, of using and disposing as he pleaseth all things which he so possesseth. This dominion I believe most absolute in respect of its independency, both in the original, and the use or exercise thereof: this I acknowledge infinite for amplitude or extension, as being a power over all things without exception; for plenitude or perfection, as being all power over every thing without limitation; for continuance or duration, as being eternal without end or conclusion. Thus *I believe in God the Father Almighty.*

Maker of Heaven and Earth.

ALTHOUGH this last part of the first Article were not expressed in the ancient Creeds⁵⁶, yet the sense thereof was delivered in the first Rules of Faith⁵⁷, and at last these parti-

⁵⁶ For we find it not mentioned by St. Augustin, *de Fide et Symbolo*; neither hath Ruffinus expounded it in the Aquileian, or noted it to be found in the Roman or Oriental Creeds. Leo, reciting the three first Articles in his Epistle to Flavianus, maketh no mention of it. [Ep. xxiv. vol. i. p. 479.] Maximus Taurinensis hath it not in *Traditione Symboli*, nor Petrus Chrysologus in his Sermons, amongst six several expositions. It is not in the Homilies of Eusebius Gallicanus, or the exposition of Venantius Fortunatus. Marcellus Bishop of Ancyra left it not at Rome with Julius; nor did Arius in his Catholic Confession unto Constantine acknowledge it: neither are the words to be found in the Latin or Greek copy of the Creed written about the beginning of the eighth century, and published out of the MSS. by the most reverend and learned Archbishop of Armagh; or in that which Etherius and Beatus produced against Elipandus,

Archbishop of Toledo, toward the end of the seventh century.

⁵⁷ As in that delivered by Irenæus, *Eis éna θεόν πατέρα παντοκράτορα, τὸν πεποιηκότα τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς.* *Adv. Hæc. lib. i. cap. 2.* [I. 10. 1. p. 48.] and that by Tertullian, 'Unum omnino Deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxerit.' *De præscr. adv. Hæc. cap. 13.* [p. 206 D.] and that under the name of Novatian, not in formal words, but with an *id est*, by way of explication; 'Regula exigit veritatis ut primo omnium credamus in Deum Patrem et Dominum Omnipotentem, id est, rerum omnium perfectissimum conditorem, qui cælum alta sublimitate suspenderit, terram dejecta mole solidavit, maria soluto liquore diffuderit, et hæc omnia propria et condignis instrumentis et ornata et plena digesserit.' *De Trin. cap. 1.* [p. 706 A.] It was also observed by Origen, that the Christians were wont most

cular words inserted both in the Greek and Latin Confessions. And indeed the work of Creation most properly followeth the attribute of Omnipotency, as being the foundation of the first, and the demonstration of the second explication of it. As then we believe there is a *God*, and that *God Almighty*; as we acknowledge that same *God* to be the *Father* of our Lord *Jesus Christ*, and in him of us: so we also confess that the same *God* the *Father made both heaven and earth.* For the full explication of which operation, it will be sufficient, first, to declare the latitude of the object, what is comprehended under the terms of *heaven and earth*; secondly, to express the nature of the action, the true notion of Creation, by which they were made; and thirdly, to demonstrate the Person to whom this operation is ascribed.

For the first, I suppose it cannot be denied as the sense of the Creed, that under the terms of *heaven and earth* are comprehended all things; because the first rules of Faith did so express it, and the most ancient Creeds had either, instead of these words, or together with them, *the Maker of all things visible and invisible*, which being terms of immediate contradiction, must consequently be of universal comprehension; nor is there any thing imaginable which is not visible or invisible. Being then these were the words of the Nicene Creed; being the addition of *heaven and earth* in the Constantinopolitan could be no diminution to the former, which they still retained together with them, saying, *I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible*; it followeth, that they which in the Latin Church made use only of this last addition, could not choose but take it in the full latitude of the first expression.

48 And well may this be taken as the undoubted sense of the

frequently to mention God under that as the most common title; **Ἡ γὰρ ἀόριστος ἁπολογία τοῦ κοινῶν ὄνομα, τὸ, ὁ Θεός, ἢ καὶ μετὰ προσθήκης τῆς, ὁ δημιουργὸς τῶν ὁλων, ὁ ποιητὴς οὐρανοῦ καὶ γῆς.* *Cont. Cels. lib. i. [c. 25. vol. i. p. 343 E.]* Eusebius delivered the first Article thus in his Confession to the Nicene Council, *Πιστεύομεν εἰς ἓνα θεὸν πατέρα παντοκράτορα, τὸν τῶν ἀπάντων ὄρατῶν τε καὶ ἀοράτων ποιητὴν* [apud Socrat. i. 8. p. 23.] and that Council expressed the same without alteration in

their Creed. But after the Nicene Council we find added *ποιητὴν οὐρανοῦ καὶ γῆς*, by St. Cyril of Jerusalem in his Catechism, [cat. ix. p. 126 A.] and Epiphanius in *Ancorato*: [§. 120. vol. ii. p. 122 C.] which addition was received, confirmed, and transmitted to us by the Council of Constantinople. By which means at last we find this Article thus expressed in the Western Confessions, *Credo in Deum Patrem omnipotentem, creatorem cæli et terræ.*