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A TREATISE  
OF  
DOGMATIC THEOLOGY.



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A TREATISE  
OF  
DOGOMATIC THEOLOGY

BY  
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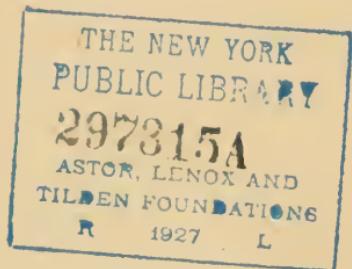
*Πάντα δοκιμάσετε τὸ καλὸν κατέχετε*

VOLUME I.

NEW YORK  
THOMAS WHITTAKER  
2 AND 3 BIBLE HOUSE  
1890

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TO

**The Bishops, Clergy, and Laity**

WHO HAVE ENCOURAGED ME TO MAKE THIS PUBLICATION

AND

TO THE CLASSES IN THE GENERAL THEOLOGICAL  
SEMINARY

TO WHOM WHAT THESE VOLUMES CONTAIN WAS GIVEN IN

THE YEARS 1871-1888, IN THE FORM

OF LECTURES,

**These Volumes are Affectionately Dedicated.**



## PREFACE.

The origin of these volumes is explained in the following correspondence:

DIOCESAN HOUSE, 29 LAFAYETTE PLACE,  
NEW YORK, March 22, 1889.

REV. AND DEAR DR. BUEL:

Your brethren and friends who have been cognizant of your work in the General Theological Seminary, are desirous, if it shall be in accordance with your own wishes, to secure the publication of such of your lectures as may be in some sense a record of your long, able, and faithful services in the cause of theological education.

To this end they beg to ask your co-operation, and will be glad to know if you will consent to place at their disposal material for such a volume, as it is their desire to publish whenever it may be convenient to you to do so.

And they are, dear Dr. Buel,

Faithfully and affectionately, yours,

H. C. POTTER,	HEMAN DYER,
JOHN SCARBOROUGH,	THOMAS RICHEY,
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*Preface.*

344 WEST 18TH STREET,  
NEW YORK, July 17, 1889.

RIGHT REV. HENRY C. POTTER, D.D., LL.D., RIGHT  
REV. JOHN SCARBOROUGH, D.D., RIGHT REV. FATHERS,  
AND OTHERS OF THE CLERGY:

The hearty expressions of your letter to me, on the 22d of the recent month of March, have deeply moved me, and encourage me to hope and believe that my labors here in our General Seminary have been acceptable to those whose opinions in the Church are entitled to the highest value. If I accede to the request contained in your letter, that I would publish a book which would give good evidence of my acceptable performance of the trust committed to me for the last 17 years in the General Seminary, I shall always value the high appreciation by you, Fathers and Brethren, of my labors in the educational work entrusted to me. With your aid, so generously given, I am now enabled to say that I shall, D.V., comply with the request made to me, and shall hope that the circulation of the book, which fairly represents the character of the work done by me in the service of the Church, will be acceptable to her members, and I certainly shall ever appreciate the kind and generous manner with which your request has been made to me.

I am, dear Fathers and Brethren,

Very truly yours in Christ and the Church, .

SAM'L BUEL.

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# DOGOMATIC THEOLOGY.

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## CHAPTER I.

### INTRODUCTORY.

THE study of Dogmatic Theology falls naturally into its place from the exegetical study of Holy Scripture, and from the apologetic defences of our religion against the assaults of unbelievers. It will be useful, therefore, to sketch the characteristics of this study, to present a map of the field which we are invited to explore. And in doing this I call your attention to these several points—the nature and character of Christian dogma—its importance in a course of theological study—and its connection with all other parts of Christian knowledge, and with the practical and efficient exercise of the Christian Ministry. And in answering the question, “What is Christian dogma?” we reply that it is the doctrine or teaching of our Lord and Saviour Jesus Christ the Divine and Eternal Son of God. It is therefore not a theory of human device, but proceeds from the direct revelation of God. It is the truth, because it is the doctrine of Him who is the Truth. It is truth revealed to men for their highest well-being by Him, who is to them the Way and the Life. It is delivered and placed in sacred charge to keep and transmit to the Church of the Living God, which is the pillar and ground of the Truth.

The documents which contain this doctrine of Christ, and which serve for its perpetuation and transmission, are the Holy Scriptures, the creeds of the Universal Church, the pillar and ground of the Truth, and the determinations of the counceils sanctioned by the universal consent of the Church defining the truth against the perversions of error and heresy. The Truth was originally proclaimed under the Lord's commission in the preaching which was the delivery to the Church of the faith once for all delivered to the saints. This faith is contained in its integrity in Holy Scripture, and is embodied in the creeds, which are the summary of the doctrine set forth in Holy Scripture. This doctrine is delivered in different forms in the Scriptures, in the creeds, and in the doctrinal traditions of the Church; but in all these forms it is, if truly and rightly derived, the one Truth, which comes from Him who is the Truth, and who as the Eternal Son speaks the words which He has received from the Eternal Father.

In the Gospels we have this doctrine, as it is set forth in the life and declared in the words of the Great Revealer Himself. In Him the Truth is exhibited as living truth, to be appropriated by those who join themselves to Him as living branches of the Living Vine; and are thus made partakers of Him who is the Way, the Truth and the Life. The Truth thus set forth in the Gospels is clearly received and appropriated by the medium of a true exegesis of the words in which this truth is set forth. And thus we are enabled to discern and appropriate it in its healing, saving power. In the other portions of the New Testament, especially in the Epistles, the same truth is declared more in the form of doctrinal statement, which is a true and divinely-given exposition of the words and

works of the Saviour of mankind. And then in the creeds the same truth is stated in definite announcements of saving fact and revealed doctrine, which present distinct articles of necessary belief to all who would be saved by Christ.

All that is declared or contained in Holy Scripture, whether fact or doctrine appertaining to human salvation, must be received as teaching which comes direct from God the Fountain of all truth. What is contained in the creed is Christian dogma revealed from Heaven and is to be received and thoroughly believed as of necessity to salvation. There is a difference between the Apostles' and the Constantinopolitan Creed, consisting in the minuteness and fulness of the definitions which they contain, but they alike contain and deliver the faith once for all delivered to the saints in the entireness and integrity of its revealed truth. The belief, for example, in the only Son is amplified in the Nicene Creed thus, "Begotten of His Father before all worlds, God of God, Light of light, very God of very God, Begotten, not Made, being of one substance with the Father."

These several statements are not contained, *ipsissimis verbis*, in Holy Scripture or in the Apostles' Creed, but they are necessarily included in any true belief concerning the "only Son" of the Apostles' Creed, or concerning the "only begotten Son" of Holy Scripture. Indeed, the Scriptural expressions, "the brightness of the Father's glory," the "express image of His substance," are fully equivalent to the strong and clear declarations of the Nicene Creed. He who truly believes "in Jesus Christ, His only Son our Lord," necessarily believes that He is begotten, and only begotten, and so God of God, Light

of light, very God of very God, begotten, not made, of one substance with the Father. We may freely admit that the statements of the Nicene Creed are the statements of men concerning doctrine revealed from Heaven, and those who cannot accept the distinctive terms of the creed must nevertheless accept the doctrine which those terms indicate, if they would truly believe that our Saviour Jesus Christ is the Divine Eternal Son of the Everlasting Father. And the still more enlarged and subtle statements of the Creed, or Hymn of St. Athanasius do not transcend all that is included in the Scriptural statement that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but shall have everlasting life.

Christian dogma proceeds from the fountain of the baptismal profession of the name of God the Father, God the Son, and God the Holy Ghost. It is the statement of their relation each to the other in the unity of the Eternal Godhead, and of their several parts and offices in the scheme of Divine Providence, and in the great scheme of human redemption. It relates purely and simply to what has been revealed from Heaven for our redemption, and what is not contained in this revelation has no claim to acceptance as dogma or doctrine which Christians are bound to receive and believe. Men may speculate concerning these doctrines of the Christian faith, may strive to show their reasonableness and their suitableness to the needs and condition of men ; they may even endeavor to construct a full rationale of the Christian faith; but all mere reasonings of men which are not necessarily contained in the doctrine that is revealed, cannot be accepted as of the essence of the dogma, though they may be in many instances valuable helps for the appreciation and acceptance of the doctrine.

As the apologetic defence of the Christian religion is not the religion, though of great service for its spread among men, so all expositions of Christian doctrine designed to show its reasonableness and fitness, or to set forth the mode of its action in the lives and hearts of men, useful as they may be for the advance and acceptance of the doctrine, are to be expressly distinguished from the revealed doctrine itself, which, received into a good and honest heart, is the power of God unto salvation. Those who truly receive the doctrine are taught of God. If any man will do His will, said our Lord, he shall know of the doctrine, whether it be of God, or whether I speak of Myself. The expositions of men are external to the truth which they expound. When the truth is received unto salvation, those who so receive it have the witness in themselves, which is the witness of the Revealing Spirit with their spirit that they are the children of God, who are taught by the Lord Himself. Nor can the utmost efforts of human reason reach all the depths of the Christian dogma, of the truth as it is in Jesus. Its highest, most interior doctrines, however defined in creeds, must be received as revealed facts, whose inmost connections we cannot explore.

Thus the truth that God has an only begotten Son involves the admission of the fact that there is a being in the universe who has an origin without a beginning. The distinctness of the persons in the Divine Trinity must not contravene the unity of the One Living and True God, and so it is necessarily true, as a divinely revealed fact, that the Divine Son is a distinct person from the Divine Father—and yet is one and the same substance with the Father. And so do the

doctrines or dogmas of the faith run up into mysteries which are inexplicable by the intellect of man, but remain nevertheless as clearly revealed doctrines, which must be received by all who would accept as they are offered, the grace and truth which come by Jesus Christ. Such then is the nature, and such the characteristics of Christian dogma, of the doctrine which comes from Christ our Lord for our eternal salvation, and which by His command is to be proclaimed in all the world, in all its generations.

And what is its importance? The very fact that it is a revelation of God for our salvation, for our supreme and eternal welfare, invests it with an importance that is transcendent, that is all its own. If the doctrine be of God, it should by all means be acknowledged and received by men. Indeed, it was because the knowledge could not be attained by men, in the methods of natural investigation, that it was specially revealed from Heaven, revealed to all the world that all might hear, believe, and be saved through Christ for ever. It was under the pressure of a deep sense of its mighty import that the Church in all the ages has contended earnestly for the faith once for all delivered to the saints. It was for the preservation of truth most important to be held, believed and obeyed, that, time and again, the sacramental host of God's elect was summoned and arose to arms to repel the invasions of error and heresy, and to set forth the truth once for all delivered with clearer definition, and with an emphasis that the perversions of heresy rendered most needful.

Exhortations to such earnestness of contention for truth divinely revealed are contained in Holy Scripture, and an anathema is there pronounced against

those who will not believe, and against those who love not our Lord Jesus Christ in sincerity, as He has been manifested and revealed from Heaven. And if any man or an angel from Heaven preach any other gospel, let him, saith a holy Apostle, be accursed. Under such sanctions from Heaven is the doctrine of our Gospel delivered and can there then be any safe or reasonable doubt concerning its supreme importance, and concerning the necessity of holding it fast and proclaiming it from generation to generation till the Lord shall come again?

Doubtless there is depreciation among men of dogma in the things of religion. Long ago it was said, to the utmost disparagement of truth clearly revealed, "His faith cannot be wrong whose life is in the right." A more false and shallow utterance could not well be made. It would be much more true to say, His life cannot be right whose doctrine is in the wrong. Between doctrine and life there is, and ever must be, a most intimate connection. True belief leads naturally to true action, and action which is wrong is ever seeking to justify itself by the invention of doctrine which is wrong and untrue.

He who does not rightly receive the doctrine of Christ cannot be a true servant of Christ. For he does not submit himself to Christ as the true and only Teacher in the way of salvation. He who does not believe that Christ is the Divine Son of God withholds from the Son that coequal honor with the Father which is His due. He who believes that the Holy Spirit is a mere impersonal effluence of the divinity cannot recognize the true meaning and force of baptism in the name of the undivided Three, and he withholds from the Holy Ghost, the Sanctifier, the honor and worship which are due to Him as God,

by whom all the people of God are sanctified. He cannot truly appreciate the atonement of Christ, who does not truly believe that Christ is the only begotten Son, as He is set forth in Holy Scripture and in the creed of the Universal Church. And so we might pursue the inquiry through all the distinctive doctrines of the Christian religion, and we should again and again perceive that right belief is the mother of right action, and that he cannot fully perform all that he owes to God and to man, who does not receive as true the revelations which God has made concerning Himself, concerning His creature, man, and concerning His relations to men and the relations of men each to the other, in Creation, in Providence, and in Redemption.

In all the varied life of man, social, political, intellectual and religious, perverse belief leads to perverse action, and right and holy belief, and not indifference to truth, is the fountain of right and holy life and action. Amid the various interpretations and theories of the ancient Church of Corinth an Apostle reminded them that Christ was not divided, and that God was the author, not of confusion, but of peace in all the churches of the saints. And most earnest are the exhortations, the warnings and the rebukes in Holy Scripture against those who perverted the truth by heresy, who denied the Lord that bought them, who held not fast as a sacred treasure, the truth as it is in Jesus, the faith once and for all delivered to the saints. We meet in our own days an abundance of such depreciations of truth revealed. We are confronted on every side by new theories of the truth which Christ revealed for human salvation. The faith once for all delivered is decried as truth which is obsolete, which has answered its purpose, which has exhausted its strength,

which has imposed upon human nature and reason burdens which it can bear no longer.

The Gospel is written and preached anew and in other statements, by these apostles of a regenerated Christianity. Christ Himself is relegated to the position of one of the many teachers who have fulfilled their course in the world's history, and who must give place to other teachers that will carry onward the development of light and grace to a perfection which it has not yet seen. The doctrines of Christianity must be restated, and divested of their incredible features, that they may be received by men; new and pleasanter views of the life beyond the grave must be opened up, or the immortality of the individual soul must be merged in the immortality of the undying race. The creation itself, as stated in the revelation of God, is pronounced a myth, and the eternity of the world, of a development which proceeds from no creative fiat of a personal God, is substituted for the sublime announcement of the first words of the Holy Bible, "In the beginning God created the heaven and the earth"; or for the announcement of the words of the Holy Gospel, "All things were made by Him, and without Him was not any thing made that was made."

The connection between this world of probation and the world of retribution is severed in the revelations of these modern theorists. The true resurrection of the body is denied, and most fantastic notions concerning the state of the departed are put in the place of the solemn revelations of the Word of God concerning the connection of the life of man in this world with his life beyond the grave. And all these theories have no surer foundation than the capricious opinions of men, or their reasonings

concerning that of which by the very nature of the case, by the circumstances of their limited being upon this bank and shoal of time they can have no clear or certain knowledge.

And all this illustrates the special importance of an acquaintance with the doctrines revealed from Heaven by Him, who is the Way, the Truth and the Life, and by whom alone, in the revelations of His Gospel, life and immortality have been brought to light. More and more urgent and timely is the exhortation of the Divine Apostle, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye shall earnestly contend for the faith which was once delivered unto the saints." And that there may be this earnest contention, a diligent study of the doctrines of the faith revealed is needful for those whose commission it shall be to preach to men the Gospel of our salvation. For all the vain and false theories of men concerning the Gospel of Christ, all the gospels of mens' own invention are best met by a true and faithful setting forth in life and doctrine of the Gospel as it was once for all delivered, and as it has borne its testimony in all ages of the Church. Thus much then concerning the importance of Christian dogma, and concerning the diligent and careful study of it by those who are to be preachers and dispensers of the everlasting Gospel.

And lastly we call your attention to Christian dogma in its relation to Christian life, and to all the connected branches of Christian knowledge. And, in the first place, I would emphasize the assertion that Christian dogma is no merely abstract truth, no mere skeleton of the knowledge of the grace and truth that come by

Jesus Christ. He Himself is the Living Truth, the embodied dogma of the religion which He founded and taught. He did not merely declare the Truth, but He presented Himself as one who was Himself the Truth. In Him was the realization of that which is set forth in Holy Scripture, and which is embodied and defined in the creed of the Church. And the students of Christian dogma come short of the fulness of its truth if they do not attain and apprehend it as the truth which is in Jesus.

His incarnation, His life, His death, His resurrection, His ascension, His mighty intercession, His perpetual presence by His Spirit in the Church, this is the truth to which Christian teaching or doctrine is designed to lead us, and not till we apprehend it as it is realized in Him do we apprehend it as the truth, which it is indeed. He Himself is the Teacher, and He Himself is the Truth which He teaches. And only as He is imparted and received is His doctrine truly learned. Those who truly learn it, learn Christ Himself. For He not only said, I am the Truth; He added, I am the Way; by His teaching He pointed out the way, by His own life and example He became the Way by whom we come to God, and set before us as already realized the way to Heaven, which He declared and opened to all who will enter upon it by joining themselves to Him, who is the Way. And He said, moreover, "I am the Life," for He is the Living Son of God incarnate, for the salvation of men, and by incorporation with Him are men made partakers of His very life, have implanted within them, for growth and advancement into maturity, the seeds of that life which He now ever liveth unto God. When the study of Christian doctrine thus leads us to Christ,

the Way, the Truth and the Life, and joins us to Him, so that He is our Way, our Truth, our Life, only then is it known and received in all its divine and spiritual significance and power. So to apprehend this doctrine that you may be fit and efficient dispensers of it to the men for whom it is revealed, that it may be the light and the life of all their days for time and eternity, so only will the full and true study of Christian dogma be accomplished. Thus apprehending and knowing it, you will be saved from all dry and thorny expositions of Christian truth, from all mere external and dead presentation of it; but having it in living power, in your own devout study of it, it will come forth from you as the living truth, which indeed it is, and bring men, to whom it is so presented, to walk in the very light of the Lord, in true and living union with Him who is the Way, the Truth and the Life.

Doctrine and life, colors and light, in one  
When they combine and mingle, bring  
A strong regard and awe; but speech alone  
Doth vanish like a flaring thing,  
And in the ear, not conscience, ring.

With regard to the connection of the study of Dogmatic Theology with other branches of theological study, it may be said that they all proceed from one fountain, that they treat of the same Divine subject, and that they contribute each its portion to the harmonious whole. The study of Christian dogma would be fruitless without the study of exegesis of the Holy Scriptures. The results of exegetical study are continually gathered up and systematized in the illustration and exposition of Christian doctrine. *Bonus textuarius est bonus theologus* was

the pithy and true utterance of the great reformer Luther. To the law and the testimony, if they speak not according to this word, it is because there is no light in them, should be the perpetual motto reduced to continual practice of the consummate theologian. As systematic divinity is Scriptural it is true, and the true sense of Scripture, as developed by sound exegesis, is Scripture. Thus, in the very words of Divine inspiration, rightly interpreted, do we get the true divinely revealed doctrines of the Christian religion. The creeds of the Church cannot be fully understood in the depths of their utterances, except by the study of the Church's history, from which we learn the origin, the development, and the modification of the creeds to meet the various emergencies of Christian history, the attacks of heretical perversion, and to enable the Church faithfully to discharge its office as the pillar and ground of the Truth.

From the history of Christianity we learn, moreover, to estimate rightly the conflicts of Christ with the god of this world in accomplishing His purpose of the subjugation of the world to His holy dominion; and we learn, also—a most interesting study—to trace the progress of the holy leaven with which from generation to generation He is leavening the mass of our fallen humanity.

We trace also the fruits of Christian doctrine in the lives of the saints, and doctors, and holy servants of Christ, who have illustrated the power of His religion as Christ our Lord has gone forth among the nations conquering and to conquer, and as He is preparing the way of His second coming to take unto Himself a glorious Church not having spot or wrinkle, or any such thing, but which shall be holy and without blemish. Then shall it be seen how truly His Gospel was the power of

God unto salvation, and those who have kept His truth amid the perversions of this evil world shall walk in white before the throne of God and the Lamb. The office of the Church in the maintenance and propagation of His revealed truth shall then be illustriously recognized, and in the light of the truth, which it has preserved and taught, shall it, in all its faithful members, shine as the stars for ever and ever. So important, so illustrious, so sure of eternal recognition where recognition is blessed victory, is the doctrine of Christ, which we are to study, love, defend and propagate; for this and all its results shall remain when the world and the fashion thereof passeth away.

Do you need any other words then these to incite you to earnest Christian study of Christian truth, of the doctrine, which He, the Truth, has revealed? A faithful study of this truth, under the guidance of the revealing, interpreting Spirit, will make you faithful and able ministers of the New Testament, not theologians merely who are ready with all the logical and dry expositions of truth, but living disciples of Christ, who have learned from the Divine Master Himself, and who, with clear views of His truth revealed, can set it forth with clearness and confidence as the Gospel which has come from Heaven in its adaptation to the circumstances and needs of men. Blessed are they who are faithful to the Lord's commission, who preach and who receive the word of apostolic truth, not as the word of men, but as it is, in truth, the word of God, which effectually worketh in them that believe.

One word concerning the connection of Philosophy with Dogmatic Theology. The postulates from which philosophy and theology severally proceed are different.

Philosophy is the employment of the human mind in the investigation of the truths and questions that belong to the universe, as it came from the hand of its Creator. The Creator is also the Redeemer, and redemption is the restitution of the creation to the perfection of its original creation, and the realization of the great and final end of that creation. The conclusions of philosophy are those which are made by man in the exercise of his own powers of reflection and investigation, and the correctness of them is entirely dependent upon the justness of his interpretation of the laws of the created universe, spiritual and material. He may strive to support or explain the truths of Divine revelation by the analogies of nature, or by the use of a logic which is entirely within the compass of his natural capacity. He may thus strive to demonstrate the reasonableness or the necessity of the great constituent facts of the revelation of God. And there are those who may thus find a support for their faith, by the exercise of their own intelligence, like St. Augustine; while others, like philosophers of our day, may reduce the truths of revelation to the limits of their own finite capacity. But all these constructions of philosophy and of logic should be carefully distinguished from the realities of the Divine revelation itself, which rests upon the authority of the Divine Revealer alone, and which are true and real, however man may fail to demonstrate their intrinsic reasonableness or their necessity. The abstractions of logic, the analogies of the natural universe, however they may illustrate revealed truth, are not themselves the realities which they illustrate. If the Trinity, for example, is declared to be necessary, from the relation each to the other of the faculties of the human mind, or necessary because so determined by the

laws or processes of human thought upon the development of the universe, such a demonstration if it be made and accepted does not rise up to the full or clear explanation of the subsistence of the Living Three in one.

We should believe because God has revealed the truth, and reverently strive to understand the import of that revelation, but avoid substituting the conclusions of our own finite intellects for the truths of Divine revelation, which must be accepted as ultimate, however we may fail to enter into all the depths of their wondrous meaning. I believe that I may understand, and I understand what I believe, so far as is possible for my finite power of comprehension, and so far as the enlightening Spirit gives me power to understand the great and living mysteries of the faith. There are realities of God's revelation into which angels desire to look; and to know, as we are known, we may well believe, is reserved for our consummate state of being. Meanwhile, let us desire to know, and strive to know, more fully what we firmly believe, and so shall we be advancing to that blessed condition, when we shall see and know what eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

## CHAPTER II.

### GOD : HIS NATURE, EXISTENCE, ATTRIBUTES.

THE knowledge of God lies at the very foundation of religion: <sup>1</sup>“He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” It is the office of religion among men to bind their life to the life of God; to impart to them the power of His Divine life, and so to make them partakers of the Divine nature.<sup>2</sup> If, then, that we may come to God, we must believe that He is, must believe this first of all; then, unquestionably, the first inquiry in theological doctrine must be, who and what God is. We give Him a name, which, in the sense in which we attribute it to Him, is all His own. He Himself said to Manoah: <sup>3</sup>“Why askest thou thus after My name, seeing it is secret, or wonderful” (**פָּلָא**). That is, it is a name incapable of being disclosed in all the depth and fulness of its meaning to men, perhaps to all created beings. For saith our Lord Himself, <sup>4</sup>“No one (*οὐδεὶς*) knoweth the Son but the Father, neither knoweth (*τις*) any one the Father, save the Son, and he to whomsoever the Son will reveal Him.” The name by which God revealed Himself to His ancient covenant people (**יְהוָה**), the Jews never took upon their lips, so sacred, secret, and inscrutable did they regard it. His name was derived from

<sup>1</sup> Heb. xi. 6.

<sup>2</sup> II. Peter i. 4.

<sup>3</sup> Judges xiii. 18; cf. Is. ix. 6.

<sup>4</sup> Matt. xi. 27.

the verb which signifies “to be,” and thus was intended to express the truth, so far as man can receive it or advance towards the comprehension of it, that God is essential being, that existence appertains to His very nature. And so has God Himself, in His Word revealed the significance of His name. When Moses inquired of God what he should say to the children of Israel, when they should ask him,<sup>1</sup> “What is the name of the God of our fathers?” from whom Moses professed to come,<sup>2</sup> God said unto him “I am, or I ever shall be (the same) that I am,” “and He said, Thus shalt thou say unto the children of Israel, *I Am* hath sent me unto you.” The name of God then, that which most truly designates Him, is the name which signifies existence in its purity, its perfection and its unchangeableness. To announce the name is, in the very announcement, to declare that God is; for necessary existence, without beginning and without end, being which comprises in itself the possibilities of all being, is bound up in the very nature and notion of God. <sup>3</sup>“Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou *art* God.” The fathers of the ancient Church, with one accord, declared that there was no name which could truly express God as indeed He is. Thus <sup>4</sup>Justin Martyr: “There is no name imposed upon the Father of the universe, forasmuch as He is unbegotten; for whosoever he be who is called by a name has one older than himself

<sup>1</sup> Ex. iii. 13, 14.

<sup>2</sup> Ex. iii. 14; cf. Revel. i. 4, 8; cf. Inscription in Saitic Temple, Plutarch, De Iside et Osiri, c. 9, “I am that which was, and is, and shall be”; cf. also Hosea xii. 5, 6.

<sup>3</sup> Ps. xc. 2.

<sup>4</sup> Apologia ad Senatum Romanum, p. 44, ed. Paris, 1636.

who imposed the name; but Father, and God, and Creator and Master are not names, but appellations from benefits and works."

And says Gregory Nazianzen: <sup>1</sup> "The Divinity cannot be expressed by a name; and this not reasonings only make manifest, but also the wisest and oldest of the Hebrews, so far as they have permitted us to conjecture. For could those, who honored the Divinity with His own proper characteristics, and could not allow anything which was after God, and God Himself, to be written in the same letters (since it was needful that the Divinity even to this extent should be without participation in our being and affairs), have ever admitted the insoluble and peculiar nature to be set forth in free speech?" <sup>2</sup> The Divine nature, as it cannot be adequately conceived by finite intelligence, so it cannot be adequately set forth in the language which is the expression of human and finite thought and comprehension. Different explanations have been given of the Greek word signifying God, Θεός. It has been derived from ἀιθεῖν, to burn. (Cf. Heb. xii. 29; Greg. Naz. Orat. xxxvi. p. 589; Damas. Orthodox. fidei, lib. i. cap. xii. p. 47; Athanasius De Definitionibus, tom. ii. p. 43.) It has been derived again from θεᾶσθαι to see. (Greg. Nyssen Homil. v. in Canticum, tom. i. p. 539; Orat. xii. contra Eunomium, tom. ii. page 758; Orat. ead. p. 855 et in tractat. Quod non sunt tres Dei, tom. iii. pp. 19, 20; Damas. Orthodox. fid. lib. i. cap. xii. p. 47.) Others derive it from θεωρέω, to contemplate (Macrobius Saturnal. lib.

<sup>1</sup> Orat. xxxvi.

<sup>2</sup> Cf. Origen contra Celsum, lib. vi.; Synesius περὶ βασιλέως p. 6; Greg. Nyss. Hom. xii. in Canticum, p. 650; Orat. xii. cont. Eunomium, tom. ii. pp. 757-8; tom. iii. in tract. Quod non sunt tres Dei, p. 18.

i. cap. xxii.; Athanas. De Quaestio. Mise. Quaestio II. tom. ii. p. 436.) Others again derive the word from θέω, to run.<sup>1</sup> For God, says St. Athanasius, is everywhere present, and is called God from θέειν (running) and running intelligently, without time, through all things.<sup>2</sup> All these explications and derivations of the name are attempts of men to compass in thought the Nature, which is beyond the reach of finite comprehension.<sup>3</sup> We surely cannot project ourselves beyond the bounds of our own existence, and within those bounds must we gather both the names and the notions by which we seek to represent to ourselves the infinite *I Am*; and within the same bounds must the revelation reach us, in which God manifests Himself to us His creatures, so far as we are capable of receiving a manifestation of Him whom we call God, living, eternal and true. The impossibility of fully knowing God as He is, and so the impossibility for us of adequately naming Him or receiving from Him a name which adequately represents Him to us, are well set forth in the words of Jehovah to His servant Job. <sup>4</sup> “Where wast thou, when I laid the foundations of the earth? Declare, if thou hast understanding who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?”

<sup>1</sup> Dionys. Areopag. De Divin. Nominibus, cap. xii.

<sup>2</sup> Suicer Thesaurus, tom. i. col. 1367; Quaes. Mis. Quaestio II. tom. ii. p. 436.

<sup>3</sup> Cremer's Lexicon, p. 27. Θεός from θεο in θεσσασθαι, “to implore.” Θεός, “he to whom one prays.” The Being above the world, and man.

<sup>4</sup> Job. xxxviii. 4-7.

These are the questions which modern scientists, intruding upon a domain which does not belong to science, are striving, or even presuming, to answer, without admitting the existence of God who is, and who was, before the creation, which is the legitimate subject of scientific investigations, was called into being.<sup>1</sup> “He is before all things, and by Him all things consist;” and yet He is by no means a part of, or one with the universe, which from Him proceeds. By an impassable barrier, that which separates the finite from the infinite, existence in time from existence in eternity, is He removed from the creation, which is His, and yet without communicating to it any portion of His Divinity, which is indivisible and incomunicable, He upholds it in the being with which He has endowed it, and in Him even the highest creatures, in the scale of existence, which He has made,<sup>2</sup> “live and move and have their being.” He is as near to His creation as the most ardent pantheism could maintain; in Him His creation continually abides, or it would cease to be, and yet He is infinitely and eternally separated by the distance, incomensurable by any measures of the creation, between the created and the uncreated, between that which had a beginning and that which is without beginning and without end, and which, in its being, knows no successions of time.

Nobly have the fathers of the Church of Christ set forth this original, essential, living, independent and infinite being of God, and therein have showed the impossibility of conceiving or naming Him, as He is indeed. In the second century, Theophilus, Bishop of Antioch, writing to Autolycus, thus discourses:<sup>3</sup> “God

<sup>1</sup> Col. i. 17.

<sup>2</sup> Acts xvii. 28.

<sup>3</sup> Ad Autolycum, lib. i. p. 72, ed. 1636.

made all things from not being to being, that by His works His greatness might be known and understood. For, as the soul in man is not seen, being invisible to men, but the soul is perceived by the movement of the body, so God cannot be seen by human eyes, but by His providence and works is seen and understood (*νοέται*): for, as anyone beholding a ship in the sea rigged and running, and coming to the port, it is evident that there is in it a pilot who is guiding it; so must we think that God, the Pilot of the Universe, is the one who is guiding it, though He be not seen with fleshly eyes, on account of His being unattainable; for, if man cannot steadily look upon the sun, which is the least element, on account of its excessive heat and power, how shall mortal man not rather be unable to look upon the glory of God which is unspeakable? for, as the pomegranate, having a rind about it, has within many cells and repositories separated by membranes, and has abiding in it many seeds, so the whole creation is surrounded by the Spirit of God, and the surrounding Spirit, with the creation, is encompassed under the hand of God. As, therefore, the seed of the pomegranate abiding within cannot itself see the exterior of the rind, since it is within, so neither can man, encompassed with all the creation under the hand of God, behold God. Even an earthly king is believed to exist, though not seen by all, but by his laws, and ordinances, and authorities, and powers, and images is perceived; and will you not perceive God by His works and powers?"

And Tatian, in the same century, says: <sup>1</sup>"God was in the beginning, but the beginning we have understood to be the power of the Word. For the Lord of the

<sup>1</sup> *Oratio contra Graecos*, p. 145, A. ed. 1636, in opera J. Martyr.

world, being Himself the substance of the universe, while the creation was not yet created, was alone; but, as He was all power, He Himself was the substance of things visible and invisible; with Him were all things: for with Him by reasonable power (*λογικῆς*) the Logos Himself also, who was in Him, subsisted, but by His will leapt forth from His simplicity. But the Logos, not coming forth in vain, becomes the first begotten work of the Spirit. This<sup>1</sup> we know to be the beginning of the world. But it was formed by division, not by abscission. For that which is cut off is separated from the first; but that which is divided taking its part of the economy, has not made that from which it was taken deficient. For as from one torch many fires indeed are lighted, but the light of the first torch is not lessened by the kindling of the many torches; so also the Word going forth from the power of the Father, has not made Him who begat, Word-less: for I myself also speak and you hear, but not by any means through the transmission of the Word am I who converse with you deprived of the Word, but sending forth my own voice I have proposed to bring to order the disordered matter in you, and as the Word begotten in the beginning, in turn begat our creation, Himself for Himself creating the material, so I, in imitation of the Word, being regenerated, and having accomplished a reception of the Truth, put in order the confusion of the matter, which is kindred to me." Here the Christian doctrine of the relation of God to His creation, of His procedure from His sole eternity to His creation, and, at the same time, of His infinite distinction from that creation, is clearly stated. But though it can be so stated it is beyond the power and

<sup>1</sup> Cf. Col. i. 15.

reach of finite comprehension. God had in Himself the possibilities and the potencies of all being subjected to His free and sovereign disposal, to be converted into reality, or to remain in the depths of His infinite being, as He willed. But when the creation was an accomplished fact, while the possibilities and potencies in God were unchanged and unspent, that creation was as infinitely different from God, as far removed from Him in the mode and condition of its being, as time is different from eternity, as the limited is different from the unbounded, as, in one word, we can say no more on such a subject, which finds its parallel only in itself, as the created is distant from the uncreated, as God who is, is far removed in being, from all, which has ever begun to be.

Can we wonder that the profoundest theological teachers of the Church could only express their sense of the inconceivableness of the Divine existence, in words which, to human thinking, were an assemblage of contradictions? Thus does S. Hilary of Arles discourse of the ineffable God, ineffable because He is God. <sup>1</sup> "But these things I would rather think than speak concerning the Father; for it does not escape me that all speech is weak to speak those things which are to be spoken. He is to be thought invisible, incomprehensible, eternal. But that very thing which He is in Himself and from Himself, and which He Himself is by Himself; that He is invisible, incomprehensible and immortal, in these indeed there is a confession of honor, and a signification of sense, and a certain circumscription of thought; but speech succumbs to nature, and words do not explain the thing as it is. For when you hear that He is in Himself, the solution does not occur to human reason; for He is

<sup>1</sup> De Trinitate, liber ii. 7 ed. Ben. p. 792.

discerned to possess and to be possessed, and there will be one thing which He is, another in which He is. If again you hear that He is from Himself, no one is himself both the giver and the gift. If that He is immortal, therefore there is something not from Him, to which the other cannot be obnoxious: nor is this the only thing which by the enunciation of this word is vindicated from another.

"If that He is incomprehensible, therefore that which is denied to be attainable will be nowhere. If that He is invisible, whatsoever wants itself is not extant to sight. Confession therefore fails in the naming (of Him) and whatever kind of speeches shall be fitted to the purpose, it will not speak forth God as He is, and how much He is. Perfect knowledge is so to know God, that you may know Him though not to be unknowable, yet to be indescribable (or unspeakable). He is to be believed, He is to be understood, He is to be adored, and, by these offices to be spoken forth." And S. Augustine more remarkably still: <sup>1</sup>"But indeed I feel that I have done nothing else than to have wished to speak. But if I have spoken it is not what I have wished to speak. Whence do I know this, unless because God is ineffable; but what has been spoken by me, if it were ineffable, would not have been spoken? But even by this God cannot indeed be said to be ineffable, because even when this is said, something is said. And there is I know not what battle of words, since if that is ineffable which cannot be said, that is not ineffable which can even be *said* to be ineffable. Which battle of words is to be avoided by silence rather than to be pacified by speech. And

<sup>1</sup> De Doctrina Christ. i. c. 6. tom. iii. part i. col. 5; Antwerp, ed. Ben.

nevertheless God, whien nothing can be said concerning Him worthily, has admitted the serviee of human speech and willed us to rejoice, with our words, in His praise. For from thence it is also that He is called God.<sup>1</sup> For not, in reality, is He Himself known in the sounding of those two syllables; but nevertheless it moves all acquainted with the Latin tongue, when that sound has touched their ears, to think of a certain most excellent and immortal nature."

In the soliloquies in St. Augustine's works, not his genuine compositions, is the following beautiful passage :  
<sup>2</sup> "But how do I know Thee ? I know Thee not as Thou art to Thyself, but I know Thee as Thou art to me, and this not without Thee, but in Thee, because Thou art the Light whieh has illuminated me. As Thou art to Thyself, Thou art known to Thyself alone; as Thou art to me, according to thy gracie, Thou art known also to me . . . I have known Thee, since Thou art my Lord. I have known Thee the only true God and Jesus Christ, whom Thou hast sent." This is true, sufficient and satisfying knowledge of God; this is His own revelation of Himself to His creature man, though as He is in Himself, as He is known to Himself, in the depths of His unsearchable Being, He is unknowable by all creaturely capacity. He is known only with a knowledge adequate to His nature, when He is known, as He knows Himself, and because He is so unknowable by the highest reach of creaturely thought, those who would exclude God from His own universe would fain maintain the paradoxical and absurd position that knowledge which is not adequate to the immensity of the contemplation and the comprehension, is no knowledge at all. Sounder and truer

<sup>1</sup> Deus.

<sup>2</sup> Tom. vi. appendix, c. 31, p. 580.

is the position of the immortal, judicious Hooker.<sup>1</sup> “ Dangerous it were for the feeble brain of man to wade far into the doings of the Most High; whom although to know be life and joy to make mention of His name; yet our soundest knowledge is, to know that we know Him not as indeed He is, neither can know Him; and our safest eloquence concerning Him is our silence, when we confess without confession that His glory is inexplicable, His greatness above our capacity and reach. He is above, and we upon earth; therefore it behoveth our words to be wary and few.”

So by divesting ourselves, in thought, of all the circumstances of time and limitation, and dependence for being and for continuance of being upon that which is exterior to the being that has been begun and is continued, do we attain the utmost that is possible for our conception to attain, concerning the nature of Him whose name is secret, and who is the God of the universe and our God. The God in whom we so believe is no blind unconscious existence, struggling forth, from this state of unconsciousness, into the universe of extension and thought, into the visible and invisible world of existence, till in the consciousness of finite spirits, He attains to self-consciousness of His own being, and knows Himself as the living self-conscious God. Very differently is His Divine self-consciousness represented in Holy Scripture.<sup>2</sup> “ For the Spirit (even the Spirit of God) searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no one but the Spirit of God.” He who<sup>3</sup> “sware by Himself”

<sup>1</sup> Book i. ch. ii. p. 164.

<sup>2</sup> I. Cor. ii. 10, 11.

<sup>3</sup> Heb. vi. 13.

“because He could swear by no greater” was surely conscious in the depths of His unfathomable being of His own unparalleled self-existence. Indeed the self-consciousness of God, His knowledge of Himself, is the most perfect of all self-consciousness that exists in the realms of spiritual being. For, as St. Augustine says:

<sup>1</sup> “In the wonderful simplicity of that nature it is not one thing to know (*sapere*), another thing to be: but what knowing is that also is being.” • “For all His own creatures, both spiritual and corporal, He did not therefore know because they exist; but they therefore exist (*sunt*) because He knew them. For He was not ignorant what things He would create. Because therefore He knew, He created; not because He created, did He know. Nor did He otherwise know those things created, than He did those to be created: for not any thing was added from them to His wisdom; but they existing as they ought, and when they ought, that (His wisdom) remained as it was.” “For so it is written in the Book of Ecclesiasticus: <sup>2</sup> ‘Before they were created, all things were known to Him; so also after they were finished.’ ‘So’ he says, not otherwise both ‘before they were created, and after they were consummated, so they were known to Him.’

“Our knowledge is therefore far unlike to this knowledge. But what the *knowledge* of God is, that itself is also His wisdom; and what His wisdom is, that itself is His essence or substance. Because in the simplicity of that nature it is not one thing to be wise, another thing to be; but what it is to be wise, this it is also to be. . . . But our knowledge (*scientia*) in very many things is on that account both capable of being lost and received, because

<sup>1</sup> De Trin. lib. xv. c. 13, col. 697, tom viii.    <sup>2</sup> Ecc. xxiii. 29.

to us to be is not the same with to know and to be wise; since we can be even if we are neither ignorant of nor wise in those things which we have learned from without (*aliunde*). On account of this as our knowledge is to that knowledge of God, so also our word which is born from our knowledge, is unlike to that word of God, which is born from the essence of the Father. But it is as if I should say, from the knowledge of the Father, from the wisdom of the Father, or which is more express from the Father, who is knowledge, from the Father, who is wisdom." And here in the eternal generation of the Word, the eternal Son is the self-consciousness in God of His own nature and existence. And surely that consciousness in which knowledge and reality are one and the same is the most perfect and transcendent of all consciousness. God alone is the perfectly self-conscious being.

In the continued words of S. Augustine,<sup>1</sup> "Therefore the Word of God, the only begotten Son, in all things like and equal to the Father, God of God, Light of light, Wisdom of wisdom, Essence of essence, is altogether what the Father is, nevertheless is not the Father; because the one is the Son, the other the Father. And by this He knows all things, which the Father knows; but to Him to know is from the Father, just as to be (is from the Father). For to know and to be is there one thing. And therefore, as to be is not from the Son, so neither to know. Therefore, the Father, as if speaking Himself, begat the Word equal to Himself in all things" (*per omnia*). "This is the most real, sublime self-consciousness, in God, of His own nature and exist-

<sup>1</sup> De Trin. lib. xv. c. 14, col. 697, tom. vii.

ence, as He Himself declares it,<sup>1</sup> “I am the Lord, and there is none else, there is no God beside Me : I girded thee, though thou hast not known Me : That they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord and there is none else.”<sup>2</sup> God is also Spirit; the fountain of all spiritual existence beside. Our Lord’s declaration is conclusive.<sup>2</sup> “God is Spirit ;” and because He is Spirit “they that worship Him, must worship Him in spirit and in truth.”

<sup>3</sup>“Now,” says St. Paul, “the Lord is that Spirit ; and where the Spirit of the Lord is, there is liberty.” From our own spiritual existence, because we ourselves are spiritual in essence, we are taught in the revelation of God to own our God as He is indeed Spirit in His essential nature, and therefore, in His relation to all the spiritual beings of the universe who are not one in the God Himself, He is<sup>4</sup> “the Father of spirits.” St. Paul, while declaring “the unknown God” to the men of Athens, dwelt upon the freedom of God, in His true and spiritual being, from all the forms and bonds of material existence.<sup>5</sup> “God that made the world; and all things therein, this One, who is Lord of Heaven and earth, dwelleth not in temples made with hands ;” for He exists not in place or space, which is a mere shadow of His incomprehensible mode of being ; “neither is worshipped with men’s hands, as though He needed anything, seeing He giveth to all life and breath and all things.” He is not to be seen with the bodily eye, since He is not embodied, but it is the privilege of men,

<sup>1</sup> Is. xlvi. 5, 6, 14, 18; Deut. iv. 35, 32, 39; Is. xliv. 8 and xlvi. 9.  
I. Sam. ii. 2; Mark xii. 29, 32.

<sup>2</sup> S. John iv. 24.

<sup>4</sup> Heb. xii. 9.

<sup>3</sup> II. Cor. iii. 17.

<sup>5</sup> Acts xvii. 24.

with their capacity of spiritual perception and apprehension, to "feel after Him and find Him," "though He be not far from every one of us;" "For in Him we live and move and have our being," since He is "the Father of our spirits," so that even the heathen poets have said, "For we also are His offspring," and if we are spiritual in essence, much more must He, the Infinite Father of spirits, be *Spirit* in deed and in truth. And in view of this His spiritual nature, of which we are the offspring, we are taught not<sup>1</sup> to think that the God-head is like unto gold, or silver, or stone graven by art, and man's devicee."

God reminded the Israelites, by Moses, that when He revealed Himself in His majesty, on Mount Sinai, they saw<sup>2</sup> "no manner of similitude"—for no similitude could represent truly Him who was clothed with no corporeal form, and who only, in His infinite condescension, when He entered the tabernacle of our flesh in the person of His only begotten Son, His own eternal Word, revealed Himself in the form of His own creation, which did not at all appertain to His own spiritual and essential nature. It was the very depth of heathen corruption which St. Paul set forth, when<sup>3</sup> he says of these Gentiles that "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God" (which was a glory invisible to corporeal eye, intangible by corporeal instruments) "into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." So<sup>4</sup> "they changed the truth of God into a lie," denied the true and pure spirituality of His nature and existence "and worshipped and served

<sup>1</sup> Acts xvii. 29; cf. Is. xl. 18.      <sup>2</sup> Deut. iv. 12, 15, 16.

<sup>3</sup> Rom. i. 22, 23.

<sup>4</sup> Rom. v. 25.

the creature more than the Creator, who is blessed for ever. Amen." They disregarded and annihilated the infinite distance between the creation and the uncreated God, which God Himself only knew how to traverse, and so they made to themselves gods which were no gods, which were nothing in the world, and hid, from themselves, beneath the forms of the creation, the spiritual and living God, whom only they should worship and serve.

God is one. His unity is clearly asserted in the Scriptures. It was on this very basis, this doctrine of the sole and undivided unity of God, that a Church, in covenant with Him, was gathered, and the proclamation was plainly and emphatically made,<sup>1</sup> "Hear, O Israel: Jehovah our God is one Jehovah." And these words are the beginning of an invariable portion of the morning and evening service of the Jewish synagogue. They signify that Jehovah is the one absolute God, over all the earth and all the created universe. It is a unity which admits of no association with Him of others in His divinity. The final prevalence of this unity of God in His rightful supremacy over all the earth is proclaimed by the prophet Zeechariah<sup>2</sup> in the same words, with the addition of the unity of the Divine name, in which the creed of the ancient people of God is announced in the passage of the book of Deuteronomy.<sup>3</sup> "And Jehovah shall be King over all the earth; in that day there shall be one Jehovah, and His name one."

Even pantheism, while rejecting the personality of God, and His distinction from the universe known to the observation of sense and consciousness, admits and

<sup>1</sup> Deut. vi. 4; cf. Is. xlvi. 8; S. Mark xii. 29, 32.

<sup>2</sup> Zech. xiv. 9.

<sup>3</sup> Zech xiv. 9.

maintains, in identifying the universe with God, the unity of God; and polytheism, with its gods many and lords many, wherever it has prevailed, and especially among the cultivated Greeks of antiquity, has assented to the unity of God, in worshipping, as the manifestations of the all-pervading and all-present Deity, in all the realms of nature, the gods of its Pantheon. Polytheism, in branching from the root of pantheism and creature worship, itself bears testimony to the unity of God, which all must believe who make any approaches to a thought of God as the spring and source of all being and life in the universe.

God is not one of many, but one in the sole possession of Godhead, which is His alone, unshared with any other. Ruffinus in his "Exposition of the Creed of the Church" well sets forth this incommunicable unity of God, which is of His very nature. When we speak of "one true God the Father Almighty and one Lord," he says,<sup>1</sup> "This *one* is not to be understood as spoken of number, but of universality. For example, if any one says one man or one horse, here he has put one for number, for there can be also a second and a third man or horse. But where a second or third cannot be joined, if one be spoken of, it is a name not of unity but of universality. As if, for sake of example, we say the one sun; here one is so said that neither a second or a third can be added, for the sun is one; much more, therefore, God, when He is called one, is named one, not by the word of number, but of universality (*universitatis*), that is, who, on that account, is said to be one because there is not another."

<sup>1</sup> Opp. S. Hieron. tom. v. ed. Bened. p. 130.

The unity of God is even more wonderful to contemplate, when we consider that it is not invaded or broken in upon by the separation from His eternity, and from His immensity, of the ages of time and the realm of the created universe. That universe still turns to Him, and rests in Him—and in all the potencies which have produced it, it is still in the depths of His infinite being. And in His relation to it as its author and preserver His Divine and absolute unity is still sole and undivided, and even the created universe, which is His, is an emanation of the essential goodness, which He Himself is.

This transcendent unity of God is of His very nature. Because He is God, He is therefore one and absolute. He who, in His being, is uncaused, must be without limitation of that being; He who has in Himself the possibilities and potencies of all being, can have no companion or rival in His unchallengeable divinity. He who is all-sufficient in the fulness of His being, cannot be limited or supplied by any being extraneous to Himself. He who is independent, on whom all things else depend, can have no sharer in that Godhead, and no claimant to equality with Himself to challenge a Godhead which, from its very nature, even so far as man can conceive that nature, must be all His own. And so does our own reason, the reason with which God, who made us after His own likeness, endowed us, bear assenting testimony to the declaration of God Himself, in His word of revelation, that “Jehovah our God is one Jehovah.”

And, finally, the God whom we have been contemplating and trying to describe through these shadows of time, is a God whose existence is a personal one. It must be so. He has mirrored Himself in our reason, which philosophers have maintained to be an impersonal, so far as we are concerned in it, offspring of the eternal

reason—in this our reason He has mirrored Himself as our personal God. For that we ourselves are persons, individual subsistences of rational being, our own consciousness assures us. We are not more certain, we venture to say, we are not so certain of the actual and real existence, independently of ourselves, of the outer world in which we live, as we are certain, and know of a truth, that we ourselves are personal beings. Now we are persons, because God has made us so, because He has determined us to be persons, when He assigned us our place in the scale of His creation. Now, the Determiner of all personalities in the bounded universe must Himself be personal. Our own knowledge of our own personality refuses to accept any other conclusion.

The Creator of personalities must Himself be personal. And so only, in this our world, from man the lord of this creation, made here in the likeness of God, constituted here in rightful dominion as the true representative of God, do we learn truly the nature of God, and that the mode of His subsistence is not pantheistic, but personal. Names can come only from those who are persons, who are themselves conscious of their own separate and individual existence, and who, having reason, can designate such existence by names, which shall be its expressions and symbols. And, therefore, when God would commend to the people of Israel His own chosen and perfect representative, He selected the angel of the covenant, who led them through the wilderness to the promised land, and He warned them, giving them, in the terms that were used, an awful sanction of His own personality, <sup>1</sup>“Beware of him, and obey his voice;

<sup>1</sup> Ex. iii. 14; vi. 3; Is. xliii. 11, 12; Rev. i. 8; Is. lxiii. 16; lxiv. 8; Ex. xxiii. 21. Cf. Is. ix. 6; Jer. xxiii. 6; John x. 30, 38; Ps. cxviii.; John xvii. 6; Matt. vi. 9; John xvi. 26; Phil. ii.; Col. iii. 17.

provoke him not; for he will not pardon your transgressions; for My name is in him," My name which designates My transcendent Divine personality.

From the unity of God we might be prone to infer that, if He be personal, He is one person in one only substance. But the completed revelation of Himself which God has made presents Him to us in a personality which is threefold, and in a substance which is one. The proofs are clear and abundant in Holy Scripture and in the testimony of the Church of all ages, that the Father is God, the Son is God, the Holy Ghost is God—that each of these persons, whose relation to each other, whose distinct acts and offices, whose recorded doings and sayings, all the traits in which they are set forth, in fine, as Father, Son and Holy Spirit, prove their personality in its distinctness each from each; the proofs, nevertheless, are clear and abundant, that each of these persons, so distinct each from the other, is God Supreme, the God of Holy Scripture and of the belief of the Catholic Church. The proof has been given that, Scripture, reason, and Catholic consent all attesting it, God is one in a unity which cannot be imparted or shared with any other.

From these positions, viz.: that three persons are revealed to us, each of which is Divine, and each of whom is distinct from the others, and that there is but one only God—one in substance and essential existence, it follows irresistibly that the one God exists in a personality all peculiar to Himself; that while His name and His substance are one, His personalities are three. And so the God of our worship and belief is God Triune, one and tri-personal; for "in unity of this Godhead there be three persons of one substance, power,

and eternity: the Father, the Son, and the Holy Ghost."

Such, then, is the God in whom we believe; the eternally self-existent One; the uncaused, and the Cause of all causes, the Being comprising in Himself the possibilities, the promises, and the potencies of all being both finite and infinite—the Being who is unbounded in His perfections—the absolute One, independent of all, and on whom all else depends, the substance of all the universe; yet all-sufficient in His own boundless being, and distinct, by an impassable and infinite distinction in nature from the universe which He has made, and has in him its being—distinct in His Divine personality, which, without invading the unity of the Divine substance, divides itself eternally in the three persons, whose Godhead is one and the same, whose personalities are as distinct each from each—from everlasting, as the Godhead of each is one and the same, which cannot be shared with any other.

## II.—EXISTENCE OF GOD—HOW WE KNOW IT, AND BELIEVE IT.

The question naturally meets us, how we come to believe that God is, who dwelleth in His own eternity, and whose nature, so far as man can comprehend it, we have endeavored to describe. All our knowledge of God is the knowledge of creatures of bounded capacity, and whose knowledge in its extent and character is determined by the sphere of limited existence in which they find themselves placed.

1. And, in the first place, the universal assent of men in all ages and in all parts of the earth to the truth of the Being of God is no small proof that that to which

they so assent is a truth indeed. The exceptions to this universal testimony of man are so insignificant, that there is no occasion to take them into reckoning, in the estimation of the testimony of humanity to the truth of God's existence.

The nations most degraded and sunk in the depths of polytheism or fetish worship, still have an awe of a superior or unseen being, who is supreme among the gods. And pantheism itself appeals to a universal soul of the world, or forming power of all nature as the *primum mobile* of the universe. Now this testimony of all mankind, which is a generally admitted fact, proves either that the universal reason or sentiment of mankind reeurs to a First Cause, who is God, as the fountain of the universe and the key to its mysteries—or else it proves that there was an original revelation of Himself to men, in the beginning of our history, which, amid all perversions and distortions, and dim surmisings concerning the Deity, remains the God-given inheritance of the human race, and therefore the declaration, "by God Himself to all mankind, of the truth and reality of His existence. We learn from the inspired Apostle, who recognizes this testimony from God to man concerning His own existence, that<sup>1</sup> "as men did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

And it is a noble and true sentence of Muretus, when he says, speaking of the light of nature, "There are two ways in which men think that they can come to some knowledge of God and of their own mind. For they either strive for it, by disputation and subtle inquiry, why anything is *so* and not otherwise; or by assenting without any

<sup>1</sup> Rom. i. 28; cf. i. 19, 21.

doubt, to those things which the ancients, with the most perfect consent have handed down as known partly by natural light, partly by divine inspiration. Those who have pursued that first way have, in all ages, fallen into manifold errors. But this last way is marked by the footsteps of those whom we venerate as taken up into heaven."

2. But again God is known and revealed in His creation. In that we discern the traces of His "eternal power and Godhead." "For the invisible things of Him (that is, His spiritual existence) from the creation of the world are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead." From that which is made we infer there is a Maker; we are so constituted that we must make this inference, and this constitution of our spiritual nature is the seal of God Himself placed upon the validity and the truth of the documentary evidence which the creation contains of the existence of its Creator.

From the extent of the creation, as it spreads beyond the bounds of our comprehension; from the number and variety and wise contrivance of its manifold productions and constituents, as they furnish ever fresh examples for investigation, and new occasions of wonder and admiration, we rise by an inference which we do not find it in us to resist, to the belief in the existence of God the Maker of the universe, who is infinite in His Being and unbounded in His resources. And as the universe comprises things visible and invisible, existences which are material, and those which are spiritual, we rise to the belief that God the Framer and Father of spirits, must Himself be a Spirit who is boundless and eternal. This line of truth the Fathers of the Church

continually insisted upon. An example has been given above from the Epistle of Theophilus to Autolyens. This argument has been called the physico-theological argument, because it proceeds from the physical creation, from the whole realm of nature, to argue for the existence of a God who is the author of the creation, and of universal nature.

3. Another argument for the existence of God has been called the cosmological argument.<sup>1</sup> It argues from the chain of effects and causes that there must be a first cause of all; from the changes and contingencies of the universe which we observe, it argues that there must be a starting point, whose existence is necessary and without beginning, for all that is contingent, and to whose existence beginning appertains. Even science maintains that for all developments there must be a germ or first principle from which they have come, and so, even upon the principles which science suggests, we reason back to the first Principle or beginning of the universe. And for an effect there must be a cause; *i.e.*, a producing power.

It is not the mere casual succession of one event to another or to others which constitutes and satisfies the idea of causation. There must be power, our minds irresistibly tell us this, to produce an effect, and there must be sufficient and adequate power to produce a given or supposed effect. Nor can we discover the seat of causation anywhere in the world, except in the will and spiritual activity of spiritual beings. And therefore, from questioning our own minds, and from observations of successions in the world of spirit and of matter, which

<sup>1</sup> For cosmological argument, see John Dam. *De Fide Orthodox.* i. 3; Hagenbach i. 433.

suggest the idea of the relation of cause and effect between such successions,<sup>1</sup> and from the observation of the whole world and universe of change and contingency, we are impelled to the conviction that there must be a sufficient first cause of all things, to whose being we can assign no bounds, whose being is spiritual, and who has in Himself the possibilities, because He has in Himself the potencies, of all being that is or can be. From the *νόσμος*, from the universe of contingency and change, we assure ourselves that God is, whose existence is necessary and boundless, and who, in His determinations, is free from the exterior bonds of causation, which we see everywhere in the contingent universe.

4. Not only in our own spiritual nature do we discern the proof of the existence of God, who is spirit; but also in the moral structure of our spirits we discern a clear proof of the existence of God who is our moral Governor and Eternal Judge.<sup>2</sup>

This argument is forcibly stated by the Apostle.<sup>3</sup> “For when the Gentiles, which have not the law, do by nature the things contained in the law: these having not the law, are a law unto themselves, which shew the work (or reality) of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another: in the day when God shall judge the secrets of men by Jesus Christ.” The voice of conscience in man is the voice of God, and so a testimony to the existence of Him whose voice it is.

<sup>1</sup> Diodorus of Tarsus in Phot. Bibl. cod. 233, col. 663.

<sup>2</sup> See for moral argument Raimund of Sabunde Theol. Nat. tit. 83, and Abelard Theol. Christ. lib. v. Martene, p. 1439; Hagenbach i. 436, 437.

<sup>3</sup> Rom. ii. 14–16.

A law written in the heart, the force of which men themselves acknowledge, whose behests they are constrained to admit that they ought to obey, bears witness that there is a law-giver, who will enforce the sanctions of the law which He has given. And conscience teaches men their accountability, and presents before them their liability to answer before their righteous Judge, whose authority is supreme over conscience itself, whose vicegerent conscience owns itself to be. This argument has presented itself in a form so strong and conclusive that such a cautious thinker as Kant, while he denied the conclusiveness of all the other lines of argument adopted for proving the existence of God, admitted the moral argument and maintained its validity and binding force as a postulate of practical reason.<sup>1</sup>

5. But though God were not traceable in the creation, though His existence were not to be inferred from the *κόσμος*, though the general consent of mankind did not affirm and maintain His existence, and though the conscience of man did not require us to admit a supreme moral Governor and Judge so strongly as it does, yet, if there be a God, the Maker of the universe, it would be unreasonable to think that He had excluded Himself from all means of revealing His existence to those creatures of His who are capable of receiving such a revelation. As truly as the king of a far-distant earthly kingdom might make himself known to the inhabitants of a nation far removed from his own, by authenticated missives and testimonials of his existence and his kingly authority—so surely may the King of the universe, by a revelation duly attested as from Him, make Himself known to the tenants of a universe, or of any portion of it, which He Himself has

<sup>1</sup> Hagenbach ii. p. 477.

called into existence, and replenished with tenants at will capable of receiving such a revelation. And, in fact, such a revelation of Himself has always been made in our world, from its very inception till these later days of its history. Not only hath<sup>1</sup> "the living God, which made heaven, and earth, and the sea, and all things that are therein," not<sup>2</sup> "left Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," He hath also borne direct testimony to His existence in the revelation, which has, from the first, been the revelation of Himself to His creature man.

<sup>3</sup> St. Athanasius starts with the idea that none but a pure and sinless soul can see God. He compares the heart of man to a mirror. But as it became sullied by sin, God revealed Himself by means of His creation, upon the testimony of which to its Creator S. Athanasius largely expatiates, and when this proved no longer sufficient, God revealed Himself by His Prophets, and lastly by the Logos, as the writer of the Epistle to the Hebrews says: <sup>4</sup> "God who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son."

And so S. Athanasius says, <sup>5</sup> "So indeed, therefore, the Creator, as has been said, constituted the race of men, and willed it to remain (pure in heart, that they might see God), but they, neglecting the better things and hesitating to embrace them, sought, in preference, the things nearer to themselves; but their own body and

<sup>1</sup> Acts xiv. 15.

<sup>2</sup> Acts xiv. 17.

<sup>3</sup> Contra Gentes Oratio.

<sup>4</sup> Heb. i. 1, 2.

<sup>5</sup> Contra Gentes, p. 3, D.

its senses were nearer ; whence they separated their mind from things intelligible ; but contemplating themselves, and embracing the body and other sensible things, and being deceived as in things peculiarly their own, fell into self-desire, preferring their own things to contemplation of things Divine. And abiding in these things, and wishing not to depart from those things which were nearest, they shut up their own soul, troubled and enflamed with manifold desires in pleasures of the body ; and perfectly forgot the power from God, which from the beginning, had been theirs. And this anyone can see to be true, even from the first formed man."

And then when the creation, in its order and beauty, had failed to convince men, when they had failed to discern the Creator in His works, and prophetic warning had been ineffectual to recall them to the knowledge and love of God, He tried the demonstration of His living eternal word. <sup>1</sup>" For when the mind of men is not conversant with bodily things, nor has any of the love of these things mingled with it from without, but is wholly with itself, as it was from the beginning, then, passing through sensible things and all things human, it is lifted up on high, and seeing the Logos, sees in Him also the Father of the Logos, being delighted in the contemplation of Him, and being renewed in the desire towards Him. As therefore the Holy Scriptures say that the first made man, who, in the Hebrew tongue, was named Adam, had a mind of unabashed confidence towards God, and held converse with the Saints in the contemplation of things intelligible, which he had in that place which also the holy Moses tropically named Paradise ; but purity of soul also is sufficient by itself to

<sup>1</sup> Athanasius cont. Gentes, p. 3, C.

see God as in a mirror; as the Lord also says, ‘Blessed are the pure in heart, for they shall see God.’”

And how satisfying the knowledge of God, attained in the Revelation of the Logos, is, S. Athanasius beautifully describes: <sup>1</sup>“The Father, therefore, having from Himself such a Son, good and creative, hath not concealed Him as One who is not manifest to things created, but also daily reveals Him to all by the constitution and life of all things by Him; but in Him and by Him He also manifests Himself; as the Saviour says, <sup>2</sup>‘I in the Father and the Father in Me’; so that from necessity the Logos is in Him that begat, and He that is begotten perpetually abides with the Father; but these thing being so, and nothing being out of Him, but also Heaven and earth and all things depending upon Him, men nevertheless, demented, pushing aside knowledge and piety with respect to Him, honored the things which were not, before those that are, and instead of Him, who is indeed really God, deified the things that are not, serving the creation to the neglect of the Creator; being obnoxious to a foolish and impious thing; for it is like as if one should admire the works in preference to the artist, and being astonished at the constructions in the city, should trample upon the creator of them; or, as if any one should praise the musical instrument, but should reject him who put it together and harmonized it; being foolish and exceedingly blind of eye.

“For how would they have otherwise known a building, or ship, or lyre, unless the ship-builder had made it, and the architect built it, and the musical constructor had put it together? As, therefore, he who reasons so is mad, yea, is beyond all madness, so they do not seem to me to

<sup>1</sup> Cont. Gentes, p. 52.

<sup>2</sup> John xiv. 10.

be sound in understanding who do not know God, and do not worship His Word, the Saviour of all, our Lord Jesus Christ, by whom the Father arranges all things and keeps them together, and provides for the universe; in whom do thou, having faith and piety, oh lover of Christ, rejoice and be of good hope; because of faith and piety towards Him, immortality and the kingdom of the heavens are the fruit, only if your soul be ordered and adorned according to His laws."

Here is the very inmost spirit of the words of our blessed Lord: <sup>1</sup>"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him;" for He is the <sup>2</sup>"brightness of the Father's glory, and the express image of His substance." He, <sup>3</sup>"the first-born of all the creation," <sup>4</sup>"without whom was not anything made that was made," by coming into His own creation, and identifying Himself with its forms and substance, as the Revealer of God to men, when they had obscured or lost the knowledge of Him originally given to them, hath proclaimed anew the testimony borne to God in all the creation, hath gathered up and adopted the continued and ever renewed testimonies borne by the Prophets, hath irradiated all the revelation of God to man with His own Divine Presence, hath presented Himself God manifest in the flesh, and hath thus taken from men all excuse, if they will persist in the conviction that God is unknown and unknowable, if they will not know and believe in, and serve the God in whom they live and move and have their being, and who, as His presence in our world in

<sup>1</sup> John i. 18.

<sup>3</sup> Col. i. 15.

<sup>2</sup> Heb. i. 3.

<sup>4</sup> John i. 3.

His incarnate life demonstrates, is<sup>1</sup> “not far from every one of us.”

Thus does Revelation add its testimony as the crown of all, that the God living and true exists as very God.<sup>2</sup> “This is the true God and eternal Life;” for in the words of S. Athanasius, concluding his exposition of the testimony given by the Word of God the Father, to the Father Himself,<sup>3</sup> “For as to those who order their conversation according to Him, eternal life is the reward, so to those who travel the contrary way, and not in the path of virtue, there is great shame, and unpardonable danger in the day of judgment; because, although knowing the way of truth, they did things contrary to what they knew.”

6. There is another argument for the existence of God, which, from its history and the names of those who have adopted and used it, has great celebrity. It is what is called the ontological argument, and has been used by S. Augustine, by Boethius, by S. Anselm, and in more modern times, by Des Cartes in France, and by Dr. Clarke in England. This argument takes for its basis the necessity of being, and the legitimacy of finding for our primitive and necessary ideas a corresponding reality and full satisfaction in the universe of actual being. Its postulate is, that the ideas of infinity, of perfection, of the possibilities presented to human thought, must have a corresponding reality in the existence of One in whose being these ideas are actualities. S. Augustine thus contrasts the limited and passing influence of created sounds and tastes, and odors and sights, with the eternity and beauty of truth and wisdom, and thus, from these premises argues for the real and eternal existence of God.

<sup>1</sup> Acts xvii. 27.

<sup>2</sup> I. John v. 20.

<sup>3</sup> C. Gentes Orat. p. 52, D.

"Finally," he says, "if the sweetness of light were always present to him who sees it, and of the voice to him who hears it, what great thing would come to me, when it would be common to me with the beasts? But that beauty of truth and wisdom, if only the persevering will of enjoyment be present, neither secludes those who come, by the crowded multitude of hearers, nor is finished by time, nor changes from place to place, nor is intercepted by night, nor shut out by shade, nor is it subject to the senses of the body. From the whole world, it is very near to all turning to it <sup>2</sup>who love it; everlasting to all, it is in no place, it is never wanting; without, it admonishes; within, it teaches; it changes all who discern it for the better; it is changed by none into the worse. And from this it is manifest, that it is better than our minds, in that from it alone individual wise minds are formed, and you may not judge concerning it, but by it you may judge concerning the others.

"But you had granted, if I could show anything which was above our minds, you would confess it to be God, if there were nothing yet superior. Taking this your confession, I had said that it was sufficient for me to demonstrate this. For if there is anything more excellent, He is rather God; but if there is not, then truth itself is God. Whether therefore, that is or is not, nevertheless you will not be able to deny that God is: which was the question appointed by us to discuss and handle. For if this moves you, which we have received into our faith in the sacred discipline of Christ, that He is the Father of wisdom; remember, that we have also received into

<sup>1</sup> De Lib. Arbit. lib. ii. cc. xiv. xv. tom. i. col. 446. Cf. S. Augus. De Trinitate, liber viii. cap. iii. tom. viii. cols. 614, 615; De vera Religione, cap. xxxi. tom. i. p. 573.

<sup>2</sup> "Conversis ad se."

our faith, that the wisdom which is begotten from Himself is equal to the Eternal Father. Whence now nothing is to be sought, but (what we have) is to be retained with unshaken faith. For God is, and is truly and supremely. Which, as I think, we not only retain as a thing without doubt in our faith, but we also touch it with a certain, although as yet very slender, form of knowledge."

Thus from truth and its supremacy does S. Augustine argue for the living supremacy of God, who is the Truth. He expands this argument by many illustrations from the senses, from the nature of numbers and their fixed condition, independently of those who consider them; from the essential supremacy of wisdom and truth, and their independence in their own reality, of the subjective apprehension of the minds which explore or admit them in greater or less degrees; and from all he derives the conclusion that the absolute Truth, which is necessarily demanded by the human mind, is God Himself. Boethius<sup>1</sup> 524, gives this ontological argument in a form somewhat variant. He combines the cosmological with the ontological argument, and anticipates the reasonings of Anselm.<sup>2</sup> "For," he says, "everything which is said to be imperfect, that is said to be imperfect by diminution of the perfect. From which it comes to pass that, if in any genus, anything seems to be imperfect in that (genus), there must necessarily, also, be something perfect. For perfection being taken away, whence what is said to be imperfect derives its existence, it (the imperfect) cannot even be pretended. Neither has the nature of things taken its beginning from those things which

<sup>1</sup> De Lib. Arbitrio, lib. ii. c. iii.—xv. tom. i. cols. 435—447.

<sup>2</sup> De Consol. Phil. v. Prosa 10; Hagenbach i. 327.

were diminished and incomplete, but, proceeding from those which were entire and absolute, it slips off into these which are extreme and effete. Wherefore if . . . there is a certain frail imperfect felicity of good, it cannot be doubted that there is some solid and perfect. . . . That God is the *good* of all principal things, the common conception of human minds proves. "For since nothing can be thought better than God, who can doubt that *that*, than which nothing is better, is good? But reason demonstrates that God is so good, that it also convinces (us) that, in Him, good is perfect. For, if He be not such, He cannot be the chief of all things. Wherefore, lest reason should proceed backwards *in infinitum*, God must be confessed to be supreme, and to be most full of the supreme and perfect good."<sup>1</sup>

Decidedly the most interesting form in which the ontological argument has ever been presented is that in which it is given by Anselm (A.D. 1093). In his "Monologium" the argument is stated thus: <sup>2</sup>"I. Since there are innumerable goods, of which we experience so much diversity by the bodily senses and discern by the reason of the mind, is it to be believed that there is some one thing, by which alone whatever things are good *are* good, or are there other goods by something else? . . . III. Finally not only all good things are good by the same something, and all great things are great by the same something, but whatever is seems to be by one something. . . . Whatsoever things, therefore, are other than this are by something other than themselves, and itself is only by itself. And whatsoever is by other than itself, is less than that by which all other things are, and which is only by itself: wherefore that

<sup>1</sup> Cf. also Greg. Great, Moral. xv. c. xlvi.

<sup>2</sup> Monolog. i.-iii.; Hagenbach i. 433.

which is by itself, is chief of all. There is, therefore, some one (existence) which is alone the greatest and highest of all; but that which is the greatest of all, and by which whatever is good or great, is, and by which, in one word (*omnino*) whatever is, is something, that necessarily is the supremely good, and the supremely great, and the highest of all things, which are. Wherefore, there is something which, whether it is called essence, or substance, or nature, is best and greatest and supreme of all things, which are."

In his<sup>1</sup> "Proslogium," he proceeds from the reality of the idea. "The *fool* may say in his heart, there is no God (Ps. xiv. 1), but he thereby shows himself a fool, because he asserts something which is contradictory in itself. He has the idea of God in him,<sup>2</sup> but *denies its* reality. But if God is given in idea, He must also exist in reality. Otherwise the *real* God, whose existence is inconceivable, would be superior to the one who exists only in imagination, and consequently would be superior to the highest conceivable object, which is absurd; hence it follows that that beyond which nothing can be conceived to exist, really exists. The fool (*insipiens*) is, therefore, convinced (obliged to admit) that there is even in the intellect something, than which nothing greater can be thought; because when he hears this, he understands (it), and whatever is understood is in the understanding (*quicquid intelligitur, in intellectu est*). And certainly that than which a greater cannot be thought, cannot be in the intellect alone. For if it is even in the intellect

<sup>1</sup> Chapter ii.

<sup>2</sup> Anselm here supposes that reality is included in the idea of God, and that our possession of the idea can be accounted for only by its coming from God, who therefore is.

alone, it can be thought to be also in reality, which is greater. "If, therefore, that than which a greater cannot be thought, is in the intellect alone, that very thing than which a greater cannot be thought is (also) that than which a greater can be thought: but certainly this cannot be. There exists, therefore, without doubt, something than which a greater is not able to be thought, both in the intellect and in reality."

Such is the celebrated argument of Anselm. He was opposed by a monk in the monastery of Marmuntier, whose name was Gaunilo, who wrote a book entitled "Liber pro Insipiente adv. Anselmi in Proslogio Ratiocinationem."<sup>1</sup> He agreed that the idea of a thing does not necessarily imply its reality; there are many false ideas. He urged that it is very questionable whether we can have any thought of God at all, since He is above all thought. "If one, in speaking of an island which he asserted to be more perfect and lovely than all known islands, should infer its existence from this, that it could not be most perfect if it did not exist, we should hardly know which was the greater fool, the man who made such an argument, or the one who gave his assent to it. The opposite method is to be adopted; we must first prove the existence of the island, and may then show that its excellence surpasses that of all others."

Anselm defended himself against Gaunilo in his treatise: "Liber Apologeticus contra Gannilonem respondentem pro Insipiente." Anselm returns to the distinction, which he had made in his Proslogium, between thought and thought. Not every thought has a corre-

<sup>1</sup> In Ans. Operibus, p. 32; Gerb. p. 53.

<sup>2</sup> Opp. p. 34; Gerberon, p. 37.

sponding reality in the universe. We can even think contradictions. We can think, for example, that fire is water, that heat is cold, that the unchangeable is the contingent. The ideas which Anselm had in view as implying their correspondent realities<sup>1</sup>, are our necessary ideas of the reason, which carry in themselves the assertion of their own necessity and of the possibility of their realization. Between such an idea and the arbitrary and imaginary notion of a most excellent island no parallel could be drawn. He rejects, therefore, the illustration of Gaunilo from the island as altogether inappropriate. He observes "that if Gaunilo could *really* imagine an island more perfect than could ever be conceived, he would make him a present of it."

<sup>1</sup> Descartes revived the ontological argument very much in the line of Anselm, insisting upon the necessary and eternal existence of God from the fact that, in the idea of being in the highest degree perfect, the mind perceives that necessary and eternal existence is contained, just as, because the mind perceives that the equality of the three angles in a triangle to two right angles is necessarily contained in the idea of a triangle, it concludes that a triangle has three angles equal to two right angles.

An argument which has had such a history, which, again and again, has been taken up by the most profound thinkers in theology and philosophy, and whose validity is owned by the highest thinkers of the world in our own day, has claims certainly to high consideration. It seems improbable that God should reveal Himself by the *κοσμος*, and by the visible creation, and that He should not witness to Himself in those spiritual existences which

<sup>1</sup> Medit. de Prima Philos. etc. Amst. 1641–4 (1654); Principia Philos. Amst. 1650–4, lib. i. c. xiv.

are the choicest parts of the creation, that they should not tend to, and seek, and own to themselves the “Father of Spirits,” in whom they live and move and have their being. These necessary ideas of infinity, and perfection, and goodness, and truth are not realized, in their fulness, within the sphere of the creation; and whence do they come? why is it that we must entertain and admit them? Must they not be the witness of God to His own existence in the spiritual nature of man, which He has created and in which He has placed this testimony to its Creator? The proposition, God is, is not surely, in and by itself, true to our cognition simply because existence is of the essence of God, because existence is involved in the very idea of God—but when the idea of God is connected with the necessary ideas of our own reason, such as infinity, perfection, truth and goodness, we are enabled, from the dictates of our own nature, to affirm that God is infinite, living, true and good. We can even find no satisfactory solution of our idea of space, which is indefinite in extent, till we resolve it into the infinity of God, who exists without place, or of our idea of time in an endless succession, till we resolve it in His eternity, without succession, without beginning, and without end; and truth and goodness are unmeaning, unsatisfying abstractions, till we find for them a resting place in the God, who is Truth and Goodness; and, in fine, the crown has been placed upon this ontological argument, the highest possible sanction has been given to it, when He who was God manifest in the flesh, proclaimed Himself to men as the Truth—the Truth which men had vainly and painfully sought, morsels of which they had, here and there, appropriated, till, in its fulness and perfection, it was revealed to them in and by Him who is the living Truth itself.

Thus it appears that God has not left Himself without witness, in the world which He has made. From the consentient voice of mankind, from their recognition and worship of beings above themselves, from the existence of the *κόσμος* and the inferred existence of the necessary and unchangeable being who is its Lord, from the order and wise arrangement of the creation in its vastness, and variety, and unity, which irresistibly impels to belief in the Creator, from the testimony of the spirit of man, interpreting the creation which lies outside the domain of spiritual being, from the necessary ideas which suggest a living eternal source from which they came, from the revelation of God by Himself in prophecy and miracles and exhibitions of the goodness and truth and love which He is, and finally by His visible presentation of Himself in the forms and substance of His own creation, from all these testimonies gathering themselves into one focus of light, we come firmly to believe in God, who is Light, and who is in no darkness at all, and who dwelleth<sup>1</sup> “in the light which no man can approach unto; whom no man hath seen, nor can see.” That God is<sup>2</sup> “the King eternal, immortal, invisible, the only wise God,” the universe and the spirit of man, and the Divine Scriptures, having upon them the seal of God Himself, alike and unitedly proclaim.

### III.—THE DIVINE ATTRIBUTES.

That He, who is original and underived being, is rich in all the excellent and perfect characteristics of being, is most clear and evident. These characteristics or qualities we call the attributes of God. Substance as we conceive it, has attributes which belong to its very

<sup>1</sup> I. Tim. vi. 16.

<sup>2</sup> I. Tim. i. 17.

nature, or rather, which are the manifestations of its nature. But the Divine substance is altogether peculiar. As is well expressed by S. Augustine,<sup>1</sup> “For with what understanding can man comprehend God, who does not yet comprehend his own intellect as he wishes to comprehend it? “But if he now comprehends it, let him observe diligently that there is nothing better than that in his own nature, and let him look, whether he sees there any lineaments of forms, splendors of colors, greatness of spacee, distance of parts, distention of mass, any motions through intervals of places, or anything of this kind. We certainly find nothing of these things in that, than which we find nothing better in our nature, that is, in our intellect, with which we comprehend wisdom so far as we are capable. What, therefore, we do not find in our better part, we ought not to seek in that which is far better than our better part: that so we may understand God, if we can, as much as we can, to be good without quality, great without quantity, a creator without indigency, a president without situation, containing all things without habit, everywhere whole without place, everlasting without time, making mutable things without any change of Himself, and suffering nothing.

Whoever so thinks God to be (*Deum ita cogitat*), although he cannot yet in every way find what He is, nevertheless piously avoids, as much as he can, to think any thing concerning Him which He is not. There is, nevertheless, without doubt, substance, or, if it is better named, essence, which the Greeks call *ōvσιαν*. For, as wisdom is named from that which is (*sapere*) being wise, and from that which is knowing (*scire*), knowledge is

<sup>1</sup> De Trin. liber v. cc. i. ii. tom. viii. cols. 589, 590.

named (*scientia*), so from that which is being (*esse*), essence (*essentia*) is named. And what is more than He, who said to His servant Moses, I am that I am; and thou shalt say to the sons of Israel: "Who is" hath sent me unto you?<sup>1</sup> But other things which are called substances or essences comprehend accidents, by which is wrought in them either a great, or howmuchsoever change. But to God anything of this kind cannot happen; and so it is the sole unchangeable substance or essence who is God, to whom indeed being (*esse*) itself, whence essence (*essentia*) is named, in the greatest degree, and most truly belongs. For that which is changed does not preserve its very being; and that which can be changed, even if it is not changed, can *not* be what it had been; and by this alone (it appears that) *that* which not only is not changed, but altogether cannot be changed without scruple, agrees to that which most truly can be said to be (*esse*)."<sup>2</sup> And, therefore, to emphasise the truth that the attributes of God were His very substance, S. Augustine preferred to speak of the essence rather than the substance of God.

He says, <sup>2</sup>"Mutable things, therefore, which are not simple, are properly called substances. But if God subsists as substance, it can properly be said there is in Him, something in Him, as in a subject, and He is not simple to whom whatever He has is being (*esse*), whatsoever other thing is said concerning Him (to belong to) Him (*quidquid aliud de illo ad illum dicetur*) as great, omnipotent, good, and if anything of this kind is not incongruously said concerning God; yet it is profane (*nefas*) to say that God subsists, and is under His own

<sup>1</sup> Ex. iii. 14.

<sup>2</sup> De Trin. c. v. § 10, lib. vii. tom. viii. col. 610.

goodness, and that that goodness is not substance or rather essence, nor God Himself is His own goodness, but it is in Him as in a subject; whence it is manifest that God is abusively called substance. So that by a more usual name, He may be understood to be Essence, which is said truly and properly; so that, perhaps, it ought to be said that God only is Essence. For He is truly sole, because He is unchangeable, and that name He enunciated to His servant Moses, <sup>1</sup>“I am who am: and thou shalt say to them, “Who is” hath sent me to you.”

“But nevertheless, whether He is called Essence, which is properly said, or Substance, which is said abusively, both are said with reference to Himself, not relatively to something (else). Whence being to God is equivalent to subsisting, and so if the Trinity is one essence, it is also one substance. Perhaps, therefore, more conveniently, three persons are spoken of, than three substances.”

The attributes of God, therefore, are the essential qualities of His nature; or rather, they are His nature itself as we discern it in His works of creation and providence, and in the contents of His Word of Revelation. We attribute, for example, wisdom, and power, and goodness to God, because He is, in His own nature; because He Himself is wise, and powerful, and good.

And so are His attributes declared to be in Holy Scripture. It is said, for example, that “God is Light,” and that “God is Love”; and so we might say that “light” and “love” are to be counted among the attributes of God; but the full truth only is expressed in the declaration that He is essentially light and essentially love. His attributes are sometimes described as being twofold

<sup>1</sup> Ex. iii. 14.

in their character; as being, that is, absolute and relative; those which are considered without any relation of the Divine Being to being without itself, are called His absolute attributes; those which are considered with relation to His creation, as when He is said to be the Infinite Father, Creator, Lord, are called relative. But this classification does not define His attributes as they are indeed, nor do they separate them, as one class is distinguished from another. His power, for example, considered as exerted in creation and providence, is not different from His absolute omnipotence as contained in His own essence, apart from any consideration of His relation to the created universe. His power exerted and manifested in the creation, is His essential omnipotence, which comprises all possible potencies of creation, whether those potencies be or be not exerted and made manifest to the creature.

And so with His goodness and wisdom, with all the attributes of His divinity, whether they be or be not manifested to the creation. God has in Himself alone the fulness of His Divine attributes, not only in potency, but also in actuality. For the Divine nature is ever living and active, and in the relations of the eternal Trinity, these attributes are in continual and uninterrupted action. But that we may comprehend God according to our capability of comprehension, we conceive His attributes as they are manifested to us in their classes and divisions; though, in deed and in truth, they are, each and all, the characteristics of His one Divine essence, and all are one in the unity of that one nature which expresses itself fully in each and all. The attributes of God, as they are set forth in the article of our Church, are, "infinite power, wisdom and goodness."

His infinitude in each, the fulness of His being in essential qualities, in all united as they are in His one Divine nature. He is, then, a God of "infinite power."

His omnipotence comprises the actualities and the possibilities of all power whatsoever. <sup>1</sup>"With God all things are possible." <sup>2</sup>"For with God nothing shall be impossible." And yet there are seeming contradictions asserted, but which are only seeming, to this unlimited extent of Divine power. It is said that <sup>3</sup>"It is impossible for God to lie." It is said that <sup>4</sup>"He cannot deny Himself." If He could deny Himself, it would be a contradiction of His own nature, and so a destruction of that nature of which omnipotence is asserted. If God could lie, it would be contradictory to His essential truth, and so would be wholly inconsistent with the idea of the Divine omnipotence. That which constitutes a contradiction in the nature of the Divine existence, cannot be asserted to be a requisite of His omnipotence; for a denial of the Divine nature as it is, would involve a denial of His omnipotence, which belongs to that nature.

When we assert that God can do all things, we mean that He can do all things which come legitimately within the category of power, and what is not of that category does not appertain at all to power. All power which corresponds to the true idea of power, is the attribute of God, and so, in the most strict and proper sense, we maintain that He is omnipotent. His power is that which cannot be resisted; before it resistance is a nonentity, and so He is the Almighty God, the all-potent Ruler of Heaven and earth. By His wisdom acting with His power, He hath <sup>5</sup>"founded

<sup>1</sup> Matt. xix. 26.

<sup>2</sup> Luke i. 37.

<sup>3</sup> Heb. vi. 18.

<sup>4</sup> II. Tim. ii. 13

<sup>5</sup> Prov. iii. 19.

the earth," "by understanding hath He established the heavens." He is all-powerful in creation, which is the monument of His power; all-powerful in providence in which He continually works; all-powerful in redemption. In redemption He hath shown us<sup>1</sup> "what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." A power which is boundless is, of course, not spent or exhausted in the production of the created universe, or in the production of myriads upon myriads of such creations. His power is infinitely beyond the bounds of all that is created, and is commensurate only with the infinite Being of Him whose power it is.

The omnipotence of God is seen in His rule and power, alike in the material and the spiritual universe, which He has called into being. It cannot properly be said to be limited by the free will and the power of self-action, which He has bestowed upon free and spiritual creatures. They are rather additional manifestations of the excellence and the perfection of His all-pervading power. The power which can produce power like itself, and yet subject to itself, is surely the most admirable of all power: and so vindicates for itself most justly the characteristic of omnipotence.

It so produces the imitations in the bounded universe, of its own surpassing and infinite greatness. And it reveals itself as still more wonderful and perfect in that, without interfering with the freedom and self-activity which itself has created, it has not taken from itself the perfect control of the beings whom it has thus endowed

<sup>1</sup> Eph. i. 18-20.

with freedom and the power of self-action. <sup>1</sup>“The king's heart is in the hand of the Lord, as the rivers of water, He turneth it whithersoever He will.” He employs men, while they are fully exercising their freedom and following their own inclinations, and carrying out their own purposes, in the execution of His wise and good and beneficent designs in the course of His universal providence. He said to Pharaoh: <sup>2</sup>“Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth; therefore, hath He mercy on whom He will have mercy, and whom He will He hardeneth.”

We are drawing near to the insoluble mysteries of the Divine government, which is founded on the Divine omnipotence; but it is true that <sup>3</sup>“the Lord is far from the wicked: but He heareth the prayer of the righteous,” and it is also true <sup>4</sup>“that the Lord hath made all things for Himself: yea, even the wicked for the day of evil.” We cannot penetrate the secrets of Divine providence; we cannot discern the hidden motive powers by which God, who made the world in all its departments, both of necessity and of freedom, without violating in one iota His own constitution of the universe, retains over it the most perfect control and direction of it to the issues and ends which He contemplated in the feat of creation. God is sovereign—because He is omniscient and omnipotent, and, therefore, has both the knowledge and the power to work out His own sovereign designs, and in the consummation of all things it will be most emphatically demonstrated that

<sup>1</sup> Prov. xxi. 1.

<sup>2</sup> Rom. ix. 17, 18.

<sup>3</sup> Prov. xv. 29.

<sup>4</sup> Prov. xvi. 4.

it was the God of eternal truth, who spoke, when He said, <sup>1</sup>“ And God saw everything that He had made,” including even spiritual and free created existence, “and behold it was very good,” infringing no more upon His omnipotence than upon His boundless love.

We have seen how His omnipotence is linked with all the attributes of His boundless essence, and how all unite in the manifestations, which God has made of Himself, to illustrate His infinite Divine perfection. He is a God not only of power, but also of wisdom, infinite in wisdom as well as boundless in power. “There is no searching of His understanding,” therein <sup>2</sup>“are hid all the treasures of wisdom and knowledge.” <sup>3</sup>“The foolishness of God is wiser than men; as the weakness of God is stronger than men.” He must be the only wise God, who is the fountain of all wisdom that is; and therefore, <sup>4</sup>“If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not: and it shall be given him” from that exhaustless fountain of all wisdom. He who is all-wise and only wise, <sup>5</sup>“taketh the wise in their own craftiness; and the counsel of the foward is carried headlong.”

The wisdom of God is in indissoluble union with His goodness and love—with His righteousness and truth, and it is supplied, if one may so speak concerning the infinite God, from the exhaustless fountain of His knowledge. His knowledge is eternally joined to His wisdom—without wisdom knowledge would be an imperfection to be deprecated; and without knowledge that is unbounded, wisdom that is infinite could not exist. And

<sup>1</sup> Gen. i. 31.      <sup>2</sup> Is. xl. 28; cf. Ps. cxlvii. 5, and Rom. xi. 33.

<sup>3</sup> Col. ii. 3; Eph. i. 8.

<sup>5</sup> James i. 5.

<sup>4</sup> I. Cor. i. 25.

<sup>6</sup> Job v. 13.

the knowledge of God is and must be as boundless as His nature. He, the infinite one, who knows Himself in the depths of His being, which contains the possibilities of all being beside, must know all things, must be strictly and truly omniscient. From His knowledge all knowledge in the created universe is derived. <sup>1</sup> From Him the gifts of knowledge and wisdom come to all who, in any degree, possess them.

<sup>2</sup>“The eyes of the Lord preserve knowledge, and He overthroweth the words of the transgressor.” <sup>3</sup>“Shall any teach God knowledge? seeing He judgeth those that are high.” He has that attribute of knowledge which shows it to be original and supreme. <sup>4</sup>“For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.”

God challenges this to Himself as the sure demonstration of His sole divinity. <sup>5</sup>“For Thou, even Thou only, knowest the hearts of all the children of men.” <sup>6</sup>“The Lord’s throne is in Heaven, His eyes behold, His eyelids try the children of men.” For He Himself declares, <sup>7</sup>“I, the Lord, search the heart; I try the reins, even to give every man according to his ways and according to the fruit of his doings.” <sup>8</sup>“Such knowledge,” exclaims the Psalmist, “is too wonderful for me; it is high; I cannot attain unto it.” His knowledge comprises all the actualities and possibilities of being. And so His knowledge is being; for He who dwelleth in eternity is at once in that which is past, which is present, and is to come. They are all comprised in the eternity of His

<sup>1</sup> Daniel i. 17; Ps. xciv. 10.

<sup>2</sup> Prov. xxii. 12.

<sup>3</sup> Job xxi. 22.

<sup>4</sup> I. Chron. xxviii. 9.

<sup>5</sup> I. Kings viii. 39.

<sup>6</sup> Ps. ii. 4; xxxiii. 13; xxxiv. 15, 16; lxvi. 7.

<sup>7</sup> Jer. xvii. 10.

<sup>8</sup> Ps. cxxxix. 6.

being. And this omniscience enters as one constituent with it into the infinitude of the Divine wisdom; and in His wisdom finds its outlet and its true expression. His eternal Sonship, therefore, in whom are hid all the treasures of wisdom and knowledge, is His infinite wisdom, which is so exhibited as a living eternal existence.

So is the wisdom of God exhibited in that wonderful passage of the Book of the Proverbs, in which the wisdom of God declares its own being.<sup>1</sup> “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens I was there: when He set a compass upon the face of the depths: when He established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the fountains of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and My delights were with the sons of men.” Here, in the creation of spiritual being, which could partake of the treasures of knowledge and wisdom which are in God, which belong to the fulness of His being, have we the most consummate exhibition of that knowledge and wisdom, living and active in the creation as they are in the boundlessness of the Divine being.

<sup>1</sup> Prov. viii. 22-31.

The omniscience and omnipotence of God involve the attribute of His omnipresence. Thus does God Himself set forth His omnipresence: “Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill Heaven and earth? saith the Lord.” And in immediate connection with His omniscience it is said,<sup>1</sup> “Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up unto Heaven, Thou art there; if I make my bed in hell, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me”; and so, throughout this Psalm, is the omnipresence of God exhibited in the most glowing imagery. His omnipresence is not one of extension through space, though He be in all places of material existence, and in all the realms of spiritual life, He is not anywhere in place; He is everywhere in the entireness of His undivided being, and yet is confined within no bounds of space; all space, as we conceive it, is but the shadow of His omnipresence. He whose knowledge and whose omnipotence are His very being, who has in Himself the potencies of all time and all space, which yet are no measures of His eternity and His immensity, can only be His own place, and in the greatness of His infinite Being, only can find the true representative of His omnipresence.

He is not far from every one of us, and yet He fills Heaven and earth, yea, His own being, with his unmeasured, unspaced immensity. He who is the origin of all

<sup>1</sup> Jer. xxiii. 23, 24; cf. I. Kings viii. 27.

<sup>2</sup> Ps. cxxxix. 7 ff.

space in its infinitude, as we conceive it, must Himself be what space, in its indefinite extent, images to us—and by the distance which separates the created from the Creator, must dwell in an omnipresence which is all His own, and which no created thought can compass. His infinity of knowledge and of power, and therefore of being as well, is the pledge and assurance of the infiniteness of His presence, as Himself unplaced, He is in all places of the created universe, in the Divine universality of His presence. This omnipresence of God was exhibited in the Incarnate Son, who testified concerning Himself, God manifest in the flesh. “And no one hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man, who is in Heaven.”

Our Lord here spoke of His Divine majesty, for no being of bounded existence, no man, who by the very law of his nature is confined to one place at one time, can, at the same time, as the Divine Son of God could, be in Heaven and upon earth. The omnipotence, the omniscience, the all-wisdom, the omnipresence of God are His essential attributes. His goodness is also essential and infinite, but it brings to view what is not seen in the attributes which have been mentioned—His moral perfection. His goodness may be contemplated in a twofold aspect. He is good in that He is infinitely righteous and just, and true and holy; and He is good in that He is infinitely benevolent, beneficent, and compassionate. Benevolence would be weakness, if it were not in alliance with truth and justice and righteousness.

Our own moral nature testifies to the goodness of God of which it is the offspring and the transcript. The justice and truth and righteousness and benevolence

<sup>1</sup> John iii. 13.

which we approve, and the obligations of which upon us we acknowledge, are testimonies of God Himself within us to His own perfect goodness as an essential attribute of His Being. <sup>1</sup>“Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning.” And He who is the source of such good and perfect gifts, must be a being of perfect goodness. The name, which in our English tongue we apply to God—the name God signifies good. Says Wilkins, <sup>2</sup>“And His common title among the Latins was *Deus optimus Maximus*. And our forefathers, in this nation, seem to have given this very name of *God* from *good*.” And <sup>3</sup>Hooker tells us that “godliness” is “the chiefest top and well-spring of all true virtues, even as God is of all good things.”

In delivering the tables of the Law to His servant Moses, <sup>4</sup>“The Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, Jehovah, Jehovah-God, merciful and gracious, long-suffering and abundant in goodness and truth.” “Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.” Here the goodness of God, in all its characteristics of truth and righteousness and justice and holiness combined with benevolence, beneficence and forgiving mercy, are most emphatically and movingly

<sup>1</sup> James i. 17.

<sup>2</sup> Nat. Religion, b. i. c. x.

<sup>3</sup> Book v. ch. i. p. 422, ed. Oxford, 1839.

<sup>4</sup> Ex. xxxiv. 5-7.

set forth by God Himself. So did He reveal Himself when He would make Himself known in His inmost, most essential characteristics, as Jehovah-God; when He would declare the full and inmost significance of the name which was expressive of His being.

<sup>1</sup>“And Moses,” when such a revelation was made, “made haste and bowed his head toward the earth, and worshipped.” For now he knew God as He was indeed, the God who is living essential goodness itself. If <sup>2</sup>“clouds and darkness are round about Him,” in the incomprehensibility of His majestic being, “righteousness and judgment are the habitation of His seat.”

He is the righteous Judge of all the earth: <sup>3</sup>“The heavens declare His righteousness, and all the people see His glory.” He is the fountain and dispenser of righteousness to all the righteous ones upon earth. Because they walk in the light of the Lord, in Him <sup>4</sup>“who is Light, and in whom is no darkness at all.” <sup>5</sup>“Light is sown for the righteous, and gladness for the upright in heart,” and because God is the God of righteousness—those who are partakers of that His righteousness, who derive righteousness from that exhaustless fountain—are thus encouraged. <sup>6</sup>“Rejoice in Jehovah, ye righteous ones, and give thanks at the remembrance of His holiness.”

It is because <sup>7</sup>“the righteous Lord (Jehovah) loveth righteousness; and because “His countenance doth behold the upright,” that <sup>8</sup>“in the way of righteousness is life; and in the pathway thereof is no death,” and all

<sup>1</sup> Ex. xxxiv. 8.

<sup>2</sup> Ps. xcvii. 2.

<sup>3</sup> Ps. xcvii. 6.

<sup>4</sup> I. John i. 5.

<sup>5</sup> Ps. xcvii. 11.

<sup>6</sup> Ps. xcvii. 12; cf. Ps. xxx. 4.

<sup>7</sup> Ps. xi. 7.

<sup>8</sup> Prov. xii. 28.

the lives of righteousness in our world, <sup>1</sup>“ all the trees of righteousness ” that grow and flourish and are fruitful here, are “ the planting of Jehovah, that He might be glorified ”—that thus, in the righteousness of His true servants, derived from His planting, His own essential righteousness might ever be exhibited to the creatures whom He has made in His own image, after His own likeness. In the righteousness, which is the attribute of God, is included His justice and His holiness.

In setting forth His sole Godhead in contrast with the false gods of the nations, He says: <sup>2</sup>“ Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? Have not I, Jehovah? and there is no God else beside Me; a just God and a Saviour; there is none beside Me.” <sup>3</sup>“ Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face.” His justice is ever in alliance with His mercy and truth. He is not a God of mercy without being a God of truth and justice. In the extension of mercy, He preserves justice unsullied. This was exhibited in that place of redemption in which “ mercy and truth are met together; and righteousness and peace have kissed each other.” Then it was that He declared His righteousness most illustriously, that His justice might be most conspicuous, as it was exhibited in the beams of His mercy, <sup>5</sup>“ that He might be just and the Justifier of him which believeth in Jesus ”; then was the prediction gloriously fulfilled, <sup>6</sup>“ Truth shall spring out of the earth; and righteousness shall look down from Heaven.

<sup>1</sup> Is. lxi. 3.

<sup>2</sup> Is. xlvi. 21.

<sup>3</sup> Ps. lxxxix. 14.

<sup>4</sup> Ps. lxxxv. 10-13.

<sup>5</sup> Rom. iii. 26.

<sup>6</sup> Ps. lxxxv. 11-13.

Yea, the Lord (Jehovah) shall give that which is good," shall impart to men His own essential goodness; "and our land shall yield her increase. Righteousness shall go before Him; and shall set us in the way of His steps"—and shall thus justify, upon the deep-lying foundations of His truth and justice, the free extension of His mercy and love.

He is holy—the Holy One of Israel, the norm and the fountain of all holiness in the spiritual creation. Because of His holiness all that appertains to Him is holy: His people, His temple, His Holy Spirit, His Holy Church. <sup>1</sup>"Who is like unto Thee, Jehovah, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" Because <sup>2</sup>"our God is a consuming fire of holiness." <sup>3</sup>"It is a fearful thing to fall," unshielded by His mercy in union with His justice, "into the hands of the Living God." <sup>4</sup>"Thou, O Jehovah, My God," exclaims the prophet, "art of purer eyes than to behold evil, and canst not look upon iniquity." And, therefore, only <sup>5</sup>"the pure in heart shall see God," only those whom He has <sup>6</sup>"redeemed from all iniquity, and purified unto Himself a peculiar people zealous of good works," shall be admitted to His Holy Presence. In the justice and holiness, which are His essential attributes, are seen the sure tokens of the perfection of His infinite goodness—but its crown, while these are preserved unsullied and intact, is His abounding love.

This is the very essence of the Divine life and nature. It is not simply true that He is a God of love, but

<sup>1</sup> Ex. xv. 11.

<sup>2</sup> Heb. xii. 29.

<sup>3</sup> Heb. x. 31.

<sup>4</sup> Habakkuk, i. 12, 13.

<sup>5</sup> Matt. v. 8.

<sup>6</sup> Titus ii. 14.

<sup>1</sup> “God is love” is the emphatic declaration of the beloved disciple, who, from that bosom of Divine love, derived the love which was the inspiration of his life and his teaching. In His only begotten, well beloved Son, <sup>2</sup> “the Son of His love,” He hath made living and active the boundless love which is the characteristic of His Being—for <sup>3</sup> “the Father loveth the Son, and hath given all things into His hand.” And therefore when God gave His only begotten for our redemption, He gave Him who was the fulness of His own love, and more than is included in this infinite gift God Himself could not give; a higher testimony of the love which He Himself is could not be furnished, for <sup>4</sup> “He that spared not His own Son,” who was one with Himself, “but delivered Him up for us all, how shall He not with Him also freely give us all things?” The creation itself is an emanation of His Divine love; for by the Son of His love He made the worlds, and they all were one vast manifestation of His boundless love. They were produced not because He, who was all-sufficient in the riches and society of His boundless nature, needed any addition to His boundless bliss and perfection, but because He was good (as even the heathen philosopher Plato says), and because He would make that goodness fruitful and diffusive in His creation. So far then the creation was a requirement, if not a necessity, of the Divine nature; but He who is infinitely good and beneficent, would act out His essential goodness, would give it employment, “Rejoicing in the habitable part of His earth, and having His delights with the sons of men.” His essential goodness prompted Him to the work of the

<sup>1</sup> I. John iv. 8.

<sup>2</sup> John iii. 35.

<sup>3</sup> Col. i. 13.

<sup>4</sup> Rom. viii. 32.

creation, not by way of external constraint and necessity, but coming forth from the depths of His Divine being, and calling into act His will, which is infinitely free, but in its freedom always acts in accordance with the Divine perfection, and brings forth that perfection to manifestation in the universe, which is the offspring of His goodness setting in action His Divine creative will. God is love, His creation is manifested love, His work of redemption is love transcendent and consummate, and therefore love, as it is the highest, most perfect expression of the Divine being, is also the harmony of all the Divine attributes. With it are indissolubly joined the Divine justice and holiness, which constitute the righteousness of God—and by it the omniscience, the omnipotence, and the wisdom of God are exerted in His creation, and employed, as all His attributes are, in carrying out the designs of His love.

And He in whom these designs culminate, who unites all things in Heaven and earth, by whom we are brought near to God and made partakers of the Divine nature, is<sup>1</sup> “of God, made unto us wisdom, and<sup>2</sup> righteousness, and sanctification and redemption” : because the Father<sup>2</sup> “loveth the Son, and hath given all things into His hand,” and hath entrusted to Him the work of bringing to their perfection the designs of His love in the created universe. And, therefore, in view of the exceeding greatness of the love of God, in view of its almighty ness, for it bears along with it the omnipotence of God Himself, we may say, so clear is the demonstration of the love of God in Christ,<sup>3</sup> “who shall separate us from the love of Christ? shall tribulation, or distress, or persecu-

<sup>1</sup> I. Cor. i. 30.

<sup>2</sup> John iii. 35.

<sup>3</sup> Rom. viii. 35-39.

tion, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

All the attributes of God give their potency and their manifold characteristics to the Divine will. As a personal being we must conceive Him as having will, which is the inseparable constituent of personality—and we may ask who is free if He be not, who is above all, and through all, and in all the universe? The will of God is synonymous with His omniscience, His omnipotence, His omnipresence, His righteousness, and His love, since it is the organ of each, and of all in their union and harmony. His will is all-powerful and all-present, and ever acts in accordance with His truth and righteousness, and holiness and love—and ever, without any failure, accomplishes His designs, for with God to will is to perform. His will is eternal, and, in the counsels of Him who inhabiteth eternity, were all its decisions made.  
<sup>1</sup> "Known unto God were all His works from the beginning of the world," known and determined all the issues of the creation, and its final end, which surely shall be reached, because so He has willed. Through all the complicated movements of history, and of nature, as well as of grace, beneath which men often fail to discern or believe the presence of God, His will is active and efficient.  
<sup>2</sup> "My Father worketh hitherto, and I work," said our Lord of the work and consequently of the will

<sup>1</sup> Acts xv. 18.

<sup>2</sup> John v. 17.

of God in all the realms of creation and providence and redemption.

<sup>1</sup> He "hath determined" to all His creatures "the times before appointed, and the bounds of their habitation." The darkest deed in the annals of time, for which the men who enacted it were fully accountable, the crucifixion of the Lord of Glory, "the Holy One and the Just," was nevertheless in consequence of the foreknowledge and predetermination of God. <sup>2</sup>"For of a truth, against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together for to do whatsoever Thy hand and Thy counsel (*θουλή*) determined before to be done." The knowledge and will of God are ever in unison, and therefore whatever He foreknew, and He foreknew all things and all events, He also must needs have before determined; *before*, that is, as we must view it who live in the succession of time, but with God all things are present, since His omnipresence is in all time and all eternity, as in all the fields of space. To His will there can be no resistance to prevent the execution of His determinations, to change the infallibility of His foreknowledge and His predetermination. When Nebuchadnezzar was placed under the chastising hand of God, and was brought to see the folly of his pride and the powerlessness of his boasted kingly power, he <sup>3</sup>"blessed the Most High, and praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will

<sup>1</sup> Acts xvii. 26.

<sup>3</sup> Dan. iv. 34, 35.

<sup>2</sup> Acts iv. 27, 28.

in the army of Heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doest thou?"

Not only in the portions of the universe which are not endowed with free will and free action, but also in all the realms of spiritual existence His will is supreme and all-prevalent. <sup>1</sup>"For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." And if men then maintain that that relieves them from all moral accountability, if they say, "Why doth He yet find fault? For who hath resisted His will?" the answer is plain: it is an assertion of the sovereignty of God, and of the all-prevalence of His Will. "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor?" And then the Apostle proceeds to apply this similitude to the dealings of God with the righteous and the wicked, with the vessels of mercy "which He had afore prepared unto glory," and "the vessels of wrath fitted to destruction," and adduces both alike as instances of the execution of His sovereign will, who is never baffled in the accomplishment of the ends which He has willed. But the will of God acts in accordance with the laws of the universe, which are the establishment and the expression of the Divine will. <sup>3</sup>He "will have all men to be saved, and to come unto the knowledge of

<sup>1</sup> Rom. ix. 17, 18.

<sup>2</sup> Rom. ix. 20, 21.

<sup>3</sup> I. Tim. 2-4.

the truth"; but He will have them to be saved upon the terms and conditions upon which salvation is proposed to them. And all who comply with these terms and conditions have from Him the sure promise of salvation, and all who are so saved were foreordained and fore-known to salvation, before the foundation of the world. This the Scriptures clearly teach. And on the other hand, those who will not comply with the offered terms of salvation will be eternally lost, and their eternal banishment from God was foreseen and foreordained by Him who<sup>1</sup> "hath made all things for Himself; yea, even the wicked for the day of evil." But as the righteous through the mercy of God, shall be saved in their righteousness; so the wicked, by His justice, shall be cut off from that salvation which they would not embrace. The sovereign will of God runs side by side with the free will of His creatures without interfering with it or destroying it.

All who comply with His revealed will, as they may comply with it, shall receive the promised blessing of that compliance. His will of sign, that is, His declared will, is the rule of conduct for His accountable creatures, to whom the revelation is made; and His declared will is that all men should be saved and come to the knowledge of the truth—but none can do this except in the rightful exercise of that free will with which God has endowed them. And those who turn away and refuse compliance with this His will of sign, His will which has been revealed for their salvation, bring upon themselves, by their own action, the loss from which the mercy of God would have saved them; and the eternal issues of their lives are as truly among the subjects of God's predeter-

<sup>1</sup> Prov. xvi. 4; cf. Job xxi. 30.

mination and foreknowledge as are the issues of eternal life for the righteous, for those who have truly and heartily complied with the gracious and signified will of God for their salvation.

Read in the eleventh chapter of the Epistle to the Romans the delineation there contained of the dealings of God with men in the far-reaching line of His providence, and you will see how the will of God always prevails, and how surely His promises are made good to those who comply with His gracious will of salvation revealed to them; how, too, he makes the failures of men to comply with His offers of grace, the occasions of larger and wider extensions of His saving grace; how, in all these dealings the freedom of men, which God has granted them, is sacredly preserved; and, in fine, how inscrutable are these His ways of sovereign procedure in the dispensation of justice and mercy; and the conclusion of the whole matter with the Divine Apostle is this: <sup>1</sup>“ O, the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to Him again? For of Him, and through Him, and to Him are all things; to whom be glory for ever. Amen.”

And since all things and all events are in the knowledge and determination of God, we may be sure, since God is infinitely good, that the permission of evil and sin, which exists in the course of His providence, shall be overruled to the securing of His consummate designs of truth and righteousness and goodness. <sup>2</sup>“ Surely the

<sup>1</sup> Rom. xi. 33-36.

<sup>2</sup> Ps. lxxvi. 10. Cf. Ex. ix. 16, and xviii. 11; Ps. lxv. 7.

wrath of man shall praise Thee : the remainder of wrath  
shalt Thou restrain."

The highest happiness and well being of the universe will doubtless be secured from the establishment of freedom and moral accountability in the spiritual creation—but to such freedom, deviation from right and truth and holiness must be an incidental possibility—but without freedom there could not be truth, or righteousness, or holy love, and though evil be the foil of the creation's brightness, as the creation now exists, though the existence of evil be a problem which man has failed to solve, and so has resorted to the fiction of a God of evil and a God of goodness, like the old Manichees and Gnostics and Marcionites, yet, in the end it will, without doubt, appear that the permission of the possibility and the growth of evil has been connected with the development of the universe into the most perfect likeness unto God which it is capable of attaining; and that in the end, the God of goodness, God who is love, will be justified before all His creatures capable of discerning Him as He is; and His universe as He has governed it, will be seen to be a most complete manifestation and demonstration of His essential goodness, which gathers into itself, as into a focus of Divine light, all the transcendent attributes of His glorious essence.

#### IV.—HOW GOD IS MOST PERFECTLY KNOWN.

God was known to man when he stood upon the morning heights of his existence. The history of our race began with the true and clear knowledge of God. That knowledge was not a development from nature, worship proceeding, through polytheism, to a God unknown or a God of pure idealism. In the beautiful

language of Scriptural allegory, our progenitors<sup>1</sup> “heard the voice of Jehovah-God walking in the garden in the cool of the day”—but their purity was then lost, for they had sinned, and they could not endure the presence of God, whom they had so clearly and lovingly known, “and Adam and his wife hid themselves from the presence of Jehovah-God amongst the trees of the garden.” They were no longer of the number of “the pure in heart,” whose privilege alone it is to see God, to hold communion with Him, and to know in the depths of their being that this God is our God, living and true.

And then men sought out many inventions, and lost the clear knowledge of God which had once been their portion. Amid the bounded forms of nature they sought the gods of finite capacity, of human passion and caprice, whom they worshipped, or if they strove to enlarge their views that they might discern God as He is, they said that God’s Revelation of Himself was<sup>2</sup> “I am all that hath been, and is, and shall be, and my robe hath no mortal ever uncovered”; they said the universe is God, and God is the universe. And so did<sup>3</sup> “they seek the Lord, if haply they might feel after Him, and find Him,” though He was “not far from every one of them.” But they did not find Him as indeed He was, because they were ever confounding Him with His own visible and finite creation.

It was in this state of darkness and unsuccessful searching for God that He revealed Himself, as He had revealed Himself in the beginning of the world’s history; but now more clearly and fully. Though no man (one) hath seen<sup>4</sup> “God at any time,” yet “the only begot-

<sup>1</sup> Gen. iii. 8.

<sup>2</sup> Plutarch, *De Iside*.

<sup>3</sup> Acts xvii. 27.

<sup>4</sup> John i. 18. Cf. Ex. xxxiii. 20; Deut. iv. 12; Matt. xi. 27; Luke x. 22; John vi. 46.

ten Son, which is in the bosom of the Father, He hath revealed Him." In the Son of God incarnate, in the "Word made flesh," God Himself, "manifest in the flesh," came into His own creation, a part Himself of that creation. Then were the words of wisdom in the ancient Scriptures fulfilled,<sup>1</sup> "then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of the earth; and my delights were with sons of men."

And how clear this vision was to them, whose eyes God Himself had opened to behold it, is expressed in the words of St. John.<sup>2</sup> "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." These were the words of one who knew of what He spoke, and so clear is the revelation which is made to us of God, in Jesus Christ His Son. This manifestation of God is made to those who seek Him with faith and earnest desire—who are drawn to Him by the testimony, which all are capable of receiving, which He hath delivered concerning His Son whom He hath sent into our world to make Himself known to those who vainly and blindly had been seeking Him.

<sup>1</sup> Prov. viii. 30, 31.

<sup>2</sup> I. John i. 1-3.

For when the question was asked of Jesus, <sup>1</sup>"Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered, and said unto him, If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him." There is no need, therefore, that men should erect altars to the unknown God, for in Jesus Christ, the knowledge of God as He is, and as He is in His relation to us, is clearly and unmistakably offered. And yet the highest knowledge which is vouchsafed here amid these scenes of time is but partial knowledge, in comparison with that which shall be the portion of those who shall see Him as He is, who, in His light, shall see light. For <sup>2</sup>"eye hath not seen nor ear heard, neither have entered into the heart of man, the things, which God hath prepared for them that love Him." That consummate beatific vision of God, who can adequately describe or conceive? It is the vision of the pure in heart who shall see God, of those who have fellowship with the Father and with the Son Jesus Christ, who are admitted to that mysterious and blessed unity of the Father and the Eternal Son; for that is the consummation for which our Lord prayed in behalf of all who are His, <sup>3</sup>"that they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in us. And the glory which Thou gavest Me, I have given them: that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

<sup>1</sup> John xiv. 22, 23.

<sup>2</sup> I. Cor. ii. 9; cf. Is. lxiv. 4.

<sup>3</sup> John xvii. 21-23.

Those who shall be admitted to a participation with the Eternal Son, in His knowledge of the Father, shall surely have a knowledge of God which leaves nothing to be desired; and the way to that knowledge is to know Him, as here we may know Him in Jesus Christ His Son. They shall discern the spring of their life and well being as they are in God: to how near and close a contemplation of the Divine nature itself they shall be admitted when God shall be "all in all," who can say? who can anticipate, in earthly comprehension, the delights and the perfection of that beatific vision of God? for it is when flesh and heart fail, when the obstructing shadows of this season of probation shall have passed away, that God will be the strength of our heart and our portion forever. And that is the promised fulness of our life, and the consummate end of our being.

On this vision of God, on this satisfying end of our being, as it culminates in our life in God, in the transcendent unity of the adorable and ever-blessed Trinity, let us hear, and let us conclude with, the unsurpassable words of S. Augustine.<sup>1</sup> "Wherefore when I am asked what the saints will do in that spiritual body, I do not say what I now see, but I say what I believe; as I read in the Psalm, 'I believed, therefore I have spoken.' I say, therefore, they will see God in their very body; but whether by (the body) itself, as by the body we now see the sun, the moon, the stars, the sea and the earth, and the things which are in it, is no small question. For it is hard to say that the saints will then have such bodies that they cannot close and open their eyes when they will. But harder still, that whoever closes his eyes

<sup>1</sup> De Civitate Dei, lib. xxii. c. xxix; cf. S. Aug. Ep. xiv. tom. ii. cols. 359 ff. De Videndo Deo.

will not there see God. For if the Prophet Elisha though absent in body saw his servant Gehazi receiving the gifts which Naaman the Syrian gave him, whom the prophet mentioned had cleansed from the deformity of his leprosy, though the wicked servant had thought to have done it secretly without his master seeing it, how much more will the saints see all things in that spiritual body, not only if they close their eyes, but also when they are absent in body? For then will be that which is perfect, concerning which the Apostle speaking says, 'We know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away.'

"Afterwards that, so far as he could, he might show by some similitude how much this life differs from that which is to come, not only of men in general, but also of those who are endowed here with eminent sanctity, he says, 'When I was a child, I understood as a child, I spoke as a child, I thought as a child, but when I became a man I put away childish things. Now we see through a glass darkly (in an enigma), but then face to face. Now I know in part, but then I shall know as also I am known.'

"If, therefore, in this life, where the prophecy of wonderful men is to be compared to that life, as the life of a child to that of a young man, nevertheless Elisha saw his servant receiving gifts where he himself was not; can it be that, when that which is perfect has come, and the corruptible body no longer weighs down the soul, but the incorruptible is no hindrance to it, those saints will need corporeal eyes for things which are to be seen, which the absent Elisha did not need to see his servant? For according to the Septuagint translators, these are the

words of the Prophet to Gehazi, ‘Did not my heart go with thee (when it was with thee and I knew that) when the man turned from his chariot to meet thee, and thou receivedst the money?’ etc. For as the Presbyter Jerome has translated from the Hebrew: ‘Was not my heart present,’ saith he, ‘when the man returned from his chariot to meet thee?’ The Prophet said that he saw this with his heart, assisted, indeed wonderfully, and none can doubt, divinely. But how much more amply, then, shall all abound in that gift, when God shall be all in all?

“ Nevertheless, those bodily eyes also shall have their own office, and shall be in their own place, and the spirit shall use them by the spiritual body. For neither did that prophet also, because he did not need them to see one who was absent, not use them to see things present; which things, nevertheless, he could see with the spirit, though he closed them, as he saw things absent when he himself was not with them. Far be it, therefore, from our saying that those saints in that life will not see God with closed eyes, when with the spirit they will always see.

“ But whether they shall see also with the eyes of the body, when they shall have them open, this is the question. For if indeed the spiritual eyes themselves also will be able only in the spiritual body to see in the same way as the eyes can, which we now have, without doubt God will not be able to be seen by them. They will therefore be of a far other potency, if, by them, that incorporeal nature shall be seen, which is not contained in place, but is whole everywhere. For not because we say that God is both in Heaven and in earth (forasmuch as He Himself says by the Prophet, ‘I fill Heaven and

earth') will we say that He has one part in Heaven and another in earth ; but He is whole in Heaven, whole in the earth ; not at alternate times, but both at once, which no corporeal nature can be.

"Therefore, the exceeding great power of those eyes will be, not that they see more sharply than some serpents or eagles are related to see (for with however great sharpness of sight these same animals may be endowed, they can see nothing else than bodies), but that they also see things in corporeal. And perhaps that great virtue of sight was given for an hour also in that mortal body to the eyes of the holy man Job, when he says to God, 'I have heard Thee before in the hearing of the ear, but now mine eye seeth Thee ; therefore I have looked down upon myself, and have pined away, and have esteemed myself earth and ashes.' Although here nothing hinders our understanding the eyes of the heart, of which eyes the Apostle says, 'Having the eyes of your heart illuminated.'

"But that God is seen by them, when He shall be seen, no Christian doubts who faithfully receives what God that Master says : <sup>1</sup> 'Blessed are the pure in heart, for they shall see God.' But whether He is also there seen with the bodily eyes, we are considering this in that question. For that which is written, 'And all flesh shall see the salvation of God,' can be so understood without the knot of any difficulty, as if it were said, 'And all the race of men (*omnis homo*) shall see the Christ of God, who truly has been seen in the body, and

<sup>1</sup> Cf. S. Augustine liber ad Paulinam, seu, Ep. cxlvii. tom. ii. cap. iii. 28. cols. 367, 368; also on Modes of Seeing God; cf. S. Aug. ubi supra, c. xv. § 37, tom. ii. col. 370; also S. Aug. Ep. xcii. cols. 172-4. ed. Ant. tom. ii.

in the body will be seen when He shall judge the quick and dead.'

"But that He Himself is the salvation of God, there are many and other (*alia*) testimonies of the Scriptures: but more evidently the words of that venerable old man Simeon declare, who, when he had received the infant Christ into his hands, 'Now,' says he, 'dismiss Thy servant according to Thy word in peace; since mine eyes have seen Thy salvation.' That also which the above-mentioned Job says, as it is found in the copies which are from the Hebrew, 'And in my flesh I shall see God': without doubt indeed he prophesied the resurrection of the flesh; he did not, nevertheless, say, 'by my flesh.' Which indeed if he had said, God might be understood to be Christ, who, by the flesh, will be seen in the flesh; but now it can also thus be taken (*accipi*): 'In my flesh I shall see God;' as if he had said, 'I will be in my flesh, when I shall see God.' And that which the Apostle says, 'face to face,' does not compel us to believe that we shall see God by this corporal face, where the bodily eyes are, whom, in the spirit, we shall see without intermission. For unless there were the face of the inward man, the same Apostle would not say, 'But we with unveiled face beholding the glory of the Lord, are transformed into the same image, from glory to glory, as it were, by the Spirit of the Lord' (or *ad spiritum domini*). Nor do we otherwise understand what is sung in the Psalm, 'draw near to Him, and be illuminated, and your faces shall not be ashamed.' Forasmuch as the access to God is by faith, which it is evident is of the heart, not of the body.

"But because we know not how many ways of access the spiritual body shall have (forasmuch as we speak of a

thing beyond our experience) where, in any things which cannot otherwise be understood, the authority of the Divine Scriptures does not meet and help us, that must need take place in us which is read in the Book of Wisdom. ‘Mortal thoughts are timid, and our foreseeings are uncertain.’ Certainly that reasoning (*ratiocinatio*) of philosophers, if it could be made most certain to us, in which they contend that things intelligible are so seen by the contemplation of the mind, and sensible things by the perception (sense) of the body, that the mind is neither able to behold intelligible things by the body, nor bodily things by the mind itself, then, it would indeed be certain that God in no way could be seen by the eyes of the body, though it were even spiritual. But true reason and prophetical authority alike deride that reasoning. For who is so averse from the truth that he will dare to say that God is ignorant of those bodily things? Has He therefore a body, by the eyes of which He can become acquainted with them?

“Then, does not that which we have a little before said concerning the Prophet Elisha sufficiently indicate that by the spirit also, not by the body, bodily things can be discerned? For, when that servant received the gifts, it was certainly done corporally; which, nevertheless the Prophet saw, not by the body, but by the spirit. As, therefore, it is evident that bodies are seen by the spirit, what if the potency of the spiritual body shall be so great that spirit also may be seen by the body? For God is spirit. Then, indeed, every one knows by interior sense, not by the eyes of the body, his own life by which he now lives in the body, and quickens and makes living these earthly members: but the lives of others, since they are invisible, he sees by the body. For,

whence do we distinguish living bodies from those not living, unless we see at the same time, bodies and lives which we cannot see, except by the body? But lives without bodies we do not see with bodily eyes.

"Wherefore it can be accomplished and is very credible, that we will then so see the mundane bodies of the new heaven and the new earth, that we may see (*videamus*) with the clearest perspicuity God everywhere present and governing also all corporal things, by the bodies which we shall bear, corporal things which we shall behold wherever we turn our eyes: not as now the invisible things of God, understood by those things which are made, are beheld by a mirror (*persperulum*) in enigma and in part, where the faith by which we believe avails more in us than the species of corporal things, which (*quam*) we discern by the bodily eyes. For as the men among whom we live, who live and exercise vital motions when we behold them, we do not believe to live but see them living; when we cannot see their life in these bodies, which (life) nevertheless, we behold in them by means of the bodies (*per corpora*) without any ambiguity: so wherever we turn about those spiritual lights of our bodies, we shall behold, even by the bodies, the incorporeal God ruling all things. Either, therefore, God shall so be seen by those eyes, since (*ut*) they may have something in (their) so great excellence like unto the mind, by which even incorporeal nature may be discerned, which it is either difficult or impossible to shew by any examples without the testimonies of the Scriptures; or, which is easier to understand, God shall be to us so known and conspicuous, that He may be seen in the spirit of each one of us in our single selves, may be seen by one in another, may be seen

in Himself, may be seen in the new heaven and in the new earth, and in every creature which then shall be; may be seen also by bodies in every body, wherever the eyes of the spiritual body shall be directed with their penetrating glance. Even the thoughts of one another shall be open to us. For then shall be fulfilled what the Apostle (spoke) when he said, ‘Be unwilling to judge anything before the time:’ he immediately added, ‘until the Lord come and illuminate the hidden things of the darknesses (*tenebrarum*) and manifest the thoughts of the heart, and then shall every one have praise from God.’”

Nothing grander than this passage from S. Augustine on the vision of God has ever been written. It proceeds upon the sure ground of true philosophy and Divine revelation, and where Divine revelation has not disclosed, there it stops in contemplation of what<sup>1</sup> “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” It combines all the testimony that has ever been delivered concerning the existence and nature of God, from the creation, from the spirit of man, and from His revelation of Himself, and presents them in the consummation of the heavenly vision, in which God shall be All in all, in which pantheism shall receive the solution of its dark surmisings in the all-presence of the one living and true, the uncreated and spiritual I Am.

I cannot refrain from giving by way of conclusion of this chapter concerning God, the whole of S. Augustine’s description of the end, when God shall be All in all, as it is contained in the last chapter of his

<sup>1</sup> I. Cor. i. 9.

magnificent treatise on the "City of God."<sup>1</sup> How great will be that felicity where no evil shall be, no good shall be hidden, there will be leisure (*vacabitur*) for the praises of God, who shall be All in all! For what else can be done, where there shall neither be the cessation of sloth nor the labor of any indigence I know not. I am admonished also by the holy song, where I read or hear 'Blessed are they who dwell in Thy house, O Lord, they shall praise Thee forever and ever' (*in saecula saeculorum*). All the members and interior portions (*viscera*) of the incorruptible body, which we now see distributed through the various uses of necessity, since then necessity itself will not be, but full, certain, secure, everlasting (*sempiterna*) felicity, shall be proficient in the praises of God. Forasmuch as all those members of corporal harmony, concerning which I have now spoken, which are now latent, will not (then) be latent, arranged (as they are) inwardly and outwardly, through all portions of the body; and with the other things, which there will seem great and wonderful, will enkindle rational minds with the delight of reasonable beauty, to the praise of so great an Artificer.

"What the motions there of such bodies will be, I do not venture rashly to define what I am not able to ex cogitate. Nevertheless both motion and state, as the form itself, shall be becoming (*decens*) whatever it shall be, where what shall not be becoming will not be. Certainly, where the spirit shall will, there forthwith the body shall be: nor shall the spirit will anything which can neither be becoming to the spirit nor the body. The glory will there be true, where any one shall be praised neither by the error nor the flattery

<sup>1</sup> Lib. xxii. cap. xxx.

of him that praises. The honor shall be true, which shall be denied to none worthy of it, shall be granted to none that is unworthy; but neither will any unworthy one aspire to it where none is permitted to be except the worthy. True peace shall be there, where there is nothing adverse, nor any one shall suffer from himself nor from another. The reward of virtue will be He Himself, who hath given virtue, and hath promised Himself besides, than whom there can be nothing better and greater.

"For what else is it which He said by the Prophet, 'I am their God, and they shall be My people'; unless (this) I will be (the source) whenee they may be satiated, I will be whatsoever things are honestly (*honeste*) desired by men, both life, and salvation, and sustenance (*victus*), and abundance, and glory, and peace, and all good things? For so also that is rightly understood, which the Apostle says, 'that God may be all in all.' He will be the end of our desires, who will be seen without end, will be loved without fastidiousness, will be praised without fatigue. This office (*munus*) this affection, this act will be, indeed, common to all, as eternal life itself.

"But what grades also of rewards, of honors and glories, according to merits, shall be, who is fit to think, how much more to speak? That nevertheless they will be is not to be doubted. And that great good also that blessed city shall see in itself, that any inferior will envy no superior, as now the other angels do not envy the archangels; and so every one will be unwilling to be what he has not received, although he may be bound by the most peaceful bond of concord to him who has received, as neither in the body does the eye wish to be

the finger, since the peaceful structure of the whole flesh contains both members. So, therefore, will one have a less gift than another, that he also has this gift not to wish a more ample one.

"Nor will they therefore not have free will, because sins will not be able to delight them. For the first free will, when man was first created upright, could not sin, but it could also sin; but this last will be more potent than that, in not being able to sin. This is also true by the gift of God, not by the possibility of its own nature. For it is one thing to be God, another to be partaker of God. God by His nature cannot sin, but the partaker of God has received from Him not to be able to sin. But the degrees of the Divine gift were to be preserved, that the first free will should be given, by which man was able not to sin; the last, by which he should not be able to sin; and that that should belong to the preparing of merit, this to the receiving the reward. But because that nature sinned, when it could sin, it is freed by larger grace, that it may be led through (*perducatur*) to that liberty in which it may not be able to sin. For as the first immortality was that which Adam lost by sinning, to be able not to die, the last will be not to be able to die: so the first free will (was) to be able not to sin, the last, not to be able to sin.

"So the will of piety and equity will be without possibility of loss, as that of felicity is. For indeed by sinning we neither kept piety nor felicity, but neither have we lost the will of felicity, by losing felicity. Certainly, shall God Himself be denied therefore to have free will because He cannot sin? The free will, therefore, of that city will be both one in all, and inseparable in each (and singular), freed from all evil, and filled with all good,

enjoying unfailingly the pleasantness of eternal joys, forgetful of faults, forgetful of punishments ; nor, nevertheless, so forgetful of its own deliverance that it is not grateful to its own deliverer.

“ So far, therefore, as respects rational knowledge (it will be), mindful of its past evils, but so far as relates to the sense of experience, entirely unmindful of them. For the most skilful physician also knows almost all diseases of the body, as they are known by art ; but as they are felt in the body, he is ignorant of very many which he himself has not suffered. As, therefore, there are two kinds of knowledge of evils ; one, by which they are not hidden from the power (*potentiam*) of the mind ; the other, by which they inhere in the senses of him that experiences them. Forasmuch as all faults (*vitia*) are in one way known by the doctrine of wisdom, in another way by the exceeding bad life of the fool (*insipientis*), so also are there two (*obliviones*) ways of forgetfulness of evils. For in one way the instructed and learned forgets them, in another way he who has experienced and suffered them : this one, if he neglects his skill ; that one, if he is without his misery.

“ According to this oblivion, which I have put in the last place, the saints will not be mindful of past evils, for they will be without all, so that they are entirely blotted out from their senses. By that potency of knowledge, nevertheless, which will be great in them, not only their own past, but also the eternal misery of the damned will not be hidden from them. Otherwise, if they are to be ignorant that they have been miserable, how, as the Psalm says, shall they eternally sing the mercies of the Lord ? Than which song to the glory of the grace of Christ, by whose blood we have been delivered, noth-

ing will certainly be more pleasant to that city. There shall be fulfilled, ‘Be at leisure (*vacate*) and see that I am God.’ Which will be (there) truly the greatest Sabbath, having no evening (*vesperam*), which God has commended in the first works of the world, where it is read, ‘And God rested on the seventh day from all His works, which He had made: and God blessed the seventh and sanctified it, because in it He rested from all His works, which God has begun (*inchoavit*) to make.’ For we ourselves also shall be the seventh day, when we shall be full of His benediction and sanctification, and made anew. There at leisure (*vacantes*) we shall see that He Himself is God; which we have wished to be, ourselves to ourselves, when we fell from Him, hearing from the seducer, ‘Ye shall be as gods’; and receding from the true God, by whose agency (*quo faciente*) we should be gods by participation, not by desertion of Him. For what have we done without Him, unless that we have, in His wrath, made a failure (*defecimus*)? By whom new-made, and perfected by greater grace, we shall be at leisure (*vacabimus*) eternally, seeing that He Himself is God, of whom we shall be full, when He Himself shall be All in all.

“For our good works themselves also, when they are understood to be rather His own than ours, are then imputed to us to obtain this Sabbath. But if we attribute them to ourselves, they will be servile; when concerning the Sabbath it is said, ‘All servile work ye shall not do in it.’ On account of which also it is said by the Prophet Ezekiel, ‘And I have given My Sabbaths to them for a sign between Me and them, that they might know that I am the Lord who sanctify them.’

“This then we shall perfectly know, when we shall be perfectly at leisure (*quando perfecte vacabimus*), and

shall perfectly see that He Himself is God. The very number also of the ages, as of the days, if it be computed according to those articles of time which seem to be expressed in the Scriptures, that sabbatism will more evidently appear, since it is found (to be) the seventh: as the first age is as it were the first day from Adam even to the deluge, the second from thence even to Abraham, not in equality of times, but in number of generations; forasmuch as they are found to have ten. Now from hence, as Matthew the Evangelist determines, three ages follow even to the coming of Christ, which taken each by each (*singulæ*) are unfolded in fourteen generations: from Abraham to David one, the second from thence even to the transmigration to Babylon, the third from thence even to the fleshly (*carnalem*) nativity of Christ. Therefore altogether are five (ages).

“The sixth is now passing, to be measured by no number of generations, on account of that which is said, ‘It is not yours to know the times, which the Father hath placed in His own power.’ After this, as if in the seventh day, God shall rest, when He (God) shall make the same seventh day, which we will be, to rest in God Himself. Moreover, concerning those ages one by one it would be long now diligently to pursue (*disputare*) a discussion. Nevertheless this seventh one will be our Sabbath, of which the end will not be even-tide, but the Lord’s day as the eternal octave (*octavus*), which has been consecrated by the resurrection of Christ, prefiguring not only the eternal rest of the spirit, but also of the body. There we shall be at leisure and see; we shall see and we shall love: we shall love, and we shall praise. Behold (*ecce*) what shall be in the end without end. For what other end is ours, unless to come through (*per-venire*) to the kingdom, of which there is no end?”

Such is the magnificent conclusion of S. Augustine's "City of God," in whose consummate state, its seventh day of the new creation, and its eighth day of the resurrection of Christ, God shall be revealed to all His saints as He is indeed; His ways of holy providence shall be justified, in which mercy and truth have met together, righteousness and peace have kissed each other; He shall be seen to be a God who is essential love, who has secured for His universe the highest good, upon which the heart of love is set, who hath made and done all things well, and who hath given the crowning demonstration of the truth of the Divine satisfaction in the first creation, when "God saw everything that He had made, and, behold, it was very good." For in that new heavens and new earth, wherein dwelleth righteousness, the offspring and transcript of the righteousness of God Himself, it will be seen and owned that the universe has reached the highest, most perfect good which it was possible for it to attain, when in the God of perfect love, the spiritual creation, which has in Him its conscious life, shall be filled, even to the fulness of its capacity, with the blessedness which is its everlasting portion.

## CHAPTER III.

### THE FATHER AND THE SON—THE PATERNITY AND THE SONSHIP OF GOD.

**I**N the 5th chapter of St. John's Gospel, verses 17 and 18, is a most noted declaration of our Lord Jesus concerning Himself. “But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, not only because He had broken the Sabbath, but said also that God was His own Father, making Himself equal with God.” Here is the distinct adoption by the Evangelist of the understanding by the Jews of the sense in which Jesus spoke of God as “His own Father.” Israel, as a people, are said <sup>2</sup>“to be the Son of God, even His first-born.” And those who are redeemed by Christ are declared to be the sons and heirs of God; and our Lord recognized this relationship of His disciples to God the Father, when He said, <sup>3</sup>“I ascend unto My Father and your Father; and to My God and your God,” not your Father and your God in original right; but yours, because ye are Mine, and so My Father is your Father, and My God is your God. But He called God His own Father, that is, His Father in a sense in which He was the Father of no being beside in the universe; and so the Jews understood Him, and “sought the more to kill Him, not only because He had broken the Sabbath, but said that God was His own Father, making Himself” by this assertion, “equal with God.”

<sup>1</sup> Ex. iv. 22; Jer. xxxi. 9.

<sup>2</sup> John xx. 17.

And this interpretation of His words the holy Evangelist adopts; and this understanding of His words our Lord proceeded immediately to vindicate and reassert and justify. He the Son could do nothing of Himself, but what He seeth the Father do—such is their perfect oneness of nature—and whatsoever things the Father doeth, these also doeth the Son likewise; and so the omnipotence of God is the attribute of the Son; the love of the Father to the Son is unbounded, for He<sup>1</sup> “sheweth Him all things that Himself doeth”; and so, the Son must be infinite in His being to receive such communications of Divine love; the Son having life in Himself which God supreme only has, as the Father, “quickeneth whom He will” with the physical and spiritual life that can come only from God; the Son executeth all the judgment which the Father has in His own Divine right, and so, since God only can judge the world, is very God; He has the power of dispensing everlasting life, and of consigning to the “resurrection of damnation”; and His<sup>2</sup> will is one with the will of the Father. So did He, who said God was His own Father, set forth the nature of the Sonship, by which and on account of which He was equal with God. God then is His Father as He is the Father of no other being in the universe; and He is the Son of God, as no other being in the universe is, or can be His Son.

The Father is, by and in His Divine nature, the Father; and the Son, in and by His Divine nature, is the Son of that Father. He is the only begotten of the Father—begotten before all worlds, begotten, and so, the Son of God, in His uncreated existence. As was predicted of Him by the prophet, who foretold His birth in Bethlehem,<sup>3</sup> “His goings forth have been from of old, from

<sup>1</sup> John v. 20.

<sup>2</sup> John v. 30.

<sup>3</sup> Micah v. 2. Cf. Ps. xc. 2; Prov. viii. 22, 23.

the days of eternity." Because the Father had an only begotten or <sup>1</sup> first-begotten one to bring into the world, as an object of Divine worship for all the angels of God, it was possible to devise the economy of redemption, in the birth as man, of the substance of the blessed Virgin, of Him whose generation was from the days of eternity; it was clear that when He was brought into the world by that Divine birth, He was Emmanuel, God with us, the Word, who was God made flesh, taking up His abode in the tabernacle of our humanity, which had been designated as His ages before He made His incarnate presence visible among men.

The Father was always Father from the days of His eternity, and from the days of His co-eternity the Son was always, in His Divine nature and being, the Son. Such is the Divine paternity and Sonship, such is the eternal and Divine relation, each to the other, of the Father and the Son, in the unity of the one indivisible Godhead. The Son Himself hath told us not only that God is His own Father, making Himself equal with God, but also He hath said, <sup>2</sup> "I and My Father are one," one thing, or substance, or being; and this He gives us as the pledge of His ability to fulfil His promises, and to save against all opposition in the universe. <sup>3</sup> "His sheep hear His voice and follow Him, and shall never be plucked from His preserving hand, because His Father who gave them Him is greater than all, is Lord of the universe, and in this Divine nature, position, power, and will, He and the Father are one." He who is so the Son of God can Himself be no other than God. The very nature of the Sonship of Him whose own Father was the eternal God is the full pledge and proof of his true

<sup>1</sup> Heb. i. 6.

<sup>2</sup> John x. 27, 29.

<sup>3</sup> John x. 30.

divinity. At once distinct from the Father in His personality, or else the Father would not be the Father, and the Son would not be the Son; and one in nature and being, or else God is not His own Father, and He is not the Son of the one God living and true.

He is, as the Son, the brightness or full streaming forth of the Father's glory, in that He is eternally generated of the glory of God the Father, because in the fulness of that divinity of the Father, He is eternally begotten to be the Son. He is the very character, the express image of the Divine substance of God the Father, because in the fulness of that substance communicated from the Father from all eternity, He is the Divine Son of that Father, the one only God. In that the Father is the fountain of this Deity which He fully communicates to the Son, making Him as the very Son, very God, consists the distinct personality of the Father; in the reception by the Son from the Father, by whom He is begotten from the days of eternity, of the fulness of the Divine essence, is to be discerned and owned the distinct personality of the Son.

This revelation of the relation of the eternal Father and the eternal Son, though it always existed, though in the very creation of the worlds, which God made by His Son the Creator, it was impressed upon the whole creation, of which the Son was the first born, since He had in Himself all the potencies of the creation which He brought into actual exercise in the creative word; yet the distinct revelation of the relation between the Father and the Son was first made in the work of redemption, in which the Son presented Himself in the world which He had made, the full, perfect and visible

<sup>1</sup> Heb. i. 3.

representative in His incarnate life, of the Father from whom He came. <sup>1</sup>“For God so loved the world, that He gave His only begotten Son;” and in giving Him revealed Him as the only begotten; “that whosoever believeth in Him should not perish, but have everlasting life.” So perfect is the relation of oneness between the Father and the Son, that as the Son Himself tells us, <sup>2</sup>“He that hath seen Me, hath seen the Father; and how sayest thou then, Shew us the Father?” Though God in His own essence is unseen and invisible, <sup>3</sup>“Ye have neither heard His voice at any time, nor seen His shape,” yet the Son, when He came into the world, was “God manifest in the flesh,” so that the disciples could say with deepest truth, <sup>4</sup>“We beheld His glory, the glory as of the only begotten of the Father.” So full of the grace and truth of God Himself—for He was God Himself—was “the Word made flesh,” who “dwelt among us,” that in Him we might know and see the Father, who sent Him, of whose glory He was the outstreaming, of whose substance and being He was the full and very representative.

The Divine glory from which He came, when He descended to the vale and portion of our humanity, are well set forth by the Apostle, when He says, writing concerning Christ Jesus, <sup>5</sup>“Who being in the form of God,” did not think equality with God a thing to be eagerly retained, but He emptied Himself (of this equality with God, which He had by virtue of being in the form of God), taking a form most different, even “the form of a servant,” and this, by being made in the like-

<sup>1</sup> John iii. 16.

<sup>2</sup> John xiv. 9.

<sup>3</sup> John v. 37.

<sup>4</sup> John i. 14.

<sup>5</sup> Philipp. ii. 6 ff.

ness of men, and so taking His place among the servants of God, when before He had been God Himself, by having been in the form of God.<sup>1</sup> For unquestionably none can be in the form of God but He who is very God Himself. The form of God is neither visible nor corporal. "Ye have neither heard His voice at any time, nor seen His shape."

And yet He who is the source of all order and form and shape must have a form which is all peculiar to His own being; a form not of matter, nor of limitation, but one invisible, inconceivable by us, which is one with His very essence. And when the Apostle asserts that Christ Jesus was in the form of God to show the height from which He descended to partake in our humanity, he asserts that He was very God, and yet Himself condescended, in the person of His eternal Son, to become very man, and so the very servant and creature of the God that He Himself was. S. Athanasius says,<sup>2</sup> "As the form of God is understood to be the fulness of the divinity of the Logos, so also the form of a servant is confessed to be the rational (*νοερός*) nature of the composition of man, with His organisical constitution." And Tertullian:<sup>3</sup> "But it is well that elsewhere (Col. i. 15) he calls Christ the image of the invisible God; and does he here also place Him as in the form of God? In the same manner Christ will not be really God, if He was not really man, when in the form of man. For reality must be excluded in each place, if the form and likeness and figure are to be ascribed to a mere ap-

<sup>1</sup> Burton, *Testimonies of anti-Nicene Fathers*, Oxford, 1829, pp. 117-139.

<sup>2</sup> *Apol.* ii. 1, vol. i. ed. Ben. p. 940.

<sup>3</sup> *Adv. Marcionem*, v. xx. ed. Paris, 1675. Cf. Hippolytus Comm. on Gen. ii. p. 29; Fabric. in Hamb. vol. ii. fol. 1716, 1718.

pearance." And Novatian says, <sup>1</sup>"And deservedly He is pronounced to be in the form of God since He Himself is over all things, and has Divine power over every creature, and is God like His Father; having nevertheless obtained this very thing from His own Father, that He should be both God and Lord of all, and God after the form of God the Father, begotten and produced from (God) Himself." And Dionysius of Alexandria more expressly says, <sup>2</sup>"But the form of God is His Logos, and the Son of God is wisdom, being always one person, and one substantial person." By all the writers of the ante-Nicene centuries, as Dr. Burton shows in his copious work, from this passage, the true and full divinity of the Son was thought to be clearly stated and proved, as indeed the whole connection of words in the passage abundantly shows. In the work of redemption then, the full and true divinity of the Son, as involved in His very Sonship, which was the form of God in which He was before He emptied Himself and took upon Him the form of a servant, by being made in the likeness of men, was most unequivocally revealed, as indeed His full divinity is the very basis and support and Divine power of the whole work of redemption in all its stages.

On Him the Redeemer, the Son of God, who only could be the Redeemer, <sup>3</sup>"dwelt all the fulness of the Godhead bodily"; in Him that fulness lowered itself to the dimensions of our finite nature, when He came to raise us to a participation of the Divine nature. In Him, in the mystery of His incarnation, were <sup>4</sup>"hid all the treasures of wisdom and knowledge," since He is the

<sup>1</sup> De Trin. c. xvii. p. 717, ad finem op. Tertull. ed. Priorei.

<sup>2</sup> Ed. Simonis De Magistris. p. 209. See authorities in Burton, ubi supra.

<sup>3</sup> Col. ii. 9.

<sup>4</sup> Col. ii. 3.

only wise God our Saviour; and so by His redeeming presence was <sup>1</sup>“known by the Church” in the preaching of “the unsearchable riches of Christ” “unto the principalities and powers in heavenly places,” <sup>2</sup>above whom He was infinitely exalted, “the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.” But if He was so clearly revealed to be “the true God and eternal life,” because He was “the only begotten Son,” when He came into the world which He had made to be its Redeemer; if He was the “first begotten of all the creation” which proceeded from the Divine potencies which were in Him the eternal Son, were there no intimations of this His relation to God the Father as His own Son, before He became incarnate as God manifest in the flesh?

He had always had the relation to the created universe which was made manifest when He came to reclaim it to the perfection and allegiance from which, in this portion of it, it had swerved. Did He not then show Himself as its Creator, as the Divine Son of the Father by whom God the Father had made the worlds? The Epiphanies which are recorded in the Old Testament were such a manifestation of Himself to the world which He had made, and which, in the fulness of time, He was to redeem. These Epiphanies were the heralds of His coming as God manifest in the flesh, and so were they understood to be by the consentient testimony of the Jewish and the Christian Church. <sup>3</sup>The fathers of all the earlier centuries recognized Christ in the angel, whose appearances in forms so manifold are described as the appearances to men of Jehovah Himself. It was Christ,

<sup>1</sup> Ep. iii. 10; Ep. iii. 8.

<sup>3</sup> Burton, 38 ff.

<sup>2</sup> Ep. i. 21.

they said, who talked with Adam.<sup>1</sup> It was Christ who spoke to Noah (Gen. vi. 13; Irenaens iv. 10). It was Christ who went down to confound the tongues at Babel (Gen. xi. 5; Justin M. cum Tryph. c. cxxvii. p. 220, ed. Bened.; Hag. Com. 1742; Tert. adv. Praxeain c. xvi.; Novatian c. xxv.). It was Christ who "appeared to Abram, and said unto him, I am the Almighty God" (Justin, M. cum Tryph. c. cxxvii. p. 220; Clemens Alex. Paed. i. vii. ed. Potter Oxonii. 1715, p. 131). It was Christ who appeared to Abraham in the plains of Mamre (Gen. xviii. 1), where He is called (ver. 25) the Lord and Judge of all the earth (Justin M. cum Tryphon<sup>c</sup> c. lvi. p. 152; Clem. Alex. Paed. i. vii. p. 131; Tertullian, adv. Marc. p. 402; Origen in Gen. Hom. iv. 3). It was Christ who rained fire upon Sodom (Gen. xix. 24). The fathers particularly mention the expression "Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah" (Justin M. Dial. cum Tryph. c. lvi. p. 152; c. cxxvii. p. 221; Irenaeus iii. 6; Tertullian, adv. Prax. xiii. 16, pp. 507, 509). It was Christ who tempted Abraham (Gen. xxii.; Origen in Gen. Hom. viii. 8; Cypr. Test. ii. 5). It was Christ who appeared to Jacob (Gen. xxviii. 13), where the person calls himself "the Lord God of Abraham, and the God of Isaac" (Justin M. cum Tryph. c. lviii. p. 156; Clem. Alex. Paed. i. vii. p. 131). It was Christ who spoke to Jacob in a dream (Gen. xxxi. 11, 13), where He calls Himself "the God of Bethel" (see Gen. xxviii. 13, 19; Justin M. cum Tryph. c. lviii. p. 155; Cyp. Test. ii. 5; Novatian, c. xxvii. p. 725). It was Christ who wrestled with Jacob (Gen. xxxii. 24), where it is expressly said that He was God (vv. 28, 30; Justin

<sup>1</sup> Gen. iii. 8, 9; Theophil. ad Autoly. ii. 22; Tert. adv. Prax. c. xvi.; Irenaeus iv. 10.

M. cum Tryphon. c. lviii. pp. 155, 156; e. cxxv. p. 218; Irenaeus, p. 239, ed. Benedict. Massuet, Paris, 1710; Clem. Alex. Paed. i. vii. p. 132; Concil. Antioch, Reliq. Sacrae ii. p. 470). It was Christ who appeared to Jacob (Gen. xxxv. 1, 9; Justin M. cum Tryph. c. lviii. p. 155, where he says, "He is called God, and is God, and will be"; Cypr. Test. ii. 6). It was Christ who appeared to Moses in the bush (Exod. iii. 2), where the person calls himself "the God of Abraham, the God of Isaac, and the God of Jacob," and at ver. 14, "I am that I am" (Justin M. Apol. i. lxii. p. 80; Dial. cum Tryph. c. ix. p. 157; Irenaeus iv. 10, 12; Clem. Alex. Cohort. ad Gent. p. 7; Tertullian adv. Iud. c. ix. p. 194). It was Christ who said to Moses (Ex. xx. 2), "I am the Lord thy God, which have brought thee out of the land of Egypt" (Clem. Alex. Paed. i. vii. p. 131). It was Christ who spoke to Moses (Levit. vi. 1), and consequently, who delivered the whole of the Law (Origen in Levit. Hom. iv. init.). It was Christ who appeared to Joshua near Jericho (Josh. v. 13; Justin M. Dial. cum Tryph. c. lxii. p. 159, 160).

These examples of the testimonies of the fathers are collected by Dr. Burton, and in other portions of his work<sup>1</sup> many others to the same effect. He adds: "These instances might be multiplied so as to make a volume; but enough, perhaps, has been said to shew that all the fathers agreed in entertaining the same opinion," and refers in a note to St. Paul in I. Cor. x. 9: "Neither let us tempt Christ as some of them also tempted and were destroyed of serpents," to show that St. Paul identified the angel who led the people of Israel to the promised land with the Saviour, who, when He was

<sup>1</sup> Pages 38-40.

made flesh, became our eternal and almighty Redeemer. Certainly this angel is spoken of in the books of Moses as no created angel would be likely to be mentioned.<sup>1</sup> “Behold, I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him and obey His voice; provoke Him not; for He will not pardon your transgressions, for My name is in Him.” Who can this be but He, of whom by the Evangelist it was said: <sup>2</sup> “Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying: Behold a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which, being interpreted, is, God with us.”

Surely this was the same angel or messenger of God who had been sent to lead the people of God through the wilderness, in whom the very name of Jehovah, marking His Divine essence, was, who was to that ancient people the manifested presence of God with them, as He is to the people of these later days, God with us. And the Prophet Isaiah, speaking of the same Divine angel, says, <sup>3</sup> “For He said, surely they are My people, children that will not lie; so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old. But they rebelled and vexed His Holy Spirit; therefore, He was turned to be their enemy, and He fought against them. Then He remembered the days of old, Moses and His people, saying where is He that brought them up out of the sea with

<sup>1</sup> Ex. xxiii. 20, 21.

<sup>2</sup> Matt. i. 22, 23; cf. Is. ix. 6.

<sup>3</sup> Is. lxiii. 8, 9, 10, 11-14.

the shepherd of His flock? Where is He that put His Holy Spirit within him? That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name? That led them through the deep, as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the spirit of the Lord caused him to rest; so didst Thou lead Thy people, to make Thyself a glorious name."

In this magnificent passage of the evangelic Prophet, there is a clear tracing of the history of the dealings of God with His people, by the guidance of Him, the angel, in whom was the name of Jehovah, of whom Moses speaks. And Isaiah calls the same angel, the angel of the Presence, who is Jehovah, the Saviour of His people, and who, in the fulness of time, came forth from the Presence, from the bosom of the Father, in which He dwelt, to be the Redeemer of the men whom He created, and whose nature He took at last that He might be their Saviour.

And S. Stephen, the first martyr of Christ,<sup>1</sup> in recounting the same history, and the treatment by the people of the angel of the Divine Presence, in whom was the name of Jehovah, refers both to the books of Moses and of Isaiah; to Isaiah most emphatically in the concluding words of his discourse: <sup>2</sup>"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye"—as Isaiah had said, <sup>3</sup>"They rebelled and vexed His Holy Spirit." And S. Stephen tells them that they inherit and continue the perversity of their fathers, and in rejecting Christ they

<sup>1</sup> Acts vii.

<sup>2</sup> Acts vii. 51.

<sup>3</sup> Is. lxiii. 10.

rejected the same Divine being, the same angel of the Presence, the same angel in whom was the name of Jehovah, whom their fathers had provoked to righteous anger. And in prayer to this angel of the covenant, as his God and Saviour, "he fell asleep." When they had revolted from this Divine angel, and made the golden calf, which represented the gods that brought them out of Egypt, God proposed to<sup>1</sup> "blot them out of His book," and to make of Moses<sup>2</sup> "a great nation," in place of the extinguished race of sinners.

When God at the intercession of Moses withdrew this righteous threat, He said He would send an angel before them, but would not Himself, by the angel in whom His name was,<sup>3</sup> "go up in the midst of them," for, said He, "Thou art a stiff-necked people, lest I consume thee in the way." When the people were inconsolable, in view of this withdrawal of the angel of the Presence, at the intercession of Moses, He said<sup>4</sup> "My presence shall go with thee, and I will give thee rest." The angel of the Presence, then, was the presence of Jehovah—and so there was the same God with them, who is Emmanuel, God with us.<sup>5</sup> In these theophanies then, recorded in the old dispensation, there were plain intimations of that Divine Son of God, the Mediator between God the unseen One and His universe, who was clearly revealed as the only begotten of the Father, incarnate for the world's salvation, when the fulness of time for the great revelation, was accomplished.

<sup>6</sup>The patriarch Jacob clearly speaks of the angel who was his protector and redeemer, as being the God of his

<sup>1</sup> Ex. xxxii. 33.

<sup>2</sup> Ex. xxxii. 10.

<sup>3</sup> Ex. xxxiii. 3.

<sup>4</sup> Ex. xxxiii. 14; cf. Gen. xlvi. 15.

<sup>5</sup> Cf. Hengstenberg Christology, chap. iii.

<sup>6</sup> The Godhead of the Messiah in the O. T.

fathers (Gen. xlvi. 15). He says, in blessing the children of Joseph, "The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." The patriarch here alludes to all the visits of special revelation and protection, which he had enjoyed from the God of his fathers, and he speaks of that God as "the angel, which redeemed me from all evil." He alludes to that vision, which had been granted at Bethel, where he saw the ladder reaching to Heaven, upon which the angels of God were<sup>1</sup> "ascending and descending," and when he awoke he said,<sup>2</sup> "Surely Jehovah is in this place, and I knew it not"; also to that occasion when, as he says, "the angel of God spake unto me in a dream, saying, Jacob, and I said, Here am I," and when the angel declared "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me"; and to that other occasion when<sup>3</sup> "there wrestled a man with him till the breaking of the day," and where he prevailed as a prince having "power with God and with men"; where his name was changed from Jacob to Israel by the angel Jehovah Himself; where Jacob asked Him to tell him His name, and received the significant answer, "Wherefore is it that thou dost ask after My name?" for it was the angel, in whom was the name of Jehovah, who wrestled with him, and "blessed him there"; of whom Manoah asked,<sup>4</sup> "What is Thy name?" and was answered by the Jehovah angel, "Why askest thou thus after My name, seeing it is secret or wonderful?" Of this transaction the Prophet Hosea speaks, and disclosed the Divine

<sup>1</sup> Gen. xxviii. 12.<sup>2</sup> Gen. xxxi. 11, 13.<sup>3</sup> Gen. xxxii. 24.<sup>4</sup> Judges xiii. 17.

personality of the angel who wrestled with the patriarch, and over whom the patriarch prevailed : <sup>1</sup> “Yea, he had power over the angel, and prevailed : he wept and made supplication unto Him : he found Him in Bethel, and there He spake with us : even Jehovah God of hosts ; Jehovah is His memorial.”

Thus through all their generations did the children of Israel preserve the memorial of the Jehovah angel, who was their God, and who was so clearly revealed, under the Gospel dispensation, as the eternal Son of the Divine Father. Jacob called the name of the place where God had met him, <sup>2</sup> “Peniel ; for I have seen God face to face, and my life is preserved.” The comment of Clemens Alex. on this passage, in accordance with the comments of the other fathers of the Church, is noteworthy : <sup>3</sup> “But to show that it was the Logos who wrestled with Jacob, and the instructor of mankind, it says ‘he asked Him, and said unto Him, Tell me Thy name. And He said, Wherefore is it that thou dost ask after My name ?’ for He kept the new name for the new people, His children.” <sup>4</sup> As yet God the Lord was without a name, not yet having become man. Still further “Jacob called the name of the place” the face of God (Peniel), “for,” he said, “I have seen God face to face, and my life is preserved.”

But the face of God is the Word, by whom God is made manifest and known. Then also he was called Israel, when he saw God, the Lord. This is God, the Logos, the instructor, who said to him again afterwards, <sup>5</sup> “Fear not to go down to Egypt.” And Origen says

<sup>1</sup> Hosea xii. 4, 5.

<sup>2</sup> Gen. xxxii. 30.

Paedagog. lib. i. c. vii. p. 131; ed. Potter, 1715.

<sup>4</sup> Burton, p. 152.

<sup>5</sup> Gen. xlvi. 3 ; cf. Clem. Alex. Strom. lib. vii. c. x. p. 866.

emphatically,<sup>1</sup> "Who else could it be that is called at once man and God, who wrestled and contended with Jacob, than He, 'who spoke at sundry times and in divers manners unto the fathers' (Heb. i. 1), the sacred Logos of God, who is called Lord and God, who also blessing Jacob named him Israel, saying besides, 'Thou hast prevailed with God'? But thus men then living beheld the Logos of God, as also the Apostles of our Lord said, 'That which was from the beginning, which we have seen with our eyes, and our hands have handled of the word of life' (I. John i. 1); which word and life Jacob also saw, and added, saying, 'For I have seen God face to face.'"<sup>2</sup> Origen also speaking of the vision, in which Joshua saw<sup>3</sup> "the captain of the host of the Lord." Joshua therefore not only knew that He was of God, but that He was God: for he would not have adored unless he had known Him to be God. For who else is "captain of the host of the Lord," except our Lord Jesus Christ?

And the Council of Antioch, A.D. 269, summing up this testimony of the Old Testament to the Divine personality of the Son,<sup>4</sup> after professing their belief in one uncreated, invisible God, proceed to say, "We confess and preach (*κηρύσσομεν*) that this begotten Son, the only begotten Son, is "<sup>5</sup>the image of the invisible God,"<sup>5</sup> begotten before all creation, the wisdom and word and power of God, who was before the worlds, God, not by foreknowledge, but in essence and hypostasis, Son of God, as we have known Him in the Old and New Testa-

<sup>1</sup> Selecta in Genesim vol. ii. ed. Bened. Delarue 1733-1759, p. 43.

<sup>2</sup> Joshua. v. 13, 14; Origen in Iesum Nave, Hom. vi. § 3, vol. ii. p. 410.

<sup>3</sup> Apud Routh. Reliq. Sacrae ii. 466.

<sup>4</sup> Col. i. 15.

<sup>5</sup> I. Cor. i. 24.

ment. But whosoever should contend that we ought not to believe and confess the Son of God to be God before the foundation of the world, and should say that we declare two Gods, if the Son of God should be proclaimed (*ὑηρύσσονται*) to be God, such an one we account an alien from the ecclesiastical canon, and all the catholic churches agree with us. For concerning Him it is written,<sup>1</sup> 'Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom; Thou hast loved righteousness and hated iniquity; wherefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.'

<sup>2</sup> And again Isaiah, 'Our God returneth judgment, and He will return it; He will come and save us; then the eyes of the blind shall be opened, and the ears of the deaf shall hear, then the lamb shall leap as an hart (*εὐλαόρος*), and the tongue of the stammerers shall be clear.' And again,<sup>3</sup> 'they shall make supplication unto Thee, because God is in Thee, and there is no God beside Thee; for Thou art God, and we knew it not, O God of Israel the Saviour.' And with the Apostle,<sup>4</sup> 'Of whom is Christ according to the flesh; who is over all, God blessed for ever, Amen'; in which passages the words 'who is over all,' and 'beside Thee,' are to be understood 'over all created things.' And in Hosea,<sup>5</sup> 'Because I am God, and not man, the holy one in Thee: and I will not enter into the city; I will go after the Lord.' And all the God-inspired Scriptures declare the Son of God to be God, which to expound one by one, we now defer. We believe Him who is always with the Father,

<sup>1</sup> Ps. xlvi.

<sup>2</sup> Cap. xxxv.

<sup>3</sup> Is. xlvi. 14.

<sup>4</sup> Rom. ix. 5.

<sup>5</sup> Ch. xi. 9, 10.

to have fulfilled the Father's will for the creation of the universe. <sup>1</sup> For He spoke, and they existed; 'He commanded and they were created.' But He, who commands another, commands some one whom, we are persuaded, is no other than the only begotten Son of God who is God, to whom also He said, <sup>2</sup> 'Let us make man after our image and likeness.'

"And in sum it is said, according to the Gospel, <sup>3</sup> 'All things were made by Him, and without Him was not one thing made'; and according to the Apostle, <sup>4</sup> 'By or in Him all things were made, which are in Heaven and upon earth, whether visible or invisible; whether thrones, or principalities, or lordships, or authorities; all things have been created by Him, and for Him'; and so He truly is and works, at once the Word and God; by whom the Father made all things, not as by an instrument nor as by (His own) understanding, that had no substantial (or personal) existence; the Father truly having begotten the Son as living and personal energy (*ερυπόστατον*) working all things in all: nor was the Son a spectator only, or merely present, but actually efficient for the creation of the universe, as it is written, <sup>5</sup> 'I was by Him, as one suitable (to Him).' He it was, we say, who descended and <sup>6</sup> appeared to Abraham at the oak of Mamre, one of three, with whom the patriarch disengaged as (his) Lord and Judge; forasmuch as He had <sup>7</sup> received all judgment from the Father, concerning whom it is written, <sup>8</sup> 'The Lord rained upon Sodom and Gomorrah fire and brimstone from the

<sup>1</sup> Ps. cxlviii. 5.

<sup>2</sup> Gen. i. 26.

<sup>3</sup> John i. 3.

<sup>4</sup> Col. i. 16.

<sup>5</sup> Prov. viii. 30.

<sup>6</sup> Gen. xviii. 1.

<sup>7</sup> John v. 22.

<sup>8</sup> Gen. xix. 24.

Lord out of Heaven'; this was He who, fulfilling His Father's counsel, appears to the patriarchs, and converses with them, in the same passages (*περικαπταῖς*) and same chapters, sometimes being affirmed to be the angel, but sometimes to be the Lord, and sometimes God; for it is impious to think that the God of the universe is called an angel; but the angel of the Father is the Son, being Himself Lord and God. For it is written,<sup>1</sup> 'The angel of great counsel.' As also in other places to Abraham and subsequently, 'For now I know that thou fearest God, and hast not spared thy beloved Son for My sake; and He called the name of the place, The Lord sees (Jehovah-Jireh); so that they say to this day, In the mountain the Lord was seen.' And to Jacob, 'And the angel of God said to me in a dream, saith he, Jacob; I said, What is it? And he said, Lift up thine eyes,' etc. 'I am the God who appeared to thee in the place of God (Bethel), where thou anointedst to Me there a pillar, and vowedst to Me there a vow.'

"And after the wrestling, and that with the prefigured man, he adds, <sup>4</sup> 'And Jacob called the name of that place, the face (*εἰδος*) of God (Peniel) for I have seen God face to face, and my life has been preserved.' But we say that the prefigured man was the Son of God, whom the Scripture itself has signified to be God (*μεμήνυκεν*). But indeed we say likewise also that the Law was given to Moses by the ministry of the Son of God, as the Apostle teaches, when he says,<sup>5</sup> 'What then is the Law? It was added on account of transgressions, until the seed should come, to whom the promise

<sup>1</sup> Is. ix. 6.

<sup>2</sup> Gen. xxii. 12, 14.

<sup>3</sup> Gen. xxxi. 11, 12, 13.

<sup>4</sup> Gen. xxxii. 30.

<sup>5</sup> Gal. iii. 19.

was given, being ordained by angels in the hand of a Mediator; for we know no other Mediator of God and men, then this one.' But we are taught also the same things by Moses,<sup>1</sup> But the angel appeared to him in a flame of fire from the bush,' etc. 'But when the Lord saw that he was drawing near to see, the Lord called to him from the bush;' and again, 'Go in and gather the elders of the children of Israel, and thou shalt say unto them, The Lord God of our fathers hath appeared to me, the God of Abraham, and the God of Isaac, and the God of Jacob,' etc., 'if, therefore, they will not believe me, nor hear my voice; for they will say, The Lord God hath not appeared to thee, what shall I say to them?'

"And in the benedictions,<sup>2</sup> According to the righteous ordinances of Him that was seen in the bush, let them come upon the head of Joseph'; and elsewhere,<sup>3</sup> 'And the Lord said to Moses, I will surely accomplish to thee this word, which thou hast spoken; and he said, Shew Me Thy glory; and He said, I will pass before thee in My glory; and I will call in the name of the Lord before thee, and I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion'; which is thus fulfilled:<sup>4</sup> 'And the Lord descended in a cloud, and is present with him there; and he called in the name of the Lord, and the Lord passed by before his face; and the Lord God called;' for He who above had promised to pass by, was the Son of God the Lord. And He called in the Name of the Lord, the Father; this is He who speaks truly when He says,<sup>5</sup> Not that anyone

<sup>1</sup> Exod. iii. 2, 4, 16, and iv. 1.

<sup>2</sup> Deut. xxxiii. 16.

<sup>3</sup> Ex. xxxiii. 17, 18, 19.

<sup>4</sup> Ex. xxxiv. 5, 6.

<sup>5</sup> John vi. 46.

hath seen the Father, except He who is from the Father; He hath seen the Father.' And in the same Gospel, <sup>1</sup> 'Ye have neither heard His voice at any time, nor seen His shape.' And <sup>2</sup> 'No one hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath revealed Him.'

"And the Apostle, in another place, says, <sup>3</sup> 'Now unto the eternal immortal, invisible, the only wise God.' But the Son who was with the Father, God indeed, and Lord of all created things; but being sent by the Father from Heaven, and being made flesh, became man; wherefore, also, the body from the Virgin, containing all the fulness of the Godhead bodily, has been united unchangeably to the Godhead, and has been deified; on account of which, the same God and man Jesus Christ was predicted in the Law and the Prophets, and has been believed in the whole Church, which is under Heaven, to be God indeed; <sup>4</sup> who has emptied Himself from being equal to God; <sup>5</sup> but man, also, of the seed of David according to the flesh. It was God who performed the signs and wonders which are written in the Gospels; but by this same (being) partaking of flesh and blood, He was tempted in all things like unto us, without sin.

"So also Christ before His Incarnation, is named as One in the Divine Scriptures, that is in Jeremiah, <sup>6</sup> 'Christ is the spirit of our face.' <sup>7</sup> 'But the Lord is the Spirit,' according to the Apostle. But according to the same Apostle, <sup>8</sup> 'For they drank of the spiritual rock, but the rock was Christ.' And again, <sup>9</sup> 'Neither let us

<sup>1</sup> John v. 37.

<sup>2</sup> John i. 18.

<sup>3</sup> I. Tim. i. 17.

<sup>4</sup> Phil. ii. 7.

<sup>5</sup> Rom. i. 3.

<sup>6</sup> Lam. iv. 20.

<sup>7</sup> II. Cor. iii. 17.

<sup>8</sup> I. Cor. x. 4.

<sup>9</sup> I. Cor. x. 9.

tempt the Lord, as some tempted Him, and were destroyed by serpents;<sup>1</sup> and concerning Moses,<sup>2</sup> Esteeming the reproach of Christ greater riches than the treasures of Egypt.<sup>3</sup> And Peter,<sup>4</sup> Of which salvation the Prophets have inquired and searched diligently who haye prophesied of the grace (that should come) unto us; searching (into) what, or what manner of time the Spirit of Christ in them signified.<sup>5</sup> But if Christ is the power of God and the wisdom of God before the ages, so also, as He is Christ, He is one and the same in substance, although He is thought of in very many notions, or ways of thinking (*επινοίας*). Having noted these few things from very many, if you think and teach the same things with us, will you also signify if the things written above please you or not?<sup>6</sup>

The Epistle from which this long extract has been made was addressed to Paul of Samosata by the Council of Antioch, A.D. 269, which, after hearing the disputation of Paul with Malechion, who exposed his lurking-places of evil doctrine, condemned and excommunicated him. And they say in the opening of the Epistle, that it seemed good to them "to put forth this faith in unity, which we have received from the beginning, and held as handed down to us, and kept in the Catholic and holy Church, until this day, in succession from the blessed Apostles who have been both eye-witnesses and ministers of the Word (*τὸν λόγον*), preached from the Law and the Prophets and the New Testament."

It is indeed a full and splendid testimony of the faith of the Church in the true divinity of the Eternal Son,

<sup>1</sup> Heb. xi. 26.

<sup>2</sup> Pet. i. 10.

<sup>3</sup> I. Cor. i. 24.

<sup>4</sup> In Concil. tom. i. p. 843, ed. Labbaei et Cossart.

both God and man, till the last quarter of the third century; it is a rich assemblage of proofs of the unity of the teaching of the Old and New Testament; showing how the Divine Son was prefigured and presented, even in the image of His incarnation, in the theophanies of the old dispensation; how by the writers of the New Testament, these manifestations of Jehovah to His ancient people were regarded as manifestations of the Divine Son, who was revealed so clearly under the new dispensation; who is the Son of the Lord of Heaven and earth, the Creator, and who is Himself the Creator of all things, and who, in the fulness of time, came into His own creation, to reclaim it as His own, in the form and substance of His creature man; being Himself the one eternal Son, both true God and very man; the only begotten of the Father, the first begotten of all the creation.

And in this clear and full declaration of the Council of Antioch, asserting the truth of God against the perversions of Paul of Samosata, we have the very cream of the teaching of the whole Church concerning the distinct personality and the one divinity of the Eternal Father, and the Son, who was the image of the invisible God, because He was the very Son of God; from the days of the apostolic fathers, Clemens Romanus, Ignatius and Polycarp, through the fathers of the second and third centuries, and the creeds of the Church for all those centuries, till the days when the Arian heresy summoned to arms the sacramental host of God's elect, which vindicated in that memorable contest, for all ages of the Church of God upon earth, the faith enshrined in the creeds of Nicaea and Constantinople, and S. Athanasius; not inventing a new faith as innovators vainly

pretend, but setting forth the faith once for all delivered to the Saints, recorded in the Divine Scriptures, and held lovingly, unfalteringly, even unto death, for the love of Christ, till the memorable era of the Nicene controversy, by which all doubt concerning our holy faith was forever dissipated.

The full proof of this, as it has been embodied in the synodical letter of the Council of Antioch, will be found in the host of Catholic fathers, which is adduced by Bishop Bull in his defence of the Nicene faith, and in his treatise, "The Judgment of the Catholic Church"; as well as most copiously, sufficiently, abundantly, and superabundantly by Dr. Burton in his "Testimonies of the Ante-Nicene Fathers to the Divinity of Christ." This last work saves the necessity of adducing any more special testimonies beyond those already presented. Let him who doubts read, mark, and own that concerning the Catholic faith on a matter so vital, there has never been any wavering in the Church, to which the deposit of holy truth was, once for all, committed. <sup>1</sup> There is one prophetic passage in which Jehovah Himself declares the relation to Himself of the incarnate Son, the application of which to Christ is fully sanctioned by our Lord Himself—in which, therefore, we have the united testimony of the Old and New Testament to the only begotten Son—and are able, without doubt, to identify the Divine angel of the ancient covenant with the Divine Son of the new. It is the declaration made by the Prophet Zechariah, <sup>2</sup> "Awake, O sword, against My shepherd, and against the man that is My fellow, saith the

<sup>1</sup> Cf. also Holden's Scripture Testimonies to the Divinity of our Lord Jesus Christ, Lond. 1820.

<sup>2</sup> Zech. xiii. 7.

Lord of Hosts: smite the shepherd, and the sheep shall be scattered: and I will turn My hand upon the little ones."

Now the Prophet Isaiah, in a passage which is a prediction of Christ and His kingdom, says,<sup>1</sup> "Behold the Lord God will come with strong hand, and His arm shall rule for Him. . . . He shall feed His flock like a shepherd." And the Prophet Ezekiel, in a passage which is likewise prophetic, says,<sup>2</sup> "And I will set up one shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their shepherd." By these two prophets, the shepherd of the Lord of Hosts, of whom Zechariah prophesied, the promised heir of David's everlasting throne, is declared to be the Mighty God incarnate, who is both God and man, who, in the fulness of time, appeared in the person of our Lord and Saviour Jesus Christ.

And then He Himself who so appeared, claimed the fulfilment of the prophecy in Himself, when He said,<sup>3</sup> "I am the good shepherd; the good shepherd giveth his life for the sheep." "I am the good shepherd, and know My sheep, and am known of mine," and promised there should<sup>4</sup> "be one fold and one shepherd." Here then, without a peradventure, is the shepherd of the Lord of Hosts, by whom He Himself feeds His own flock. And He, too, as the Lord of Hosts says by the Prophet, is "My fellow." And who is this, who can it be, but He who said,<sup>5</sup> "I and My Father are one," who, showing how He was the fellow of the Lord of Hosts, said,<sup>6</sup> "Be-

<sup>1</sup> Is. xl. 10, 11. Cf. Is. xl. 3 ff.; Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23.

<sup>2</sup> Ezek. xxxiv. 23.

<sup>3</sup> John x. 11, 14.

<sup>4</sup> John x. 16.

<sup>5</sup> John x. 30.

<sup>6</sup> John xiv. 10, 11.

lievest thou not that I am in the Father, and the Father in Me? the words that I speak unto you, I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake: " who, though <sup>1</sup>"in the form of a servant, and made in the likeness of men" was nevertheless "in the form of God, when He thought it not a prize to be retained to be equal with God," for it was His native dignity. And He Himself appropriates to Himself the prophecy of Zechariah. <sup>2</sup>"Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written," written in the prophecy of Zechariah, "I will smite the shepherd, and the sheep of the flock shall be scattered;" and I will turn Mine hand upon the little ones."

This note of the prophecy, as every mark in it, is found, in its fulfilment, in Him alone. For it was He who illustrated and fulfilled the words, when He said, <sup>3</sup>"Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold the face of My Father, which is in Heaven"; and "even so it is not the will of your Father which is in Heaven, that one of these little ones should perish." And it was He who uttered the words of compassion and of power, <sup>4</sup>"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." He who was "the fellow of the Lord of Hosts," who was "in the bosom of the Father" said this, and though <sup>5</sup>"Heaven and earth shall pass away," His "words shall

<sup>1</sup> Phil. ii. 6, 7.

<sup>2</sup> Matt. xxvi. 31; Mark xiv. 27.

<sup>3</sup> Matt. xviii. 10, 14.

<sup>4</sup> Luke xii. 32.

<sup>5</sup> Mark xiii. 31; Luke xxi. 33.

not pass away." So then by prophet and by evangelist is the good shepherd of the flock of God, the incarnate Lord, presented to us as the eternal, well-beloved Son of the eternal Father, who was the "fellow" of "the Lord of Hosts," who was "with God, and who was God."

And now we come to the new dispensation, when He was clearly revealed, and men beheld His glory, the glory as of the only begotten of the Father—who had been prefigured and promised through all the ages of the old dispensation. And here we discern Him, as He is made known to us, in His relation both to the invisible God and to the visible creation, which came from Him, by which the invisible things of God, His invisible essence, are made manifest, as this eternal power and Godhead were in Him before the worlds were. For says the Apostle, who had learned it from Christ Himself, He <sup>1</sup>"is the image of the invisible God, the first-born of all the creation." And who could be the image of the invisible God, but one—who was <sup>2</sup>"the brightness of His glory and the express image (or counterpart) of His substance (or being)?" In that He was "the image of the invisible God," He was at once one with God Himself, and distinct from Him as His image—not another God, but the same God in another personality.

The seeming contradiction is solved, when we recognize Him as He is revealed to be the "only begotten of the Father," and in that eternal generation receiving as His own the fulness of the Divine essence. In that He is "the first-born of all the creation," He is before all the creation, and so Himself uncreated, because He was the first-born, from the ages of eternity, of the Father. And

<sup>1</sup> Col. i. 15.

<sup>2</sup> Heb. i. 3.

the Apostle tells us, to show how He is the first-born of all the creation, that <sup>1</sup>“by Him were all things created that are in Heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him. And He is before all things, and by Him all things consist.” And is He not then most clearly “the first-born of all the creation”? for it is all, both visible and invisible, His offspring, the production of His love, His power, His wisdom, and His almighty will. He, as He alone could, has filled up the gap otherwise impassable, between the uncreated Creator and the created universe, He “the image of the invisible God,” who has all the potencies of the creation, and “the first-born of all the creation,” because so He has fixed it to Himself by calling it into being, and retains it in Himself, because by Him who was “before all things,” “all things subsist.” In Him the first-born they live and move and have their being.

It was to Him that the fathers delighted to apply the expression, <sup>2</sup>“Let us make man in our image, after our likeness.” <sup>3</sup>“And what is more,” says the epistle ascribed to Barnabas, “the Lord endured to suffer for our souls, though He is the Lord of the world: to whom God said before the constitution of the world, Let us make man.” According to S. Athanasius,<sup>4</sup> the Arians openly professed their belief that it was Christ “to whom the Father said, Let us make man, etc.” Justin Martyr also alleges this text as proof of the Sonship

<sup>1</sup> Col. i. 16, 17.

<sup>2</sup> Gen. i. 26.

<sup>3</sup> Ch. v. p. 61; ed. Cotelerius, Amsterdam, 1724.

<sup>4</sup> De Synodis, vol. i. pp. 740, 743, ed. C. Coloniae, 1686, p. 898.

of Christ; likewise<sup>1</sup> Origen, as also the Council of Antioch, already adduced in full. Origen explains the appellation, "the first-born of every creature," as belonging to God the Word. <sup>2</sup> He says "it is said of man and wife, 'they are no longer two, but one flesh' (Gen. ii. 24), and that 'he that is joined unto the Lord is one spirit' (I. Cor. vi. 17); but if so, who is joined to the Lord, to the very word, and very wisdom, and very truth, and very righteousness, more than the soul of Jesus, or even so much? If this be so, the soul of Jesus and God the Word, 'the first-born of every creature' are no longer two."

<sup>3</sup> And still more clearly and finely the same Origen says, "The God of the universe and Father is not the only one who is great, according to our doctrine; for He hath imparted of Himself and of His greatness to the only begotten and first-born of every creature; that He, being the image of the invisible God, might preserve the image of the Father, even in greatness. We allow, then, that God is incomprehensible; but He is not the only one who is incomprehensible; but also His only begotten; for God the one Word is incomprehensible. It does not follow, therefore, because God is incomprehensible, that therefore He sent His Son a comprehensible God—but as we have proved, the Son also being incomprehensible, as being God the Word, by whom all things were made, hath also dwelt among us." And again, on John xi. 50, "It is expedient for us that one man should die for the people," Origen says,<sup>4</sup> "Since it was a man who died, but truth

<sup>1</sup> Celsus, lib. ii. § 9, vol. i. p. 392, Delarue.

<sup>2</sup> C. Celsus, lib. vi. § 47, vol. i. p. 669.

<sup>3</sup> C. Celsus, lib. vi. § 69, vol. i. p. 684. Cf. C. Celsus, lib. vii. § 43, vol. i. p. 725, and C. Celsus, lib. viii. § 17, vol. i. p. 755; in Jeremiah, Hom. i. vol. iii. p. 128, and Hom. xv. vol. iii. p. 226.

<sup>4</sup> In Ioan. tom. xxviii. vol. iv. p. 392.

was not a man, nor was wisdom, and peace, and righteousness, and that of which it was written, ‘the Word was God,’ God the Word, and truth, and wisdom and righteousness did not die; for the image of the invisible God, the first-born of every creature, was incapable of death.”

<sup>1</sup> And Dionysius of Rome, A.D. 260, has this noble passage, in opposing the heretical notion that the Son was a creature, “And why should I discuss this matter more at length to you who are spiritual men, and clearly understand the absurdities which arise from calling the Son a creature? which, as it appears to me, must have escaped the attention of those persons who began this doctrine, and therefore, they have altogether erred from the truth, misunderstanding the meaning of those words of the holy and prophetical Scripture, ‘the Lord established me in the beginning of His ways’ (Prov. viii. 22). For there is not one meaning only to the word *established* (*εἵτιος*): for we must understand *established* in this place to mean, *He placed me over the works which were made by Him*, but which were made by the Son Himself; but *established* cannot be taken in this place for *made*: for there is a difference between *establishing* and *making*: ‘Is not He thy Father that hath bought thee? Hath He not made (*εποιησε*) thee, and established (*εἵτιος*) thee’ (Deut. xxxii. 6), as Moses says in his great song in Deuteronomy! In answer to whom we might also say, O, rash and venturesome men, is the first-born of every creature Himself a creature? He that was conceived of the womb before the morning, who said in the person of wisdom (*ως Σοφία*).<sup>2</sup> Before

<sup>1</sup> Apud Athanas. De Decretis. Syn. Nic. c. xxvi. p. 231, et ed. Colon. p. 276; Apud Routh. Reliq. Sacrae, tom. iii. 180.

<sup>2</sup> Prov. viii. 25.

all the hills, He begetteth Me'? and in many places of the Divine oracles one may find the Son spoken of as *begotten*, but not as *made*: by which passages those persons are plainly convicted of taking up falsehoods concerning the generation of the Lord, who dare to speak of His Divine and ineffable generation as a creation."

Here we have the Nicene doctrine more than sixty years before the council of Nicaea. The twofold presentation of the Son of God in the passage from St. Paul, in which, in His aspect towards God the Father, He is called<sup>1</sup> "the image of the invisible God"; in His aspect towards the creation, "the first-born of every creature," appears remarkably in the representation of the Logos made by the fathers of the Church, from Justin Martyr to Athanasius. Justin Martyr taught without question that the Logos was identical with the I Am, who made Himself known as the self-existent one to Moses. He contends earnestly that He who appeared to Moses in the bush was the same I Am who had so revealed Himself to Moses,<sup>2</sup> against the assertion of Trypho, that the one who talked to Moses was the self-existent God, but the one who appeared in the bush was the angel of God;<sup>3</sup> "in fact," says Bishop Bull, "that description of God in Moses' 'I Am' agrees equally to God the Father and the Son as one God, always saving the difference of persons." Which is excellently explained by Justin in the passage first cited from his "Apology,"<sup>4</sup> in this manner:

<sup>1</sup> Col. i. 15.

<sup>2</sup> Justin Opera, ed. Par. 1636, p. 19, and ed. Bened. Hayae. Com. 1742, § 20, p. 21; Bull. Defens. Nicenae Fid., vol. v. p. 512. Oxford, 1846.

<sup>3</sup> Dial. C. Trypho. p. 282, and § 59, p. 156; vide et Apol. ii. pp. 95, 96 (Apol. i. § 63, p. 81).

<sup>4</sup> Bull Defens. iii. c. ii. p. 510, vol. v. ff.; Defens. vol. v. p. 514.

God the Father is the existing one as always existing from Himself ; but God the Son is the existing one, as coexisting and begotten ( $\omega\varsigma \sigmaονω\dot{\nu} και γεννη\omega\mu\epsilonνο\varsigma$ ), as coexisting with the Father, and being born from Him from eternity. But the Son of God elsewhere is openly called ( $\delta \alpha\epsilon i$ ) the one always existing, to wit, in the epistle to Diognetus near the end : <sup>1</sup>“ Those who were esteemed faithful by Him have known the mysteries of the Father ; for which reason He sent the Word, that He might appear to the world, who being dishonored by the people, being preached by the Apostles, was believed by the nations, this is He who was from the beginning, who newly appeared and . . . found, and always born in the hearts of the saints. This is He who always exists, to-day esteemed as the Son.”

<sup>2</sup>“ Of which passage,” says Bishop Bull, “ unless I am mistaken, this is the genuine sense : The Son of God has some new and, as it were, recent nativities (forasmuch as He was first born to the world, when He went forth from the Father to the creation of all things ; He was again born in a wonderful manner, having slipped down into the womb of the most holy Virgin, and being most closely joined to His own formation (*plasmati* as Ira-naeus speaks), He was brought forth to this light by birth from the Virgin herself ; finally, He is daily born in the hearts of the pious, who embrace Him by faith and charity) ; yet He Himself was never indeed new and recent, but was the Son of the Father always and from eternity.”

<sup>3</sup>Athenagoras has the same distinction concerning the

<sup>1</sup> Page 501, D Paris, 1636 (§ 11, p. 239), Bened. ed.

<sup>2</sup> Vol. v. 514.

<sup>3</sup> Bull, vol. v. Def. Nicenæ Fid. iii. 5.

twofold aspect of the Son. He says,<sup>1</sup> “And let not any one think it ridiculous that God should have a Son. For not, as the poets fable, shewing their gods to be no better than men, do we think either concerning Him who is God and Father, or concerning the Son; but the Son of God is the Word of the Father in idea and energy; for from Him and by Him (*πρὸς αὐτοῦ γὰρ ναὶ δι αὐτοῦ*) all things were made, the Father and the Son being one; but the Son being in the Father, and the Father in the Son, in the unity and power of the Spirit. The Son of God is the reason (*νοῦς*) and word (*λόγος*) of the Father.” And then, to explain this more fully, he adds: “But if you who have excellence of understanding, would consider what is meant by ‘the Son,’ I will briefly declare it. He is the first offspring of the Father, not as one who is made; God from the beginning, being eternal mind (*νοῦς*), had Himself in Himself the Logos, being eternally *λογικός*, i.e., having eternally the Logos; but as all things were chaotic (*ὑλικῶν*), and nature was unformed, the thicker portions being commingled with the lighter, He came forth (*προέλθων*) upon them to be idea and energy.”

Upon this Bishop Bull remarks:<sup>2</sup> “I say that this explanation of Athenagoras is very far distant from the blasphemies of Arius, and so if we regard the substance itself of the dogma concerning the Son of God, is plainly Catholic. The Christian philosopher indeed confesses that the Logos of God the Father is called His first offspring by Christians on account of a certain going forth (*προέλευσιν*) by which He proceeded from God the Father Himself, then when He was about to create the world, and that, in order that the world might be created

<sup>1</sup> Apol. p. 10, § 10, p. 286.

<sup>2</sup> Vol. v. p. 554.

by Him, concerning which we shall speak hereafter (*in sequentibus*). Nevertheless, he so explains <sup>1</sup>that going forth ( $\pi\rho\acute{\epsilon}\lambda\epsilon\nu\sigma\tau$ ) that it seems sufficiently clear to me that he thought nothing concerning the Logos and Son of God, which is unworthy of His unchangeable divinity and eternal majesty." And Bishop Bull proceeds to justify this position conclusively in the sections which immediately follow. It is the very doctrine of the Apostle concerning Him who was at once the image of the Invisible God and the first-born of every creature; the teaching of Him, who was in the bosom of the Father, and who was sent forth from the Father; first to create and then to redeem the worlds. Theophilus of Antioch has the same statement: <sup>2</sup>"And first, indeed, with one consent, they (the prophets) have taught us that He made all things of nothing ( $\acute{\epsilon}\xi\ o\acute{u}n\ \ddot{o}\nu\tau\omega\nu$ ); for not anything (beside) flourished with God; but He being His own place and needing nothing, and being before the ages, willed to make man by whom He might be known; for him, therefore, He prepared the world. For he is created and in need; but the uncreated One needs nothing. God, therefore, having His own Word, included ( $\acute{\epsilon}\nu\deltai\acute{\alpha}\theta\epsilon\tau\omega\nu$ ) in His own bowels, begat Him with His own wisdom (pouring) Him forth ( $\acute{\epsilon}\xi\epsilon\rho\epsilon\nu\ \xi\acute{\alpha}\mu\epsilon\nu\omega\nu$ ) before the universe (was made). This Word He had as minister ( $\dot{\upsilon}\pi\omega\ u\rho\gamma\circ\nu$ ) of His works, and by Him made all things. He is called the beginning, because He originates and rules the things created by Him. He, therefore, being the Spirit of God, and the beginning, and wisdom, and power of the Highest, came down to the prophets, and by them spoke concerning

<sup>1</sup> Defens. Fidei Nicenæ, iii. 5, 2 ff. vol. v. pp. 554 ff.

<sup>2</sup> Page 88 (§ 10 p. 355).

the creation of the world, and all other things; for the prophets were not when the world was made, but the wisdom of God, which is in Him, and His Holy Word who is always present with Him."

<sup>1</sup>"To this," says Bishop Bull, "is to be annexed another passage of the same Theophilus in the same book; where after he had said that the Word was the Son of God, lest the Gentiles should conceive any thing absurd concerning the Son of God, he cautiously subjoins an explanation of the mystery (imitating, as it seems, Athenagoras) in these words, <sup>2</sup>'Not as the poets and writers of myths say that the sons of the gods were begotten from carnal mixture; but, as the truth declares, the Word, who is continually (*διαπάντος*) included (*ένδιάθετον*) in the heart of God. For before anything was made He had this counsellor, who is His own mind and wisdom. But when at last (*όπότε*) God willed to make whatever things He had determined, in His counsel (*εβουλευσάτο*), He begat this Logos as one brought forth (*προ φορινὸν*) the first-born of every creature; not Himself being emptied of the Word, but begetting the Word, and associating continually (*διαπάντος*) with His Word. Whence the Holy Scriptures teach us, and all who are inspired by the spirit (*πνευματοφόροι*), of whose number John (being one of them) says, "In the beginning was the Word, and the Word was with God"; shewing that, at first (*εν πρώτοις*) God was the only one (*μόνος*) and in Him the Word. Afterwards he says, "And God was the Word; all things were made by Him, and without Him was not one thing made.''"'

On this passage Bishop Bull thus comments: <sup>3</sup>"In

<sup>1</sup> Page 582.

<sup>2</sup> Page 100 (§ 22, p. 365).

<sup>3</sup> Vol. v. p. 583, Defensio iii. 7, 2.

these passages, I confess, that a certain generation is attributed by Theophilus to the Word and Son of God, which a little preceded the creation of the world. But what kind of generation did he mean? Never certainly of a person not before actually existent; but, with Athenagoras, ‘the generation of Him, who has not been made,’ who was from eternity with God the Father; and so not a true and proper generation (such truly, that is, by which any person or thing is made, or produced), but one figuratively and metaphorically so called. God the Father, he says, at some time, begot that very Logos whom He had had in Himself as a counsellor from eternity, and even now has, and will have to eternity, forasmuch as He is perpetually included (*insitum*) in His very heart.<sup>1</sup> But how did He beget? Truly by (eruption) pouring Him forth (*ἐξερευ ξάμενος*), as in the former passage is said, or, as in the latter passage, by bringing Him forth (*προφέρων*) in the beginning of the creation.

“What else, I ask, can this signify than that energetic going forth (*προετευσιν*) of Athenagoras, concerning which we have spoken above? In the same manner also he says that God the Father (belched) poured forth (*eructasse*), or brought forth His wisdom, that is, the Holy Spirit, when He was about to make the world. Truly the Son and the Holy Spirit is ‘that copious and unspeakable ministry’ (*copiosum illud et inenarrabile ministerium*, as Irenaeus,<sup>2</sup> the contemporary (*suppar*) of Theophilus, speaks) which was always present (*praesto*) to God the Father, who Himself needed not angels or any ‘ministry for the fabrication of those things, which were made’; these, therefore, when He willed, He sent forth, in energy, for the constitution of the universe.”

<sup>1</sup> Ps. xlvi. 1, sept.

<sup>2</sup> iv. 17 (ed. Ben. c. 7, 4, p. 236).

Bishop Bull shews clearly that the same teaching is contained in the works of fathers who preceded, and of those who wrote after the Arian controversy arose; how deeply, that is, they comprehended the doctrine of St. Paul concerning the Son, who is the image of the invisible God, and the first born of every creature, and of St. John concerning the Word who was in the beginning with God, and who was God also made manifest in the creation of all things, and in the Incarnation,<sup>1</sup> when men beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

Bishop Bull's splendid vindication, in this portion of his immortal work, of Tertullian as truly catholic in his doctrine of the Trinity, though, using the wiles of a controversialist in an *argumentum ad hominem* in opposing Hermogenes, he keeps in the background his real belief concerning the eternal existence of the Divine Son of God, and though his views of the mode of God's existence have been grossly and strangely misinterpreted, is well worthy of repeated study—as the chain of catholic testimony on this great doctrine of the eternal generation of the Son, and on that of his improper and metaphorical generation, is shewn by the learned and catholic bishop to be unbroken even in that unique doctor of the African Church, who was nevertheless a clear and vigorous thinker, and a writer in whose works obscurity is strangely mingled with terseness and powerful argumentation.

We now proceed to shew how the Sonship of the eternal Son is set forth under the new dispensation, in the pages of the New Testament. And first let us consider how plainly our Lord declared it, and recognized it as

<sup>1</sup> Defens. iii. capita vii., viii., ix., x.

the corner stone of His Church, fulfilling thus the words of ancient prophecy,<sup>1</sup> “The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes.” In the 16th chapter of St. Matthew’s Gospel it is recorded that our Lord said to His disciples, Whom do men say that I, the Son of Man, am? and when the various answers given to this question were recounted, “He saith unto them (v. 15), But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” Our Lord immediately recognized this answer as one which had been revealed to Simon Peter from Heaven, “Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father, which is in Heaven.” And then He signalized this Heaven-revealed confession of faith, as the corner-stone of His Church, which is the congregation of true believers in Him, built up in Him, on the profession that He is “the Christ, the Son of the living God.” It was not on Peter in his personal or official capacity that the Church was built. As if to guard against any such mistake, our Lord, in addressing him, and signalizing the blessedness of his confession, called him by his patronymic name, “Blessed art thou, *Simon Barjona*, for flesh and blood hath not revealed it unto thee, but My Father, which is in Heaven.” And he was called Peter, because of his relation to the great confession of the Divine Sonship, upon which the Church was built. “And I say also unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it.” There is no assertion which has moulded so essentially as this

<sup>1</sup> Matt. xxi. 42; Ps. cxviii. 22; Is. xxviii. 16.

has, the history of the Church, as it has been administered by men, which is so utterly unsupported by any early or uniform testimony of the ages of the Church, as the assertion that Peter the person, or Peter the Apostle, was the rock upon which the Church was built. As an Apostle, he was one of the foundations, all of which rested on the eternal Rock, and that rock was Christ. As a personal disciple of Christ, by his adherence to the Rock on which the Church was built (and that Rock was Christ), by his adherence to this Rock, by his adherence to it in the confession of faith, for which our Lord pronounced him blessed, by his adherence to it in his heart and life and in the execution of his apostolic mission, he was a rock, deriving his firmness and supporting power from the living Rock, “the principal Rock,” as S. Leo Bishop of Rome calls it, which he had professed; but in no other sense, here, a rock, than other faithful and true-hearted disciples of Christ.

<sup>1</sup>“For every disciple of Christ,” says Origen, “is a rock, from whom *they* drank who drank of the spiritual Rock that followed them, and on every such rock every ecclesiastical word, and the system of life ( $\piολιτεία$ ) according to it, is built; and on every such perfect man having the combination of precepts perfecting holiness, the Church is inwardly built by God. But if you think that the whole Church is only built by God upon that one Peter, what would you say concerning John the Son of thunder, or each one of the Apostles? Otherwise then shall we dare to say that the gates of hell indeed shall not prevail against Peter in particular, but shall prevail against the rest of the Apostles, and the perfect ones? But is it so that to Peter alone the keys of the

<sup>1</sup> Comm. on Matt. t. xii. § 10; on Matt. xvi. 18.

kingdom of Heaven are given by the Lord, and no other one of the blessed shall receive them? For all the imitators of Christ are named from the Rock, that spiritual Rock which follows them who are saved, that from it they should drink spiritual drink. They take their name from the Rock, that is, Christ; for as, because they are members of Christ, they are called Christians from His name, but from  $\pi\acute{\epsilon}\tau\rho\alpha$  they are  $\pi\acute{\epsilon}\tau\rho\sigma\iota$ , and to all such the word of the Saviour might be spoken, ‘Thou art Peter, etc.’”

This confession of S. Peter then, by our Lord’s own commendation of it, and sanction of it, as a direct revelation from God the Father, is the fundamental article of Christian faith; it is the corner-stone on which the Church of Christ is built, which gives it its Divine position and significance in the world; it is the article without which there can be no true Christian faith, no acceptance of Christianity as a scheme of religion, and of Divine salvation, revealed from Heaven. How much this belief affected the life of the Church, how near it lay to her heart, how much she felt and knew to be involved in it, was made apparent, when she was called to defend and assert the true and full divinity of her Lord against the denial and perversions of Arian and semi-Arian heretics. There is no controversy in the whole history of the Church, which exceeds this, hardly any which equals it in importance, which is more full of instruction concerning the essence and life of Christianity. By the denial of the divinity of her Lord the Church was aroused, as never before had she been awakened, for the maintenance and assertion of the truth as it is in Jesus.

It was the mooted of a question which was, for her, one of life or death. By the subtlest definitions, con-

structed in the most pliable and delicate and well-furnished language of the earth, providentially prepared for this very purpose, did she declare the true divinity of her Lord. By a single word, nay more, by a single letter, did she distinguish vital truth from deadly heresy against the most subtle evasions and *suppressiones veri* of heresy, and set forth the homoousian faith to be conterminous with the existence of the Church among the generations of mankind. And then, amid a long series of years of opposition, subtle and persevering in its character, did she maintain her declaration, driving from all middle ground, as untenable, the semi-Arians, and making the lines of distinction clear and unmistakable, between those who accepted and those who rejected the full and perfect divinity of our Lord and Saviour. This was the vital point which was endangered, and this it was which was established as the undoubted revelation of God concerning His own eternal Son, in that memorable contest, with all whose course it is well to be familiar, for from it our faith in our Divine Lord will be settled on deep and sure and immovable foundations.

In this sketch of the object and the characteristics of that great controversy, which lasted from the Council of Nice to that of Constantinople, I have in a measure anticipated the inquiry, to which I now call your attention, into the meaning and force of the confession on which the Church is built, "Thou art the Christ, the Son of the Living God." That there was, in it, peculiar depth of meaning is most evident from the deep importance which our Lord Himself attached to it. When S. Peter said, "Thou art the Son of the living God," he meant, without question, to assert a sonship which could

not be asserted of any man except the man Christ Jesus. It was in answer to the question, "Whom do men say that I, the Son of man, am?" that he replied in the God-revealed confession, "Thou art the Christ, the Son of the living God."

There was here, then, a distinction of the Son of man from the Son of God. He who was the Son of man was also, chiefly and eminently, the Son of the living God. His distinction as the Son of man was all peculiar to Himself. He was not the Son of man as other men were the sons of men, but as distinguished from all other sons of men He was, and so is uniformly said to be, *the Son of man*. He, the Son of man, was not indeed the Son of any man, but, though born into the world in the line of the sons of men, was the Son of God; and, to make even this assertion more emphatic, the great confession ran, "Thou art the Son of the *living* God," having in Thee, that is the implication, we fearlessly say it, because the implication is justified by the clear declaration of the Lord Himself on another occasion, the very life of God Himself; having in Him, by virtue of His Sonship, this "life in Himself," as it was in God the Father. Now we know that the life of Him, who is the fountain of all life in the universe, is original, full, and unbounded. He is life itself. And He who is the Son of the living God, is, we do not say, the partaker of the life of God, but He has, and He is, that very life itself. So complete was the noble confession of the prince of the Apostles, so full an assertion was it of the Sonship of the eternal Son, so clear and unequivocal a declaration was it, that He, who was the Son of the living God, was so because, in the fulness of the Divine being and life, He was the Son of God.

Turn over this confession of the Apostle in your devout meditations, search it with the intellect of devout contemplation, and you can make of it no less than this : Thou art the Son of God in Thy Divine nature and being, which has no likeness to, no comparison with, created existence. Thou art the Son of the uncreated one, and as His Son, and because Thou art His Son, Thou art the full possessor, we do not say, we note again, full *partaker*, but full *possessor* of the uncreatedness of Him, whose Son, and whose only Son Thou art. No more meagre confession than this will be the deep and broad foundation on which the Church is built ; against which the gates of hell shall not prevail ; no less than this will answer the requirements of the creed, in which we profess our belief in Jesus Christ, His only Son, our Lord ; no less than this confession will entitle any to be numbered among Christian believers, whose very name is derived from their confession of a true faith in Christ.

And with this explanation of our belief in Jesus as the Son of God, all the expositions of the Sonship, which are given by the Lord Himself, and by the Apostles, all the consciousness of a Divine Sonship, which was apparent in the earthly life of our Lord, from His first recognition of it, when, at twelve years of age, He went up to the temple, His Father's house, to His last prayer, <sup>1</sup>" Father, into Thy hands I commend My spirit," all His declarations concerning His relations to the Father from whom He came, entirely coincide. Take for an example and a starting-point the declaration, <sup>2</sup>" God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The love of God is here commended to us by the

<sup>1</sup> Luke xxiii. 46.

<sup>2</sup> John iii. 16.

greatness of the gift which He has provided for our salvation. And the greatness of the gift is unmistakably shewn in that it is the gift of His only-begotten Son. His only-begotten Son. Magnify, if you can, penetrate, if you can, the depth of the relation to the eternal God which is here set forth. If He is the only-begotten, then there is not only none in the universe like Him, or to be compared to Him, but none can be conceived, or can exist like Him, or be compared with Him. We could not conceive, when the fact of a *Divine* generation is announced, that that generation would be, in any degree, short of the possibilities of the Divine substance, and the Divine life.

Such a generation must be conterminous with the eternity of God, or He who was so generated could not be the only begotten Son of God. If not the Son of God from all eternity, He must have had a beginning in time, and then we are in the category of the Arians, and then, certainly, He is not the only begotten, but has His place among all the creatures whose beginning was in time, and whose being was measured by its successions. The substance of God, if so we must speak, in our poor and inadequate conceptions, is one and indivisible, and He who is begotten from that substance, so as from that begetting to derive His being, must have in Himself the fulness of the one and indivisible Divine substance. Here we have the homoousia of Nicaea derived from the very nature and reality of the Divine generation. No generation, in so far as it is a generation, is a creation. And the generation by God must be, it can be no other, the generation of a Divine substance; that is, as that substance is one and indivisible, the generation of *the* Divine substance in its own

individual and distinct subsistence. And so is He the Son of the Living God, the only begotten Son of God; and in no other way is it possible for us to conceive that He is really and truly the only begotten Son of God.<sup>1</sup> He must be created, and so less than the uncreated one; or, He is begotten of the uncreated substance, and so (is) Himself the uncreated one. A middle ground is wholly untenable, as was demonstrated by the progress and result of the great Arian contest. The *Deus factus* of the Arians was vastly more reasonable, as a theory, than the begotten, and yet the inferior God of the semi-Arians. They believed He was begotten from the hypostasis or the subsistence of the Father. But they were obliged, in all reason, to abandon this hypothesis, and go over to the camp of the Arians, or else to return to the bosom of the Catholic Church, and own that He who was the only begotten of the Father, was begotten of the substance of the Father. The little iota, great in its defining power, and the victorious letter for the Creed of the Catholic Church and for the true faith of Christ, was dropped, in all reason, from their creed by the semi-Arians, who returned at length to their Holy Mother, the Catholic Church of Christ, and the long warfare was crowned with victory, in their acceptance of the immortal and glorious Creed of Nicaea and of Constantinople.

[Let me commend to your reading the story of this first great battle of the sacramental host of God's elect, in defence of the faith once for all delivered to the saints, as it is given in the pages of Neander, the great historian of the Church, and if you do not forever after

<sup>1</sup> Bishop Bull Defens. vol. v. pp. 314-316 (ii. 9, 11, p. 629; iii. 9, 11, p. 779; iv. 4, 8).

recite with deeper meaning, with more fervent faith and love and gratitude, "I believe in Jesus Christ, His only Son our Lord," you will be more insensible to the truth of God, as first revealed, and then maintained and illustrated by God Himself in His holy Church, than I can believe you to be.]

How magnificently do the sentences of that wonderful creed rise, in their meaning and power, to their culmination in the homoousia, which all the subtleties of the most subtle heretics the earth has ever seen could not evade, or explain away with their Lord-denying lips. "God of God, Light of light, very God of very God, begotten, not made, being of one substance with the Father; by whom (as Himself uncreated) all things were made."

Such is the light of Divine interpretation, which has been shed upon the truth that Jesus Christ our Lord is the only begotten Son of God; and so has the greatness, a greatness which cannot be surpassed, of the gift of God for our salvation, been demonstrated and set forth in light which is from the fountain of light in the universe.

That the Son is of one substance with the Father, does not the Son Himself plainly tell us? He would give His disciples assurance of His power to protect them against the machinations of their foes of earth and hell, and so He unfolds to them His mission from the Father who sent Him; He declares that His works, done in the name of His Father, bear witness concerning Him, that the sheep whom His Father has given Him shall never perish, neither shall any defeat them of the eternal life which He gives them, or pluck them from His hand; for His Father, who gave them to Him, is greater than all,

and no one is able to pluck them out of His Father's hand, and then He adds, to assure them of the greatness of the Divine power with which He would protect them, <sup>1</sup> "I and My Father are one," not one person, for the word signifying "one" is not in the masculine, not the word which it would be to signify oneness of personality, and in this whole passage He clearly distinguishes His own personality from that of the Father, but I and My Father are one (neuter), that is, one entity or substance. What else does this, what else can this mean, but oneness of substance with the Father, whose Son He is? The whole force of His assurance to assure the disciples of His power, identical with that of the Father, to protect and save them, would vanish and be lost, if the crowning words of the assertion, "I and My Father are one," did not declare that, as with the power that He pledged, so in the substance which was His, He is one with the Father.

The declaration of the one substance in the Nicene Creed is not more explicit than this, and the homoousia of the creed has here its full vindication from the lips of the Lord Himself. And so all His delineations, in S. John's Gospel, of His own relation to the Father, who, as He has life in Himself, hath given to the Son also to have life in Himself, set forth continually this close relation of the eternal Son to the eternal Father. All that the Father doeth, the Son doeth likewise; all the Father's counsels are His, all the working of the Father in the course of His Providence is the working of the Son; all the judgment, which is the attribute of the Father in His eternal Godhead, belongs to the Son, all the honor which is the prerogative of the Divine Father belongs

<sup>1</sup> John x. 30.

equally to the Divine Son. This closeness of relation, this oneness of action, of counsel, and of Divine working which the Son, in His Divine consciousness, asserts over and over again of Himself, all this surely could belong to none, could be exercised and possessed by none, who was not, as he explicitly declares of Himself, one with the Father in substance and in being.

Need I call your attention further to the ample testimonies, beyond these, of which the Scriptures are full, to set before you the Divine Sonship of the eternal Son, and the only conclusion that can be derived from that Sonship, that the Son is the one, the very and eternal God? [If I do so, it is only to start your own investigations, and to shew you how essential a constituent of Christianity revealed from Heaven this great truth is.] Take the first chapter of St. John's Gospel, where the procedure of the Word from the God whose Word He is, His relation to God, and His oneness with God, are so grandly and yet so simply and unequivocally declared. The Word was in the beginning with God, and so (for let us pour upon this grand exposition the converging rays of light from the pages of Divine revelation) the first-born before all the creation; the Word was with God, distinct from God, or else He would not be the Word of God; and yet not separated from God, for He was with God, and the Word, who was so before all things created, and who was so perfectly with God, not separated from Him in any portion of His being, was God; the same God, with whom eternally He was and is. That there may be no doubt of this exposition, it is added, "All things were made by Him, and without Him was not any thing (not one thing, is the emphatic declaration) made that was made." And so He was the creator of

all things, and therefore Himself the uncreated one; and in Him was life, life originally, life eternally (with Thee, O God, is the fountain of life), and the life was the light of men. And light comes to men only from Him, who is the Divine fountain of light.

Here, in this passage of St. John's Gospel, the distinct personality of the Word, and, at the same time, His oneness with God, His full and entire Godhead, are declared as language could not more plainly declare them. And the Word so set forth was, as plainly appears from this very passage of the holy Gospel, the only-begotten Son of God, whose Sonship is plainly said to be the full expression of God, because it is His Word, His perfect personal reason and utterance, and so that Word of His, which is God.

How could any, with this Gospel in their hands, ever dare to question the Divine and eternal Sonship of the eternal Son? Here is an exposition of the confession, "Thou art the Christ, the Son of the living God," on which the Church of Christ is built, from Him who revealed that great confession to the prince of the Apostles, the *primus inter pares* to whom that confession was given from the Father in Heaven, to be transmitted through all the generations of time.

The same representations continually meet us in other portions of the sacred Scriptures. In the Epistle to the Hebrews we see depicted the glorious nature and attributes of the Son, by whom God hath spoken to us, whom He hath made heir of all things (how clearly is the relationship here set forth, "the Son and heir of God"), by whom also He made the worlds (here His uncreated existence is declared), and then the declaration of the nature of the relationship to God (the Father), who,

being the brightness of His glory, and the very character or stamp of His hypostasis, and, as He has in Himself the very being of God, upholding all things by the word of His power, as God the creator only can, having "by Himself," such was His infinite power and worth and dignity, made a cleansing of our sins, sat down at the right hand of the Majesty on high, above all the angels of Heaven, as one who was capable of all Divine majesty and glory and power, and to whom they were rightly attributed. He whose relation to God as His uncreated Son is thus clearly set forth, is represented, in the same passage, as God Himself, dwelling forever in the eternity which belongs to God alone; and, from the height of this Divine dignity, His Divine condescension, in His Incarnation, is estimated and proclaimed.

And to mark one more passage from S. John, in which the relation of the eternal Son to the eternal Father is plainly declared: <sup>1</sup> "And we know," says S. John, "that the Son of God is come, and hath given us an understanding that we may know Him that is true" (that is, as the Son Himself says, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him"), "hath given us an understanding that we may know Him that is true: and we are in Him that is true, *even* in His Son Jesus Christ." That is, we are in His Son Jesus Christ, and that is the same with being in God Himself, who is true, for "he that hath seen Me," said our Lord, "has seen the Father also," so perfect a presentment of the Father is He, who is the brightness of His glory, and the express image of His person (or substance).

"This one," adds S. John, "is the true (that is "the

<sup>1</sup> I. John v. 20.

very") God and eternal life"; for<sup>1</sup> "God hath given to us eternal life, and this life is in His Son." The eternal life, which is a partaking of the life of God, is most surely given to us, when He is given to us, who is the Son of God, who is the true God and eternal life. So clearly is the Son revealed to us by God, in His distinction from the Father, as His eternal Son, and in His oneness with God, so that when He came among us, God was manifest, among us, in the flesh.

I know not but the power of the revelation is diminished by this adduction of special passages of Divine revelation concerning the Son, clear and strong and conclusive as they are, this apologetic adduction of detached passages, when, with the whole contexture of the glorious Gospel of the blessed God, this Divine Sonship of our Lord is so wonderfully and divinely woven; so that, if this be removed, the whole Gospel is a nullity and a deception. For if God had no Son, who stands in this wonderful relation to Him, which we have set forth from the Scriptures of God, how could such an announcement be true that<sup>2</sup> "God so loved the world, that He gave His only begotten Son: that whosoever believeth in Him, should not perish, but have everlasting life"? how could there be a mediator to reconcile God to man, if, on one part, He did not represent and present the reconciling God, and, on the other hand, truly present man, who is to be brought back to God? and so ever, in immediate connection with the Divine dignity of the Son, are His incarnation, and His efficacious work of redemption, and the power of His atonement, and the prevailing might of His intercession, and all that appertains to the administration of the Gospel of our salvation

<sup>1</sup> I. John v. 11.

<sup>2</sup> John iii. 16.

presented to us in the holy Scripture, and in the Church the body of Christ, in which we are saved.

When we are told that He is the brightness of the Father's glory, and the express image of His person, we are told this, that His efficacious purging of our sins may be more evident; when we are told that the Word was with God, and was God, it is that the truth may be emphasized that the Word was made flesh and dwelt among us; the great revelation is made to us, that we may know that, in having Him, we have in Him the salvation of God, which reaches up into the very depths of the Divine nature itself, in all its fulness of Divine compassion and mercy and love.

We see how this was apprehended by those to whom He revealed Himself in the flesh. <sup>1</sup>“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life. (For the life was manifested (because He was the life), and we have seen, and bear witness, and shew unto you that life eternal, which was with the Father (the Word was with God) and manifested unto us.) What we have seen and heard, we declare unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.” With the Father, because His Son Jesus Christ is the full presence of the Godhead of the Father with us and among us.

So are we permitted to apprehend this Divine truth, and to have with us and in us and among us, for our regeneration, our sanctification and our eternal salvation, Him who is the true God and eternal life. So is

<sup>1</sup> I. John i. 1.

the Divine Sonship the foundation and the pervading power of all the Gospel of our salvation, and so without it would our Christian creed be an empty, a meaningless and a powerless profession.

We have set before you the great revealed facts of the eternal generation of the Son, of His Divine Sonship and its great reality, and of the inseparable oneness, nevertheless, of the Father and the Son, in the unity of the eternal Godhead.

And here we must stop and believe and adore; the mystery of that generation and its result, the eternal subsistence of the Father in the Son, and the Son in the Father, we cannot penetrate. Who can declare that generation<sup>1</sup> “whose goings forth have been from of old, from the days of eternity”? <sup>2</sup>“No one hath seen God at any time; the only begotten which is in the bosom of the Father, who is immanent in the Father, He hath declared Him,” so far as we can receive the declaration. We have images in the generations of time, of this Divine and inscrutable generation, which is the prototype of all. We know that the son of a man has one nature with the father, from whom he has sprung; the generation assures us of this; we know, too, that the son has his own individual subsistence in the one nature of man, but even this oneness in this distinctness we cannot fathom, we can merely designate it in the terms of a feeble nomenclature. But infinitely beyond this is the distinct personal subsistence of the Divine Son in the identity of the one Divine substance, whose unity is transcendent; the type and perfection of all unity; His personal subsistence in His own distinctness of personal being, in the one substance of the Godhead, which is

<sup>1</sup> Micah. v. 2.

<sup>2</sup> John i. 18.

eternally communicated; and so is He eternally the Son, and yet eternally one and undivided; for God is one, and that one, whatever it be, the deepest of all realities, that one are the Father and the Son. <sup>1</sup>“ I and My Father are one.”

For this truth as for its own life, the Church of God contended in its most glorious conflict; this truth has been set forth in the definiteness of its perfectly constructed creed. This truth is the life and power of the Gospel which we are commanded to preach to all nations; this truth is the consolation and support and salvation of believers in Christ, who, having the Son, have in Him eternal life.

With regard to the mystery of the subsistence in the one Divine substance, of the three Divine persons, it is a mystery which we cannot explore, but its greatness is felt and known by us, the more we know the power of God unto salvation in the Gospel, which He has revealed by His Son. In the words of Bishop Bull, in the conclusion of his immortal treatise: <sup>2</sup>“ No similitude can be exegitated in any way apt to illustrate it; no mode of speech is able, with sufficient worthiness, to explain it; forasmuch as it is a union, which is eminent above all other unions, as we have just heard that most eminently learned writer, who is commonly called Dionysius the Areopagite, saying. In this darkness of circumstances concerning this and other Divine mysteries, we think and speak as children; yea, we stammer rather. While we are here we contemplate our God as in a mirror and an enigma; but the time will come, yea, eternity beyond all time and age, in which we shall see Him face to face.

<sup>1</sup> John x. 30.

<sup>2</sup> Defensio Fidei Nicenæ iv. 4, 14, p. 796, ed. Oxford, 1846, vol. v.

Then the beatific vision of God will disperse all darknesses from our minds ; of whieh that the Divine mercy may make us worthy at last, let us intently and suppliantly, night and day, implore it. Meanwhile, whilst we are pilgrims (*viamtores*), we rather desire to know, than clearly know (that I may use the words of the most learned Athenagoras) <sup>1</sup>“ what is the union of the Son to the Father ; what the communion of the Father with the Son ; what the Spirit is ; what is the union of these so great ones ; what the distinction is of these united ones ; of the Spirit, the Son, the Father.””

<sup>1</sup> Legat. pro Christianis, p. 12. (§ 12, p. 289, ed. Ben. Op. J. Mart.)

## CHAPTER IV.

### THE HOLY GHOST—HIS PERSONALITY AND DIVINITY.

THE doctrine or the idea of development of Christian doctrine is a doctrine or idea which has drawn upon itself merited suspicion, as it has been used and perverted by the theologians of the Church of Rome. With them development is the cover or the pretext for the introduction of new articles into the Christian creed, which are no part or parcel of the original deposit of the faith once for all delivered to the Saints. So, by them the immaculate conception of the holy Virgin is represented as a logical consequence or development of the doctrine of the incarnation of the eternal Son; and the doctrine of the infallibility of the supreme pontiff is claimed to be a legitimate development of the office of the Church as a teacher and preserver of the revelation which has been entrusted to her as the minister and representative of God. And so by the Church of Rome, each new addition to the faith is incorporated with the original deposit, as that which rightfully belongs to it, and is brought forth from it, according to times and emergencies, as from the primal fountain of Divine revelation. But the abuse or misuse of a doctrine or an idea is no disproof of the legitimacy of the doctrine or the idea itself. There may be true and false development, or rather real development which is legitimate and true, and that which, though claiming to be such, may be no development at all, but an intruder seeking admission under a name which it has no right to appropriate.

In a very true and important sense, the whole of the creed of the universal Church is a development of the truth as originally revealed, of the truth as it is contained and stated in holy Scripture. In that inspired book of God, truth is not revealed or stated in a systematic form. The very doctrine of the Trinity is not revealed in the definiteness in which it is set forth in the creed of the universal Church. All the elements of the construction, so to speak, of the systematic statement of this doctrine are in holy Scripture. The doctrine, as set forth in the creed of the Church, may be proved by most certain warrants of Holy Writ; it is, therefore, the doctrine of holy Scripture, though not stated in Scripture as it is stated in the creed. The homoousia is nowhere found in terms in holy Scripture, but the homoousia, nevertheless, was the divinely furnished vindication and assertion of the truth that our Lord and Saviour Jesus Christ is the Divine Son of God, that is, the Son of God in His Divine nature and essence.

This is the truth which it was needful to defend and assert against the perversion and denial of the Arian heresy; and the smallest letter of the Greek alphabet was the saving and victorious letter by which the truth, declared in Scripture, was asserted and defined against all possible evasions of heresy through all generations. And when the victory was won, when the truth in its Divine majesty was asserted, when the semi-Arians abandoned their untenable middle ground, and assented to the truth, as in the creed of the Church it was set forth, the great Athanasius,<sup>1</sup> the mighty cham-

<sup>1</sup> Epist. Synod. Concil. Alex. 362; Mansi. iii. p. 345, ss.; Gieseler div. i. c. ii. § 83, p. 306, vol. i. ed. Harper.

pion, under God, in that fierce conflict, declared that he would not insist upon the use of terms, which were needful in the conflict for the assertion of the truth, by those who acknowledged the truth, the true and full divinity of the Lord, which the terms had been used to vindicate and assert.

The true and victorious soldier may be permitted to return to the armory the weapon which has won the victory, when the victory is achieved and its results are accepted, as in the creed of the Church the homoousia is forever preserved and retained, to be the memento of victories accomplished and the pledge and assurance of new victories to be won, when the occasions for conquering them shall arise.

These remarks apply with peculiar force to the doctrine, which has been incorporated into the creed of the Church, concerning the Holy Ghost, the Lord and life-giver who, with the Father and the Son together, is worshipped and glorified. This doctrine, always in Holy Scripture, always the implicit faith of the Church, was not systematized and defined till by the second General Council it was proclaimed and set forth as among the necessary doctrines of our Christian belief. The doctrine of the Trinity in unity could not be stated, in its complete and systematic form, till the true revealed doctrine concerning the Holy Ghost the Lord was clearly set forth. But the doctrine, so set forth in the Creed of Constantinople, had always been in the heart of the Church, in the belief of Christians.

Soocrates, the ecclesiastical historian, tells us,<sup>1</sup> "But we must tell also whence the custom of antiphonal hymns in the Church took its rise. Ignatius of Antioch in Syria,

<sup>1</sup> vi. 8, p. 264.

the third bishop from the Apostle Peter, who also conversed with the Apostles, saw a vision of angels hymning the holy Trinity in antiphonal hymns, and delivered the manner of the vision to the Church in Antioch. Whence also in all the Churches this tradition was handed down." And certainly in this tradition the faith of the Church in the Holy Ghost as the third person of the blessed Trinity was clearly declared. The doxologies, which were used in the Church from the earliest ages, are a public testimony of belief in the one equal divinity of Father, Son, and Holy Ghost. Thus in the epistle of the Smyrnean Church<sup>1</sup> concerning the martyrdom of S. Polyearp, it is said that, when he was fastened to the stake, he offered up a prayer, which is given in full, and concluded with this doxology: "Wherefore for this and for all things I praise Thee, I bless Thee, I glorify Thee with the eternal and heavenly Christ, Thy beloved Son, with whom to Thee and the Holy Spirit be glory both now and forevermore. Amen."

Eusebius has quoted this doxology with some variation: <sup>2</sup>"On account of this and for all things I praise Thee, I bless Thee, I glorify Thee *through* the eternal high priest Jesus Christ, Thy beloved Son, through whom ( $\delta i o\bar{v}$ ) to Thee with Him *in* the Holy Spirit be glory both now and forevermore. Amen." The last of these two forms would have been much preferred by an Arian. Bishop Bull observes<sup>3</sup> that the words  $\mu\epsilon\theta' o\bar{v}$  and  $\delta i o\bar{v}$ , *with whom* and *through whom*, occur in doxologies written before the Council of Nicaea. Justin Martyr, for example, says,<sup>4</sup>"We bless the Maker of all things through His

<sup>1</sup> § xiv. Ap. ii. p. 199. ed. Coteler.

<sup>2</sup> Ecc. Hist. iv. 15, p. 120, Oxon. 1845, p. 169, Cantab. 1720.

<sup>3</sup> Def. Fid. Nic. ii. 3, 6.

<sup>4</sup> Apol. i. 67, p. 83, ed. Ben. Hagae. Comit. 1742.

Son Jesus Christ, and through the Holy Spirit." Bishop Bull remarks on these different forms of doxology: <sup>1</sup> Those who lived before the Nicene Council understood "that the glory of the Father was manifested through the Son, and that all the glory of the Son redounded to the Father as the fountain of divinity; and yet that the Son together with the Father ought to be adored, as consort of the same divine nature and majesty. That I may speak more clearly, the old Catholics, when they glorified the Father through the Son, wished to signify the subordination of the Son in that He was a Son, and the superiority (*εξοχήν*) of the Father, in that He was a Father; but when they adored the Son with the Father, they would signify His sameness of substance and subsistence in the same Divine essence and nature with the Father. But that the 'with whom' (*μεθ' ὅν*) altogether displeased the Arians, and that they therefore changed that received formula of doxology in the liturgies into 'through whom' (*δι οὐν*), when they were in power, ecclesiastical history testifies."

<sup>2</sup> Theodoret informs us that, in the middle of the fourth century, the clergy and people of Antioch were divided, some using the conjunction *and*, when they glorified the Son, and others applying the preposition *through* to the Son, and *in* to the Holy Ghost. Philostorgius indeed, the Arian historian,<sup>3</sup> says, that Flavian, of Antioch, an assertor of the Nicene faith, having gathered a multitude of monks, "first of all cried out, Glory to the Father, and to the Son, and to the Holy Ghost; for of those before Him some indeed said Glory to the Father through the

<sup>1</sup> ii. 3, 6, p. 143, vol. v.

<sup>2</sup> Socrat. ii. 21, et sozom. viii. 8; Hist. Ecc. ii. 24, p. 206, Oxf. 1854, Cantab. p. 106.

<sup>3</sup> iii. 13.

Son in the Holy Spirit, and this acclamation was the more prevailing one; but some said, Glory to the Father in the Son and Holy Ghost."

On which, Bishop Bull remarks,<sup>1</sup> "Where indeed his assertion that Flavian first brought into the use of the Church the form of doxology, in which it was said Glory to the Father and to the Son (or with the Son), and to the Holy Ghost, when before him, through the Son, or in the Son was only used, is most false. For in the ancient forms of prayer, which obtained in the Church before the Nicene Synod, the same doxology was used, as is clear from the Constitutions. That the same doxology also is found in the writings of some ante-Nicene fathers, and especially in Clement of Alexandria (who also so paraphrases that formula that no Arian could digest it), we shall demonstrate below," as he does, where he adduces the passage of Clement of Alexandria.<sup>2</sup> "Let us give thanks," says Clement, "to the only Father and Son, Son and Father, to the Son, Teacher and Master, together with the Holy Ghost; to the One are all things; in whom are all things; on account of whom all things are one; on account of whom is eternity; of whom we all are members; of whom are glory and the angels; to Him who is in all things good; to Him who is in all things fair (*ναλῷ*); to Him in all things wise, in all things just; to whom be glory both now and for ever. Amen."

Well does Bishop Bull say,<sup>3</sup> "He is blind in the noon-day light, who does not clearly see that, in this doxology the full and perfect confession is contained of the consubstantial Trinity, that is of one God, subsisting in

<sup>1</sup> ii. 3, 6. p. 144, vol. v.

<sup>2</sup> ii. 6, 4, p. 245, Cantab. p. 89.

<sup>3</sup> Page 246.

three persons, namely Father, Son, and Holy Spirit." Bishop Bull, speaking of the form of S. Polycarp's doxology as given in Eusebius, says, <sup>1</sup> "But the ancients in their doxologies seem to me not only to have used 'with the Holy Spirit,' or 'and to the Holy Spirit,' but sometimes also 'in the Holy Spirit,' that they might signify that the Holy Spirit, forasmuch as he proceeds from the Father and the Son, or from the Father through the Son, is the communion and unity of both, and so, as it were, the bond of the most holy Trinity, as He is also expressly called by some ancients; which is more clearly expressed in that very ancient formula in which it is said, 'Glory to the Father and the Son in the unity of the Holy Spirit.' Hence the most ancient writer Athenagoras, in 'Legat. pro Christianis,' <sup>2</sup> says that the Father and the Son are one 'in the unity of the Spirit.' "

Synesius in his hymns elegantly expresses the mystery in more than one place. In the third hymn he thus addresses the Holy Spirit: "Thou are the bound of natures, of that which produces and that which is produced." And in the fourth hymn, after he had celebrated the praises of God the Father and the Son, he afterwards sings, "The middle principle, the Holy Spirit, the centre of the generator, the centre also of the Son." The Smyrnean epistle<sup>3</sup> on the martyrdom of Polycarp concludes with this doxology, "That the Lord Jesus Christ may gather me with His elect, to whom be glory, with the Father and the Holy Spirit for ever and ever. Amen." <sup>4</sup> Like doxologies are found in Hippolytus, and Dionys. Alex.

<sup>1</sup> ii. 3, 13, vol. v. p. 156.

<sup>2</sup> Page 10 (§ 10, p. 287).

<sup>3</sup> § 24, p. 202.

<sup>4</sup> Burton, Test. to Doctrine of Trinity, and cf. Divin. of H. Ghost, Works, vol. ii. p. 9.

St. Basil speaks of an evening hymn, which was in general use in his day (A.D. 370) though he did not know the author of it;<sup>1</sup> and the people, he says, did not think that they were committing an impiety, when they joined in the words, "We praise the Father, and Son, and Holy Spirit of God." This ancient evening hymn is probably extant: at least the Greek Church still makes use of one, which contains the words quoted above by Basil, and which has sometimes been ascribed erroneously to Athenogenes (a martyr, A.D. 196). It is thus given by Dr. Routh: <sup>2</sup>"O Jesus Christ, the joyous light of the holy glory of the immortal Father, who is heavenly, holy, blessed; having come to the setting of the sun, having seen the evening light, we praise (*ὕμνον μεν*) the Father and the Son and the Holy Spirit of God. Worthy art Thou at all times to be praised by holy voices, O Son of God, who givest life. Wherefore the world glorified Thee."

Such are the clear testimonies which come to us from the early ages of the Church of the Confession, in holy worship, of the one God in three persons, Father, Son and Holy Ghost. In all the forms of doxology used, though some of them were subsequently perverted by the Arians to an evil sense, they worshipped each of the persons of the Trinity as God only and supreme. As Bishop Bull strongly and conclusively says, <sup>3</sup>"We assert that the embracing of the three in the same formula and communion of glory signifies the unity of nature and divinity, and in that respect the equality of the persons. For Athanasius most truly says, treating of the formula of baptism (Orat. iii. Contra Arianos), <sup>4</sup>'For what fel-

<sup>1</sup> Burton l. c. p. 11.

<sup>2</sup> Rel. Sac. vol. iii. p. 298.

<sup>3</sup> ii. 3, 2, p. 154.

<sup>4</sup> (Orat. ii. p. 41, vol. i. p. 508.) Vol. i. p. 411, D. ed. Colon. 1686.

lowship can there be to the creature with the Creator? or why is that which is made numbered together with the Maker?"

"Nobly also Gregory Nazianzen: <sup>1</sup> 'The Trinity is truly Trinity, brethren; but a Trinity is not an enumeration of unequal things; or what hinders calling it a decade, and a century, and a myriad, if it be simply composed of so many numbers? (for certainly many and much more things than these are numbered) but it is an embracing together of those who are equal and the same in honor.' And truly if in the doxologies of Christians, the Son and the Holy Spirit should be joined to God the Father, not as themselves of the same substance, but only as more excellent creatures, why may not other excellent creatures be numbered in the same, in their own order? Why may we not say, Glory to the Father, and to the Son, and to the Holy Spirit, and to Michael, and the other archangels and angels? And so, indeed, the blasphemous formula of the Papist will have to be esteemed at last as legitimate, 'Praise to God and to the Virgin the Mother of God.' But far otherwise were the disciples of the Apostles taught."

The different forms of doxology which had been in use in the Church are largely discussed by S. Basil in his treatise on the Holy Spirit, where he shews that in all of them, the Christians of the Catholic Church, till his day, had made their confession of a Trinity of Divine persons, equal and inseparable in the one only and supreme Godhead. A passage from his treatise "De Spiritu Sancto" is so important in its testimony, that I give it to you mostly entire. [The whole treatise is worthy of attentive study.]

<sup>1</sup> Orat. xiii. p. 211, ed. Par. 1630 (Orat. xxiii. 10, p. 431), ed Bened. Par. 1778.

<sup>1</sup>“For” he says, “the ancient dogmas are, in a certain degree, venerable, forasmuch as they have that which is to be revered by reason of their hoar (or white-hoared) antiquity. I will therefore enumerate to you the presidents of the word (for, by all means, time is also measured according to its silence), for it did not take its beginning from us. How could it? since we are truly of yesterday, as Job says,<sup>2</sup> in comparison at least with so great a length of time, which is of the same age with this custom. I indeed myself, if I must speak of what is my own, keep as a certain paternal inheritance this voice, having received it from a man who had lived a long time in the service of God, by whom also I was baptized, and advanced to the ministry of the Church.

“And inquiring with myself, if indeed any of those old and blessed men use these words, which now are spoken against, I found many who had trustworthiness from antiquity, and who, in accuracy of knowledge, were not as men are now; of whom some by the preposition (with, or in), and some by the conjunction (and) binding together the word of the doxology, were esteemed to be doing nothing different, so far, at least, as the right intelligence of piety was concerned.

“That Irenaeus, and Clemens of Rome, and Dionysius of Rome, which is also wonderful to hear, in his second epistle to his namesake concerning ‘accusation and defence,’ thus closed the discourse; but I will write to you the words of this man. ‘Agreeably with all these things,’ he says, ‘we also, who have the form and rule from the presbyters before us, render praises in the same words with them. To God the Father and the Son our Lord Jesus Christ, with the Holy Spirit, be glory and power

<sup>1</sup> Sec. 71 ff. p. 60 ff. ed. Bened. tom. iii.

<sup>2</sup> Job. viii. 9.

for ever and ever. Amen.' Nor could anyone say that these words had been changed in writing. For he would not have so confirmed his assertion when he says that he had received the form and rule, if he had said '*in the Spirit*,' for the use of this mode of speech is frequent, but it was the other (or that) which needed defence. Who at least also, about the middle of his letter, thus speaks against the Sabellians : 'If they say that by there being three hypostases, they are divided, there are three although they will not admit it; or else let them entirely take away the Divine Trinity.' And again, 'For the Trinity is most Divine on this account, after the unity (*την μοναδα*).'

"But Clement also more anciently, says 'God lives, and the Lord Jesus Christ, and the Holy Spirit.' But Irenaeus, who was near the Apostles, let us hear how he mentioned the Spirit in his discourse against heresies. 'But,' says he,<sup>1</sup> 'those who are unbridled and borne along by their own lusts, having no desire of the Divine Spirit, the Apostle justly calls fleshly.' And in other places the same (Irenaeus) says, 'That we may not, being without part in the Divine Spirit, fail of the kingdom of Heaven, the Apostle exclaims that <sup>2</sup>"the flesh cannot inherit the kingdom of Heaven." But if Eusebius of Palestine is worthy of belief by any one on account of his wide experience, we produce also from him the same words, in his doubts concerning the polygamy of the ancients. For he speaks thus in the outset of his discourse : 'Invoking the Holy God of the Prophets, the author of light, through our Saviour Jesus Christ, with the Holy Spirit.'"

S. Basil then adverts to Origen, as one who had not,

<sup>1</sup> I. Cor. iii. 3.

<sup>2</sup> I. Cor. xv. 50.

in all things, altogether sound opinions concerning the Spirit, and whose testimony upon Catholic consent in these doctrines is, nevertheless, valuable and important. He says,<sup>1</sup> “But now also we find Origen in many passages of his discourses upon the Psalms rendering glory *with* the Holy Spirit, a man not having in all respects altogether sound conceptions concerning the Spirit; but nevertheless often, himself also reverencing the strength of custom, uttered pious words concerning the Spirit; who, at least, in the sixth book, I think, of His ‘Exegeties on the Gospel according to John’ also evidently declared Him to be adorable, writing thus, in the very word: ‘The laver of water is the symbol of the purification of the soul, which is cleansed of all the defilement of wickedness; but no less also by itself, to him who surrenders himself to the divinity of the adorable Trinity, by the power of the invocations, it has the beginning and fountain of spiritual gifts.’

“And again, in his exegetical discourses on the Epistle to the Romans, he says, ‘The sacred powers are receptive of the only begotten, and of the divinity of the Holy Spirit.’ So I think the strength of tradition led oftentimes men even to speak against their own dogmas. But neither was such a form of doxology hidden from Africanus;<sup>2</sup> for he appears in the fifth book of his epitome of the times speaking in this wise: ‘For we who understand also the measure of those words, and are not ignorant of the grace of faith, give thanks to the Father who has furnished to us his own, the Saviour of the universe and our Lord Jesus Christ; to whom be glory, majesty with the Holy Spirit for ever.’

“Other things therefore perhaps can be doubted, or

<sup>1</sup> § 73.

<sup>2</sup> Third century.

when they have been changed, the fraud is hard to be detected if there be a difference in one syllable. But those which we have cited in long discourse are both free from insidiousness, and have testimony which is well shewn from the books themselves. But what otherwise perhaps it would be of small account to produce, but in behalf of that which is charged with novelty, necessary for testimony, on account of the antiquity of the time, this also I will add.

"It seemed good to our fathers not to receive in silence the grace of the evening light, but immediately when it appeared, to give thanks. And who indeed was the father of those words of the thanksgiving of the lights, we have no means of saying; the people indeed sends forth the ancient voice, and those have never, by anyone, been thought to be impious who say, 'We praise the Father, and the Son, and the Holy Spirit of God.' But if anyone also knows the hymn of Athenogenes, which, as some amulet, he has left to those who were with him when he was just going forth to the perfection by fire, knows also the opinion of the martyrs, which they had concerning the Spirit."

S. Basil then proceeds to give the testimony of Gregory Thaumaturgus, upon whose miracles, in the name of Christ, he dilates; of Firmilian, of Meletius, of the whole East and West alike, and thus sums up the testimony: <sup>1</sup>"How then am I an innovator and a creator of new words, when I produce whole nations and cities, and custom older than all human memory, and men who were pillars of the Church, renowned in all knowledge and power of the Spirit, who were leaders and defenders of this mode of speech ( $\varphi\omega\tau\eta\varsigma$ )?"

<sup>1</sup> § 75.

The divinity of God the Holy Ghost was deeply seated in the belief and heart's love of Christians, and Father, Son and Holy Ghost were the God of their daily confession and worship. [Their testimonies are gathered with the greatest fulness and clearness in the work of Dr. Burton, <sup>1</sup>“Testimonies of the Ante-Nicene Fathers to the doctrine of the Trinity, and of the divinity of the Holy Ghost.”]

St. Basil speaks of Origen as at once recognizing the accepted doctrine of the Church and being unsound in his own opinions concerning the Spirit, in some respects. There is one passage especially of his writings,<sup>2</sup> in which he is thought to speak of the Spirit as a being created by the Son. Yet in this passage he connects the Spirit so closely with the Son, while he distinguishes Him as not being the Son, and, in fact, so exalts Him above all the creation that it may be doubted whether, even here, Origen means to represent the Holy Spirit as a creature. In a passage of the “*De Principiis*,” as it exists in the Latin translation of Ruffinus, Origen says,<sup>3</sup>“Up to the present time I have not been able to find any expressions in the Scriptures by which the Holy Ghost could be said to be made or created,” though afterwards Epiphanius, Justinian and others blamed him for maintaining this opinion.<sup>4</sup>

The passages quoted from him by S. Basil are clear in ascribing divinity to the Holy Ghost. But such speculations as those of Origen may have led many to adopt low and insufficient views of the being of the Holy

<sup>1</sup> Oxford, 1831.

<sup>2</sup> Tom. ii. in Joannem, § 6, vol. iv. p. 60, De La Rue; cf. Burton p. 99 ff.

<sup>3</sup> Lib. i. c. iii. § 3, p. 61; Burton p. 89; Redepenning, p. 123.

<sup>4</sup> Epiphan. lxiv. 5; Hieron. ad. Avitum, Ep. p. 94.

Ghost in the unity of the adorable Trinity. In fact Gregory Nazianzen says: <sup>1</sup>“Some of the wise men amongst us regard the Holy Spirit as an energy (*ενέργεια*), others think that He is a creature, some again that He is God Himself, and lastly, there are some who do not know what opinion to adopt, from reverence, as they say, for the sacred Scriptures, because *they* do not teach anything definite on this point.” We learn from Socrates: <sup>2</sup>“But when Macedonius declined to take the Holy Spirit into the theology of the Trinity, then Eustathius (of Sebaste) did so likewise. ‘I,’ said he, ‘neither choose to call the Holy Spirit God, nor would dare to call Him a creature.’”

Eusebius of Caesarea<sup>3</sup> thought that the Spirit is the first of all rational beings, but belongs, nevertheless, to the Trinity. Even Hilary says: <sup>4</sup>“But, concerning the Holy Spirit, we ought neither to be silent nor is it necessary to speak. But we cannot be silent for the sake of those who are ignorant. But it is not necessary to speak concerning Him who must be confessed as having the Father and the Son for His originators (*auctoribus*). ”

“And indeed, I think, whether He is, is not to be debated. For He is; since indeed He is given, received, obtained; and He who is joined in the confession of the Father and the Son, cannot be separated from the confession of the Father and Son. For the whole is imperfect to us, if anything be wanting from the whole. Concerning whom if any one requires the sense of our intelligence, we both read in the Apostle,<sup>5</sup> ‘Since ye are the

<sup>1</sup> De Spirit. S. Orat. xxxi. p. 559.

<sup>2</sup> ii. xlvi. p. 133; Oxford, 1844; Cantab. p. 162.

<sup>3</sup> De Theol. Eccles. iii. 3, 5, 6.

<sup>4</sup> De Trin. § 29, pp. 802, 803, ed. Benedict.

<sup>5</sup> Gal. iv. 6.

sons of God, God hath sent the Spirit of His Son into your hearts, crying, Abba, Father.' And again,<sup>1</sup> 'Be unwilling to grieve the Holy Spirit, of God, in whom ye have been sealed.' And again,<sup>2</sup> 'But we have received not the spirit of this world; but the Spirit which is from God, that we may know what things have been given to us by God.' And again,<sup>3</sup> 'But ye are not in the flesh, but in the Spirit; if yet the Spirit of God is in you. But if any one has not the spirit of Christ he is not His.' And again,<sup>4</sup> 'But if the Spirit of Him who raised up Jesus from the dead dwell in you, He who raised up Christ from the dead shall quicken also your mortal bodies, on account of His Spirit who dwells in you.'

"Whence because He is, and is given, and is had, and is of God; hence, let the speech of the calumniators cease. When they say, 'By whom He is, and on account of what He is'; or of what quality He is: if our answer shall be displeasing when we say, 'By whom are all things, and from whom are all things, and because He is the Spirit of God, He is the gift of the faithful,' let the Apostles and Prophets also displease them, who speak this only concerning Him, what He might be (*quod esset*); and after these things, the Father and the Son will displease them." Hilary certainly believed in the full divinity of the Spirit, and in His separate subsistence, though He did not enounce the distinct and clear determination of the Council of Constantinople.

Cyril Jer. also endeavors to avoid all Scriptural definitions as to the nature of the Holy Spirit, not contained in the Scriptures, though he distinctly separates

<sup>1</sup> Eph. iv. 30.

<sup>2</sup> Rom. viii. 9.

<sup>3</sup> I. Cor. ii. 12.

<sup>4</sup> Rom. viii. 11.

Him from all created beings, and regards Him as an essential part of the Trinity. He says,<sup>1</sup> “As one shower waters flowers of the most different species (roses and lilies) so *one* Spirit is the author of many different graces.” He is<sup>2</sup> “honorable, the Good ( $\tauὸ\; ἀγαθόν$ ), the great ally and defender from God, the great teacher of the Church, our great champion,” hence His glory far surpasses that of all angels.<sup>3</sup>

While therefore there was a practical belief in the Holy Ghost, which regarded the “Holy Spirit,” to use the words of Tertullian,<sup>4</sup> “as the third name of divinity, and the third grade of majesty”—and though He was ever joined with the Father and the Son, in the baptismal formula, in the doxologies, in the hymns of praise to God, in all ages of the Church to the time of the second General Council; yet the doctrine of the Church concerning the third person of the blessed Trinity needed the definition which was made in the Creed of Constantinople. The germ of the doctrine had always been in the heart of the Church; and it was the great Athanasius, who first gave distinct expression to the true doctrine on this subject—to the doctrine, which was already in the deep consciousness of the Church, and of the Christian soul, and which, therefore, found distinct and definite expression in the Christian creed.

Athanasius endeavored<sup>5</sup> to refute those who declared the Holy Ghost to be a creature ( $ητίσμα$ ), or the first of the ministering spirits<sup>6</sup> ( $πνευμάτων\; λειτουργικῶν$ ), and who were called  $\tauροπικοὶ$ ,  $πνευματομαχοῦντες$ .

<sup>1</sup> Cat. xvi. 12.

<sup>2</sup> c. xix.

<sup>3</sup> c. xxiii.

<sup>4</sup> Adv. Prax. xxx.

<sup>5</sup> Ep. iv. ad. Serap.

<sup>6</sup> Page 185. B. ed. 1686, and 184, D. and 183 D.; page 202, vol. i. ed. Colon. 1686.

He shewed that we completely renounce Arianism, only when we perceive in the Trinity nothing that is foreign to the nature of God ( $\alpha\lambda\lambda\omega\tau\rho\iota\sigma\nu$   $\eta\acute{\epsilon}\acute{\epsilon}\acute{\omega}\theta\epsilon\nu$   $\acute{\epsilon}\pi\mu\iota\gamma\gamma\acute{\nu}\mu\epsilon\nu\sigma\nu$ ), but one and the same being, which is in perfect accordance, identical with itself. <sup>1</sup> “The Trinity,” he said, “is not in name only and fantasy of speech, but in truth and being a Trinity.” He appealed both to the declarations of Holy Writ and to the testimony of our own Christian consciousness. <sup>2</sup> How can that which is not sanctified by anything else, which is itself the source of sanctification to all creatures, possess the *same* nature as those who are sanctified by it? We have fellowship with God, and participate in the Divine life, by means of the Holy Spirit; but this could not be if the Spirit were created by God. As certain as it is that we through him became partakers of the Divine nature, so certain is it that He must Himself be one with the Divine being; <sup>3</sup> “but if He deifies, it is not doubtful that His nature is the nature of God.”

<sup>4</sup> Basil the Great pursues the same course of reasoning against the Pneumatomachi, in his assertion of the divinity of God the Holy Ghost, in his magnificent treatise on the Holy Spirit. He maintained that the name *God* should be given to the Spirit, and appealed both to Scripture in general, and to the baptismal formula in particular, in which the Spirit is mentioned together with the Father and the Son. He says: <sup>5</sup> “But the greatest testimony of the conjunction of the Spirit with the Father and the Son is that He is said to be so related to God, as our spirit in us is to each man. For what

<sup>1</sup> Ep. i. xxviii. p. 677.

<sup>2</sup> Ep. i. ad. Serap. § 24, pp. 672, 673.

<sup>3</sup> Page 199, A. ed. 1686.

<sup>4</sup> Hagenbach § 93, vol. i. pp. 260, 264.

<sup>5</sup> De Spir. Saneto, c. xl. p. 35.

man knows,” saith he,<sup>1</sup> “the things of the man, except the spirit which is in him? so, also, no one knows the things of God but the Spirit which is from God.” And this remark of S. Basil is a most conclusive one; for he who has in himself all the self-consciousness of God, must be a person, and a person who is none other than God Himself.

S. Basil, like S. Athanasius, insists upon the fact that the<sup>2</sup> Spirit is the sanctifier, as a conclusive proof that the Spirit is the Divine fountain of holiness, which in Him is his own boundless and original Divine attribute. In answer to the objection that the Spirit is the gift of God, he says, “The Spirit is the gift of God, but the gift of life; ‘for,’ saith he,<sup>4</sup> ‘the law of the Spirit of life hath freed us.’ And the gift of power,<sup>5</sup> ‘For ye shall receive the power of the Holy Ghost coming upon you.’ Is He then, on account of this, to be despised? Has He not, indeed, given His Son to men? ‘He who certainly,’ says he,<sup>6</sup> ‘did not spare His own Son, but gave Him up for us all; how shall He not, also, with Him, freely give us all things?’ And in another place,<sup>7</sup> ‘That we may know the things that are freely given to us by God,’ speaking concerning the mystery of the Incarnation. So that, how do they, who say such things, not surpass Jewish madness, taking the excess of loving kindness as the occasion of blasphemy? for they accuse the Spirit for giving us the freedom of calling God our own Father.<sup>8</sup> ‘For God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father,’ that His voice may be the own voice of those who receive Him.”

<sup>1</sup> I. Cor. ii. 11.

<sup>2</sup> c. xxii. p. 19.

<sup>3</sup> c. lvii. p. 39.

<sup>4</sup> Rom. viii. 2.

<sup>5</sup> Acts i. 8.

<sup>6</sup> Rom. viii. 32.

<sup>7</sup> I. Cor. ii. 12.

<sup>8</sup> Gal. iv. 6.

In this way, through his magnificent treatise, does S. Basil meet and demolish the arguments of the Pneumatomachi, and demonstrate abundantly the Holy Spirit, in His nature, in the representations made of Him in Holy Scripture, in His office, in His mighty work, in His relation to and equality with the Father and the Son, to be very God.

His brother Gregory of Nyssa maintained the distinct and personal Divine subsistence of the Spirit.<sup>1</sup> “We conceive,” he says, “that this *essential power, which manifests itself as a separate hypostasis*, can neither be separated from the Godhead in which it rests, nor from the Divine Word which it follows. Nor does it cease to exist; but being self-existing (*αὐτοκίνητος*), like the Deity, it is ever capable of choosing the good, and of carrying out all its purposes.”

Gregory of Nazianzum, in encountering the difficulties with which the doctrine was beset in his time, had recourse to a gradual revelation; which, as he conceived, stood in connection with a natural development of the Trinity: “The Old Testament sets forth the Father in a clear, but the Son in a somewhat dimmer light: the New Testament reveals the Son, but only intimates the divinity of the Spirit; but now the Spirit dwells in the midst of us, and manifests Himself more distinctly. It was not desirable that the divinity of the Son should be proclaimed, as long as that of the Father was not fully recognized; nor to add that of the Spirit, as long as that of the Son was not believed.” Gregory numbered the doctrine of the Holy Spirit among those things of which Christ speaks,<sup>2</sup> and recommended therefore prudence in

<sup>1</sup> Hagenbach, § 98, vol. i. p. 261.

<sup>2</sup> John xvi. 12.

discourses on this dogma. He himself developed it principally in his controversy with Macedonius, and showed, in opposition to him, that "the Holy Spirit is neither a mere power, nor a creature, and, accordingly, that there is no alternative except that He is God Himself."<sup>1</sup>

Thus was the doctrine of the divinity of the Holy Ghost, and of His personal Divine subsistence in the unity of the adorable Trinity, evolved from the depths of Christian consciousness, and from the work of redemption, as unfolded in the providence of God, and as set forth in the revelation first delivered to the Church, and then embodied in holy Scripture. It is incorporated with the very principles and beginnings of our life in Christ. It is delivered to us as an essential element of our consecration to the service of the triune God, as an inseparable constituent of our confession of the faith of Christ. When we are joined to Christ we are baptized, by Christ's command, in the name of the Father, and of the Son, and of the Holy Ghost. So is the Holy Ghost inseparably joined to the Father and the Son, in our confession of faith, in our confession of obedience, and in our acknowledgment of the object of our supreme worship, a worship which belongs alone to Him who is very God.

We are not, certainly, baptized in the name of two who are persons, and of one who is only an attribute or an energy of these persons. We are not baptized in the name of two persons who are Divine, and of one who is a creature, though he were admitted to be the highest of all creatures. The baptismal formula is a divinely given proof both of the personality and divinity of God the

Cf. Ullman, p. 378 ss.

Holy Ghost. The baptismal consecration is an act of worship, and it is the first principle of worship inculcated in holy Scripture, that <sup>1</sup>“Thou shalt worship the Lord thy God, and Him only shalt thou serve.”

Our baptismal formula is a confession of faith, as well as a profession of obedience and of worship. Indeed it is fundamentally and in its first principle, a confession of faith, upon which is founded the duty of obedience, and the rendering of worship and adoration to God supreme. It is the corner-stone of our Christian life, and it incorporates with all that life the recognition and acknowledgment, as of the Father and the Son, so of the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who, with the Father and the Son together, is worshipped and glorified, who spake by the Prophets, who spake the Word of God, because it was the Word of God the Holy Ghost.

The remarks of Bishop Bull on the creed of the baptismal formula are pregnant and demonstrative, for he says, <sup>2</sup>“1. It is clear in this formula, ‘I believe in God the Father, the Son, and the Holy Spirit,’ that the word *God* is referred in common to all three, that is Father, Son, and Holy Spirit; which the Greeks more clearly express, ‘I believe in God, the Father, the Son, and the Holy Spirit.’ So soundly the ancients understood this brief confession. Hence Tertullian against Praxeas (cap. xiii.), expounding the common faith of Christians concerning the Father, the Son, and the Holy Spirit, says, ‘And the Father is God, and the Son is God, and the Holy Spirit is God, and each one is God.’”

“Cyprian, likewise, in the epistle to Jubaianus, thus

<sup>1</sup> Matt. iv. 10.

<sup>2</sup> *Judicium Ecc. Cath.* iv. 3, vol. vi. pp. 84 ff.

argues against the baptism of heretics: <sup>1</sup> ‘If any one could be baptized among heretics, truly he could also obtain remission of sins; if he has obtained remission of sins, he has also been sanctified, and made a temple of God. I ask, *of what God?* If of the Creator, he could not, because he did not believe in Him; if of Christ, neither could he be made His temple, who denies Christ to be God; if of the *Holy Spirit*, since the three are one, how can the Holy Spirit be reconciled to him, who is the enemy either of the Son, or of the Father?’ Where he manifestly alludes to the formula of confession concerning the most holy Trinity, which was wont to be required from those who were to be baptized, in which truly they professed that they believed in God the Father, in God the Son, and in God the Spirit, and that these three are one God. By the way also the attentive reader will observe, that S. Cyprian most openly teaches here, that the article concerning the true divinity of Christ our Lord is altogether necessary to be believed in order to salvation; for he expressly says, ‘that he cannot be made a temple of God (which is certainly equivalent to saying, cannot be saved), who denies Christ to be God.’

“But I return to the path. It well appears to me, in these few words, ‘I believe in God the Father, Son, and Holy Spirit,’ that that great truth that the Son and Holy Spirit are one God with the Father is somewhat more clearly expressed than in some more diffuse creeds, which succeeded (this). For by those additions after the words ‘I believe in God the Father,’ and the additions after the mention of the Son, when the word *God* is not repeated in the articles concerning the Son and

<sup>1</sup> Ep. lxxiii. p. 309, ed. Fell.; ed. Bened. 1726, p. 133.

Holy Spirit, the appellation *God* might seem, and to some has seemed to belong to the Father alone; plainly against the mind and opinion of those who framed those broader creeds.

“2. In this formula the Son (as also the Holy Spirit) is adjoined to the Father, as consort of His dominion, and partaker of that faith, honor, worship and obedience which he who is to be baptized professes, vows and promises: which, whoever can think that it can belong to a mere man or to any creature whatsoever, surely we must altogether determine that he is entirely ignorant what the horrible crime of idolatry is. That this may be set in clearer light, we must first observe that in the primitive Church immediately before baptism two things were required from the candidates, a renunciation of Satan, and an ascription or aggregation to Christ. After the renunciation immediately followed the enlistment, in these words, ‘I believe in God, Father, Son, and Holy Spirit.’<sup>1</sup> This formula, as well of renunciation as of enlistment, was so received in the first ages, through all the Churches of Christ, that it is not to be doubted but that it proceeded from the Apostles themselves. But as by that renunciation (or mustering out) those coming to baptism utterly abdicated the worship of the devil, and so of idols and all false gods; so by consecration they entirely addicted themselves (*cultui*) to the service of the only true God, Father, Son, and Holy Spirit.

“Which also is not obscurely gathered from the dialogue of Lucian, or some other one, certainly of the same age, and of no unlike genius, the title of which is<sup>2</sup> ‘Phil-

<sup>1</sup> Constit. Apost. vii. 41, et Cyril Jer. Cat. Mys. i.

<sup>2</sup> Vol. iii. p. 596, ed. Hemsterhus. The Philopatris was not composed probably before the reign of Julian, and was an imitation of Lucian.

opatris,' where the author coaeval with the first succession of the Apostles, a profane one indeed, but who excellently knew the Christian commonwealth, mockingly brings in a certain Triphon, sustaining the character of a Christian teacher and catechist, and delivering to his catechumen among other things, the mystery of the most holy Trinity. For to the catechumen asking 'By whom therefore shall I swear to you?' Triphon answers, 'By God reigning on high, great, immortal, celestial, the Son of the Father, the Spirit proceeding from the Father, one of three, and three of one: think thou these to be Jupiter, but esteem Him to be God.' Hence, I say, we can gather, that those coming at that time from heathenism to the Church of Christ were altogether bound to this, that for Jove and other vain names and divinities, which they had worshipped in their heathenism, they should henceforth surrender and consecrate themselves entire to the faith, worship, and obedience of the triune God, Father, Son, and Holy Spirit, their only God."

<sup>1</sup>The Trinity of persons is also presented to us, in their relation to each other, in the unity of the eternal Godhead, at the baptism of our Lord, when He was proclaimed by the Father as His well beloved Son, and when the Spirit descended upon Him, in a visible manifestation through the forms of the creation, to endow His humanity with all the fulness of effluence from God Himself. For to Him the Spirit was not given by measure, but was given in the infinitude of power and grace. And who could be the dispenser of such an infinite gift, who could be that infinite gift itself, being, at the same time, a person distinguished from the Father in Heaven and the Son upon earth, but one, who was God Himself?

<sup>1</sup> Cf. *Def. Fid. Nic.* ii. 4, 11, p. 204.

The relation of the Spirit to the incarnate Lord, and to the work which He came to accomplish, was thus set forth at the very outset of His ministry upon our earth. The Spirit was seen in intimate association with the Father and the Son in the accomplishment of this work, as no angel, no created being could be joined with them. All that our Lord says about Himself to shew his intimate conjunction with the Father, and His oneness with the Father, finds its perfect correspondence in what is said of the relation of the Spirit to both the Father and the Son. He is sent by the Son from the Father in the name of the Son ; He takes of the things of Christ, receives of Christ, as Christ received of the Father, as the Son did all that the Father did, knew all that the Father knew, and performed all the works which the Father performed.

So the Spirit did not speak of Himself, not as one would speak of himself who is removed from God by infinite distance, which separates the creature from the Creator,<sup>1</sup> “but whatsoever He shall hear, that shall He speak, and He will shew you things to come” ; “He shall glorify Me,” and how ? “for He shall receive of Mine, and shall shew it unto you.” And how full this receiving is, is manifest from what immediately follows :<sup>2</sup> “All things that the Father hath are Mine : therefore said I, that He shall take of Mine, and shall shew it unto you.” Here the capacity of the Spirit, so to speak, to receive and administer all the things of God, all things which He hath, and which are communicated unto the Son, is most explicitly declared. Who could do this but God Himself ? Who but God could thus be admitted as a full participant in all the counsels and works of Deity ?

<sup>1</sup> John xvi. 12.

<sup>2</sup> John xvi. 26.

There is no representation of the relation to the Father, of the Son, in His works and counsels, which shews the full divinity of the Son, which does not equally infer the full divinity of God the Holy Ghost from His full participation in these same works and counsels of the Deity. He is the Spirit of God the Father, He is the Spirit of God the Son. He is coextensive, so to speak, with the Father and the Son in the Divine works, in all the Divine works of creation and of redemption ; and surely, by Scriptural representations as strong as those which apply to the Son, must we believe Him, like the Son, to be very God, “of one substance, majesty and glory with the Father and the Son, very and eternal God, and with the Father and the Son together to be worshipped and glorified.”

It was the characteristic refusal of the Pneumatomachi to worship the Holy Ghost *with* the Father and the Son. They would say “Glory to the Father, by the Son, in the Holy Ghost,” but not “Glory to the Father, with the Son and the Holy Ghost,” or “by the Son with the Holy Ghost.” They would not conjoin Him in the same equality of worship with the Father and the Son. S. Basil, in his treatise on the Holy Spirit, analyses these various forms of doxology, shews how vain are the distinctions which are founded upon the difference of meaning of the prepositions *in* and *through* and *with*, how they are interchangeably applied, even those which were said to signify an inferior kind of worship, as the preposition *in*, to all the persons of the Trinity, the Father not excepted, and that the glorification of the Father and the Son with the Holy Ghost was the ancient and accepted form of doxology among those who had lived in the Church before the days of S. Basil.

And, as the Divine administration of the Spirit in the Church shews Him to be very God ; as, without such an administration, there would be an amazing falling off of the Divine plan, in its execution and application, from the divinity of its founding and establishment ; as none but a Divine being could enter into the Divine counsels and perform the Divine works of salvation from the Father and the Son, so is the Holy Spirit moreover directly called God in the holy Scriptures. Those in whom He dwells are the temples of God, because He, the Holy Spirit, dwells in them. Blasphemy against the Holy Ghost is unpardonable, because it is the most grievous assault upon the sacredness of the Divine majesty which man can commit ; to lie to the Holy Ghost is to lie to God and not to man ; He who is the Sanctifier is and can be so only because He is the Divine fountain of holiness, from which sanctification proceeds. He is essentially Holy, the Holy Spirit, and none can be this but God alone, in whom originally is all perfection.

It is the office of the Spirit to sanctify those who are sanctified in Christ. In reference to this sanctification, and in immediate connection with the exhortation, <sup>1</sup>“Quench not the Spirit,” the Apostle S. Paul utters the invocation, <sup>2</sup>“And the very God of peace sanctify you wholly : and your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.” Here seems to be the title “the God of Peace” given expressly to God the Spirit, as, most assuredly, He is presented in this passage as the Divine agent, by whom sanctification is accomplished, and for that reason we are earnestly warned not to “quench the Spirit,” not to “despise prophesyings,” which are under

<sup>1</sup> I. Thess. v. 19.

<sup>2</sup> I. Thess. v. 23.

the administration of the “prophetical Spirit,” as He is called by the writers of the second century of the Church. The whole scope of this passage is to call attention to the administration of the Gospel by the Spirit, and that the Spirit is “the God of Peace,” of whom the Apostle speaks as the Divine sanctifier, is, by far, the most obvious interpretation of the passage.

The attributes of God are ascribed to the Spirit; all the omniscience of God is His,<sup>1</sup> “for the Spirit searcheth all things, yea, the deep things of God,” and knows all things in God, because He is the very Spirit of God, even as the spirit of man is the man himself. It is the very comparison by which the oneness of the Spirit with God is set forth in the Scriptures.<sup>2</sup> And so, omnipresence and participation in all the movements of Divine Providence are attributed to the Spirit. Without such connection with universal Providence, the Spirit could not truly represent Christ the Son, to whom all power in Heaven and earth has been committed for the furtherance and completion of the great work of Divine salvation.

The representations which are given of the Spirit in Scripture, in His distinction from the Father and the Son, the actions which are attributed to Him, in the mission which He has from the Son, who sends the Spirit from the Father, perfectly and fully to make good His own presence in the world, shew not only the divinity of the Spirit, but also his distinct personality from the Father and the Son, from whom He is alike personally distinguished. An attribute or an energy cannot be grieved, cannot intelligently and independently guide and direct the intelligent creatures of God, cannot fully and entirely represent a person, as the Spirit

<sup>1</sup> I. Cor. ii. 10.

<sup>2</sup> I. Cor. ii. 11.

represents and makes present among men, since the ascension of the Lord, the Divine and personal Lord Himself. Nor has an attribute or an energy a personal will, as the Spirit undoubtedly has, who distributes the<sup>1</sup> gifts of grace to every man severally, as He wills. The whole language of Scripture would need reconstruction; its representations of the mission and work of the Spirit and of His action upon men, and the relation of men to that action, would be delusive, if the subject of these representations, the Divine Spirit, were not a personal agent as really and distinctly as the Father and the Son, from whom He comes, and as the men to whom, and for whose sanctification and salvation, He is sent and given.

But if the Spirit be God, and if He be distinct from the Father and the Son, He must have the same Godhead with the Father and the Son; for the Godhead is one, and He must so have that Godhead, that the unity of the Divine being shall be unbroken and undisturbed. And, therefore, it is expressly said that<sup>2</sup> He proceedeth or goeth forth from the Father; that is, He derives from the Father, in a way inexplicable by us, His Divine life and being, as really and truly as the Son derives His Divine being from the same fountain of the Godhead by eternal generation from the Father. And because He so proceeds from the Father, He is the Lord and the life-giver, having life in Himself, as the Son has life in Himself, having this life in Himself from the Father, as truly as the Father hath given to the Son to have life in Himself. About this procession of the Spirit from the Father there is no dispute among any who hold the Catholic faith, as indeed it is the express assertion of Scripture that the Spirit proceedeth from the Father.

<sup>1</sup> I. Cor. xii. 11.

<sup>2</sup> John xv. 26.

But does He proceed from the Son also? This is the profession of faith which we make in the creed that we receive in the Western Church, the profession of faith in the Athanasian Creed, and the declaration of doctrine which is made in the fifth article of our Church. We believe it to be true, and that its truth can be established by most certain warrants of Holy Writ. If the relations of the persons of the Trinity be relations founded in the essential being of God, so that God was always Father as always God, always Son as well as always God, always Spirit as well as always God; if these relations do not belong to time in whieh the Divine being does not exist, then in the communication of the Divine essence to the Son, the Father communicates all that belongs to that essence, His own personality alone excepted.

Now, as the procession of the Spirit is an eternal procession from the essence of the Godhead, in all the fulness of that essence, this quality or attribute of that essence, this quality of procession by which the Spirit eternally exists, was communicated in and with the Divine essence to the Son; so that if the Son has the Divine essence in all the fulness of its essential qualities, the personality of the Father only excepted, it must be that the Holy Spirit proceeds from the Son as well as from the Father, from the Father by the Son, as the Son Himself says,<sup>1</sup> "Whom I will send unto you from the Father"; it must be that as the Son has life in Himself because the Father hath given to Him to have life in Himself as an essential attribute of the Deity; so He hath given to the Son, in giving the Divine essence, the essential quality of this essence, that the Spirit should

<sup>1</sup> John xv. 26.

eternally proceed from that Divine essence, as it is communicated from the Father to the Son.

So is the Son the <sup>1</sup>express and perfect image of the Father's substance, and so does God the Holy Ghost eternally proceed, in His Divine essence, from the Father and the Son, from the Father by the Son. The Son Himself says, speaking of the Spirit, <sup>2</sup>"He shall glorify Me, for He shall receive of Mine" (of all Mine, My essence is certainly included in this reception), "and shall shew it unto you." "All things that the Father hath are Mine" (the Divine essence and all that it includes); "therefore said I that He shall take of Mine, and shall shew it unto you." Here certainly seems to be as plain a declaration as could be made, that the Spirit receives from the Son the Divine essence and all that appertains to it, which the Son had from the Father by virtue of His Sonship.

And so was it understood by the early fathers of the Greek Church. As Epiphanius, speaking of Ananias and Sapphira, says, <sup>3</sup>"Therefore the Spirit is God from the Father and the Son, to whom they lied, who kept back the price." And again: <sup>4</sup>"For the Spirit of Christ is the Spirit proceeding from the Father, and receiving of the Son." So that receiving of the Son can signify nothing but proceeding from the Son by eternal emanation. <sup>5</sup>"But if Christ from the Father is believed to be God of God, and the Spirit itself is from Christ, since He is from both who proceedeth from the Father, as Christ says, and the same shall receive of Me" (or Mine). The same thing is expressly asserted by Cyril

<sup>1</sup> Heb. i. 3.

<sup>2</sup> John xvi. 14. 15.

<sup>3</sup> Ancorat § 9, Suicer, Thes. i. cols. 1070, 1071.

<sup>4</sup> Haeres. lxix p. 372.

<sup>5</sup> Haeres. lxi.

Alex. : <sup>1</sup>“ He calls Him the Spirit of truth, that He may speak of Himself ; for He Himself is the Truth ; for the Holy Spirit is not understood to be alien from the substance of the only begotten, but proceeds (*πρόεισι*) from it naturally (*φυσικῶς*). ” And so S. Basil says <sup>2</sup>“ As the Word, the artificer of things, established the Heavens, so the Holy Spirit (is) from God, who proceedeth from the Father, that is, who is from His mouth. <sup>3</sup>And what does this mean, unless from the Son, who is the mouth of the Father ? ”

Cyril Alex. says of the Spirit, <sup>4</sup>“ Since he is consubstantial with the Son, and proceeds (*πρόεισι*) in a Divine way from Him, having all His most perfect energy and power over all, on account of this, He says, ‘ He shall receive of Mine.’ ” S. Basil, teaching the same doctrine, beautifully says, <sup>5</sup>“ As in those things made by art there is a similitude in form, so in the Divine and uncompounded nature there is union (or oneness) in the communion of the Deity ; but the Holy Spirit is also one (*εν*), and the same (Spirit) is monadically set forth, joined by the one Son to the one Father ; and by Himself completing the highly adorable and blessed Trinity (*Τριάδα*) ; whose association with the Father and the Son, His not being arranged in the multitude of the creation, but being singularly (*μοναχῶς*) pronounced, manifests.” <sup>6</sup>“ As therefore we say the Son is to be worshipped as the image of God and the Father, so it is also with the Spirit, as He shews in Himself the divinity of the Lord.” The earlier Greek fathers therefore unquestionably held a reception of the Divine nature by the Spirit from the

<sup>1</sup> In Johan. xvi. ad v. 13, p. 394.

<sup>2</sup> In Ps. xxxii.

<sup>3</sup> Suicer i. 1071 a.

<sup>4</sup> In John, lib. xi.

<sup>5</sup> De Spirit. Sancto c. xlvi. p. 38.

<sup>6</sup> c. lxiv. p. 53.

Father through the Son, which is equivalent to our belief in the procession of the Spirit from the Father and the Son.

And we have seen how the Son Himself declares this clearly in His assertion that the Spirit receives of Him all that He has of the Father, all that He has which is the Father's. Indeed when He breathed on the disciples and said, <sup>1</sup>“Receive ye the Holy Ghost,” giving the Holy Ghost as the very breath of His own life, He testified clearly by this symbol of the outward world, that the Spirit, who is the very spirit or breath of life of God Himself, proceeds from Him.

On this relation of the Spirit to the Son is founded the mission of the Spirit by the Son; as the mission of the Son Himself by the Father springs from the depths of His own eternal relation to the Father, who sends Him. When He says, <sup>2</sup>“the Comforter, even the Spirit of truth, whom I will send unto you from the Father,” He traces and exhibits, in the order of the outward mission, the order of that procession of the Spirit in His Divine essence from the Father by the Son, upon which the propriety of the sending of the Spirit by the Son is founded. The Spirit is the Spirit of Christ, because He is sent by Christ, and fully represents Christ, and He does this, and is capable of doing this, because He receives of Christ all the fulness of the Godhead which Christ the eternal Son received from the eternal Father.

The controversy has been an unhappy one by which, in consequence of the insertion of the Filioque in the creed, a large portion of the Church has been alienated, it is to be feared, from the truth that the Spirit proceeds from, or receives of the Son in His Divine essence; a

<sup>1</sup> John xx. 22.

<sup>2</sup> John xv. 26.

truth which the Greek Church anciently received, and which, as we have shewn to you, is an indubitable truth of God's revelation, as it is set forth in holy Scripture. We cannot rightly estimate the mission of the Spirit from the Son, in all the work of Gospel administration, in His perfect dispensation of the grace of the Lord's accomplished work, in the demonstration which He gives to the preached Word of Christ, in His incorporation of Christ with the souls of believers, in the Divine reality proceeding from the incarnate Lord, and from all the work of His incarnate life, which the Spirit gives to the sacraments of the Gospel, in His upholding, with Divine life and power, all the ministries of Christ in His holy Church ; we cannot rightly estimate all this work and office of the Spirit sent forth by Christ for its performance, without having right and true views of the relation of the Spirit to the Father, from whom, and to the Son, by whom He is sent.

Let it be our endeavor rightly to apprehend the mysterious doctrine of the Trinity in unity, and above all, rightly and truly to devote ourselves to the service of God triune, Father, Son, and Holy Ghost ; for, if we be Christians indeed, then the highest of all fellowship is ours, for then our fellowship is with the Father and with His Son Jesus Christ, by the bond of the Divine Spirit, who from both eternally proceeds, who is the Lord, the life-giver, who, with the Father and the Son together, is worshipped and glorified, as with them being the God triune, to whom alone all Divine worship and adoration and love and obedience are due.

## CHAPTER V.

### THE HOLY, BLESSED AND GLORIOUS TRINITY.

THE doctrine of the Trinity, though not formally stated in holy Scripture as it is set forth in the creeds of the Church, is yet clearly involved in the teaching of Scripture concerning the Father, the Son, and the Holy Ghost respectively, and concerning their connexion with each other in the unity of the one God, to whose service we are consecrated and to whom our worship and adoration are due. How they are exhibited to us in the baptismal formula, which is also the baptismal creed, has already been clearly shewn. And in the account<sup>1</sup> of the baptism of our Lord the three persons of the Trinity, who are the one God living and true in whose name we are baptized, are clearly revealed. For in that baptism of Christ, the beloved Son of God was plainly recognized as such by the voice of the Father from Heaven, and the Spirit was seen in visible form, “descending like a dove” and lighting upon Him, who was so recognized from Heaven as the Son of God.

When we admit the undoubted truth revealed in holy Scripture, that God is one, and the other truths equally undoubted, that the Father is God, the Son is God, and the Holy Ghost is God, and that the Father is distinct from the Son and from the Holy Ghost, as each of these is distinct from the other and from the Father, we have all the elements of the confession of the Trinity in unity—

<sup>1</sup> Matt. iii. 13-17.

that God is one, and the persons of the one Godhead are three. This doctrine is purely one of Divine revelation. God only fathoms the depths of His own existence ; He only knows, and therefore He only reveals so far as it is revealed, the character of His own personality.

The Trinity was recognized and worshipped in the Church from the earliest ages. S. Basil quotes the simple and conclusive adjuration of Clemens Romanus.<sup>1</sup> After adducing the testimony to "the holy Trinity" of Dionys. Alex., he adds, "But Clemens also more anciently ( $\alpha\rho\chi\alpha\iota\kappa\omega\tau\epsilon\rho\nu$ ) says, 'Live God, and the Lord Jesus Christ, and the Holy Spirit.' As Dionysius Alex.,<sup>2</sup> in opposing the Sabellians, says, 'If they say that if there are three hypostases, they are divided, there are three, although they will not have it so,' and again, 'For the Trinity also is, on account of this, after the unity (or monad), most Divine.'

The Trinity is celebrated and worshipped, as we have seen, in the morning and evening hymns of the Church, which are among its most ancient treasures of devotion. <sup>3</sup> Theophilus of Antioch acknowledges expressly the Trinity (*Tριάς*) as the object of Christian worship. And Tertullian after him says strongly, <sup>4</sup> "They pretend therefore that two and three are preached by us, but presume to say that they themselves are truly worshippers of one God: as if the unity irrationally collected did not make heresy; and the Trinity rationally set forth, did not constitute truth." So the Seventh Council of Carthage (A.D. 256) declares the baptism of heretics to be a blasphemy against the Trinity.

<sup>1</sup> De Spirit. Sanct. c. lxxii. p. 61.

<sup>2</sup> S. Basil l. c.

<sup>3</sup> Liber ii. Cont. Autolycum cap. xv. and xxiii.

<sup>4</sup> Adv. Prax. c. iii.

The Trinity was most expressly, and in very word, acknowledged by S. Cyprian and the Church of his country and age. St. Basil<sup>1</sup> thus quotes the doxology of Africanus (early in the third century): "For we," says Africanus, "who understand the measure of those words, and are not ignorant of the grace of faith, give thanks to the Father, who hath prepared for us, His own (disciples), Him who is the Saviour of the universe and our Lord Jesus Christ; to whom be glory, majesty, with the Holy Spirit for the ages (to come)."

<sup>2</sup> Before Theophilus used the word ( $\tauριάς$ ) Athenagoras had clearly set forth the doctrine of the Trinity as the doctrine of Christians. <sup>3</sup>"Who then," he says, "would not be perplexed if he should hear those called atheists (without God) who say that the Father is God, and the Son is God as well as the Holy Spirit, shewing both their power in the unity, and their separation in the order." This is a statement from a father of the second century fit to stand in the Nicene Creed itself.

<sup>4</sup> And Dionysius of Rome (Epist. adv. Sabelli.) has this clear and noble passage: "But next I should properly speak against those also who divide, and cut asunder, and destroy the most venerable preaching of the Church of God, the monarchy, into certain three powers and divided hypostases, and three divinities. For I have heard that some among you who catechise and teach the Divine Word, are the masters of this opinion: who are diametrically, so to speak, opposed to the opinion of Sabellius; for he indeed blasphemeth by saying that the Son Himself is the

<sup>1</sup> De Spirit. Sanct. c. lxiii. p. 62.

<sup>2</sup> Routh Reliq. Sacrae vol. iii. p. 188.

<sup>3</sup> Legat. pro Christ. §§ 10, 11, p. 11, A. ed. J. M. 1636; cf. p. 12, D.

<sup>4</sup> A.D. 259-269, Epist. in Decret. Syn. Nicen. apud S. Athanas. Routh, vol. iii. pp. 179, 180.

Father, and *vice versa*; but these, in a certain way, proclaim three gods, who divide the holy monad into three hypostases, estranged from one another, in all respects separated.

“For it is necessary (to believe) that the Divine Word has been united to the God of the universe, and the Holy Spirit must needs dwell and live in God; now also, it is, by all means, necessary that the Divine Trinity should be summed up and collected as in some head (I speak of the God of the universe, the Almighty one). For the teaching of the vainly-minded Marcion, which cuts and divides the monarchy into three original principles ( $\alpha\rho\chi\alpha\varsigma$ ), is diabolical instruction, but not that of those who are truly disciples of Christ, and of those who are pleased with the teachings of the Saviour. For these know well that the Trinity, indeed, is preached by the Divine Scripture, but that neither the Old nor the New Testament preaches three gods.”

And, in another part of the same epistle, he says,  
<sup>1</sup> “Therefore we ought neither to divide into three divinities the wonderful and Divine monad; nor to diminish by (the word) creation, the dignity and the exceeding greatness of the Lord: but to believe in God, the Father Almighty, and in Jesus Christ His Son, and in the Holy Spirit; but that the Word (Logos) is united to the God of the universe, <sup>2</sup> ‘for I,’ He says, ‘and the Father are one (thing),’ and <sup>3</sup> ‘I am in the Father, and the Father in Me.’ <sup>4</sup> For so both the Divine Trinity and the holy preaching of the monarchy would be preserved intact.”

<sup>1</sup> Routh iii. pp. 182, 183.

<sup>2</sup> John x. 30.

<sup>3</sup> John xiv. 10.

<sup>4</sup> De Decr. Nicenae Synodi. apud. Athanas. cap. xxvi. p. 231, ed. Ben.; Routh iii. 183.

<sup>1</sup>Origen not only often speaks of the Holy Spirit conjointly with the two other persons of the adorable Trinity, but also expressly taught the coeternity of the Spirit.<sup>2</sup> His words concerning the high and sacred character of the doctrine of the Trinity are notable. <sup>3</sup>“ But if before ploughing and before breaking-up the fallow ground in the reason of the bearers, any one should take the holy seeds,—the discourse concerning the Father, that concerning the Son, that concerning the Holy Spirit, the discourse which concerns the resurrection, the discourse which has reference to punishment—and sow them, he transgresses the commandment, which says, first, ‘ break up for yourselves the fallow ground ’; secondly, ‘ and sow not upon thorns.’ ”

The council of Arles, which was held A.D. 314, and so brought down the teaching of the Church to the very verge of the Nicene Council, in its Epistle to Sylvester, Bishop of Rome, thus deduces the doctrine of the Trinity from the formula of baptism: <sup>4</sup>“ If they see that he (any heretic about whose baptism a question has arisen) has been baptized in the Father and the Son, and the Holy Spirit, let hands only be laid on him. But if when asked for his creed, he does not answer this Trinity, let him deservedly be baptized.”

Thus do we see that witness of the Church from the days of the Apostles to the days of the Nicene declaration of faith, to the same doctrine which was set forth at Nicaea and fortified by new and accurate definitions (though the new terms were adopted from the ancient traditions) against the dangerous and subtle heresies by

<sup>1</sup> Routh iii. 214.

<sup>2</sup> Euseb. lib. i. adv. Marcellum c. iv. p. 22, ed. Paris.

<sup>3</sup> Homil. v. in Jeremiam p. 157, ed. Bened.; Routh iii. p. 227.

<sup>4</sup> Routh iv. 89.

which the true faith was assailed. In confessions, in doxologies, in hymns, in expositions of bishops and doctors and councils was this doctrine set forth, as that the maintenance of which was needful for the very life and existence of the Church of Christ upon earth, as the very foundation of that religion revealed from Heaven, which the Church was commissioned to hold, to teach, and to transmit, through the generations of mankind, till the second coming of the Lord.

The heresies which in the earlier centuries of the history of the Church rejected and perverted the doctrine of the Catholic Church, themselves illustrated that doctrine, and in the opposition to themselves which they awakened in the bosom of the Church, demonstrated how essential this doctrine of the Trinity was held by the Church to be, how she staked her all upon the maintenance of it, that so her commission from the Lord might be truly accomplished. The heresies by which the doctrine was assailed and perverted arose from the attempts of those who espoused them to explain to themselves a doctrine which is incapable of explanation by the finite capacity of man, which must be received, if it is received at all, in its incomprehensibility, because it is the revelation which God has made concerning His own existence.

The two classes of heresy which attacked this doctrine of the Church were those which assumed their most definite forms under the names of the Sabellian and the Arian heresies. The first denied the distinctness of the personalities in the Godhead; the last, admitting this distinctness, denied the oneness of the Godhead in the three persons, in whose name we are baptized. The predecessors of Sabellius in the general scheme of doctrine

which takes its name from him, were <sup>1</sup>Praxeas, <sup>2</sup>Noetus, and Beryllus,<sup>3</sup> who were all Patripassians; <sup>4</sup>Sabellius renewed their doctrine in a form still more developed, and from him this whole scheme of doctrine, which maintains the monarchy without distinctness of personalities, derives its name.

<sup>5</sup>He maintained that our Lord and Saviour did not exist in His own circumscriptio[n] of substance before His sojourn with men; nor, indeed, had divinity which was His own, but only that of the Father abiding in Him. They thus persuaded themselves that they taught purely the unity of God, when they admitted in the Godhead but one hypostasis. But, in thus seeking to compass the mysterious doctrine by human reason, they utterly destroyed the doctrine of the Trinity in unity. Praxeas was confuted by Tertullian, Noetus was excommunicated at Smyrna; Origen induced Beryllus to recant his error; Sabellius and his doctrine were condemned and rejected by the universal Church.

The attack of the Arian heresy was on a different portion of the doctrine of the Trinity. Arius did not expressly deny the doctrine of the Trinity, <sup>6</sup>but he so explained it, that it ceased to be a Trinity of the Godhead, a Trinity which, in all and each of its persons, was truly Divine. <sup>7</sup>He maintained that when God was

<sup>1</sup> About A.D. 192.      <sup>2</sup>A.D. 230.      <sup>3</sup>244 A.D.      <sup>4</sup>250–260.

<sup>5</sup>Euseb. vi. 33; Origen fragm. ex libro in Epist. ad Titus, Gieseler Div. iii. chap. ii. § 60, p. 200, vol. i.; Theodoret Haer. fab. comp. iii. 3.

<sup>6</sup>Epist. ad Euseb. Nicene ap. Epiph. Haer. Ixix. § 6; Theodoret Hist. Ecc. i. v. 1.; Epist. Alexand. ap. Athan. De Synodis Arim. et Seleac c. xvi. and Epiph. Haer. Ixix. § 7.

<sup>7</sup>Athanas. C. Arianos Orat. ii. (iii.) § 24, ed. Cologne, p. 395, ed. Bened. p. 492.

about to produce the creation, as it could not proceed from Himself directly, He first created and made Himself alone, one only, and called Him the Son and Logos, that He being the only intermediate one, all things might be made by Him. The Son is not unproduced, nor in any way a part of Him who was unproduced, nor was He from any substance (pre-existing), but He existed full God by the will and counsel of the unbegotten God, before the times and ages, the only begotten, the unchangeable one, and before He was begotten, that is, created or determined, or constituted, He was not; for He was not unbegotten.

Consequently the Son has a beginning, but God is without beginning, and because we say this,<sup>1</sup> Arius declares we are persecuted; and also because we said, that He is from those things which were not; but we said so, because He is neither a part (or portion) of God, nor from any substance (*ὑποκειμένον*).<sup>2</sup> He did not, he says, dogmatize, like Valentinus, by saying the generation was an offshoot of the Father; nor like the Manichee, did He introduce the offspring as a consubstantial part of the Father; nor like Sabellius, did He divide the monad, calling the Son a Son-Father (*ὑιοπάτερα*); nor as Hieracas, Light from light, nor as a candle divided into two; nor as one who before existed, and afterwards generated, or created into the Son; but, as we say, by the will of God created before times and ages, and having taken life and being from the Father, the Father having called into existence, for Him, His glories; for neither did the Father, when He gave to Him

<sup>1</sup> Theodoret Ecc. Hist. i. v. p. 32, ed. Ox. 1854.

<sup>2</sup> Athanas. De Synodis Arimin. et Seleaciae c. xvi. ed. Cologne, p. 885, ed. Bened. p. 729.

the inheritance of all things, deprive Himself of those things which He had in Himself as the unbegotten one; for He is the fountain of all things.

So that the hypostases are three, and God being truly the cause (or author) of all, is most solely without beginning. But the Son timelessly begotten by the Father, and created and founded before the ages, was not (did not exist) before He was begotten; for He is not eternal, or co-eternal, or co-unbegotten with the Father; but if that expression from Him, and that from His entrails, and that going forth from the Father and that I come (from Him) is understood by any as a consubstantial part of Him, and as an offshoot, the Father, will be composite and divisible, and changeable; and the bodiless God will be a body according to them and, so far as they are concerned, will suffer the consequences of bodily existence.

<sup>1</sup> The Father, according to Arius, was not always Father, nor the Son always Son, for He was not before He was begotten; He is not from the Father, but He exists from things which were not; He is the own one of the substance of the Father, for He is a creation, and a work. And Christ is not the true God, but He was made God by participation. The Son does not accurately know the Father, nor does the Logos see the Father perfectly, and the Logos does not understand or know accurately the Father.

He is not the very true and only Logos of the Father, but in name only He is called Logos and wisdom, and by grace (favor) He is called Son and power. He is not unchangeable like the Father, but is by nature change-

<sup>1</sup> Thaleia of Athan. contra Arianos Orat. ii. c. ix. ed. Cologne tom. i. p. 314, ed. Bened.; Orat. i. tom. i. part i. p. 413.

able, like the creatures, and He fails, in the power of conception, of knowing perfectly the Father. Arius further explains<sup>1</sup> that the Son, like all others, is by nature changeable, but He has it in His own power, when He wills, to abide fair (*καλός*); but when He wills He can be changed, as we can, since He is of a nature which is changeable. Wherefore, he says, God foreknowing that He will be fair and good (*καλὸν*), by anticipation gave Him the glory, which afterwards He had also from His own virtue (and desert).

Such is Arianism from the expositions of Arius himself; such were the results of his poor attempts to solve and explain the mystery of the adorable Trinity. It was no longer a Trinity of pure and perfect Godhead. Unable to see how the infinite God could communicate the fulness of His essence to another Divine person (as what finite capacity can see?) without depriving Himself of that essence; how He could spend the unsearchable riches of His Divine being without impoverishing Himself of His Deity, Arius devised the unheard of monstrosity of a created God, a God who was produced from nothing, by the will and counsel of the God who was unbegotten, and who, after all, was no God, because He had a beginning of existence; though it was artfully yet nonsensically said that that beginning was before times and ages. Thus was a Trinity of Divine existence devised beyond the sphere of the Divine being, and persons were adjoined to God, as persons of the Godhead, who were as truly no gods as the objects of Divine worship in the realms of polytheism.

The semi-Arians were more wary than the Arians had

<sup>1</sup> Orat. ii. c. v. ed. Cologne, tom. i. p. 311; ed. Bened. Orat. i. p. 409.

been in their definitions and statements, but they really stood upon no more stable ground than their predecessors the Arians, as themselves were constrained at last to own, when they abandoned what they had maintained as tenable middle ground, and joined themselves, in the last quarter of the fourth, the Nicene century, to the Catholic Church, in the profession of the Nicene faith.

<sup>1</sup>They had maintained that the Son, though not con-substantial with the Father, was like unto the Father in substance; that He was not created; that the Father was not older in time than the Son, nor the Son younger in time than the Father; but they did not admit, nevertheless, that, though the Father in energy and substance was the Father of the Son, that the Son was of the same or identical substance (*όμοούσιον δὲ ἢ ταυτουσιον*) with the Father. By this subtle distinction they could not really and truly assert for the Son a place in the Trinity of the one only Godhead; and this they themselves saw and owned at last, and throwing down their arms, acknowledged that the Son was of the Father's very substance.

Both Sabellianism and Arianism, the two great phases of opposition to the true doctrine of the Trinity, admitted by their efforts to solve the mystery, to explain the relations of the three persons to the unity of the Godhead, that the persons were Divine, that the Trinity to be believed was the Trinity of the Godhead. The Arians conjured into existence from nothing, a God who was created; the Sabellians, jealous for the preservation of the monarchy, would not allow the generation and the procedure from the Godhead, of such veritable person-

<sup>1</sup> Gieseler Div. i. Second Period, chap. ii. § 83, pp. 302 ff. vol. i.; Eniph. Haer. lxxii. §§ 2-11.

alities as the Son and Holy Spirit must be, to be truly the Son of the eternal Father, and the Spirit in the fulness of the Godhead from that Father eternally proceeding. But in recognizing the problem, which they vainly attempted to solve by the power of human reason, they bore illustrious testimony to the truth, that what all Christians believed was a Trinity of the Godhead, and that that Godhead, though, in one sense, three, was, in essence and being, transcendently and indivisibly one.

In fact all the heresies of the early days of Christianity, with exceptions not worthy of notice, from the Gnostics, who really were not heresies that went out from the Church, to Paul of Samosata and Arius, Macedonius, Nestorius and Eutyches, built their heresies upon the foundation that was undisputed, that the Son of the eternal God was in some true and real sense Divine. They were heresies, not which maintained the mere humanity of Christ the Son of God, but those which strove to explain how He was Divine, though distinct from God the Father, which troubled the Church, and led to the definition of her true faith, derived from God's revelation, in her immortal and impregnable creeds, which embodied the truth that had come from the lips of Christ our Lord and His holy Apostles.

The problem which heresy could not solve, because it attempted by reason the solution of revelations which were above reason, was solved by the Church, in setting forth the truth concerning God which was revealed, without striving to explain that which man's reason cannot explain, or to present to human comprehension that which, by men, not to say angels and archangels and all finite intelligence, is incomprehensible. The great facts, as they are stated in God's revelation concerning Him-

self, could be recorded and confessed, but how these things can be, how God can so exist as He does exist, because He has told us so, this could not be ascertained or made into propositions for human belief and acceptance.

The Church could define that the Son is of one substance with the Father, but how this could be, how He could be of one substance and of the same identical substance, and yet not be the Father Himself, it was out of her power to say. That the Son is not the Father, even because He is the true Son of the Father, she could and must define; but how, not being the Father, His substance could be the identical substance of God the Father —this how in the things of God, in the things especially which pertain to the Divine existence, it would be a mark of impiety, as one of the ancient fathers says, to inquire.

Indeed, when the great battle with Sabellianism and Arianism was fought and won, the very terms, which had been the dividing lines between heresy and Catholic truth, were not strenuously required to be used by the heretics who had renounced their errors and subscribed to the creed of the Catholic Church. The former semi-Arians were permitted to explain the homoousian, which they had accepted in a way which commended itself to them in the confession of the truth which all acknowledged. They were permitted to say,<sup>1</sup> “The name, which seems strange to some, that of the homoousian,” signifies, “that the Son was begotten from the substance of the Father, and that He is like in substance to the Father.” Those sent by Macedonius to Liberius say,

<sup>1</sup> Syn. Antioch ann. 363, ap. Socrat. iii. 25; Gieseler, p. 307, vol. i.; Sozom. vi. 10.

"they receive the name homoousian as signifying the same with like in substance," that is, they had consented to sink the difference, upon which they had insisted in their days of heresy, and to accept the homoousian, as contained in the creed of the Church.

And the judgment of the great Athanasius is memorable, through all ages, for its combination (how desirable, yet how rare) of truth unyielding, and charity unre-served. <sup>1</sup> "But we ought not," he says, "to be disposed, as towards enemies, towards those who receive indeed all other things which were decreed at Nicaea, but hesitate concerning the homoousian alone; for we ourselves also do not resist them, as Arian madmen, or as those who are in conflict with the fathers, but as brethren we discourse with brethren, who have indeed the same understanding with ourselves, but doubt only concerning the name." He was not solicitous about the name, when the sense which the name indicated was fully admitted. And so with love and joy were the returning semi-Arians received into the bosom of their mother, the Holy Church.

There was, even among those who received alike the Nicene faith, a difference concerning the terms which they used in designating the persons of the Trinity. <sup>2</sup> The Meletians at Antioch spoke of the persons as the three hypostases; the old Nicenes, headed by Paulinus, who was consecrated by Lucifer, Bishop of Calaris, as bishop of the Eustathians at Antioch, chose to designate the three persons, as the three prosopa. Paulinus was acknowledged by the West and by Egypt; Meletius, by

<sup>1</sup> De Synodis § 41.

<sup>2</sup> Epiph. Haer. Ixiii. cc. xxviii. xxxiv.; Socrat. . 44, 25. Sozom. iv. 26. Theodoret ii. 27. Geiseler, p. 306, vol. i.

the Eastern Nicenians, as Bishop of Antioch. This difference of names indicated different aspects of the same doctrine: even those same aspects of the Catholic doctrine which had occasioned the heresies of Sabellius and of Arius, in their attempts to explain one or the other of these sides of the truth revealed.

Those who called the persons *prosopa*, were jealous of maintaining the unity of substance, while they admitted the distinctness of persons. Those, on the other hand, who called the persons by the name of *hypostases*, were desirous to assert clearly the divinity of the distinct persons, inasmuch as, by the name they used, they signified that the persons had, each and all, by virtue of their personality, the fulness of the one substance (for *hypostasis* signifies substance) of the Godhead. Those who objected to the name *hypostases* intimated that those who used it, verged towards such a separation of the persons as might suggest three coequal Gods. Those, on the other hand, who preferred the name *hypostasis* to that of *prosopon*, declared that they would avoid seeming to speak of personifications instead of veritable persons, and so give countenance to the old error of Sabellius. It was the love of truth which animated both divisions, and their difference was as to the best manner of stating the truth which both firmly held.

And it illustrated again how in endeavoring to explain aspects of truth, which they should simply have received on the authority of Divine revelation, both Sabellius and Arius had exaggerated and distorted the truth in different directions, and so fallen into the heresies which were an utter denial of it. <sup>1</sup>Athanasius at the Council of Alexandria (A.D. 362) endeavored to

<sup>1</sup> Gieseler, vol. i. p. 306.

settle this dispute, in the same spirit in which he had sought to reconcile to the Church the semi-Arians. The synodical letter of the Council thus exhorts to peace:<sup>1</sup> “Invite therefore among yourselves all who wish to be at peace with us, especially those who are gathered in the old (city, Church) (the Meletians), and those who come from the Arians, and receive them as fathers do their sons, and show yourselves to be teachers and guardians, and joining yourselves to our beloved who adhere to Paulinus, demand nothing further from them, than to anathematize indeed the Arian heresy, but to confess the faith confessed by the holy fathers themselves in Nicaea.” The Council then explains the dispute concerning the hypostases, by saying that the one party teaches that there are three hypostases, that they may profess their belief “in the holy Trinity as not only in name a Trinity, but as one which truly is and subsists, the Father truly being and subsisting, and the Son being and subsisting truly in substance, and the Holy Spirit subsisting and being”; the others, on the contrary, taught that there was one hypostasis, “thinking that it is the same thing to say hypostasis and substance” (*ὑπόστασιν καὶ ὄντιαν*), and the Council concludes “that the faith confessed by the fathers in Nicaea was better and more accurate, and that hereafter they should be rather satisfied with and use the words of this (faith).”

In the Western Church, which adopted the word persona to express the personalities of the Godhead, this difference of conception could not arise, which came from the different significations of *ὑπόστασις* and *πρόσωπον*. S. Gregor. Naz.<sup>2</sup> well expresses this when he says, “The Italians and we alike speak and think

<sup>1</sup> Mansi iii. p. 345 ss.

<sup>2</sup> Or. xxi.

piously of the one substance (*οὐσίας*) and the three hypostases (*ὑπόστασεων*), but they not being able, on account of the narrowness of their language, and its poverty of words, to distinguish substance from hypostasis, and for this reason substituting the *πρόσωπα*, that three substancial may not be admitted; what does all this amount to that it should be either ridiculous or pitiable? The frivolous talk concerning the sound has given the appearance of a difference of faith." But the Greek language enabled the fathers of the Greek Church to express more clearly in what the distinction of the persons consisted; and Basil the Great with the two Gregories rightly adopted the word hypostasis to express the distinction of persons in the Godhead.

S. Basil says <sup>1</sup> substance and hypostasis (or subsistence) have the difference from each other which the common has from the particular (the species for example from the individual). Sabellius taught one hypostasis and three prosopa, and S. Basil declared <sup>2</sup> that it was needful to confess that the hypostases were three. And the Eastern imputed to the Western Church, because they preferred prosopa as the representative of the Latin personae, a leaning to the doctrine of Marcellus.

Basil and the Gregories were right, without a doubt, in their selection of hypostasis to express the Divine personalities. For the persons of the Godhead are Divine persons, and as such have in them, each and all, the fulness of the Divine substance. They are more properly therefore contemplated as three subsistences of the one Divine substance, rather than as three manifestations, or personifications (which prosopa might

<sup>1</sup> Ep. 236.

<sup>2</sup> Ep. 258, ad Epiphanium.

signify), of that one *όνσια* or *ὑπόστασις*. The personality of each Divine person, in fact, consists in the distinct manner in which each person has and possesses the Divine substance, the Father originally, the Son by eternal generation, the Spirit by eternal procession. The Son and the Spirit each is essence of essence, and so each is a distinct subsistence or hypostasis of the Divine substance.

S. Augustine finally, in the West, made the clear and true statement concerning the Divine persons, which was the true result of the Nicene doctrine, and thus established in the West a true conception of the doctrine, and, in so doing, justified the statements of the three great fathers in the East, Basil and the Gregories, who had put the crowning stone upon the edifice of the Faith, in which all the Church, in all the world, dwelt, as in one house of God triune.

S. Augustine thus clearly expresses the distinction :  
<sup>1</sup>“ And when three men are said to be one nature, or three men of the same nature, three men can also be said to be from or out of (*ex*) the same nature, because from (*ex*) the same nature also three different (*alii*) men can exist : but in that essence of the Trinity, in no way can any other (*alia*) person whatsoever exist from (*ex*) the same essence, by separation that is. Then in these things one man is not so much as three men together, and two men are something more than one man : and in equal statues, three together are more gold than each taken singly, and one is less gold than two. But in God it is not so ; for Father, Son, and Holy Spirit together are not a greater essence than the Father alone, or the Son alone ; but the three substances or persons together, if so

<sup>1</sup> De Trin. lib. vii. ii. pp. 611, 612.

they must be spoken of, are equal to each of them singly; which the animal man does not perceive. For he cannot think of aught but masses and spaces, either minute or great, phantasms, images, as it were, of bodies flying about in his mind."

Here is a just statement of the incomprehensible revealed fact, without attempt to explore and explain a mystery of Divine existence which is inexplorable. The mystery is a subject of wonder and adoration and belief, but its inexhaustible treasures of being are not to be opened by the key of speculation or human reasoning. Revolve the sentences of the Athanasian Creed, survey the mystery, as it is there stated, on its every side, in its every aspect, and the contemplation will be exalting in its devotional power, but, in the end, the revealed fact must be accepted in all its impenetrable mysteriousness; the attempt to pierce into those depths of the Divine being of the Trinity in unity will be most dangerous and futile.

But yet the doctrine of the Trinity is one of eminent practical power and importance. Like the massive foundations of some vast and imposing edifice, erected for beauty and convenient use, which lie deeply imbedded in the earth, away from the eyes of men, sustaining the whole edifice, which they use and enjoy; the doctrine of the Trinity is the foundation both of the vast schemes of creation and redemption, and of all the relations in which men, the accountable creatures, stand towards their Creator, Preserver, and Redeemer. And so is it revealed to us in the Word and in the Church of God.

In the dawn of creation God issued his fiat of creation, by His living creative Word, who was in the beginning with God, and who was God. And the Spirit of God

then moved upon the waters of ancient chaos, and called light out of darkness and order out of confusion. For <sup>1</sup>“by the Word of the Lord were the heavens made ; and all the host of them by the breath (or Spirit) of His mouth.” <sup>2</sup>“By His Spirit He hath garnished the heavens.” So was the Trinity divinely revealed at the very instant of the creation. By His Spirit He pervades universal providence. <sup>3</sup>“Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?” <sup>4</sup>“Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?”

In the address of the Son proclaiming Himself as the messenger of God, by the prophet Isaiah, He says, <sup>5</sup>“and now the Lord God and His Spirit hath sent Me,” a plain allusion to the sending of the Son and the Spirit, who were active in the creation, for the greater work of redemption. The Spirit spake by the Prophets, and hence the familiar name of the Spirit in the ancient Church was the prophetical Spirit, for <sup>6</sup>“no prophecy of the Scripture is of any private interpretation ; for the propheey came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost.” And the Spirit by which the Prophets spake was the Spirit of Christ, the Spirit of God the Son as well as the Spirit of God the Father.

Of the salvation of Christ, <sup>7</sup>“the Prophets inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what or what manner of time the Spirit of Christ, which was in them, did sig-

<sup>1</sup> Ps. xxxiii. 6; Heb. xi. 3; II. Peter iii. 5.

<sup>2</sup> Job xxvi. 13.

<sup>3</sup> Ps. cxxxix. 7.

<sup>4</sup> Is. lx. 13.

<sup>5</sup> Is. xlvi. 16.

<sup>6</sup> II. Pet. i. 20, 21.

<sup>7</sup> I. Pet. i. 10, 11; I. Pet. iii. 19; II. Pet. i. 21.

nify when it testified beforehand the sufferings of Christ and the glory that should follow." Prophecy, therefore, as well as creation and universal providence, is pervaded by the action of all the persons of the adorable Trinity, and is, therefore, especially as fulfilled and opened in the Gospel revelation, a declaration of that great doctrine which is the foundation of our Christian faith and hope.

But rather by intimation and promise and continual preparatory action were the persons of the Trinity made known in the ancient dispensation, than by clear and distinct revelation. The period of those dispensations was the period in which God the Father was plainly manifested, acting and speaking indeed, by His Son, the angel of His presence, and by His Holy Spirit. <sup>1</sup> "But when the fulness of the time was come, God sent forth His Son (and so clearly revealed Him), made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," by being united with Him who was the true, the only begotten Son.

In His incarnation the Trinity was clearly revealed, for to the holy Virgin the angel said, <sup>2</sup> "The Holy Ghost shall come upon thee, and the power of the Highest (surely the Holy Ghost was God supreme) shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God." From His incarnation, through all the days in which He was among us, "the Word made flesh," "Emmanuel," "God manifest in the flesh," till His resurrection, <sup>3</sup> "by which

<sup>1</sup> Gal. iv. 4, 5.

<sup>2</sup> Luke i. 35; Matt. xiv. 33; Matt. xxvi. 63, 64; Mark, i. 1; John i. 34, and xx. 31; Acts viii. 37.

<sup>3</sup> Rom. i. 4.

He was declared to be the Son of God with power," and His ascension to the right hand of the Father, from whom He came forth—there was a full, special and clear revelation made to man of God the eternal Son.

And when He left the world, He sent from Heaven in accordance with His promise and the promise of the Father, the Spirit who was His other self, who <sup>1</sup>"proceedeth from the Father" (and so has the Father's fulness of Divine essence), who is sent to men by the Son from the Father (who, therefore, proceedeth from the Father by the Son), who <sup>2</sup>"taketh or receiveth" saith the Son Himself, "of Mine" (and "all things that the Father hath are Mine," saith the Son) "and shews it unto you."

The sending of the Spirit, therefore, is the sending of Him in whom are "all things that the Father hath"—His essence, of course, included, and this He receives of the Son from the Father according to the declaration of the Son Himself. The Spirit, therefore, in this dispensation under which we live, till the time of the second coming of our Lord, is revealed to us as very God, present among us, the third person of the adorable Trinity; for the Lord Jehovah is the Spirit, and where this Spirit of the Lord is, there, to those who receive Him, is the freedom of the sons of God.

In the three dispensations then, the patriarchal and Mosaic, in which the Father was clearly revealed; the dispensation of God manifest in the flesh present among men, in which God the Son was clearly revealed; and the dispensation beginning on the day of Pentecost, in which God the Holy Ghost was revealed to the sons of men as their regenerator, sanctifier and perfecter, the doctrine of

<sup>1</sup> John xv. 26; cf. John xvi. 28.

<sup>2</sup> John xvi. 15.

the Trinity is plainly revealed as a doctrine full of practical comfort and saving power, and the God of our Christian belief, in the Trinity of Divine persons, is presented to us for our knowledge and worship, and loving and obedient service.

So can we comprehend the doctrine for all the purposes of our salvation, for all the purposes for which it has been revealed ; though we cannot apprehend, except for belief and adoration, the mysteries of the triune Divine existence. But as it is so revealed, it appeals to the deepest convictions and to the heart of hearts of the simplest disciples of Christ. They are baptized in the name of the Father, and of the Son, and of the Holy Ghost, and they are instructed that, in their baptismal creed they are taught to believe, each one is instructed to say that, "First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God."

How purely, how truly, how simply, and yet how fully is this doctrine of the Trinity thus set forth in the catechism of the Church. The Nicene and the Athanasian Creeds, though they state it more elaborately, do not express it more fully. And it is here so expressed that the humblest Christian can accept it, and discern it to be the very doctrine suited to his needs and condition ; and so receiving it, he has a hold upon it, and it has a hold upon him, in its Divine power, which all the subtleties of heresy cannot take from him. He learns to believe in one God, and in no God but one ; for he learns here what is formally stated in the Athanasian Creed, that the Father is God, the Son is God, the Holy Ghost is God, and yet that there are not three Gods, but God is one.

He learns further that the person of the Father is one, the person of the Son is another, the person of the Holy Spirit another still, but yet that of Father, Son and Holy Spirit the divinity is one, the glory equal, the majesty coeternal; and so, all the other statements of the creed are involved in the simple declaration which, in the catechism, the Church deems sufficient for her children to learn. These three are one, and that one is three—three in one sense true and real—one in another sense as real and true—and that is the doctrine of the Trinity, so far as it is revealed, and so far as we are capable of comprehending it, and so far as Christians are required to receive it, always provided, that is, that they recognize these three as the one only God, to whom their supreme service and adoration are due.

But is all speculation upon this doctrine that we may discern some glimpses at least of the mode of the Triune existence, unallowable? Such speeulation, without question, is most dangerous, as the history of all heresies upon this subject most abundantly shews. Such speculations have resulted in leading those who have boldly pursued them into the theory of the Sabellianis, who admit but one Divine hypostasis; of the Arians, who imagine to themselves Divine hypostases that are not partakers of the one only Divine substance; of the Tritheists, who conceived the three Divine persons as three individual subsistences, separate one from the other, of the same Divine nature; into the theory even of Tetraphtheism,<sup>1</sup> which maintained that the Father, Son, and Holy Spirit, each, is one different from the other two,

<sup>1</sup> John Ascunages and John Philiponus. Hagenbach, Second Period, § 96, p. 268, vol. i.; *vide* John Damas. De Haeresibus c. lxxxiii. p. 101, ss.; Photius Biblioth. cod. lxxv. p. 164.

but no one is God as such, but each is God only as He inseparably partakes of the common Divine nature.<sup>1</sup>

And yet those who have reverently received the Catholic faith have sought to find in the created universe images and reflexes, faint though they might be, of the Divine Trinity, from whom the whole proceeded. St. Augustine thus endeavors to find traces of the Trinity of God's existence in the constitution of our own minds:<sup>2</sup> “For whether as we see most certain trinities, either those which are made without, of corporal things, or when those things, which are outwardly perceived, are thought, or when those things, which have their origin in the mind, nor belong to the bodily senses, as faith, as the virtues, which are the arts of directing the life, are seen by manifest reason, and are possessed by knowledge, or when we truly say that the mind itself, by which we know that we know anything, is known to itself, or thinks itself, or when it beholds anything eternal and unchangeable, which itself is not; whether, therefore, as in all these things we see most certain trinities; because they are done in us, or are in us, when we remember, behold, will them, shall we say, that we so see God the Trinity, because there also by intelligence (*intelligendo*) we behold Him, as it were, speaking, and His Word, that is, the Father and the Son, and the love (*caritatem*) thence proceeding, common to both, that is, the Holy Spirit?

“Do we see rather than believe those trinities pertaining to our senses or to our mind? But do we believe rather than see God the Trinity? Wherefore if it be so, then indeed either we behold no invisible

<sup>1</sup> Damian. Cf. Niceph. xiii. 49; Schröckle xviii. p. 624.

<sup>2</sup> De Trin. lib. xv. cap. vi. 10, col. 689.

things of His, because they are understood by those which have been made; or if we do behold any, we do not in them behold the Trinity, and there is there what we behold, there is that, which not beheld we ought to believe. But that we behold the unchangeable good, which we are not, the eighth book shews, and the fourteenth has reminded us, when we were speaking (*loqueremur*) concerning the wisdom which comes to man from God. Why therefore do we not there acknowledge the Trinity? Does not this Wisdom which is called God understand itself, does it not love itself? Who will say this? or who is there who does not see that where there is no knowledge, in no measure is there wisdom? or indeed is it to be thought, that the Wisdom which God is, knows other things and does not know itself, or loves other things, but does not love itself? Which if it is foolish and impious to be believed, behold then the Trinity (*ecce ergo Trinitas*), that is, Wisdom, and the knowledge of itself and the love of itself.

"For so we find the trinity in man, that is, the mind, and the knowledge, by which it knows itself, and the love, by which it loves itself. <sup>1</sup>But these three are so in man, that they are not themselves the man. For man is a rational mortal animal, as the ancients have defined him. Those things therefore are excellent in man, they are not themselves the man. And one person, that is, every single man, has those three in his mind (*mente*). Wherefore if we also so define man by saying man is rational substance consisting of soul and body; it is not doubtful that man has a soul which is not the body, has a body which is not the soul. And hence these three are not the man but belong to the man, or are in the man.

Leaving out of view the body also, if the soul (*anima*) only is thought of, somewhat of it is the mind (*mens*), as it were its head, or eye, or face ; but these are not to be thought of as bodies. Not therefore the soul, but what excels in the soul is called the mind. But can we say that the Trinity is so in God, as something pertaining to God, nor is itself God ? Wherefore every individual man who is called the image of God not in reference to all things which belong to his nature, but in reference to his mind alone, is one person, and is the image of the Trinity in his mind. But that Trinity, of which he is the image, is nothing else in its totality (*tota*) than God, is nothing else in its totality than the Trinity. Nor does anything pertain to the nature of God, which does not pertain to that Trinity ; and the three persons are of one essence, not as every single man is one person."

S. Augustine pursues this train of thought in the following sections, discerning in the memory, intelligence and will of man, an image, but an image faint and inadequate of the adorable Trinity—Father, Son, and Holy Ghost. Such speculations so reverently pursued in the interest of faith, which accepts the Trinity as a revealed truth concerning God's existence—and thankfully gathers up all traces and intimations of it which are to be found in the universe of God, are by no means to be disengaged or reprehended. They may be supports and confirmations of truth, which we believe to be revealed. The schoolmen from Scotus Erigena down indulged in such speculations. The mystics, like Richard St. Victor, sought to evolve the Trinity to their conceptions, from love. We could not be satisfied with an unethical absolute substance (such as the cold intellect devised), and He melted it into the highest good, that is love. But love

would be unordered (*inordinata esset caritus*), would not be the highest love (*summa caritas*) without a very worthy person (*condigna persona*) whom the supreme Love could love.

God alone, therefore, he concludes, is to be supremely loved. And so he has a duality of hypostases. He derives the third from the reflection that by Him, whom you supremely love, and by whom you are supremely loved (as the Father loves the Son of His love, whose love to the Father is unbounded), you wish another to be equally loved. Hence the desire for a fellow partaker of mutual love (*condilectus*), and hence the Spirit, the bond of the ever blessed Trinity, in its indivisible unity. The modern German speculators have taken the Trinity out of the sphere of pure and absolute Divine existence, and have assigned it an existence which is relative, relative either to the universe, which is the Non Ego, the not ourselves, or to the ideas which have no real existence in that universe of things in themselves, which are apart from the thought of him who contemplates them. Such speculations as these deprive the Trinity of all its Divine life and reality ; in seeking to compass it by finite conception, like the heretics of old, they pervert and destroy the great facts of the Divine revelation.

It would be profitless to detail these various theories, which certainly shed no light upon the mystery, which, at the utmost, furnish only the faint images, of which S. Augustine speaks, of a Divine reality which is beyond our comprehension, and the certainty of which rests, and rests only, upon the revelation that we have from God Himself. One of the latest of these speculations, whieh, at the same time, is one of the most successful, and one of the most reverent, because it seeks to preserve the

Christian dogma, in trying to explain it, is that of Liebner.<sup>1</sup> His development of the doctrine is like that of Richard St. Victor: it proceeds from the principle of love, which requires another self (a *Selb ander*), and which thus recognizes itself in its highest personality. And then a third is required, "otherwise the self-positing would be endless unrest," the endless and aimless striving of mutual action. The Divine consciousness is a triune consciousness; "it is the Spirit, by virtue of whom the first two persons take back themselves in themselves, know themselves separated in unity, as He (the Spirit) on His side also knows Himself in them, and knows Himself from them and through them for Himself."

This view of the Spirit in the holy Trinity seems to accord with that of S. Augustine, where he says,<sup>2</sup> "But whether the Holy Spirit of the good Father and of the good Son, because He is common to both, can be called the goodness of both, I do not dare to venture a rash opinion; but nevertheless I will more easily dare to call Him the sanctity (or holiness) of both, not as a quality of both, but Himself also substance, and the third person in the Trinity. For the greater probability inclines me to this, because since the Father is Spirit, and the Son is Spirit, and the Father holy, and the Son holy, He nevertheless is properly called the Holy Spirit, forasmuch as He is substantial, and consubstantial with both." The Spirit, then, according to S. Augustine, combines in His substantial personal existence the spiritual nature and the holiness of God.

But to proceed with Liebner to his speculation con-

<sup>1</sup> Christian Dogmatics from the Christological principle. Herzog Real. Encyclopaedia, vol. xvi. pp. 458, 459.

<sup>2</sup> De Civ. Dei. xi. 24.

cerning the persons of the Trinity. "God," he says, "is Person in three persons. Every hypostasis is a person only through the other and in the other ( $\pi\varepsilon\rho\chi\omega\rho\eta\sigma\iota\varsigma$ ) (*immanentia, intima et perfecta inhabitatio unius personae in alia*). The absolute personal is only as the tri-personal" (person-character). Here seems to be a flight beyond the range of clear discernment for our finite faculties, an effort to combine and justify ancient heresy and catholic belief. As it was said of Hippolytus that in him Athanasius and Arius slumber, and of Tertullian that in him Athanasius and Sabellius might be hidden, so of Liebner's statement of the Divine personality it might be said that, in it are contained Marcellus, Athanasius and Augustine, and perhaps also a broad ground work of Deity, in which the distinct personalities lose themselves in a personality which is common to all.<sup>1</sup>

We must admit the futility of attempts to penetrate and formulate that impenetrable and incomprehensible  $\pi\varepsilon\rho\chi\omega\rho\eta\sigma\iota\varsigma$ , by which the Father is in the Son and the Son in the Father, and the Spirit is the bond of union for both. The great fact is indisputable that these three distinct persons are one—but when we go beyond the one substance of Nicaea for a definition and a statement, we involve ourselves in a maze from which human speculation cannot set us free. But we are safe in receiving

<sup>1</sup> Martensen, p. 110, states the doctrine seemingly in the nearest approach which the mind of man can make to an intelligible statement of the mystery. "There are therefore three eternal acts of consciousness, and the entire Divine ego is in each of these three acts. Each hypostasis has being solely through the other two. Here there is no temporal first or last. The entire Trinity stands in one present Now, three eternal flames in the one light." Therefore I add, there are three perfect Divine persons one in the Divine ego.

with unhesitating faith the great revealed doctrine in the simplicity and yet the incomprehensibility of its revealed facts. And as it is revealed and stated in the creed of the Catholic Church we can embrace it with our heart's love, and ever hold it fast, as the support and guide of our lives and the pledge of our eternal well-being in the presence of God triune.

In all the parts and constituents of the great work of our redemption, the persons of the Divine Trinity reveal themselves to us for our guidance through this world of darkness, of temptation, of sin and danger, to the land of everlasting life. We have the promise of our Lord,<sup>1</sup> “If a man love Me, he will keep My words: and My Father will love Him, and we will come unto him, and make our abode with him,” and where the Father and the Son make their abode, we may be sure that the Spirit of the Father and the Son will not be absent.

Fellowship with the Divine and ever blessed Trinity is the very characteristic and privilege of the Christian life, and shall we not know more and more perfectly those who make their abode with us, and take us into their own holy and Divine fellowship? It was the invitation of the beloved disciple of Christ, when he said,<sup>2</sup> “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ,” a fellowship to which we are introduced, and in which we are kept and advanced by the Spirit of the Father and the Son. So does our baptismal consecration in the name of the holy Trinity expand in its blessed and heavenly power, through all our lives, till the consummation, when<sup>3</sup> “we shall see Him as He is.”

<sup>1</sup> John xiv. 23; Rev. iii. 20.

<sup>2</sup> I. John i. 3; I. Cor. i. 9; I. John ii. 24.

<sup>3</sup> I. John iii. 2.

Do not men know and love more and more perfectly those who are the friends of their heart's love? What then shall be the knowledge of God triune, the knowledge which comes in greater and greater clearness as we advance in purity of heart and life (for <sup>1</sup>“the pure in heart shall see God”), of those who, in the bond of the Spirit, are admitted to the fellowship of the Father and of His Son Jesus Christ? But what is the knowledge of the blessed Trinity, to what union in the Father, Son and Holy Ghost are they <sup>2</sup>“who are led by the Spirit of God” advancing? To be received in our consummate life, into the very unity of the blessed Trinity itself, that is the consummation for which our Lord prayed, and to which He taught His disciples to look forward, <sup>3</sup>“That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me.”

If the disciples of Christ believed indeed in the Holy Trinity, in which they profess to believe, if they knew God triune as they might and would know Him, by advancing from degree to degree, in the fellowship of the Father and of His Son Jesus Christ, and <sup>4</sup>“in the communion of the Holy Ghost,” would not the time be drawing near apae of that unity among His disciples for which the Saviour prayed? The beatific vision of God triune, who shall conceive or describe? for <sup>5</sup>“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him”; “but God hath revealed them unto us by His Spirit,” and that “Spirit in our hearts” is the <sup>6</sup>“earnest” of the beatific vision which

<sup>1</sup> Matt. v. 8.

<sup>2</sup> Rom. viii. 14.

<sup>3</sup> John xvii. 21.

<sup>4</sup> II. Cor. xiii. 14.

<sup>5</sup> I. Cor. ii. 9, 10.

<sup>6</sup> II. Cor. i. 22.

we are taught to expect. In that vision, when those who are admitted to it shall be one, as the Father and the Son are one, when they shall discern their own life to be deeply rooted in the life of God triune, what knowledge shall then be vouchsafed them of the imminence of the Father in the Son, and the Son in the Father, and of the Spirit in both, who shall now venture to say?

It may be that the growing knowledge of the eternal ages shall be an ever-deepening knowledge of God as He is in His triune existence, in which the potencies and the actualities of all being are contained. But while we are here, speculation concerning the mode of that transcendent *περιχώρησις* is fruitless and vain. Again, as once before, in the language of Bishop Bull when he was concluding his defence of our holy faith in the triune God, we say, “Meanwhile, whilst we are travellers, we rather desire to know than clearly know (that I may use the words of the most learned Athenagoras),<sup>1</sup> what is the union of the Son to the Father; what is the communion of the Father with the Son; what the Spirit is; what is the union of these so great ones; what the distinction (*discretio*) of these who are united, the Spirit, the Son, the Father.”

<sup>1</sup> *Legat. pro Christianis*, p. 12 (§ 12, p. 289).

## CHAPTER VI.

### CREATION AND PROVIDENCE—THE KNOWLEDGE OF GOD BY THE CREATION.

THE distance between created and uncreated existence is an infinite one, and it is only by an exercise of faith that we can hold that distance ever to have been traversed. The mighty fact is announced in the sublime language of the first words of the Holy Bible,<sup>1</sup> “In the beginning God created the heaven and the earth”; that is, the very material of which the heaven and the earth are composed. This is undoubtedly the announcement which is meant to be made in that simple and sublime opening of the holy Scriptures of God. We learn this most clearly from the interpretation of the Apostle in the New Testament.<sup>2</sup> “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” The force of this declaration is that from the invisible, invisible because not existing, the visible, visible because brought into existence, was produced. And the invisible was not phenomenal, not appearing, not capable of being seen, because there was no substance which could make itself visible by its phenomena.

The simple word of Divine power, that is, the<sup>3</sup> “*verbum intelligibile et sempiternum, non sonabile et temporale,*” the fiat of the Creator, was the occasion and the cause of

<sup>1</sup> Gen. i. 1.

<sup>2</sup> Heb. xi. 3.

<sup>3</sup> S. Augustine De Civitate Dei. xi. 8.

the existence of the creation. And the creation was the calling into being substance which, before the word of creative power, had no existence, and not simply and merely the reduction to form and order, of substance that before existed. This is the great fact of creation, which is propounded for the acceptance of our faith, by the word and revelation of the Creator Himself. This was the tradition of the old Jewish Church, as it is clearly expressed in the book of Maccabees,<sup>1</sup> “I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not ; and so was mankind made likewise.”

The same tradition has, as we have seen, the sanction of the inspired writers of the New Testament, for, to add another passage, says St. Paul, <sup>2</sup> “For the invisible things of Him are seen from the creation (or foundation) of the world, being perceived by the things that are made, even His eternal power and Godhead.” It is a revelation of His power and Godhead, this mighty act of creation, than which we can conceive none more great and wonderful. It was the only way in which God could be known out of the sphere of His own existence ; in which He could be known by any but Himself.

It is so stupendous an act to human thinking, so necessary too, in order that God may be revealed, that some of the fathers of the Church, following the lead of Plato, thought it needful to attribute to God, for the maintenance of His perfection as God, the act of perpetual creation. They could not conceive of God as being ever quiescent, but thought that He must be, from all eternity, active in the workings and manifestations of His Godhead. Both Clement of Alexandria and Origen<sup>3</sup> could

<sup>1</sup> II. Macc. vii. 28. <sup>2</sup> Rom. i. 20. <sup>3</sup> Strom. vi. 16, pp. 812, 813.

not conceive that the God who is good could ever have stopped doing good; for then, says Clement,<sup>1</sup> He will cease to be God. And he moreover asserted matter without time (*τὸλην ἄχρονον*). But in other passages he distinctly owns that the world is a work of God;<sup>2</sup> "for," he says, "God alone created, since He alone is truly God; He creates by simply willing, and the production follows His simple will."

And Origen, though he denied eternity to matter, which he held to be the root of all evil, nevertheless assumed the eternal creation of innumerable ideal worlds, solely because he, as little as Clement, could not conceive of God as unoccupied, for<sup>3</sup> "to say that the nature of God is otiose and without mobility is at once impious and absurd." "But we," he adds, "will consequently reply, observing the rule of piety and saying: since not then first, when God made that visible world, did He begin to operate, but as after the corruption of this there will be another world, so also before this was we believe others to have been." The more practical father Irenaeus discouraged such speculations concerning the procedures of God, before these heavens and this earth came into being, of which we have an account in the Bible, and which, for us, are the theatre of creation, of providence, and of redemption.<sup>4</sup> "But put the case," says he, "that any one asks, Before God made the world, what was He doing? We say that that answer God only can give. But that this world was made complete by God, receiving a beginning in time, the Scriptures teach us; but what God wrought before this no Scripture makes known."

<sup>1</sup> Photius Bibl. Cod. c. ix. pp. 285, 286.

<sup>2</sup> Coh. pp. 54, 55.

<sup>3</sup> De Princ. iii. 5, opp. tom. i. p. 149 (Redep. 309).

<sup>4</sup> ii. 28, p. 157 (ii. 47, p. 175, ed. Grabe).

This answer therefore is laid up with God ; and there should be no wish to invent such foolish and unlearnedly (*sine disciplina*) blasphemous productions” (like the Gnostics, against whom Irenaeus wrote), “and because you think that you have found out a development (*prolationem*) of matter, reject (*reprobare*) God Himself who made all things.” A much wiser solution of the mystery, we think, than that of the more speculative Origen or Clement.

And S. Augustine in reference to such a question says,<sup>1</sup> “Behold I answer one who says, What was God doing before He made heaven and earth ? I do not make that answer which some one, eluding jocosely the pressure of the question, is said to have made ; ‘He was preparing,’ he said, ‘deep things (or depths) for those who were exploring the gehennas.’ It is one thing to see, another to turn into ridicule. I do not answer in this way. For I more willingly answer, I do not know what I do not know, than give an answer which makes him ridiculous who has asked deep questions, and which causes him to be praised who has made false answers. But I say that Thou, our God, art the Creator of every creature. And if every creature is understood under the name of heaven and earth, I boldly say, before God made heaven and earth He did not make any thing ; for if He did, what but a creature did He make ? And I hope that I may know as well whatever thing useful I desire to know, as I know that no creature was made before any creature could be made.”

It was the attempt to solve, to the plain perception of men, the insoluble problem of a creation which was at such an infinite distance from the Creator, so removed

<sup>1</sup> Confess. xi. c. xii. tom. i. p. 150.

from Him in substance, in many of its constituents, and in all portions of it in its bounded existence, which led to the theories of the eternity of matter, and of its independent existence; and to the theories also of inferior creators who were emanations from God (or the Pleroma), by which the distance between the supreme God and the creation could be more readily traversed and comprehended. Such were the theories of the Gnostics and of Hermogenes.

The latter, Hermogenes, maintained that God must have created the world either out of Himself, or out of nothing, or out of something.<sup>1</sup> But He did not create it out of Himself, for He is indivisible; nor out of nothing, for then, as He is Good, the world would have been perfectly good; and so He created the world from existing eternal matter. This resisted the creating principle and power, and this is the origin of evil in the world. In proof of the eternity of matter, he alleges that God was *Lord* from eternity, and must therefore from eternity have an object for the exercise of His lordship. To this Tertullian replies,<sup>2</sup> God is certainly *God* from eternity, but not *Lord*; the one is the name of His essence, the other of power, of the relation which He bears to what is subject to Him. Only the essence is to be viewed as eternal.

Such attempts to explain the origin of the creation are pointedly rebuked as futile in holy Scripture. These are the words of Elihu to Job: <sup>3</sup>“Hearken unto this, O Job: stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of His cloud to shine? Dost thou

<sup>1</sup> Hagenbach, First Period, § 47, vol. i. p. 135.

<sup>2</sup> Adv. Hermogenes 3.

<sup>3</sup> Job. xxxvii. 14, 15, 16.

know the balanceings of the clouds, the wondrous works of Him which is perfect in knowledge?" The most that man can attain by his own powers of investigation is, the knowledge and classification of phenomena, of the outside appearances of the works of God; but into the secret laboratory of the Most High he has not been admitted. For God Himself says, in the same book of Job,<sup>1</sup> "Where wast thou, when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

In opposition to these vain attempts to penetrate the impenetrable, to know by human insight what is beyond the bounds of that insight, the early fathers of the Church adhered faithfully to the account which God Himself gives of His working, in His word of revelation. The early Christians unhesitatingly received the Mosaic account of the creation as a historical revelation. They believed and taught, to use the words of Hermas,<sup>2</sup> in Him who created and put in order the universe and made all things from non-existence into existence.<sup>3</sup> They distinctly asserted this teaching as the faith of Christians, in opposition to the theories of emanation from the Deity, and of the dualism of eternal good and eternal evil, by which so many sought to explain, to themselves and others, the creation and the phenomena of the world

<sup>1</sup> Job. xxxviii. 4-7.

<sup>2</sup> Lib. ii. Mand. i.

<sup>3</sup> Theop. ad Autolycum ii. 4. Cf. iii. 19 sq.; Irenaeus Frag. Sermonis ad Demet. p. 348 (p. 467, ed. Grabe); Tertull. adv. Hermogenem.

and of providence. There were, undoubtedly, allegorical explanations of the Mosaic narrative, especially in the Alexandrian school.<sup>1</sup> But the historical reality of the creation, as the basis of the whole spiritual history of man, continued to be the accepted doctrine of the Church.

How largely the history of the fall became the basis of the Augustinian theology, which was the prevailing theology of the Western Church, is so notorious that a mere allusion to it is all-sufficient. Augustine himself endeavored to remove the idea of time from the notion of God, and to save the doctrine that the creation began in time by representing God as the author of time. But he strove to spiritualize the literal as much as possible, and to blend it with the allegorical. Thus, he says,<sup>2</sup> "Which days (of creation) of what sort they are, is either very difficult for us, or even impossible, to think, how much more to say."

Concerning the seventh day his views were nearly those of Origen: <sup>3</sup> "The rest of God," he says, "signifies the rest of those who rest in God, and whom He makes to rest; as the joy of a house signifies the joy of those who rejoice in the house, though not the house itself, but something else makes them joyful. How much more, if the same house makes its inhabitants joyful by its own beauty, so that it may not only be said to be joyful by that mode of speech by which we signify the thing contained by that which contains it,—as the theatres applaud, the meadows low, when men in those applaud, in these oxen low,—but also by that mode of speech by

<sup>1</sup> Origen De Princ. iv. 16. Opp. i. pp. 174, 175; Contra Cels. iv. xl. 534.

<sup>2</sup> De Civit. Dei. xi. vi.

<sup>3</sup> Ibid. c. viii.

which the effect is signified by the efficient (cause); as an epistle is called joyful, signifying the joy of those whom, when they read it, it makes glad. Very suitably, therefore, when prophetical authority relates that God rested, the rest of those is signified who rest in Him, and whom He makes to rest."

He opposes the Egyptian chronologies,<sup>1</sup> and adheres to the Scriptural (6000). Augustine thus clearly anticipated more modern theories concerning the six days of creation; and on this subject be it said that, whether the days of the Mosaic narrative are thought to be long periods of time, or whether a series of periods and ages is interposed between the first creative fiat and the work of the six days which followed that fiat, the great fact of the creation as stated in the Word of God and propounded to our faith remains unchanged; and whether we regard the days as literal days, or as long periods of time, we can alike believe and <sup>2</sup>"through faith understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear."

Even the vaunted theory of the development of the universe from some primeval germ or germs, by which scientific men flatter themselves that they will be able to unlock the great secret of the creation, has been anticipated by the fathers of the Church, and shewn to be by no means inconsistent with the great article of our faith concerning a living personal Creator, without whom the creation could not have been. S. Augustine, speaking of the miracles wrought by the Egyptian magicians, who were aided by the angels that transgressed, says:

<sup>1</sup> De Civ. Dei. xii. c. x.

<sup>2</sup> Heb. xi. 3.

<sup>1</sup>“Nor, therefore, should it be thought that this material of things visible serves the angels that transgressed, according to their nod (*nuntum*), but it serves God rather, by whom this power is given just as, in His sublime and spiritual seat, He sees fit. For water and fire and earth serve also those malefactors who are in the mines, so that they can do with them what they will, but so far as they are permitted. Nor truly can those evil angels be called creators, because by them the magicians resisting the servant of God produced frogs and serpents, for they did not themselves create them. Forasmuch as of all things which are produced (*nascuntur*) corporally and visibly, certain hidden seeds are latent in those corporeal elements of this world.

“For these things which are seen by our eyes of fruits and animals are of one kind (*alia*), but of another kind (*alia*) are those hidden seeds of seeds from which (*unde*), by the command of the Creator, the water produced the first swimming and flying things, but the earth the first germs of their own kind (*sui generis*) and the first animals of their own kind. For neither then in the progeny of this character, were they so produced that in the productions that force was consumed; but very often the fitting occasions of temperaments are wanting, by which they may burst forth, and continue (*peragant*) their own species. For behold the shortest sprout is a seed, for suitably committed to the earth, it produces a tree. But the more subtle seed of this sprout is some grain of the same kind, and so far visible to us.

“But now the seed also of this grain, although we cannot see it with our eyes, we can yet conjecture it with our reason: because unless there were some such foree in

<sup>1</sup> De Trin. cap. viii. lib. iii. col. 566, tom. viii.

those elements, not very often would things arise from the earth which were not sown there ; and this is true of the germs both of animal and vegetable life. Nor would there be so many animals, if there were no precedent commingling of males and females, whether in the earth or in the water, which nevertheless grow and produce others by coition, if those things must arise from parents who have come together. And certainly bees conceive the seeds of their children not by coition, but they collect them by their mouth, scattered as it were through the earth.

“For the Creator of the invisible seeds is Himself the Creator of all things [hear ye this, O ye Huxleys, and Darwins, and Büchners, *et id omne genus*], since whatsoever things escape our eyes in their birth, receive the first beginnings of their development (*progrediendi*) from hidden seeds, and take the increments of their due magnitude and distinction of forms from their originals as the regulating principles (*regulis*).” So that if our scientists actually succeed in producing life like the philosopher’s stone, by their manipulations, these original principles endowed with force by the Creator are the germs from which the wonderful production proceeds.

“As therefore,” continues S. Augustine, “we neither call parents the creators of men, nor husbandmen the creators of fruits, although when their motions are applied, the power (*virtus*) of God inwardly works out those things which are to be created : so it is not right to think, I do not say bad angels only, but not even good angels to be creators, if, in accordance with the fineness of their sense and body, they know the seeds of those things which to us are more occult, and scatter them latently through the fitting temperings of the ele-

ments, and so furnish the occasions of producing things, and of accelerating their increments. But neither do the good do these things, unless so far as God commands, nor the bad do these things unjustly, unless so far as He Himself justly permits. For the malice of the wicked has its own unjust will, but it has no power, unless it justly receives it, whether for its own punishment or for that of others, either for the punishment of the bad, or for the praise of the good.”

So far can our scientists deal with the secret powers of the Creator, which He has ever in His own just and holy keeping, and those with whom in the sphere of the creation they are fellow workers, are well and admirably set forth by S. Augustine, in his defence of the inextinguishable faith that God alone is the Creator of Heaven and earth, and of all things therein contained. In another passage S. Augustine sets forth grandly the great truth of the creation by God and God alone.

<sup>1</sup>“For,” he says, “it is one thing to build and administer the creature (*creataram*) from the inmost and last hinge of causes, and He who does this, is God the only Creator; but another thing to apply (*admoveare*) outwardly some operation according to forces and faculties distributed from that (first cause), so that then, or there, that which is created may so or so go forth. Forasmuch as these things have now all been created originally and primordially in a certain texture of the elements; but they go forth when the opportunities are received by them. For as mothers are pregnant with their fetuses, so the world itself is pregnant with the causes of the things which are born; which are not created in it, unless by that highest essence, in which any thing neither arises, nor dies; nor begins to be, nor ceases (*desinit*).

<sup>1</sup> De Trin. lib. iii. c. ix. col. 568.

"But not only bad angels but also bad men can apply (*adhibere*) externally the acceding causes, which although they are not natural, are yet applied according to nature, so that those things which are contained, hidden in the secret bosom of nature, may break forth and be outwardly created, in a certain way, by unfolding (*expli-cando*) their own measures and members and weights (masses), which they have received occultly (*in occulto*) from Him, who has disposed all things in measure and number and weight (mass), as I have shown above by the example of agriculture."

S. Augustine then proceeds to apply this reasoning to the production of living things by even bad men and bad angels, and then continues: "But he is not the creator unless he is one who forms those things principally. Nor can any one do this except he in whose power are primarily (*primitus*) the measures, members and weights of all things; and He is the one Creator, God, from whose ineffable power it is also brought about, that what these angels could do, if they were permitted, they therefore cannot do, because they are not permitted." (Ye cannot produce life, O ye vaunting scientists, or, if ye could, it would be the creation of God the one Creator). "For neither does any other reason occur, why they could not make the most minute flies who made frogs and serpents, unless because the great domination was present of God prohibiting by the Holy Spirit, which also the magicians themselves confessed, saying 'This is the finger of God.'

"But what they can do by nature, and yet cannot do by reason of the prohibition, and what they are not permitted to do by the condition of their own nature itself

(*per ipsius naturae suae conditionem*), it is difficult for men to explore, rather indeed, impossible, unless by that gift of God which the Apostle commemorates, when he says, 'to another discerning of spirits.' For we know that man can walk, and yet that he cannot do this if he is not permitted; but he cannot fly, though he were permitted. So, also, those angels can do some things, if they are permitted by angels who are more powerful, according to the command (*ex imperio*) of God: but some things they cannot do, not even if they are permitted by them: because He does not permit, from whom they have such a bound of nature, who, also, does not permit very often those things to be done by His angels which He has granted them the possibility of doing.

"Those things, therefore, excepted which are done corporally in the most usual course of the seasons (*transcurso temporum*) in the order of the nature of things, such as are the rising and setting of the stars, the generations and deaths of animals, the innumerable diversities of seeds and germs, the nebulae and the clouds, the snow and the rain, lightning and thunder, thunderbolts and hail, winds and fires, cold and heat, and all such things; excepting also those things which are rare in their order, eclipses of the heavenly lights, and the unusual appearances of the stars, and monsters, and earthquakes, and the like; excepting also all those things of which indeed the first and highest cause is nothing else but the will of God; whence also, in the Psalm, '<sup>2</sup>Fire and hail; snow and vapours; stormy winds,'—lest any one should believe that these are done either fortuitously or by causes only corporal, or even spiritual, yet existing beyond the will of God, he immediately adds, 'which fulfil His word.'

<sup>1</sup> I. Cor. xii. 10.

<sup>2</sup> Ps. cxlviii. 8.

"But these things excepted, as I had begun to say, there are those other things, which, although of the same corporal matter, are nevertheless brought to our senses, to announce something divinely, which are properly called miracles and signs, nor in all things, which are announced to us by the Lord God, is the person of God Himself brought into presence." He then says that, in these miraculous manifestations, God appears in various ways, by an angel, by angelic operation, by changes of bodily existences, which may be evanescent or permanent—but in all the latent power of God is the unapproachable creative force.

Thus has the Church, in her faith, anticipated the proud speculations of scientific hypothesis, and shewn how unavailable it is to bring within its own domain the *primum mobile*, the first creative, moving, life and form giving force of the universe. Their universe, as the scientists conceive it, is built upon an airy nothing. At the most, they deal with phenomena which veil from their view the force which they cannot discern, which to them is a mere name. S. Augustine allows them all the matter and force, all the germs of development, even to the original protine, which they could desire or ask, and then He shews them that they have not solved the riddle of the universe, without the living personal Creator that faith, founded on His own revelation, furnishes to them.

Like Archimedes of old, who boasted that if he had a  $\pi\sigma\nu\sigma\tau\omega$ , he could move the world, they are finding, and they will ever find, that this  $\pi\sigma\nu\sigma\tau\omega$  is only the living God, from whose spiritual omnipotent force all proceeds, all is set in action, and all is continued, so long, and so long only, as He permits it to continue.

The article of the faith that the one God is the maker of heaven and earth stands unshaken by all interpretations of the specialties of the narrative in the book of Genesis, which admit the historical truth and reality of the account there contained; the only authentic account, I add, coming from God Himself, which we have of a work all His own, and of which He only could bear testimony, as He has graciously condescended to do, to the creatures whom He created in His own image, after His own likeness.

This production of the universe from nothing was the great stumbling-block of the ancient heathen philosophers, with whom *ex nihilo nihil fit* was an indisputable axiom. But it is really a proposition of which the nothingness and the vanity are at once evinced, when we take into account the illimitable and essential power of God, to whom things impossible with men or created beings are the plainest possibilities. God is, in Himself, pure and unbounded being, and therefore has within Himself the possibilities of all being that ever has been or ever will be.

Even Christian philosophers, like Malebranche and Berkley, have deemed it sufficient to maintain the being of God as the sum and reality of all being, and have accounted the realities of the created universe as manifestations and phenomena of the infinite being, which did not require the assumption of any substances besides and beyond the infinite substance; though how the accountability of accountable created beings could then and so be established, it is impossible to see.

But the declaration of the creation, by God, of all existence beside Himself, whether it be material or spiritual existence, is clear and unequivocal, and on the un-

doubted authority of God, this truth must be received and believed, as even Father Malebranche admitted, however inconsistent with this admission of his faith were the speculations of his philosophy. <sup>1</sup>“By Him” (the great Creator) is the declaration of the revealed Word, “and for Him,” “were all things created, that are in heaven, and that are in earth, visible and invisible,” <sup>2</sup>“and He is before all things, and by Him (or in Him) all things consist”; that is, He is the Creator of all spirits and of all material existence, of all substances in the created universe, and of all their phenomena. This truth, however inconceivable to us, is an article of faith.

It is indeed beyond our conception, this wondrous power of creation, how a spirit could be called into being from non-existence, not to speak of the myriads of created spirits, how the material universe could be produced from nothing, by the fiat of the spiritual Creator. When we would grasp this truth with our power of apprehension, it is stranger, more inconceivable even, than the wondrous generation, incomprehensible to us, of the eternal Son from the substance of the eternal Father. But of the existence of this creation we are assured, and it is a continual, ever-present testimony, to us, of the incomprehensible power of the almighty Creator. The *act* of the creation is stupendous and impenetrable, while the vastness of the creation opens before us impressively the illimitable creative energy of our God.

We may go, upon the wings of imagination, from world to world, from system to system, striving to reach the bounds of the created universe, but could we reach those bounds, we have not attained the possibilities of

<sup>1</sup> Col. i. 16.

<sup>2</sup> Col. i. 17.

creative power, which there are in the infinite Creator. Through the vastness of the material universe, through the ranks and hierarchies of spiritual existence, through the crowded life of the microscopic world, through the new wonders of creation, which the telescope unfolds to our view, we may proceed, till we are wearied and exhausted in the pursuit; but who shall say that beyond our powers of vision, or penetration, or conception, the great and mighty Worker is not still calling into existence new habitations for new-born children of Him the Father of all spirits that are. <sup>1</sup>“Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding.”

In the multiplicity and variety of the works of God in His created universe, in the adaptations of all orders of creatures, each to the other, in the harmoniously ordered universe, in the provision of their appropriate spheres of life and of enjoyment for the various species and individuals of living creatures, in the fitting to each other of the material and the spiritual creations, in the arrangement of the world in which we live, for the occupancy, the use, and the enjoyment of man; in all the manifold adaptations of means to ends, and the innumerable devices of wisdom suited to the creatures of God, in the spheres in which He has placed them, and for the ends and purposes of their creation, as these manifold works of God are unfolded, more and more fully, to our observation and investigation, we discern continually, in our world and in the universe, the footsteps and the hand of a *wise* Creator, and abundant proofs of a transcendent wisdom directed by an overflowing goodness.

<sup>1</sup> Is. xl. 28.

And this brings me to inquire what was the moving cause or occasion of the exercise of this creative power on the part of God. That He was free, in the act of creation, we should not doubt. He was impelled to it by no necessity, it was no emanation of creative energy from the great and glorious God, which He could not restrain; nor was it needful for the boundless satisfaction of the Divine being, which certainly could not be found in a limited creation. In the fellowship of the adorable Trinity, He had a Divine fulness of bliss and perfection, and the whole created universe was only a faint reflection of the fulness of life and being in the infinite God. In Himself, for Himself, He is all-sufficient, and to that sufficiency the creation of universe upon universe could not add. And the widest universe that God should call into being would be as nothing, when compared with the possibilities of creative power in God yet unexercised. What then prompted Him to the work of creation? Without question, the goodness of God, His love of creating being capable of happiness and enjoyment, as the fathers of the Church with one voice have taught.

1 “The angels therefore,” says S. Augustine, “liberally (*liberaliter*) serve God, nor does this profit God, but themselves. For God does not need the good of another, since He is from Himself. But what is begotten by that is His very self, because it is not made, but begotten. But those things which have been made need His good, the supreme God namely, that is the supreme essence.” And it was especially for the happiness and well being of His intelligent creatures, angels and men, that the universe was called into being. For God is love, *essential* love, and love is diffusive and imparting

<sup>1</sup> De Vera Religione, cap. xiv. 28, tom. i. col. 564.

in its very nature. Says Nemesius, quoted by Hagenbach,<sup>1</sup> "The sun arose and the moon lighted the night for thee, and the varied choir of the stars shone; the winds blew for thee, the rivers ran; seeds germinated for thee, and the lights were given, and the course of nature preserved its own order, and the day appeared, and the night passed away, and all these things were made for thy sake." Though, indeed, it is *more humano* that we assign motives of action to God.

The remark of S. Augustine is a pithy one:<sup>2</sup> "He who asks wherefore God willed to make the world, asks the cause of the will of God. But every cause is efficient. But every efficient is greater than that which is effected. But nothing is greater than the will of God. The cause of it therefore, is not to be inquired for." Origen c. Celsum says,<sup>3</sup> "Let Celsus then say that it was not for man, as neither for a lion, or other creatures that he names. But we will say, not for the lion, or eagle, or dolphin did the Creator make these things, but all things for the reasonable living creature."

These declarations of the fathers are fully sustained by holy Scripture. Read the eighth Psalm: "When I consider Thy heavens the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man, that Thou art mindful of him, and the Son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands, Thou hast put all things under

<sup>1</sup> Hagenbach i. 335.

<sup>2</sup> De Divers. Quaest. 83, tom. vi. col. 6, Quaes. 28.

<sup>3</sup> See Cont. Cels. iv. lxxiv. pp. 558, 559, and xcix. p. 576; Hagenbach i. 137.

his feet. . . . O Lord, our Lord, how excellent is Thy name in all the earth.” Read the first chapter of Genesis, and see how the creation, in our world, wanted its crown and masterpiece, till man was placed in it, in the image and likeness of God, to have dominion, to possess, to use and to enjoy, to be in his true development, according to the laws of his being, a continual testimony of the love of God in this His fair creation. And our world is a type of all the worlds in the universe of God, which are replenished doubtless with spiritual life from the overflowing fountain of all life and being, which are one grand exposition of the truth that God is love.

It is an article of the Christian faith, that God created all things by Jesus Christ His Son, “by whom,” says the Nicene Creed, “all things were made.”<sup>1</sup> “All things were made by Him,” says S. John, “and without Him was not anything made that was made”;<sup>2</sup> “by whom also He made the worlds,” says S. Paul. It was the prerogative of the Son, by virtue of His relation to the Father, to be the Creator. For He<sup>3</sup> “is the image of the invisible God,” by whom God is manifested alike in creation and redemption, by whom alone God is seen in the creation and in the incarnation, the new creation. He is<sup>4</sup> “the first-born of every creature,” of the whole creation, and, as God is, but for the uncreated first-born the creation would not have been.

The relation of the Father and the Son, in the depths of the Divine being, is set forth in their relation to each other in the great work of the creation.<sup>5</sup> “To us there is but one God, the Father, of whom are all things,” as

<sup>1</sup> John i. 3.

<sup>2</sup> Heb. i. 2.

<sup>3</sup> Col. i. 15.

<sup>4</sup> Col. i. 15.

<sup>5</sup> I. Cor. viii. 6.

of Him and from Him is the Son ; "and one Lord Jesus Christ, by whom are all things," as He is by the Father, "and we by Him," united by Him to the Father, both in the work of creation and in the mightier work of redemption. For surely inconceivable in its mysterious wonder as is the creation ; the incarnation, by which God became man, the Infinite finite, still remaining the Infinite, is transcendent in its depth of mysterious greatness.

The creation of the universe by the Son is set before us, in Scripture, as the living and undeniable proof of the full and true divinity of the Son, who<sup>1</sup> "is the true God, and eternal life." For creation is uniformly represented to us in the holy Scriptures as the incommunicable prerogative of the living and true God. <sup>2</sup>"By His Spirit" also "He hath garnished the heavens," and breathed the breath of life into all things living, and <sup>3</sup>"moved upon the face of the waters," to bring forth light and order from darkness and chaos. And so, in the creed of Constantinople, we avow our belief in the Holy Ghost, the Lord and the life-giver. <sup>4</sup>"The creation," says Gregory Nazianzen, "was a thought fulfilled by the Logos, and perfected by the Spirit"; and "following Augustine, the Western divines regarded creation as an act of the triune God."

With creation the providence of God is intimately connected. A God of love, whose created universe was one grand expression of His love, would not surely abandon to itself the work of His hands. As from His fiat only the creation came, so, by His Word, must

<sup>1</sup> I. John v. 20.

<sup>2</sup> Job xxvi. 13.

<sup>3</sup> Gen. i. 2.

<sup>4</sup> Orat. xxxviii. 9, p. 668; Hagenbach, i. 334.

<sup>5</sup> Fulgentius of Ruspe, *De Trin. c. viii.*, and others.

it be kept in being, and the laws and conditions of its existence be upheld. By Him, by whom all things were made, we are told in Scripture, all things consist. Preservation is, in fact, continued creation. We cannot believe that the upholding, preserving presence of the Creator is ever withdrawn from His creation while it subsists; if that presence were withdrawn, the universe would vanish into the abyss of nihilism, from which it came.

With regard to the spirits whom He has made, He is the Father of spirits, and He whose tender mercies are over all His works, by whom <sup>1</sup>“the very hairs of our head are all numbered,” without whose cognizance and permission <sup>2</sup>not a sparrow falls on the ground, or is forgotten before God, whose creative goodness is seen in the provision made for the most insignificant of His creatures, He surely does not leave nor forsake those, who, in their creation, were dignified by likeness to Him, in their spiritual nature. <sup>3</sup>“He is not far,” we are assured in Scripture, “from every one of us, for in Him we live, and move, and have our being”; <sup>4</sup>“and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation,” and all this He has ordered for the good of men, that they might attain the true end of their creation, the true perfection of their being. Such is the teaching of God’s revelation concerning the watchful, wise, and merciful providence of God.

All prophecy is a declaration of the providence of

<sup>1</sup> Luke xii. 7; Mat. x. 30; Luke xxi. 18.

<sup>2</sup> Matt. x. 29; Luke xii. 9.

<sup>3</sup> Acts. xvii. 27, 28.

<sup>4</sup> Acts xvii. 26.

God, of its reality and its purposes; and the fulfilments of prophecy demonstrate that the orderings of His providence are no vain and idle thing. So does God Himself declare His providential action and power. <sup>1</sup>“I am God, and there is none else; I am God, and there is none like Me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure.” The actions of men in their individual and social and national life, though, to themselves, they may seem purely the exercise of their own wills for their own ends and purposes, are, nevertheless, without interference with that freedom with which God has endowed them, shaped by Him, in the all-wise procedures of His providence, for the advancement of His designs in the world, which He has made.

So did He use the Egyptian Pharaoh for the furtherance of His designs towards and in behalf of His chosen people. So did He say of the proud, God-defying king of Assyria, who was, in his ambitious procedures, the rod of God’s anger against guilty people and nations, and who thought only that, in his own will and wisdom and power, he was advancing his own designs: <sup>2</sup>“Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or, as if the staff should lift up itself, as if it were no wood.” Beneath the wills and actions of men, beneath the events designed, or which men call accidental, of daily life, and of the world’s history, the providence of God is working—<sup>3</sup>“My Father worketh hitherto, and I work,” said our Lord—and bringing forth those results,

<sup>1</sup> Isaiah xlvi. 9, 10.

<sup>2</sup> Isaiah x. 15.

<sup>3</sup> John v. 17.

which are true and eternal, of the whole course of the world's history from the beginning to the end of time.

How continually is this truth represented to us in the pages of holy Scripture. How impressively, for example, does S. Paul set forth the highest action of the providence of God in the lives of men, and in the history of the world, till he is overcome with the wonder of the contemplation, and breaks forth into the exclamation: <sup>1</sup>“O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are His judgments, and His ways past finding out ! For who hath known the mind of the Lord ? or who hath been His counsellor ? or who hath first given to Him, and it shall be recompensed unto him ? For of Him and through Him are all things : to whom be glory for ever. Amen.” Unhappy the man who, by denying the living providence of God, wanders onward in a world which, in his view, is left to itself, forsaken by the God of all love and power, who created it ; for the providence of God still lives and acts. “My Father worketh hitherto and I work”—and those who will not place themselves under the guidance of a Father from Heaven, which is offered them, shall surely stand unshielded before a righteous Judge, where from the throne, from which the final results of God's government of the world shall be declared, their eternal place in the allotments of Divine Providence shall be assigned.

Both irreverent and absurd is the position which those take who maintain that, since the first act of creation, God has withdrawn His immediate presence and action from His universe, and left it to proceed under the sufficient self-action of laws which He impressed upon it,

<sup>1</sup> Rom. xi. 33–38.

and incorporated with it. As if law were a living thing, apart from an administrator to keep it in action ; as if there were any force or poteney in material nature, apart from spiritual existence ; as if the blind instincts of inferior animals were aught else but outward indications of a wise and good Creator ; as if the history of man had not abundantly demonstrated that, without the gracious presence and guidance of God, who made him, the desirable purposes of his creation will never by him be realized. This substitution of blind necessary law for the living active providence of God is an unbelieving extrusion of God from His own creation, the legitimate and the actual consequence of which, as the final step, is either openly to deny that there is a living personal God ; or else to maintain that, if there be such a God, He is unknowable by us. For such are the theories and the dicta, clothed in the garb of philosophy, of our own day.

God has Himself revealed to us the forces and agents by which He conducts His providential administration. When the foundations of the earth were laid, we are told, in the Book of Job, that <sup>1</sup>“the morning stars sang together, and all the sons of God shouted for joy.” The sons of God, in the Book of Job, <sup>2</sup>are the angels who surround His throne ; and the morning stars designate the first-born created sons of God. Isaiah says of the king of Babylon, who aspired to angelic dignity, <sup>3</sup>“to ascend into Heaven, to exalt his throne above the stars of God” : “How art thou fallen from Heaven, O Lucifer, son of the morning ! ”

<sup>1</sup> Job xxxviii. 7.

<sup>2</sup> Job i. 6.

<sup>3</sup> Is. xiv. 12, 13.

In the book of Daniel the angels of God, under Michael, their prince, are represented as the agents of God's providential dealings among the nations of the earth. We know how angelic visions were vouchsafed to the patriarchs to assure them of the protection and guidance of the lord of angels, and he was the Jehovah angel, the angel of the Divine presence, by whom the people of Israel were governed and defended, and led through the wilderness, to the promised land, and this typified the angelic guidance which should be granted to the people of the new dispensation under Christ the Lord. <sup>1</sup>“The angel of the Lord,” it is said, “encampeth round about them that fear Him, and delivereth them.” <sup>2</sup>The angel of the Lord protected Daniel in the lion's den from the fury of those beasts of prey. <sup>3</sup>“Are they not all ministering spirits sent forth to minister for them, who shall be heirs of salvation?” They ministered to our Lord from His incarnation to His ascension; they ministered to His Apostles, as they went forth, and struggled and suffered and preached in His name. The ministering spirits of God was the name by which they were known in the ancient Church of God. And when the Lord cometh again, <sup>4</sup>“He cometh with ten thousands of His saints,” <sup>5</sup>“He shall come in His glory, and all the holy angels with Him,” who have been His attendants and His servants, in creation, in providence, and in redemption.

Nothing is more familiar in Scripture than this ministration of the angels of God, in all the realms of His

<sup>1</sup> Ps. xxxiv. 7.

<sup>2</sup> Dan. vi. 22.

<sup>3</sup> Heb. i. 14.

<sup>4</sup> Jude 14.

<sup>5</sup> Matt. xxv. 31; Deut. xxxiii. 2; Dan. vii. 10; Zech. xiv. 5; II. Thes. i. 7; Rev. i. 7.

providential government, from the creation to the judgment. And in universal nature, in the upholding of its laws, and in its manifold powers and operations, the angels are the ministers of God, who execute His behests, and who supply from Him those living forces, which science strives so fruitlessly to investigate and lay bare to the efficacy of its poor material instruments of analysis. For <sup>1</sup>“He covereth Himself with light as with a garment,” and He has His angels of light; “He stretcheth out the heavens, like a curtain,” and that curtain is woven by His ministering spirits; ‘He layeth the beams of His chambers in the waters, He maketh the clouds His chariot: He walketh upon the wings of the wind,’ for “He rideth upon a cherub,” “and doth fly” amid the moving powers of the material creation, which are the hiding place of *His* power; “He maketh His angels winds, and His ministers a flame of fire.”

<sup>2</sup>Nothing is more certain than that the forces of God’s kingdom of nature are living forces, and there is no force, as even the heathen philosopher Plato taught, but that which belongs to spiritual existence. Creation, providence, redemption are all animated by living force, even as pantheism itself owned that there was a soul of the world, and in revelation we are taught that this force is that which proceeds from the living God Himself, and that its ministers and dispensers are the ministering spirits, who take their command and receive their appointments, as the representatives of God in His universe, immediately from the throne upon which, in supreme majesty, He is seated.

<sup>1</sup> Ps. civ. 2-4.

<sup>2</sup> Ps. xviii. 10; II. Kings ii. 11; II. Kings vi. 17, Elisha; II. Sam. xxiv. 16, 17, the angel of pestilence.

<sup>1</sup> “And is there care in Heaven ? And is there love  
     In heavenly spirits to these creatures bace,  
     That may compassion of their evils move ?  
     There is :—else much more wretched were the cace  
         Of men than beasts : But O ! th' exceeding grace  
         Of highest God that loves His creatures so,  
         And all His workes with mercy doth embrace,  
     That blessed angels he sends to and fro,  
     To serve to wicked man, to serve His wicked foe !

“ How oft do they their silver bowers leave  
     To come to succour us that succour want !  
     How oft do they with golden pineons cleave  
         The flitting skyes, like flying pursuivant,  
         Against fowle feendes to ayd us militant !  
     They for us fight, they watch and dewly ward,  
         And their bright squadrons round about us plant;  
     And all for love and nothing for reward :  
     O, why should heavenly God to men have such regard ! ”

And thus does the Church call us on the Feast of Saint Michael and All Angels to recognize these ministering spirits, as the messengers of God in the course of His universal providence. “ O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order ; mercifully grant, that as Thy holy angels always do Thee service in Heaven, so, by Thy appointment, they may succour and defend us on earth ; through Jesus Christ our Lord.”

The reality of the providence of God, as well as its mercy and goodness, were abundantly taught and recognized by the fathers of the ancient Church. The only peculiar and noticeable views, differing, in any respect, from the more orthodox and true teaching of the Church, were the views put forth by Jerome, in which he was

<sup>1</sup> Spenser, *The Faere Queen*, book ii. canto viii. p. 305, British Poets, London, 1831.

partially followed or supported by one or two others.  
<sup>1</sup> "As in men," he says, "the providence of God runs even through individuals (*singulos*), so in the other living things (*animalibus*) we can understand certainly, a general disposition and order and course of things; for example, how the multitude of fishes is born and lives in the waters, how reptiles and quadrupeds arise in the earth, and with what food they are nourished. But it is absurd to bring down the majesty of God to this, that He knows each single moment how many gnats are born, and how many die (cf. contra Matt. x. 29, 30, 'Are not two sparrows sold,' etc.), what is the multitude of bugs, and fleas, and flies, in the earth, how many fishes swim in the sea, and which of the lesser ones are bound to be a prey to the greater. [S. Jerome might have accepted the Darwinian theory of a struggle for existence.] We are not such silly flatterers of God, that whilst we draw down His power even to the lowest things, we become injurious to ourselves, saying that there is the same providence over rational and irrational creatures."

Set in contrast with this passage of the splenetic S. Jerome, that noble passage of Hooker, in which he concludes His dissertation on law, as administered, in His providence, by the all-wise and powerful and merciful God:  
<sup>2</sup> "Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world: all things in Heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power: both angels and men, and creatures of what condition soever, though

<sup>1</sup> Comment in Abacuc. c. i. Opp. t. vi. p. 148.

<sup>2</sup> Cf. Arnobius adv. Gentes ii. 47. iv. 10, and Junilius, De Partibus Legis Divinae l. ii. c. 3 ss. (Bibl. Max. P. P. t. x. p. 345).

each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy.”<sup>1</sup>

God’s purposes will surely be accomplished. He has not placed His universe beyond His own control. “He doeth according to His will in the army of Heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?” The creation of God in our world was with a definite plan and purpose, of which, in the course of His providence, He has never lost sight. Our world was created as a theatre for the probation of man, and for his development into the highest state of being and well-being of which he is capable. Had he never fallen from his primeval condition, he would have advanced in the true line of his being, and would have attained, without the intervention of the fall and of redemption, that supreme good, for which, by creation, he was intended. This good could not be reached except by the exercise of that freedom, which was the endowment of his being. But this freedom involved, of course, the possibility of departure from the true law of his existence, and of final failure to reach the supreme end of that existence, his admission to the presence of God Himself, and all the perfection of life which that presence imparts.

By this fall of man sin was introduced into our world, and evil, the essence and the attendant of sin; with all the disordering effects that spread through the world, even through the whole framework of the natural world, and through all orders of beings that the world contained. So that this evil, which marred the creation of God, was no work of the Creator, was not imbedded in matter as

<sup>1</sup> Book i. ad finem.

<sup>2</sup> Dan. iv. 35.

the Gnostics dreamed, but was an incident of that freedom of man that constituted his likeness to God, and the perfection of his being. But God did not then forsake His own creation. The work of redemption closely corresponded to that of creation, and therefore is properly a new creation, whether we regard it in its effects upon individual men, upon the whole company of the redeemed, or upon all the creation, of which man was the crown. It will not reach its destined end, till the creation that has been darkened and ruined by sin, shall be restored to its original beauty and perfection.

For<sup>1</sup> “if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”<sup>2</sup> “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Then, in the whole host of the redeemed, the freedom of man shall be resumed and set forth in its highest, noblest manifestation, in its alliance with truth and holiness, in its unison with the holy freedom of God Himself, in its realization of the transcendent end of being, for which man was created free, its realization, that is, of the original type of man’s creation, when<sup>3</sup> God made him in His own image, after His own likeness. So shall the perfect creation of God be vindicated and justified, as it was declared to be, when God<sup>4</sup> “saw every thing that He had made, and, behold, it was very good.”

Even the evil, which has been introduced into the universe of God by fallen angels and fallen men, shall be over-

<sup>1</sup> II. Cor. v. 17.

<sup>3</sup> Gen. i. 26, 27.

<sup>2</sup> Rom. viii. 20, 21.

<sup>4</sup> Gen. i. 31.

ruled and repressed by the wonder-working providence of God, shall be confined, without the possibility of release, to its own place, where it shall forever remain, as a foil, to illustrate and set forth the perfection and glory of the great Creator, in the universe which is a perfect expression of the goodness which He Himself is. So shall redemption be the continuation and the perfection of the creative work of God. The goodness of the first creation shall be exalted into the glory of the new creation, of which the new man, the incarnate Lord shall be the everlasting crown and head. So that while the creation shall ever remain to awaken and nourish faith in God our Creator, to assure us of the power in Heaven and earth which is pledged for the protection and guidance of His redeemed ones; while it shall ever remain for the cultivation of gratitude and love, for the calling forth of praise and adoration, which are due from the created to the Creator, for the inculcation of obedience to the law of their God, of free and accountable beings; as all orders of the creation follow, under His guiding providence, the laws impressed upon them by His creating hand in the cosmos, which He has ordained, while all these lessons of duty and of love are suggested, in and by the creation, the whole creation itself shall be advancing, under the wise and sure and merciful ordering of the Lord of creation and providence, to its own consummation in the new creation, in which light shall be called out of darkness, order out of confusion, till by the fiat of the Creator Himself, from these <sup>1</sup>dissolving heavens, and these elements melting with fervent heat which shall be purged from all evil and imperfection by the last fires of time, shall arise that <sup>2</sup>new heavens and

<sup>1</sup> II. Pet. iii. 12.

<sup>2</sup> II. Pet. iii. 13.

new earth, wherein dwelleth righteousness. And over this highest manifestation of the power and goodness of the new creating Redeemer, with more jubilant songs and more celestial joy than over the first creation,<sup>1</sup> “the morning stars shall sing together, and all the sons of God shall shout for joy.”

<sup>1</sup> Job xxxviii. 7.

## CHAPTER VII.

### INCARNATION OF THE SON OF GOD.

“**T**HE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man’s nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very man.” This is the statement, the very correct and explicit statement of the doctrine of the incarnation, which is made in the second article of our Church.

It is a statement entirely sustained by the exposition of the first chapter of S. John’s Gospel. There the Divine being and glory and power of the Word, are, in the first place, set forth; then the relation of this Divine Word to mankind, as their life and light, is declared; then the mission of the Word, the true light to men for their salvation, that from Him they might receive power to become the sons of God, by the birth which is from God. And then, that which is the foundation and fountain of this gift of God to men is very plainly declared: <sup>1</sup> “And the Word was made flesh and dwelt among us, or tabernacled in us, in His tabernacle of flesh (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.” And this must needs be, when in Him, so dwelling among us and in us, <sup>2</sup> “dwelleth all the fulness of the Godhead bodily.”

<sup>1</sup> John i. 14.

<sup>2</sup> Col. ii. 9.

The Word was made flesh, remaining the Divine and uncreated Word, the only begotten of the Father, which He was before all worlds.<sup>1</sup> “For we do not say that the nature of the Word being changed became flesh, and neither do we say that He was transmuted into the entire man, consisting of soul and body; but this rather we say, that the Word uniting flesh which was ensouled (*εἰψυχωμένην*) by a rational soul (*ψυχὴ*), became ineffably as well as incomprehensibly man, and was called the Son of man, not in the way of will only or good pleasure, and neither as by the assumption of a personification only (*προσώπον μόρον*); and that the natures which were brought together to a true unity were different indeed, but there was one Christ and Son of both; not that the difference of the natures is taken away on account of the unity, but rather the Deity and the humanity as well completing for us the one Lord Jesus Christ and Son, by the unspeakable and mystical concurrence to unity.”

<sup>2</sup> “And so it is said, although having His being before the ages, and begotten of the Father, He was born also, according to the flesh, of a woman, not as if the Divine nature received a beginning of existence in the holy Virgin, or had any need, on its own account, of a second generation after that from the Father; for it would be rash and unlearned to say that He who is before all age, and coeternal with the Father needs a second origination (*ἀρχῆς*) into existence; but since for us and for our salvation, uniting to Himself personally (*καθ' ὑπόστασιν*) humanity (*τὸν ἀνθρώπινον*), He came forth from a

<sup>1</sup> Cyril ad Nest. cap. iii.; Harduin Concil. tom. i. p. 1275; Cyril Alex. Op. ed. Paris, tom. v. ep. iv. p. 23.

<sup>2</sup> Cap. iv.

woman, in this respect indeed He is said to have been born after the flesh ( $\sigma\alpha\rho\eta\pi\kappa\omega\varsigma$ ); for He was not first born a common man from the holy Virgin, and then so the Word ( $\lambda\circ\gamma\sigma\varsigma$ ) came down upon Him, but being united from the very womb, He is said to have undergone a fleshly birth, as appropriating to Himself the birth of His own flesh."

So that the humanity, the human body and human soul, which were taken in the womb of the Virgin, was the humanity of the Divine and eternal Son of God, as really joined to His Divine person, from the very instant of its creation, as His Divine substance, from all eternity, was the substance of that Divine person, the only begotten Son of God. The Son of God was the true God and eternal life, and, therefore, when He assumed to Himself, as His own, a human body and a human soul, not the body or the soul of any man that naturally was engendered of Adam, that humanity, which was His, and His alone, was the humanity of the very and eternal God; because it was the humanity of the Word, who was in the beginning with God, and who was God. In that incarnation then God became man; God came among us manifest in the flesh. It was by the ordinance and appointment of God Himself that this wonderful result was brought about; the result by which God, who is infinitely removed from all His creation, in the height and the immensity of His being, became Emmanuel, God with us, by making our humanity His tabernacle, by adjoining it to Himself, in the person of His eternal Son, to be His own eternal place of abode.

And yet, though the humanity so taken by the Son of God was His own humanity, though, by His taking it, God became man and subjected Himself to the essential

conditions and circumstances of the humanity which was His, it was not, nevertheless, a humanity other than that of which we all are partakers who are descended from Adam. It was, in fact, taken from the line of Adam in the womb of the Virgin. The genealogies from Abraham and from Adam, which are given in the Gospels, are given to shew us this.<sup>1</sup> When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, conformed to the circumstances, condition, and nature of those whom He came to save, that He might redeem those that were under the law, that we might receive the adoption of sons.

That He should come in our nature was an essential requisite of the work of the redemption of man, and this necessity of the incarnation is constantly mentioned by the great writers of the Church, who were called to set forth the true doctrine of the incarnation against the manifold perversions of heresy. How it was the same nature which had sinned, which the Word took that He might redeem us, is most excellently shewn by S. Athanasius.<sup>2</sup> "These things," he says, speaking of the Manichaean position that sin was natural to man, "you so consider as to become accusers of the author of nature: when God originally made Adam, did He give him sin implanted in him? what need was there then of the commandment? and how could He condemn him who sinned? and how also, before the transgression, did Adam not know good and evil? Whom God created for incorruption and for the image of His own eternity, He made also sinless in nature, and self-authoritative in will,

<sup>1</sup> Gal. iv. 4.

<sup>2</sup> De Incarnat. D. N. J. C. contra Apollinarium, ed. Ben. tom. i. pt. ii. p. 934, c. xv.

but by the envy of the devil,<sup>1</sup> death entered into the world, since he had invented the device of transgression ( $\pi\alpha\rho\alpha\beta\alpha'\sigma\varepsilon\omega\varsigma$ ); and so from disobedience of the command of God man was made recipient of the seed sown by the enemy, and sin worked henceforward in the nature of man unto every lust (or desire), the devil not having created the nature, which was in him, God forbid; for the devil could not be the author of nature, according to the impiety of the Manichees, but, out of transgression, he wrought a perversion ( $\pi\alpha\rho\alpha\tau\rho\sigma\pi\eta\nu$ ) of nature, and so death reigned over all men.

“On account of this, therefore,” he says,<sup>2</sup> “the Son of God came that He might destroy the works of the devil, because the nature, which God made sinless, the devil perverted to transgression of the commandment of God and to the invention ( $\varepsilon\tilde{\nu}\rho\varepsilon\sigma\iota\nu$ ) of sin unto death; this (nature) God the Word raised up for Himself (or in Himself) unreceptive of the perversion of the devil and of the invention of sin. . . .<sup>3</sup> The Lord therefore having become man, by nature, and not by fictitious ordinance ( $\delta\upsilon\theta\acute{e}\sigma\varepsilon i$ ), neither in nature nor in act ( $\pi\rho\hat{\alpha}\xi\iota\nu$ ) can we refer sin to the Creator; for in our nature indeed is the battle yet waged, of (oevasioned by) the invention (of sin), and (there too) is the increase of the seed sown (by the devil) on account of our weakness; but the incarnation of the Word having been according to the nature of God, has become unreceptive of the deeds yet dominant in us, from the oldness (*i. e.*, from our old, unregenerated humanity), and, for this reason, we are taught to put off the old man, and to put on the new man; and in this was the wonderful thing, that the Lord also became man and without sin; that He be-

<sup>1</sup> Sap. ii. 24.

<sup>2</sup> I. John iii. 8.

<sup>3</sup> c. xvii. p. 936.

came all newness, that He might manifest His power ; and whatsoever things indeed He Himself, of His own will, ordained in nature, He received into Himself ; whatsoever things He willed, birth of a woman, growth and age, the numbering of years, labor, and hunger and thirst, and sleep, and death, and resurrection.

" For this reason also, where the body of man was corrupted, there Jesus sends forth His own body ; and where the human soul was held in the power of death, there Christ shews the human soul, which was His own, that He might be present as man who was uncontrolled in death, and might loose the hold of death, as God ; that where corruption was sown, there incorruption might spring up, and where death reigned in the form of the human soul, the immortal one being present, might exhibit immortality, and so make us partakers of His own incorruption, and immortality, in hope of the resurrection from the dead, that this corruptible also may put on incorruption, and this mortal may put on immortality, as it is written ; <sup>1</sup> that as by one man sin entered into the world, and death by sin, so also by one man Jesus Christ, grace might reign through righteousness unto eternal life, as it is written.

" How say ye then, that the Nous from Heaven is in Christ, instead of the inner man, which is in us ? is it because dividing, in two, that which is without, and that which is within, He is shewn both in the sepulchre and in Hades ? but it was not possible that one should give a ransom for another (of a different kind), but He gave body for body, and soul for soul, and a perfect subsistence for the entire man ; that is the exchange of Christ, which the enemies of the life, the Jews, re-

<sup>1</sup> Rom. xii. 21.

proached upon the cross, going by and moving their heads; for neither could Hades have borne the coming to it of unveiled Deity; this also prophets and apostles testify."

The sameness of the nature with ours, which the Word of God took in His incarnation, is also clearly and admirably set forth in the letter of Leo to Flavianus, which received synodical sanction in the Council of Chalcedon:<sup>1</sup> "The propriety of both natures therefore being preserved, and coming together in one person, humility was taken up by majesty, infirmity by strength, mortality by eternity, and to pay the debt of our condition, an inviolable nature was united to a passible one; so that, which were the remedies that we required,<sup>2</sup> 'one and the same mediator of God and men, the man Christ Jesus,' might be able to die in one nature, and not be able to die in the other (*ex uno et ex altero*). In the entire and perfect nature therefore of very man, very God was born: whole in His own, whole in ours (*nostris*). But we say ours (*nostrū*), (namely) those things which the Creator formed in us from the beginning, and which He took into Himself that they might be repaired; for those things which the deceiver brought in, and deceived man admitted, had no vestige in the Saviour.

"Nor because He endured (*subiit*) the communion of human infirmities, was He therefore partaker of our faults. He assumed the form of a servant without the pollution of sin, increasing things human (*humana*), not diminishing things Divine (*divina*): because that examination, by which the invisible one rendered Himself

<sup>1</sup> S. Leonis op. ed. Quesnel, Paris, 1675; Act. Concil. Chalced. p. ii. Act. ii.; L. et Coss. p. 294, § 3; Vindex Cathol. i. p. 211.

<sup>2</sup> I. Tim. ii. 5.

visible, and the Creator and Lord of all things willed to be one of mortal men, was an inclination of compassion, not a defect of power. Therefore He who, remaining in the form of God, made man; the same in the form of a servant, was made man. For each nature holds without defect its own propriety. And as the form of God did not take away the form of a servant, so the form of a servant did not diminish the form of God.

"For because the devil was boasting (*gloriabatur*) that man, deceived by his own fraud, was deprived of (*caruisse*) the Divine gifts; and, stripped of the dowry of immortality, had encountered (*subiisse*) the hard sentence of death, and that he himself had found a kind of solace in his own evils from the companionship of a prevaricator; God also, the reason of justice exacting it, changed His own sentence with regard to man, whom He had formed in so great honor: there was need of the dispensation of a secret counsel, that the unchangeable God, whose will could not be foiled in its benignity, might fulfil the first disposition of His piety towards us, by a more occult sacrament; and man, driven by the cunning of diabolical iniquity into fault, might not perish against the purpose of God.

"The Son of God therefore enters into these weak things of the world, descending from a heavenly seat, and not receding from His Father's glory: generated in a new order, a new nativity. In a new order, because He who is invisible in His own (*suis*) was made visible in ours (*nostris*): He who is incomprehensible willed to be comprehended: He who abideth before times, began to be from time: the Lord of the universe took a servile form, the immensity of His majesty being overshadowed: the impassible God did not disdain to be pas-

sible man : and the immortal to be subject to the laws of death. But He was generated by a new nativity, because unviolated virginity knew not concupiscentia, furnished the substance of the flesh. The nature of the Lord therefore, not its fault, was assumed from the mother : nor in the Lord Jesus Christ, born from the womb of the Virgin, because the nativity is wonderful, is the nature therefore unlike. For He who is true God, the same is true man.

“And there is no deception in this unity, whilst, in turn, there are both the humility of man, and the height (*altitudo*) of Deity. For as God is not changed by pity, so man is not consumed by the dignity. For each form does with the communion of the other, what is its own ; the Word, that is, operating what belongs to the Word, and the flesh executing what belongs to the flesh. One of these dazzles by miracles, the other succumbs to injuries. And as the Word did not recede from the equality of the Father’s glory, so the flesh did not leave the nature of our race. For one and the same (which should often be said) is truly the Son of God, and truly the Son of man,—God, because (*per id quod*) <sup>1</sup> ‘in the beginning was the Word, and the Word was with God, and God was the Word’ ; man, because (*per id quod*) ‘the Word was made flesh and dwelt in us.’ God, because ‘all things were made by Him, and without Him was nothing made’ ; man, because <sup>2</sup>‘he was made of a woman, was made under the law.’ The nativity of the flesh is the manifestation of human nature : the birth of the Virgin is the indication of the Divine virtue : the infancy of the child is shewn by the humility of the cradle : the greatness of the highest is declared by the

<sup>1</sup> John i.

<sup>2</sup> Gal. iv. 4.

voices of angels. He is like the rudiments of men, whom the impious Herod strives to kill: but He is Lord of all, whom the rejoicing magi come suppliantly to adore.

“Now, when He came to the baptism of His own precursor John, lest He should be hidden, because the divinity was covered with the veil of flesh, the voice of the Father thundering from Heaven said: <sup>1</sup>‘This is My beloved Son in whom I am well pleased.’ Whom, therefore, as man, diabolical cunning (*astutia*) tempts, to the same, as God, angelic offices minister. To be hungry, to thirst, to be weary, and to sleep, is evidently human: but to satisfy five thousand men with five loaves of bread, and to bestow on the Samaritan woman living water, the drinking of which gives the drinker no further thirst; to walk upon the surface of the sea with feet not sinking, and to lay the uprisings of the waves by chiding the tempest, without ambiguity, is Divine.

“As, therefore (that I may pass by many things) it does not belong to the same nature, to weep for a dead friend with an affection of pity, and to arouse the same (friend) to life at the word of command, when the mound of a four days’ burial had been removed; or to hang on the wood (of the cross), and turning day into night to make all the elements tremble; or to be transfixed with nails, and to open the gates of Paradise to the faith of the robber; so it is not of the same nature, to say <sup>2</sup>‘I and the Father are one’; and to say <sup>3</sup>‘The Father is greater than I.’ For although in the Lord Jesus Christ there is one person of God and of man; yet there is one (nature) (*aliud*) for which (*unde*) there is in both contumely which is common, another (*aliud*) in which there is a

<sup>1</sup> Matt. iii. 17.

<sup>2</sup> John x. 30.

<sup>3</sup> John xiv. 28.

common glory. From ours (*nostro*) is His humanity less than the Father; from the Father, is His divinity equal with the Father." So clearly do the fathers of the ancient Church set forth and define the doctrine of the incarnation, as it is in itself, and in its relation to the other great truths of our Christian creed.

It is indeed infinite and inconceivable condescension, on the part of the eternal Son, thus to humble Himself to the condition of our humanity, thus for our sakes, to bring together natures, which it would seem impossible to have brought together in one subsistence; to join together, most really and truly, in the unity of one person, the infinite and the finite, the uncreated and the created, the eternal and the temporal, the immortal and the mortal,—to traverse the immense distance which is absolutely incommensurable, that which extends from Deity to the created universe, and so to bring forth that wonderful, that predicted offspring, Emmanuel, God with us and in us. We do not realize the full wonder of the incarnation, till we realize and own that the Divine Son of God took into indissoluble union with His Divine person the fulness and the perfection of our human consciousness, that God most literally and truly became man. So did He empty Himself of His Divine glory, when most actually, in deed and in truth, He was found in fashion as man having all the essential characteristics of humanity, and capable of all the circumstances of this our mortal life.

In our Lord Jesus Christ there is, therefore, a Divine and a human personality, and yet a person which is only one, that which He was from all eternity. It was because they were unable to see how He could be truly man as well as truly God, unless as man He was a dis-

tinct person from Him who was the Son of God, that the Nestorian heretics assigned to the incarnate Son two personalities in two distinct persons; and so they represented the incarnation as the association of two persons, the man Christ Jesus, and the Son of God, for the accomplishment of our redemption; but this would evidently nullify the true import and meaning of the incarnation.

It would not then be true that the Word was made flesh, and that the Son of God was made of a woman; it would not be true that that which was born of the holy Virgin was the Son of God, or that He,<sup>1</sup> who thought it not robbery to be equal with God, was found in fashion as a man, or that He became obedient to death, even the death of the cross, in consequence of which He has been highly exalted even in His human nature, and has received a name, which is above every name, that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

The Father would not so be glorified in His Son for all His work of redemption accomplished, through the instrumentality of our nature, which He took for that purpose, if that, which was taken in the incarnation, was not the very human nature of the only begotten Son of God; and if the human life and the death of the incarnate Lord were not the life and death of Him, who came from the bosom of the Father, and who was made flesh, which He was not before He came, that He might lead this life, and die this death, and be exalted forever by that name of Jesus above every other name in the created universe, into the very glory of the eternal Son

<sup>1</sup> Phil. ii.

at the right hand of the Father. All this work of redemption, and all this glory forever due to Him, the Nestorian heresy alienates from Him, in denying that the man Christ Jesus was, in His personality, the very and eternal Son of God.

Nor, in avoiding this heresy, which takes all Divine power and reality from the Gospel of our salvation, should we fall into the other extreme, which, in its conception of the incarnation, divests the incarnate Lord of a nature, in which it would be possible for Him to achieve the work of our salvation, as we believe Him to have achieved it. Those who, like the Eutychians or the Monophysites, believe that the natures are so confused and commingled by the incarnation, that the distinctness of the human nature is lost in the glory of the Divine, or that the Divine partakes in the infirmities or sufferings of the human, either do deep dishonor to the unchangeable and impassible nature of the divinity, or else they so deny the existence of the human in the incarnate Lord, as to render impossible the performance of those works of redemption, which, that He might perform, He took that nature upon Him.

All the exaltation which that nature could receive, without losing its identity, it doubtless did receive, when it was conjoined with the Divine nature in the person of the incarnate Son, and when He condescendedly and wonderfully granted, to it, His own personality, that He might make that our nature perfectly His own. But it is at once to destroy the reality of the incarnation to say that human nature ceased to be the human nature, which it was, when it became His. Then it would not be true that the man Christ Jesus shall judge the world, or that He suffered in the flesh, which He took, that He

might suffer in it, or that His human soul went to Hades, or His human body was laid in the sepulchre, or that His soul and body were rejoined in the resurrection, or that this same Jesus which died and rose again, and ascended, in the sight of the disciples, very man as well as very God, shall so come, in like manner, in the same fulness and perfection of His humanity, in which He was seen to go into Heaven.

The perfection of the two natures, each in its own mode of being, and of the human nature in the limitations which belong to its created existence, however largely admitted to the counsels, and participant in the works of Deity; the union of the two natures, in that they are the natures of the same Divine person; their union in distinctness, and their distinctness in their union; all these features appertain to the true apprehension of the incarnation, and, without so receiving it, we cannot admit it in its reality, we cannot rightly estimate the deep condescension to our estate, of our Lord and Saviour, or explain the facts of His life and history, or duly esteem the Divine power and efficacy which permeate all the parts of that great salvation, which, for us, in His wondrous humility, in His Divine working He has wrought.

Because He is our *one* Lord and Saviour, we can indifferently attribute to Him the works and attributes of the two natures, or rather His works and attributes, in His two natures, of which the record is given to us. To quote again S. Leo ad Flavianum: <sup>1</sup> “On account of this unity of person, to be understood in both natures, the Son of man also is said to have descended from Heaven, when the Son of God assumed the flesh from that Virgin

<sup>1</sup> c. v. p. 295, Vindex Cath. 213.

from whom He was born. And again, the Son of God is said to be crucified and buried, when He suffered these things not in the divinity, by which the only begotten is co-eternal and consubstantial with the Father, but in the infirmity of human nature. Whence we all also confess in the creed that the only begotten Son of God was crucified and buried, according to that saying of the Apostle: <sup>1</sup> ‘For if they had known, they would never have crucified the Lord of majesty.’

“But when our Lord and Saviour Himself would instruct the faith of the disciples by His questions: <sup>2</sup> ‘Whom,’ saith He, ‘do men say, that the Son of man is?’ and when they had recounted different opinions of others; ‘But ye,’ saith He, ‘Whom do you say that I am?’ I, that is, who am the Son of man, and whom you behold in the form of a servant, and in the verity of the flesh, whom do you say that I am? When the blessed Peter, divinely inspired and about to profit all nations by his confession, says: ‘Thou art the Christ, the Son of the living God.’ Nor undeservedly was he pronounced blessed by the Lord, and drew, from the principal rock, the solidity both of his virtue and of his name, who, by the revelation of the Father, confessed that the same was both the Son of God and the Christ; because one of these received, without the other, would not have profited unto salvation; but it was of equal peril to believe the Lord Jesus Christ either God only without man, or man only without God.

“But after the resurrection of the Lord, which was certainly that of the true body, because no other one was resuscitated, than He who had been crucified and dead, what else was done in the sojourn of the forty days <sup>3</sup> than that the integrity of our faith should be purified from all

<sup>1</sup> I. Cor. ii. 8.

<sup>2</sup> Matt. xvi. 13.

<sup>3</sup> Act. i. 3.

darkness! For conversing with His disciples, and dwelling and eating with them, and suffering Himself to be handled<sup>1</sup> with diligent and curions contact by those whom doubt was taking captive (*perstringebat*); so also, when the doors were closed He entered in among the disciples, and by His breath gave the Holy Spirit, and having given the light of intelligence, opened the secrets of the holy Scriptures; and again shewed the wound of His side, the fastenings (*fixuras*) of the nails, and all the signs of His most recent passion, saying: <sup>2</sup>‘See My hands and feet, that it is I: handle and see, because a Spirit has not flesh and bones, as ye see Me have’; that the individual propriety of the Divine and human nature in Him might be owned to be permanent (*permanere*); and so we might know that the Word was not the same as the flesh; <sup>3</sup>and might confess the one Son of God to be both Word and flesh, of which sacrament of faith that Eutyches is to be esteemed too empty, who has acknowledged our nature in the only begotten of God, neither by the humility of mortality, nor by the glory of the resurrection; nor has feared the sentence of the blessed Apostle and Evangelist John, saying: <sup>4</sup>‘Every Spirit, which confesseth that Jesus Christ has come in the flesh is of God: and every Spirit, which dissolves (*solvit*) Jesus is not of God: and this is antichrist.’

“ But what is it to dissolve Jesus (*solvare Jesum*), unless it be to separate from Him the human nature, and to evacuate the sacrament of faith, by which alone we are saved, by the most impudent figments? But he who is dark concerning the nature of the body of Christ, must needs be in the same blindness of folly also con-

<sup>1</sup> John xx. 27.

<sup>3</sup> I. John iv. 2.

<sup>2</sup> Luke xxiv. 39.

<sup>4</sup> John xx. 31.

cerning His passion. For if he does not think the cross of the Lord to be false, and does not doubt that the punishment undertaken for the salvation of the world was true: then, of Him whose death he believes, let him acknowledge also the flesh. Nor let him deny that He was a man with our body whom he knows to have been possible: since the negation of the true flesh is the negation also of the corporal passion. If therefore he receives the Christian faith, and does not avert his hearing from the preaching of the Gospel; let him see what nature, transfixed with spikes, hung upon the wood of the cross; and when the side of the crucified one was opened by the lance of the soldier, let him understand whence the blood and water flowed that the Church of God might be moistened by the laver (*lavacro*) and the cup.

"Let him hear also the blessed Peter the Apostle preaching,<sup>1</sup> that the sanctification of the Spirit is made by the sprinkling of the blood of Christ. Nor let him cursorily read the words of the same Apostle, saying: 'Knowing, that not with corruptible things, silver and gold, have ye been redeemed from your vain conversation of paternal tradition; but with the precious blood of Jesus Christ, as of a lamb incontaminant and immaculate.' Let him not resist also the testimony of the blessed John the Apostle, saying: <sup>2</sup>'And the blood of Jesus the Son of God cleanseth us from all sins': and again: <sup>3</sup>'This is the victory, which overcometh the world, our faith. And who is he that overcometh the world, unless he who believeth, that Jesus is the Son of God? This is He who cometh by water and blood, Jesus Christ: not in water only, but in water and blood.'

<sup>1</sup> I. Pet. i. 2.

<sup>2</sup> I. John i. 7.

<sup>3</sup> I. John v. 4.

And it is the Spirit, who testifies, that (*quoniam*) Christ is the Truth: because there are three, who give testimony, the spirit, the water, and the blood: and these three are one (*unum*): the Spirit, truly, of sanctification, and the blood of redemption, and the water of baptism: which three are one, and remain individual (*individualia*), and not one (*nihil*) of them is separated (*sejungitur*) from the connexion of itself (*sui*): because the Catholic Church lives and profits (*proficit*) by this faith, that in Christ Jesus neither the humanity may be believed without the true divinity, nor the divinity without the true humanity."

This twofold nature, with this one Divine personality, of our incarnate Lord, of Jesus Christ our Saviour, pervades all the scheme of the glorious Gospel of the blessed God, and gives to it all its reality in the several works of our redemption, which our incarnate Lord did and could only do as man, who for us became man; and all its Divine power and value and efficacy is seen in that, which He also accomplished, as He wrought out our salvation. And, because He is one with us in the nature, which He took to redeem it, we have a strong bond and means of connexion with our God and Father in Heaven, by which we may be brought back to Him, and reinstated in that position before Him, from which sin has cast us forth. He became one with us, that we may be made partakers of His Divine nature. His humanity is the vine of Heaven, upon which, being engrafted, in the ways of His appointment, to which, being united, by the power of His Spirit, we may derive from Him that purifying and sanctifying grace, which may assimilate us, more and more, to His sinless humanity; sinless, because of its conjunction with Deity, and, in that conjunction, a

promise, a pledge, and a presentment of the complete redemption, which awaits His true disciples, and which, for them, is realized as in a fountain of perennial exhaustless supply of Divine help and grace, in the humanity, which, in the person of our incarnate Lord, is at the right hand of God, the first fruits of the harvest of redeemed humanity, which, through Him, shall be gathered into the heavenly garner.

He tells us, unmistakably, how, through His humanity, we are to be brought back to God, and to be forever, if we will, united to God, when He tells us, so plainly and emphatically,<sup>1</sup> “ Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you,” and “ whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.” These wonderful words of our Lord can mean no less than, that through participation of His humanity, through the saving, sanctifying, and God-assimilating grace that flows from it, and through this His incarnation only, and participation and appropriation of the grace, of which it is full, can we ever attain to that life in God, which is like His life in the Father, and which is the perfection of the life, for which we were created. But then the very nature of the incarnation itself teaches us, even if the words of our Lord, in explanation of His own discourse, did not teach us, that, it is in no gross and carnal way, or sense, that we are to eat His flesh and drink His blood, and so

<sup>1</sup> John vi. 53, 54, 55, 56, 57.

become partakers of His Divine humanity, and through that, partakers of the Divine nature; become the sons of God, by virtue of His Sonship, both as the Son of God, and the Son of man.

As His incarnation involves the truth and perfection of His nature as man, so must we believe that His human nature is subject to all the limitations, to all the bounds and measures that appertain to human nature, as saith Theodore,<sup>1</sup> and as man indeed, until the passion He was passible and mortal; for after His resurrection He has also as man impassibility, and immortality, and incorruption, and He emits Divine ( $\theta\varepsilon\o\pi\rho\varepsilon\pi\varepsilon\tilde{\iota}\varsigma$ ) flashes of light ( $\alpha\sigma\tau\rho\alpha\pi\grave{\alpha}\varsigma$ ) not being changed into the nature of divinity according to the flesh, but preserving the characters of the humanity: nor having a body without circumscriptioп: for this is the peculiarity of the Divine nature only: but remaining in the former circumscriptioп. For teaching this, even after the resurrection He said to the disciples: <sup>2</sup>‘See My hands ( $\beta\lambda\acute{e}\pi\tau\epsilon$ ) and My feet, that it is I Myself. Handle Me and behold ( $i\delta\epsilon\tau\epsilon$ ) that spirit hath not flesh and bones, as ye see ( $\theta\varepsilon\omega\rho\tilde{\iota}\tau\epsilon$ ) Me having.’ So being seen ( $\overset{\circ}{\rho}\omega\mu\varepsilon\nu\varsigma$ ), He ascended into the heavens; so He promised that He will come again; so also those who believe shall see ( $\overset{\circ}{\psi}\o\pi\tau\alpha\iota$ ) Him, and they who crucified Him; <sup>3</sup>‘for,’ saith He, ‘they shall look upon Him, whom they pierced.’”

There is then, and there can be, according to His own true word and promise, according to our belief in His ascension, and in His coming again at the last day, no local bodily or human presence of Christ our Lord

<sup>1</sup> Gallandii Bibl. Vit. Patr. ix. 412; Theodoreti Cyri. Epis. liber sextus aduersus varias propositiones.

<sup>2</sup> Luke xxiv. 39.

<sup>3</sup> John xix. 37.

upon this earth, during the dispensation of His Spirit. He is present, according to His promise, in the power of His divinity, and in the grace of His Holy Spirit, with all His true disciples; and where He is present, there, in intimate personal union with His Divine person, is the humanity which He took for our redemption: and He dispenses the grace, which comes to His faithful ones from His humanity, and from all the works and sufferings of that humanity in working out our redemption; and by receiving the grace, which He so dispenses, in faith and love, by receiving, in appropriating faith, the flesh, which, as flesh grossly and literally considered, or thought to be grossly and literally taken,<sup>1</sup> profiteth nothing; by receiving this flesh, to which the Spirit gives its quickening power, in the acceptance of a living faith, we are brought, more and more, into the recesses of that life in Him, which cometh from eating His flesh, and drinking His blood.

It is not for us to penetrate this Divine mystery, but we may confidently say, even because we believe the truth of the incarnation, and the ascension, and the coming again of the Son of man, that, nowhere upon this earth, in Christ-ordained sacrament or elsewhere, is there the local and literal presence of the body of Christ, to be received by His believing people. We are not required, we might say, are not permitted, when we are required to believe the incarnation, to believe aught, which is inconsistent with the truth and reality of the flesh and blood, which Christ our Lord took in the incarnation; or aught which invests that flesh and blood with properties beyond the nature of fleshly existence.

Nor, with regard to the worship that is due to Christ,

<sup>1</sup> John vi. 63.

is any worship that is Divine due or to be given to aught in Christ that is created, and that, as such, is surely not, in its own nature and being, Divine. We are most certainly to render all Divine worship to Christ our Lord, who is both God and man, and in the worship which the Son of God rightly receives, His human nature, His human soul and body, as intimately joined to His Divine person, must needs be associated ; but to them, so far as they are human and created, Divine worship is not to be paid. The truth on this subject is most plainly stated by S. Athanasius in his treatise on the incarnation of Jesus Christ.<sup>1</sup>

“But ye say again,” he is speaking of those who believed the body of Christ to be uncreated, “that ye do not worship a creature; O ye foolish ones (*ἀνόητοι*), why do ye not reason, that also the body of the Lord being created does not duly receive a created worship (*οὐ πτιστὴν αποφέρεται τὴν προσκύνησιν*)? for it was the body of the uncreated Word: for to Him, whose body it was, bring also the worship (that is due): so then is He both duly worshipped and divinely worshipped as God (*θεῖκῶς*). For He is God the Word, whose own body it is: since also when the women drew near to the Lord, restraining them, He said, <sup>2</sup>Touch Me not, for I am not yet ascended to My Father, signifying that there was need of ascension, and that the ascension will be one. Nevertheless, coming to Him, they held His feet, and worshipped: the feet having the feeling of bones and flesh, but being those of God, they worshipped God.

“And elsewhere indeed the Lord said, <sup>3</sup>Handle Me, and know that Spirit hath not flesh and bones, as ye

<sup>1</sup> Ed. Ben. tom. i. § 6. pt. ii. pp. 926, 927.

<sup>2</sup> John xx. 17.

<sup>3</sup> Luke xxiv. 39.

behold Me having'; although He is Spirit; <sup>1</sup> 'for God is Spirit.' And saying that He had (*ἔχειν*) and making a demonstration, how did He say that 'Spirit hath not flesh and bones,' as saith He, 'ye behold Me,' not being, but 'having'? teaching nothing else than this, that the nature of the Spirit is unspeakable; but this handling is of a body such as we have, which He appropriated to Himself from the Virgin, not in the way of energy, but by physical generation: that the body also might be according to nature, and again might be inseparable (*ἀδιάίρετον*) from the divinity of the Word. For so His death came to pass; the body receiving it according to nature, but the Word enduring by His will (*κατὰ θέλησιν*) and delivering authoritatively His own body to death; that He might both suffer physically for us, and might rise again divinely for us; and the whole transaction (*πραγματεία*) might be seen to be (*θεωρῆται*) for the seeking of us, and for our recovery."

Here seems to be the true rationale of the worship that is to be paid to the incarnate Lord, as well as of the relation of His body to His divinity. It is He, our Divine Lord, who is the true, the sole object of our worship. If we contemplate Him, in His incarnation, in His human body and soul, in these He is seated at God's right hand, and, as we contemplate Him there, He is surely the object of our devout worship; if we draw near to Him in holy sacrament, though He be not there in local bodily presence, as He is at God's right hand, yet surely as we draw into closer and closer communion with Him, and are made more fully partakers of His incarnation, in its living spiritual grace, the attractions of the most devout worship will draw us forth to

<sup>1</sup> John iv. 24.

the worship of our Divine Lord in Heaven His dwelling place. But localizing our worship towards any spot or sacrament of this earth, as if the Lord were there locally presented in body, soul and divinity for the acceptance of our worship, is without warrant from any words of His, from the articles of our Christian creed, or from any true views of His incarnation.

Indeed, in the sacrament of His body and blood, what is presented for the acceptance of our faith, for appropriation in our hearts and lives, is not the living Christ, but the body and blood, in their separation by death, as pledges of His death and assurances of the grace that flows from it in the sacramental signs, which represent His body and blood, and are the pledges to faithful ones of their reception of His body and blood in their inmost being, of the body and blood which are the food and drink, the spiritual food and drink, we are warranted by our Lord's words in saying, by which we are nourished unto life eternal. It will be seen at once that nought is presented to us in the sacrament which may challenge or should have that Divine adoration which we owe to Christ, and which belongs to our living Lord alone.

As, in fact, sacramental adoration of Christ, enshrined in the sacramental elements, was a late invention in any portion of the Church of Christ, and was never introduced till false views of what is presented in the sacrament supplanted those which had been received from Christ and the Apostles, and had prevailed in the Church, without question, for the first thousand years of its existence.

So important, in manifold aspects, is the doctrine of the incarnation, and of a right apprehension and use of it. It was sacredly held, and defended, and set forth by

those who lived before us in the Church. The metes and bounds have been fixed, by which it has been guarded against dangerous perversions of heresy on the right and on the left; and its power in the development of our life in Christ to the completion of our eternal life in God, is clearly explained in the great writings on this subject, which have come to us from the ancient days of the Church.

Be it ours to receive it and hold it fast, as we have received it; to derive from it the life which it brings to our humanity that was estranged from God, and to do our part in transmitting this uncorrupted fountain of the waters of life eternal through all generations of the Church of the incarnate Lord.

## CHAPTER VIII.

### ANTHROPOLOGY. I.—PRIMEVAL CONDITION OF MAN.

IN order properly to estimate the condition to which the race of man was reduced by the fall recorded in the book of Genesis, we should clearly understand, so far as it is revealed to us, what was the primeval condition of man. And so we turn to the account which the holy Scriptures give us of His creation. When the first creative act was exerted, the effect which it produced was the calling into existence that which before had not been at all. This is the sublime fact announced in the words, <sup>1</sup>“In the beginning God created the heaven and the earth.” When that beginning was we are not informed, nor do we know the length of those days which preceded the work of the fourth day, when God said, <sup>2</sup>“Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years.” Day after day had the creation been emerging, first into light from the darkness which was upon the chaotic deep, next into the due distribution of sea and land beneath the over-arching canopy of heaven, then to the clothing with vegetable life and beauty and fertility the new born earth, then to a clear apparition of the heavenly bodies, which were the sources of the light that it enjoyed, then to the reception of the living tribes, which were to replenish the waters and the earth,—and then there was a solemn

<sup>1</sup> Gen. i. 1.

<sup>2</sup> Gen. i. 14.

pause and deliberation between the persons of the God-head, before the production of creation's lord and masterpiece.

This pre-eminence of man in this creation, as it was held in all the ancient Church of Christ, is strikingly set forth in these words of Theophilus: <sup>1</sup> “But so far as the creation of man is conceived, His creation as man is ineffable; although the Divine Scripture declares it briefly. For when God said, <sup>2</sup> ‘Let us make man in our image, after our likeness,’ He declares the dignity of man to be the first, for God having made all things by the Word, and thinking them all incidental ( $\pi\epsilon\rho\acute{\iota}\epsilon\rho\gamma\alpha$ ) He esteems the creation of man the only work worthy of His own hands; yet God is also found to say, as if needing assistance, ‘Let us make man after our image and likeness.’ But He said, ‘Let us make’ to no other than to His own Word and to His own wisdom.”

And again, <sup>3</sup> “And God formed man, dust from the earth, and breathed into his face the breath of life and man became living soul. Whence also the soul by very many has been named immortal.” This is, in fact, the meaning of the Hebrew word נֶשֶׁמֶת, which is used in Genesis when it is said, God <sup>4</sup> “breathed into his nostrils the breath of lives.” In Proverbs xx. 27, “The spirit of man is the candle of the Lord, searching all the inward parts of the belly”—the words translated “spirit of man” are in the original “*neshamah Adam*”<sup>5</sup>—the very word used to describe the infusion of the spirit into man from the breath of the Lord, in the day of His crea-

<sup>1</sup> Ad. Aut. ii. pp. 96 ff.

<sup>2</sup> Gen. i. 26.

<sup>3</sup> p. 97.

<sup>4</sup> ii. 7; Job xxxii. 8, “But there is a spirit (*ruach*) in man and the inspiration (*neshāmah*) of the Almighty giveth them understanding.”

<sup>5</sup> Cf. Deut. xx. 16; Josh. x. 40.

tion. In Job<sup>1</sup> “the breath (*neshamah*) which is in me, is represented as synonymous with the spirit (שׁם) <sup>2</sup> of God, which is in my nostrils.”

It is the clear teaching of Scripture, then, that man was endowed with a spirit or spiritual nature from the immediate infusion of God Himself—by which his dignity in the creation was marked, and by which God Himself became the Father of his spirit. The same view is given by Irenaeus,<sup>3</sup> which is set forth by Theophilus, and this, in fact was the accepted view of man’s creation in the ancient Church of God. <sup>4</sup>Tertullian says that man was created in the image of God, by being made after the image of the Son of God, who was Himself the very image of the Father. The doctrine of the Church on this subject is well and lucidly set forth by S. Athanasius.<sup>5</sup>

“For God,” he says “is good, but rather the fountain of goodness; but one who is good could envy no existence; whence envying nothing its being, of non-existence He made all things by His own Word, Jesus Christ our Lord; among which having merciful consideration before all who were upon the earth of the race of men; and seeing that it was not able (*inavòv*) according to the condition of its own generation to abide always, giving to them of His more abundant grace, He did not simply create them, as He did all the irrational animals which were upon the earth; but He made them according to His own image, imparting to them also of the power of His own Logos; that having,

<sup>1</sup> xxvii. 3.

<sup>2</sup> See above, Job xxxii. 8.

<sup>3</sup> Massuet iv. c. xiv., Grabe, 315, 316; cf. Lact. De Opificio.

<sup>4</sup> C. Prax. 12.

<sup>5</sup> De Incarnatione Verbi Dei, pp. 56 ff. ed. Colon. 1686.

as it were, certain shadows of the Logos, and made rational (*λογινοί*) they might be able to remain in blessedness, living the true and real life of the saints in Paradise; but knowing, again, the free will (*προαίρεσιν*) of men which was able to incline to either side; by anticipation He secured by law and place, the grace which had been given to them; for leading them into His own Paradise, He gave a law to them: that if they would keep the grace, and should remain good (*καλόι*), they might have a griefless, and painless, and undisturbed life in Paradise, in addition to their having the promise of incorruption in the heavens; but if they should transgress, and being perverted should become bad, they might know that they would undergo natural corruption in death, and no longer live in Paradise; but afterwards dying outside of it, would abide in death and in destruction; and this also the Divine Scripture presignified, saying in the person of God,<sup>1</sup> ‘Of every tree which is in Paradise thou mayest freely eat; but of the tree of knowledge of good and evil, ye shall not eat of it, but in the day in which ye do (eat of it) ye shall surely die’; but this ‘ye shall die the death,’ what else can it be than, not only to die, but to abide in the destruction of death?

“Perhaps you wonder why, indeed, when we proposed to speak of the incarnation of the Word, we are now disengaging of the beginning of men; but this also is not foreign from the scope of the exposition; for it is necessary that when we speak concerning the appearance of the Saviour to men, that we should also speak concerning the beginning of men; that you may know that our fault was the occasion of His descent; and our transgression called forth the philanthropy of the Word, so

<sup>1</sup> Gen. ii. 16, 17.

that the Lord came even to us, and appeared among men; for we were the occasion of His embodiment; and, for our salvation, He was so philanthropical, as to be made and to appear in a human body; thus indeed therefore God made man, and willed him to remain in incorruption; but men neglecting and turning away from the consideration of God; and reasoning and thinking out for themselves, wickedness (*κακίαν*), as was said above, had the condemnation of death, which had been before threatened; and hereafter they no longer remained, as they had been created; but as they had reasoned (or used their reason) they were destroyed (*διεφθείροντο*).

And a little below S. Athanasius adds, “For man indeed is mortal by nature, forasmuch as he is created from non-existence, but on account of his likeness to existence (*i. e.*, God) (*ταῦτα* *οὐτα*), which he would have kept by consideration with respect to Him (*i. e.*, God), he would have taken off the edge of natural corruption, and, have remained incorruptible, as Wisdom says, ‘the keeping of the laws, is the confirmation of immortality’; but being incorruptible, he would hereafter have lived as God, as somewhere also the Divine Scripture signifies this, when it says,<sup>1</sup> ‘I have said, ye are gods, and all sons of the most High, but ye die as men, and fall as one of the princes’; for God has not only made us from non-existence, but also has graciously granted to us the life which is according to God, by the grace of the Logos; but men having turned away from eternal things, and having by the counsel of the devil turned to the things of corruption, have become to themselves the authors of the corruption, which is in death; being indeed by nature,

<sup>1</sup> Ps. lxxii. 6, 7.

as I said before, corruptible, but having escaped that which was natural, by the grace of participation of the Word, if they had remained good (*καλοί*). For on account of the Word, which was with them, natural corruption also did not draw near to them; as also Wisdom says, ‘God created man for incorruption and the image of His own eternity,’ but by the envy of the devil, death entered into the world.”

In this passage from S. Athanasius the primeval condition of man is clearly set forth, as it was held in the Church and derived from holy Scripture. The image of God in which man was made consisted in his reason, in his freedom of will, in his capacity to assimilate himself to God, by obeying the law of his being, the law which God gave to him, and by the communion with God of which he was capable and which was freely offered him. S. Athanasius makes a clear distinction between the image of God, which man was in his spiritual nature and the likeness to God, in the right use and direction of that nature, to which, as the end of his being, he would attain by the grace of God, which was given him, working with his own true spiritual endeavors. He represents him as intended for a supernatural end of being, to which he would be translated if he was faithful and obedient, during the sojourn of his state of probation in Paradise.

And this was the uniform teaching of the fathers of the Church, as Bishop Bull abundantly shews in his treatise on the state of man before the fall.<sup>1</sup> We find in the fathers a distinction made between the image of God, and the likeness of God in their exposition of the text,  
<sup>2</sup> “Let us make men in our image, after our likeness,”

<sup>1</sup> Works, Oxford, 1846, vol. ii. pp. 52 ff.

<sup>2</sup> Gen. i. 26.

This distinction is clearly expressed by Irenaens.<sup>1</sup> "For," he says, "if any one takes away the substance of the flesh, that is, of the formation (*plasmatis*), and understands himself nakedly to be spirit alone, now, as such, he is not a spiritual man, but the spirit of man, or the Spirit of God. But when this spirit commingled with the soul (*animae*) is united to the formation (*plasmati*), on account of the effusion of the Spirit man is made spiritual and perfect; and this is he who is made according to the image and likeness of God. But if the spirit is wanting to the soul, he is truly animal, who is such, and being left carnal, he will be imperfect: having indeed the image in the formation (*plasmate*), but not assuming the likeness by the Spirit.

"But as he is imperfect; so again, if any one takes away the image, and despises the formation (*plasma*) he cannot now understand man, but either some part of man, as we have said before, or something else besides man. For neither is the formation (*plasmatio*) of the flesh (by itself) perfect man; but the body of man, and a part of man. For neither is the soul (*anima*) itself, by itself (*secundum se*) man; but the soul of man, and a part of man. Neither is the spirit of man; for it is called the Spirit, and not man. But the commingling and uniting of all these, makes out the perfect man. And, on account of this, the Apostle expounding himself, has explained the perfect and spiritual man of salvation in the first epistle to the Thessalonians, saying thus: <sup>2</sup> 'But the God of peace sanctify you who are perfect, and your whole spirit and soul and body, be preserved, without complaint, unto the coming of the Lord Jesus Christ.'

<sup>1</sup> Massuet lib. v. 6, 1, Grabe, pp. 406, 407; cf. lib. v. 16, 2, Mass. Grabe, p. 424; cf. also, Origenes De Princ. iii. 6, 1, Opp. t. i. p. 152, ed. De La Rue.

<sup>2</sup> I. Thess. v. 23.

“And what cause truly had he to pray for these three, that is, soul and body and spirit, entire and perfect perseverance until the coming of the Lord, unless he knew that the renewal (*redintegrationem*) and uniting of the three, was both one and the same salvation of their very selves (*ipsorum*)? On account of which he says also that they are perfect, who exhibit the three to the Lord without complaint (*sine querela*). They are perfect therefore, who both have the Spirit of God persevering in themselves, and preserve their souls and bodies without blame; of God, that is, preserving that faith which is towards God, and observing (*custodientes*) that justice which is towards our neighbor (*ad proximum*).”

Here is an admirable description of the threefold structure of man, in body, soul, and spirit; agreeing most exactly with that of S. Athanasius. Man was made with a rational and spiritual nature, by virtue of which He was, in body and in soul, in the image of God; but He was placed upon probation for a higher state of being; was placed in covenant with God, as he had not been created to seek and attain the end and consummation of his being apart from God; and so the Spirit of God was given to dwell in His spirit, and to guide and raise him, if, in his free will, he would accept and use the guidance to the heavenly and Divine heights of his being. And walking, in the Spirit, to the Heaven of his true and perfect existence, he who was made in the image of God, would have realized that similitude of God after which he was made, and for which, in its full perfection, he was intended, in the dignity which was stamped upon him by his Creator. Or rather he would have realized, in its fulness of completion, what was designed, when the Creator said, “Let us make man in our image, after our likeness.”

This condition of man first created, is well expressed by Tertullian.<sup>1</sup> “That also is pertinent to faith, that Plato divides the soul into two parts, the rational and irrational, which definition we indeed also applaud, but not that both should be imputed to nature. For that, which is rational, must be believed to be natural, which was inborn in the soul from the beginning, that is, from a rational author. For what is not rational, which God also by His command has produced, not to mention that which He has sent forth from His own afflatus? But the irrational must be understood to be later (*posteriorius*), that what happened from the instigation (*instinctu*) of the serpent, that very thing was admitted by transgression (*ipsum illud transgressionis admissum*), and from thence grew into and grew up with the soul, so that now it is a kind of naturality (*naturalitatis*) because it takes place in the origin (*primordio*) of nature.”

Here is a clear statement of the manner in which sin struck its roots into a nature, which had been created upright, and made it a nature infected by sin. For<sup>2</sup> “God hath made man upright; but they have sought out many inventions.” Man was made capable of winning establishment in holiness and endless life in God; which was to be attained, by his own exertions—aided and upheld by the Spirit of God—that was given Him for His birthright, as the Son of God, the Father of spirits.

“But subjection to God,” nobly says Irenaeus,<sup>3</sup> “is incorruption; but perseverance, steadfastness in incorruption is unbegotten glory. But this . . . order and these dispositions (*ρύθμων*) and this conduct of life, man, who is generated and formed (*πεπλασμένος*), is

<sup>1</sup> De Anima 16.

<sup>2</sup> Ecc. vii. 29.

<sup>3</sup> Liber. iv. c. 38, 3. Mass. Grabe p. 379.

made according to the image and likeness of the unbegotten (*infecte*) God; the Father indeed approving (*ἐνδοκοῦντος*) and commanding, but the Son performing and creating, and the Spirit nourishing and increasing, but man quietly advancing, and coming up to be perfect, that is, becoming the neighbor of the unbegotten one.

“For the unbegotten one is perfect, but this one is God. But it was necessary that man should first be made, and having been made to increase, and increasing to reach manhood, and having reached manhood (*ἀνδρωθέντα*) to be multiplied, and having been multiplied, to be strong, and having been strengthened, to be glorified, and having been glorified to see his own Lord.<sup>1</sup> For it is God who is to be seen; but the vision of God is to be in possession of incorruption; but incorruption makes nearness to God.”

<sup>2</sup>“So also,” says Irenæus a little above, “in the beginning, God was indeed able to give perfection to man, but he having been but just created, was unable to receive it, or although he received it, to contain it, or even if he contained it, to hold it fast; and, for this reason, the Son of God made Himself a partaker of infancy with man, being perfect, not for His own sake, but on account of the infancy of man, being made so comprehensible as man was enabled to comprehend Him. The impossibility and indigence was not indeed with respect to God, but with respect to the newly made man, because he was not unbegotten.”

By partaking of the Word of God, and by being so joined to God man was to reach the perfection intended for him in his creation, and, when through the perverted use of his reason and his freedom, casting aside the

<sup>1</sup> Sap. vi. 19, 29.

<sup>2</sup> Lib. iv. c. 38, 2, Grabe 379.

gnidance of the Spirit of God, he failed to reach this perfection designed for him; then the Son of God,<sup>1</sup> "taking flesh and blood by which He redeemed us," "recapitulated to Himself the old formation of Adam," that He might renew it, and advance it to its designed perfection, and make us who are joined to Him, partakers of that renewal and perfection. Thus the new creation in our incarnate Lord is the illustration, the exemplification, the realization of the design of God in the original creation, when He said <sup>2</sup> "Let us make man in our image, after our likeness," and thus stamp upon the creation a reason of its existence, a justification of the lavish bounty with which God has distributed, throughout its realm, His wondrous gifts.

The excellency and majesty of the king, whom God had placed in the midst of this creation, were to be the exposition and the vindication of the exceeding richness and magnificence of the kingdom. And it concerns us deeply to weigh and well to understand that high position, in which man was placed as the very law of his being, to contemplate the manner and the kind of that kingly authority with which he was entrusted; as also the true nature of that royal birth, at the time of his creation, which impressed upon him the image and the likeness of his Creator.

In what did that image consist? We can hardly seek it in man's bodily conformation, although this is the masterpiece of Divine workmanship in the material creation. But this is rather the outward expression of the Divine image, than that image itself. In the human face divine we discern the lineaments of the god-like imperial soul of man. Before the eye of man, in which

<sup>1</sup> Irenaeus v.i. 2, Grabe 394.

<sup>2</sup> Gen. i. 26.

this soul looks forth in its spiritual supremacy, the monarch of beasts has been made to quail and fly. Nor is it in all the faculties of his soul, by themselves apart, that man is made in the image of God. There are appetites and passions, which he possesses in common with the lower orders of the living creation. With them too he has in common, though in greater compass and extent, that power of understanding, by which he reasons and contrives and plans within the boundaries of this sensible material world.

The contrivances of ants and bees, with which naturalists make us acquainted, our own observation of the habits of domestic animals, which subserve our convenience, are sufficient to shew us that besides the gift of blind instinct, which works necessarily and unconsciously, the inferior animals have sagacity and understanding, which enable them to vary their plans and efforts to suit varying emergencies. The bee not only builds its cell with mathematical exactness, but changes its plans to remedy defects, or to overcome difficulties, as they occur in the process of construction. Not then in the understanding, which employs itself most largely in the schemes and contrivances of the material world, and which, in the field of abstract thought and spiritual contemplation, is the mere logician to arrange and construct the materials which are furnished by the spirit and by its intuitions, is to be discerned that image of God, by which man is elevated above all this creation beside, as a being endowed with a higher, a godlike nature.

But man possesses what the inferior orders of the creation do not, a spiritual nature. And it is in his spirit, and in the rightful connexion with and subjection

to the spirit, of his appetites, affections, passions, and understanding, that he is in the image of Him, who is the Father of spirits. His spiritual nature embraces the ideas of right and moral obligation; it opens to him a view of holiness and truth as most substantial possessions; it spreads before him the vista of eternity, the boundless expanse of immensity as the field of his action and enjoyment; and never-ending progression as the law of his life, and an indispensable condition of his happiness. It teaches and prompts him to look above the world, with which the senses are conversant, for his satisfying and everlasting home. It awakens within him desires for a communion, which the highest friendship and intimacy with creatures like himself or above himself cannot furnish; a communion, of which the best, most endearing friendship would be merely the offspring, and derive from it its light and warmth and life.

By man as he was at first created in the image of God, this communion with the Creator, this continual refreshment from the uncreated fountain of love and holiness and bliss unbounded, was enjoyed, and gave its own zest to all other communion, imparted its own holiness to the lawful indulgence of every appetite, to every emotion and affection and every exercise of the understanding.

Man, before he fell from the original glory and righteousness of his creation, not only had a spiritual nature, whose ideas and desires pointed to a good not material, not perishing, not bounded in its immensity; but this good, which corresponded to his spiritual nature, he actually possessed, and into larger and fuller possession of it he was continually entering. And thus grow-

ing in all his faculties of mind and heart, in the exercise of understanding which was cloudless and unprejudiced, of affection whose depths were fathomless, of reason which, in the empyreal heights of his being ever discerned the holiness and truth and eternity and spiritual bliss which were the heaven of his existence; thus expanding in the very light, whose fountain was the throne of God, was he not in the image, after the likeness of God Himself? How must this essential spiritual likeness to God have impressed itself upon his bodily frame. With what dignity and majesty and heavenly light and beauty of countenance must he have walked forth among the works of God, the conscious, the holy, the beneficent, the recognized lord of the world, which was his habitation, a fit representative therein of the majesty of Him, who was Lord of all.

Now this condition of man in Paradise, this holy, majestic, spiritual image of his Creator, in which he was formed, which was the very expression of creation's wondrous harmony in this world of ours, the final end, the finishing stroke of its perfection, without which it had been a maze without a plan, without a reason, should be to us not a subject of mere idle contemplation, or curious speculation.

It is the solution of the mysteries of our fallen condition. It is the declaration to us of what we are, what we have been, what we may be. It would be an impeachment of the perfect Creator Himself to say that that nature of man has been destroyed by those who have marred and defaced His holy workmanship; to say that the nature, which we possess, is not the same nature of man which God at first created. If it be not, then are we not men, and the history of the race of Adam,

of the human race, as we term it, has nought to do with the shaping of our destiny. True it is that man is very far gone, as far as it is possible for man to go, remaining man, from original righteousness. True it is that a fault, a corruption, a depravation has befallen the whole nature of man, and therefore the nature of every man. But the fault of nature, the breaking it off from the pursuit of its true ends, from the fountain of its true enjoyment, is not the destruction of nature, or the substitution, for that which is corrupted, of another nature. It is the same nature, now fallen, which once existed in an unfallen state.

You may trace in the ravine, which lays open the hidden contents of the earth, a vein of pure and precious gold, and for a long course, you may pursue its undeviating line, but you reach at length the marks of some violent convulsion. The strata, which once were joined, have been forcibly separated. The line of precious metal, which you have been tracing, is broken, and at a higher elevation, or at a remote point in your onward progress, you again recover your thread of pursuit. But the vein of gold, though broken, though displaced and scattered, though torn from its original connections, is still gold, which tempts pursuit, and yields its beautiful forms and its precious qualities to the hand of the cunning workman. All the derangements of the fall have not destroyed the pure gold of that nature which God, when He made it, pronounced good, and, under His reforming hand, it is still moulded into vessels of honor, which shall be recognized as holy in the sanctuary, which is the presence chamber of the King of kings.

All the power of sin and Satan have not, blessed be

God, destroyed, though they have sadly defaced and misused that image of God in which man was created. God is still our Creator, as He was the maker of the first Adam; and now as then does He make us in His own image. Look abroad among the race of man, and wherever you find one who is man, you look upon one who was made in the image of God. Even that slave of sensuality, that victim of the vilest and lowest propensities, who has enveloped his spiritual nature in the loathsomeness of his vices, so that we see it not, so that his body is the very lazarus-house of his spirit, so that brutality is written on his features; he is nevertheless made in the image of God, and the regenerating grace of God, who made him, shall develop in him a spiritual nature which we could scarcely believe to exist in him, and endow it with the gift of holiness, and subject the flesh to the Spirit, and make him an heir of glory, and even kindle, in his once brutal countenance, the light of an indwelling, living spirit. The man, whose god is gold, whose days of service and nights of vigil are spent before the altar of Mammon, does he not plainly betray in the insatiable thirst which is consuming him, his possession of a spirit which seeks a good that is boundless?

Sin is the perversion of our immortal spiritual faculties in the pursuits of time and sense, and therefore sin itself bears witness to the image of God, which it has darkened and defaced. We are still, even in our fallen condition, not a mere heap of ruins, with here a broken column, and there a scarcely supported arch, and all beside an undistinguishable mass of confusion overrun with a vile growth of weeds that mock the vastness and order that once existed and charmed. We are rather a desecrated

temple, whose walls are standing, whose symmetrical proportions may be seen, whose altar even is not overthrown. But from the temple the Spirit of God hath departed in righteous displeasure, the priestly order hath been dethroned, and, in their places, the vilest of the people (even unbridled passion and appetite, and archpriests from hell), have been self-appointed to minister ; and, upon that altar, with strange, unholy fires do they offer uncommanded sacrifices to other gods than the true God of the temple ; and even dare to swell, in the praise of idols, the harmonies, the desires and aspirations of our spiritual natures, which can only find a fitting response in the ascriptions, whose melodious bursts outwell before the throne of God.

And thus, too, has Christ our Saviour represented the fall of man. He is <sup>1</sup>“the strong man armed,” who hath come to cleanse the desecrated temple, to drive from it the unholy traffickers <sup>2</sup>and the ribald priests, and to reinstate its true and holy worship, to anoint and consecrate anew its appointed priesthood.

After ages of darkness and pollution, during which sin and Satan had executed the wildest havoc upon the image of God, in which man was made, that image reappeared in all its pristine holiness and glory, the offspring of Adam’s line, in the person of our incarnate Lord. Here was a demonstration that depravity has not destroyed the nature of man, the image of God ; a demonstration that, in spite of all the degradation and pollution of sin, in spite of the cunning of Satan, instigated by his malice, the image of God in man is yet capable of shining forth in all the light of its spiritual beauty, in all the

<sup>1</sup> Luke xi. 21.

<sup>2</sup> John ii. 15; Matt. xxi. 12; Mark xi. 15; Luke xix. 45.

power and blessedness of communion with the Father of spirits. To effect this glorious restoration, to vindicate the work of God against the power and malice of depravity and Satan, to make good, in the fulness of its meaning, the truth that man is made after the likeness of God, to renew us in knowledge after the image of Him that created us;<sup>1</sup> for this purpose has the second Adam come as a model of what we are by creation, and what we may be by grace; and a living,<sup>2</sup> “quicken<sup>g</sup> spirit,” to be in the nature of every man who will receive Him, the very element and producing power of the perfection of which He is a model.

Thus then man in Paradise is the type of our race, the representation to us, of our nature, our position, and our destiny, according to the intention of our Creator. Our own observation and experience teach us that the gracious intentions of our Creator have been crossed and interfered with and defeated, since man forsook the covenant of his God, by the perversion of sin and Satan; and the knowledge that we are created in the image of God, that we are formed for communion with God; the recurrence to the perfect and happy condition of our forefather Adam, while he continued in his true connexion with God the Father of spirits, explains to us why a life of sin is one of struggle and contradiction. It is so, because it is against our spiritual nature; and the clashing between the flesh and the spirit, the unnatural subjection of the imperial, godlike spirit to the passions and affections which it has a right to control; this solves the enigma of our being, in our fallen condition; this explains the endless contradictions by which the sinner is enslaved, by which he is tormented. The spirit has

<sup>1</sup> Col. iii. 10; Eph. iv. 23.

<sup>2</sup> I. Cor. xv. 45.

not its appropriate place and nourishment. It needs freedom, it needs holiness, it needs communion with God, union with His Spirit, who is the Father of our spirits. And, indeed, without this, like an unfriended child, deprived of its natural, loving guardians; it must exist forever, in misery, the mockery of fiends and of the untamed passions which were born to be its subjects.

Now, to redeem us from this wretched subjection, to satisfy our spiritual nature, to unite our spirits to the Holy Spirit of our God, to realize within us an image of God which not only is capable of likeness with Him, but which has this likeness, does the incarnate Son of God offer Himself to all who will receive Him, as their spiritual progenitor. As the first Adam before he fell, is the exemplar to us of what we are by nature and by creation; as he stands aloft upon the heights of our being, from which we have descended into the vale of our weary worldly life of sin, a model of our nature in its unfallen condition; as, in his fall, he is a representative of the sad degradation to which sin has reduced that noble nature, that image of God; so the second Adam is the beacon to us of hope; the assurance that that nature, which was at first created, still exists; that in itself it is good, though perverted by sin, else He had not assumed it; and that it is capable of restitution, because in Him it is restored to the high purposes of its creation.

From the first Adam we learn what we have been; in the second Adam we see what, notwithstanding all the sadness of our history, we may yet be; by Him are we enabled to reassert and regain the primitive perfection and glory of the first Adam, and its everlasting results in the presence of God. May we then so estimate, and teach those to whom we are sent to esti-

mate, our position, our nature, our privileges, and the prospects and capacities of our being; may we so recur to the fountains of remembrance and of hope, which God has opened in our spiritual history, that, renewed, day by day, by the quickening spirit of the second Adam, we may attain the end of our creation; for no higher end can we attain, or need we desire, even the end which our Creator designated, when, in the counsels of the eternal Trinity, He said, <sup>1</sup>“Let us make man in our image, after our likeness.”

<sup>1</sup> Gen. i. 26.

## CHAPTER IX.

### ANTHROPOLOGY. II.—THE FALL OF MAN AND ORIGINAL SIN.

“**A**ND when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked ; and they sewed fig-leaves together, and made themselves aprons.”<sup>1</sup>

This is the account of the fall from original righteousness, into which the first parents of our race were precipitated, through the instigation of Satan, as it is given in the book of Genesis. It is the record, without question, of a great change that was effected in the spiritual condition of man, and in his spiritual relation to God—that has affected all our generations, and has called into action those agencies of God’s holy providence which have culminated in the redemption effected by the second Adam, the Lord from Heaven. Upon the reality of this occurrence, by which man fell from his primeval condition, and lost the opportunity of winning admission to the presence of God by his right use of the grace that was given to him in his unfallen state—the teaching of the Scriptures is most explicit ; and upon this reality is based the account which the Scriptures

<sup>1</sup> Gen. iii. 6, 7.

give of the method of our redemption. As indeed the very object of the redemption was to retrieve the loss which the introduction of sin had brought upon our race, and to restore to us the opportunity of regaining that inheritance with God and in the presence of God, which we had cast away in that primeval fall.

We may not be able indeed to answer all the questions, which may be asked concerning the paradisiacal circumstances in which our progenitors were placed—but the broad fact of an original condition of freedom from sin and of inestimable spiritual privilege, from which, by transgressing the commandment of God, we fell, is the fact which the Scriptures indisputably teach, or else their account of the condition and history of the human race in its first establishment upon this earth would be wholly senseless and unmeaning. We may not be able to say with certainty what the tree of life was, or what was the tree of knowledge of good and evil; or how the eating of the one would have secured immortality, and the eating of the other was attended with the certain introduction, into the world, of death and all our wo. That these effects followed or would follow these respective actions is undeniable, except by denying the authority of the sacred Scriptures, and declaring the whole scheme of redemption predicted at the very time of the fall, and unfolded from the fall, to restore the fallen, an illusion and a nullity.

Most happy was the condition of man, in the garden of Eden, before the sad catastrophe which resulted from eating the fruit of the forbidden tree. He was sound and perfect in all the faculties of his body, soul, and spirit. The harmony of the outward creation was a true reflection of the harmony and due subordination

which existed in the world of man's nature. The bodily powers, the appetites and the passions were in rightful and holy subjection to the spirit of man; and that spirit was duly subject to the Spirit of God, in full union, so far as it could be upon earth, and communion with the Creator. Man was not a little world of holiness and beautiful order disconnected from the fountain of his being. His perfect condition could only be found in living union with his Maker. Thus only could his nature realize its satisfying end, when his spirit was invigorated and sustained in holiness, and furnished with exhaustless happiness from the well-springs of the infinite Spirit, the Father of spirits.

As he looked forth upon the beautiful earth, and its various harmonious ranks of living creatures, it was overspread with a higher spiritual charm, which emanated from the intercourse which man was permitted to hold with his Maker. All nature spoke of Him, and led to Him. Man had an intuitive perception of the works of God. <sup>1</sup>He understood their nature, and was able to affix, without hesitation, the name which was significant of its nature. <sup>2</sup>The garden, in which he was placed, was stored with every production that could bring pleasure to the senses unpolluted by sin, and food to the frame unacquainted with disease or decay. Among the trees of the garden are signalized "the tree of life in the midst of the garden" "and the tree of knowledge of good and evil." These trees were sacraments of man's spiritual relation to God—the sacraments of his covenant with his God, in which he was placed, the sacraments which represented the true participation and the equally true abstinence, by which, in

<sup>1</sup> Gen. ii. 19, 20.

<sup>2</sup> Gen. ii. 9.

the exercise of his freedom, his consummate well-being was to be achieved.

In the writings of S. John of Damascus we have well represented the accepted and orthodox doctrine of the ancient Church, especially the Greek Church, till the eighth century. And his representation of the paradiacal state of man is thus set forth: <sup>1</sup>“But the tree of life was either a tree having in it an energy productive of life, or which was eatable by those only who were worthy of life, and not subject to death. Some indeed therefore have fancied (*ἔφαντά θησαν*) that Paradise was a sensible one; but others, that it was spiritual (*νοητόν*); but to me at least it seems, that as man was created both endowed with senses, and rational, so also that most sacred enclosure of his was both sensible and spiritual, and having a double significance (*εὑμφασιν*). For he had his habitation, as we have said, in the body, in that most Divine and exceedingly beautiful region; but in his soul, he dwelt in a higher and surpassingly beautiful place, having God his indweller as his house, and having Him for an illustrious vestment, and being clothed all around with His grace, and luxuriating in the contemplation of Him which only is most sweet, like any other angel, and nourished by this contemplation; which truly indeed has worthily been named the tree of life.

“For the sweetness of Divine participation imparts, to those who partake, life which is not cut off by death. But that also, which God called every tree, saying, <sup>2</sup>‘Of every tree, which is in the garden, ye may freely eat.’ For He is the whole (every tree) in whom and by whom the whole subsists. But the tree of knowledge of good

<sup>1</sup> De Fide Orthodox. lib. ii. cap. xi. pp. 175 ff. ed. Le Quien, 1712.

<sup>2</sup> Gen. ii. 16.

and evil is the discernment of multiform speculation; but this is the knowledge of nature properly so called, which indeed, is fair to the perfect, and to those who have advanced in Divine contemplation, proclaiming from itself the mighty operation of the Creator, to those who have no occasion to fear a fall, on account of their having proceeded, from a long time, to a certain habitude of such contemplation; but not good (*παλη*) for those who are yet young, and whose appetites are strong; whom, on account of the unsteadiness of their abode in that which is the better, and their not yet being settled firmly in the contemplation of the only good (*παλον*), the solicitude for their own body is naturally inclined to draw back to itself and to distract."

How illustrative is this view of the tree of knowledge of good and evil of that phase of the fall of man which is exhibited in the proud pretension of that spirit of scientific investigation, which can discern in nature no living creator of nature, distinct from the nature which He has called into being, and all whose life and spiritual existence are from His word of creative power. But continues S. John Damascene:<sup>1</sup> "So I think that the Divine Paradise is twofold, and the God-inspired fathers have so delivered it to be; some teaching in this way and some in that. But it is possible to think that 'every tree' is the knowledge that is derived from the creatures of the Divine power, as the Divine Apostle says,<sup>2</sup> 'For the invisible things of Him, from the creation of the world, are clearly seen, being (perceived) (understood) by the things that are made.' But of all these thoughts and contemplations, that which has respect to us is the highest, that, I say, of our own composition (or struc-

<sup>1</sup> p. 176.

<sup>2</sup> Rom. i. 20.

ture), as the Divine David says: <sup>1</sup> ‘The knowledge of Thee has been made wonderful from me,’ <sup>2</sup> that is, from my structure. But this was hazardous for Adam who was newly formed, for the reasons which we have given.

“Moreover, the tree of life may be understood to be, the more Divine perception which comes from all sensible things, and the ascent by them to the parent and creating cause of all; which also He named ‘every tree,’ that is, the full and undivided, and that which bears only the participation of the good; but the tree of knowledge of good and evil, sensual and delectable food, sweet indeed in appearance, but in reality plunging him who partakes into the participation of evils. For God says, <sup>3</sup> ‘Of every tree which is in the garden, thou mayest freely eat,’ saying, I think, by all the creatures ascend to Me the Maker, and gather one fruit from all, Me, who am life indeed; let all things bring forth to thee life as their fruit, and make the participation of Me the composition of your own being, for so you will be immortal. <sup>4</sup> ‘But of the tree of knowledge of good and evil, ye shall not eat of it; for in the day that ye shall eat of it, ye shall die the death;’ for, naturally, sensible food is the supply of that which has flowed away, and it goes into the draught and corruption; and he cannot desire to remain incorruptible who has partaken of that sensual food.”

Here we have truly represented the sacramental character of man’s position in Paradise and the significance of the tree of life, of the tree of knowledge of good and evil, and of all the trees of the garden in their bearing

<sup>1</sup> Ps. cxxxix. 6.

<sup>2</sup> Sic. Basilius, Theologus, Anastasius ii., Antiochenus et alii, Geiseler, vol. i, p. 544.                    <sup>3</sup> Gen. ii. 16.                    <sup>4</sup> Gen. ii. 17.

upon the spiritual condition of man, and upon his spiritual and mortal and immortal destiny. The tree of life, which was set in Paradise as the Sacrement of God, appears again, on the last page of Divine revelation, where the consummation of the Divine dispensations is portrayed, and where the consummate office of the tree of life, the gracious design of which was frustrated in Paradise by the fall of man, is set forth as fully accomplished—accomplished in the second Adam, who brought life and immortality to light in His holy Gospel. The promise of the first Paradise was to be realized in the Paradise of the eternal consummation.

<sup>1</sup>“ And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was *there* the tree of life, which bore twelve *manner* of fruits, *and* yielded her fruit every month ; and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and His servants shall serve Him. And they shall see His face ; and His name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light, and they shall reign for ever and ever.”

Here is an interpretation from the Lord Himself of the account contained in Genesis of the primeval condition of man, and of his sad fall from that condition ; a view, too, of his accomplished restoration, and of the fulfilment of the gracious and munificent designs of God towards him, when He placed him under that first probation, and proposed to him immortal existence, in God’s

<sup>1</sup> Rev. xxii. 1-5.

own presence, as the great end of his being. The end shall be attained at last, though through the voluntary departure of man from God who is the life, it shall now be attained through that incarnation, that presentation to men of the second Adam, who has won for them that life and that consummation of happy and perfect being which man threw away, when the opportunity of reaching it was afforded to him by the grace of his Creator in the Paradise of his first probation.

From the position from which man fell we must estimate the nature, the extent and the depth of his fall, as well as the consequences that it entailed upon "every man that naturally is engendered of the offspring of Adam." The circumstances of probation, under which he was placed, are well described by J. Damascene, following the representations of the fathers of the Greek Church.<sup>1</sup> "God, therefore, made man innocent, upright, virtuous, without grief, without trouble, decorated with every virtue, flourishing in all good things, as some second small world in the great one, another angel His worshipper, of a mixed nature, a spectator of the visible creation, initiated into that which is intelligible, earthly and heavenly, temporal and immortal, visible and intelligible, between greatness and humility, the same being, flesh and spirit, spirit on account of grace, flesh on account of pride; this, indeed, that he might abide, and glorify his benefactor; but that, that he might suffer, and suffering might be admonished and chastised, when he should be ambitious of greatness; a living creature directed by good administration, and migrating elsewhere, that is, in the future world; and, as the end of the mystery, deified by inclination towards God, but

<sup>1</sup> p. 178.

deified by participation of the Divine illumination, not by being transformed into the Divine substance. But He made him, by nature, without sin, and in will self-authoritative; but without sin, I say, not as not capable of sin; for only the divinity is unreceptive of sin; but not as having in his nature the perpetration of sin, but rather in his choice; that is, having power to abide and to advance in the good, working together with Divine grace, likewise also to turn from the good, and, God permitting of it, by reason of the power of self-determination, to be formed in the bad. For that is not virtue, which comes to pass by force."

The sentence pronounced upon transgression of the commandment of God was the sentence of death.<sup>1</sup> "In the day that thou eatest thereof," the sentence ran, "thou shalt surely die," or as it is in the margin of our English Bible, "dying thou shalt die." Of course, since such was the sentence, man was created mortal, that is, capable of death. Man is, says J. Damas,<sup>2</sup> "immortal not by nature, but by grace, for everything which has a beginning has also an end by nature; but God alone is always existing, but rather also above the everlasting; for the maker of the times is not under time, but above time." And S. Athanasius says,<sup>3</sup> "for to be troubled is a peculiarity of the flesh, but to have power ( $\varepsilon\xi\sigma\sigma\iota\alpha\nu$ ) of laying down and taking life when he wills, this is no longer a property of men, but it is from the power of the Logos; for man does not die of his own authority, but by necessity of nature, and when he does not will; but the Lord Himself being immortal, but

<sup>1</sup> Gen. ii. 17.

<sup>2</sup> J. Damas. *De Fide Orthodox.* lib. ii. cap. iii. p. 156.

<sup>3</sup> *Orat. iii. contra Arianos*, § 57, p. 606.

having mortal flesh, He had authority as God to be separated from the body and again to take it, when He wills." And again, he says,<sup>1</sup> "But again, since the work, that is, man created perfect, became defective through transgressions, and became dead in sin, but it was unbecoming that the work of God should remain imperfect, on this account the perfect Logos of God is clothed with an imperfect body, and is said to be created for the works, that paying the debt for us, he might perfect by Himself the things that were wanting in man, but immortality and the way to Paradise were wanting to him."

Such was the universal teaching of the fathers of the Church concerning the mortality and the immortality of man. He was made capable of death, as well as capable of immortality, and what should be the result of this his position between life and death was to be determined by his own free choice and action in his course of probation. God is the fountain of life, and in Him His living creatures live and move and have their being; the continuance of life depends upon His sustaining power; and the questions of death or immortal life are questions determined by His sovereign will. And immortality for man, by the appointment of God, was to be the recompence of unswerving obedience, or failing that, of redeeming grace.

But what was the death, which was the threatened penalty of sin? It was the death involved in the very nature and act of sin. Sin is violation with consent of the will, of the law of God, which is the rule of right and well being for all His accountable creatures. It is, therefore, a separation of the life of the sinning soul

<sup>1</sup> Orat. ii. contra Arianos, § 66, P.

from the life of God, who is the true life of the soul. And as death is the negation of life, the separation of the soul from the life of God, which is the essence of sin, is essential death. In the very act of sin man became, by that act, dead in sin. An Apostle tells us that<sup>1</sup> “the wages of sin is death,” and that by<sup>2</sup> “one man sin entered into the world, and death by sin,” as its inseparable attendant.

“Sin,” says Clemens Alex.<sup>3</sup> “is called the death of the soul; as long as women bring forth, that is, as long as desires shall operate,” and then quotes Rom. v. 12, 14: “And so as by one man sin entered into the world, and death passed upon all men, for that all have sinned:”

. . . . “Nevertheless” (that is, before the giving of the law) “death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression”; over those, that is, who had not sinned in the exercise of their own free will; but death, the inseparable attendant of sin, reigned through all those ages, over men of all periods of human life, and so incontestably proved that all were suffering under the infliction of sin. Death obtained its dominion over our race by the entrance of sin into the rational and spiritual nature of man, and so the death, which is the penalty of sin, is primarily the death of the soul to its true life in God.

As S. Athanasius says,<sup>4</sup> “But” man, “disobeying the commandment of God, fell under sinful thoughts, God not being the creator of the captivating reasonings, but the devil sowing them by deceit in the rational nature of man, which had become constituted in transgression, and thrust away from God, so that the devil also consti-

<sup>1</sup> Rom. vi. 23.    <sup>2</sup> Rom. v. 12.    <sup>3</sup> Strom. iii. p. 540, ed. Potter.

<sup>4</sup> Contra Apollinarium, lib. ii. § 6, p. 944.

tuted the law of sin in the nature of man, and death reigning by the work of sin. On account of this therefore the Son of God came, that He might dissolve the works of the devil." Such was the uniform teaching of the fathers of the Church, before the days of the Pelagian heresy, concerning the entrance of sin into the world, and of death by sin—for sin itself was death, in that it was the separation of the soul from God the fountain of its life. The death, which is apparent to men, the separation of the soul from the body, the destruction of the visible manifested life upon this earth, was but the image and outward evidence of that death, the opposite of the life in God, and of all the well-being which belongs to that life, which is the true penalty of the law of God upon the commission of sin.

Such then was the fall of man from original righteousness, and such the change of his condition towards God and of all the prospects of his well-being, till, by some mightier aid God should come to his relief, which it produced. Man, as J. Damas. says,<sup>1</sup> was taken in a snare by this assault of the demon who was the originator of evil, and had not kept the command of the Creator, and had been stripped of grace, and had put off his confidence towards God, and was covered with the roughness of this troublesome life, for this the leaves of the fig tree signify, and was clothed with mortality, that is, deadness and thickness of the flesh, for this the clothing of skins signifies, and was banished from Paradise by the righteous judgment of God, and was condemned to death, and made subject to corruption.

All the outward marks of death and degradation and corruption were fearful visible testimonies of the death

<sup>1</sup> De Fide Orthodox. lib. iii. cap. i. p. 202.

of sin, which was mining all within the soul, and which called forth the infinite compassion of the Lord from Heaven incarnate for our healing and restoration. And the consequences of this fall from God were transmitted, in the nature of man, through all his generations. The connexion of our forefather Adam with all his descendants was revealed to our progenitor himself. He was the representative of the race, which from him descended by the process of natural generation, and all their spiritual history was affected by his departure from the law of God his Creator.

<sup>1</sup> Bishop Bull, speaking of the knowledge which Adam had that the woman, whom God presented to him, was “taken out of man,” says,<sup>1</sup> “Now whence could Adam have this knowledge? He might, indeed from the conformity of the parts of that goodly creature presented to his eye, and her nearest likeness to himself, guess that God had now provided him with the meet help which before he wanted; but it is scarce imaginable how he could so punctually describe her original, and the manner of her formation, otherwise than by a secret inspiration and internal suggestion of the Divine Spirit. Besides the words following ver. 24, ‘Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh,’ are manifestly enough the continuation of Adam’s discourse, transferring the former hypothesis into a thesis: as if he had said, As God hath joined me with my woman into one flesh, so from henceforth every husband, shall obey this order established by Heaven, and leaving his dearest parents, cleave unto his wife as his own flesh. Our Saviour, Matthew xix. 5, attributes these words to God, because Adam uttered them by a spirit of prophecy.”

<sup>1</sup> *State of Man before the Fall*, p. 127, vol. ii.

And this interpretation we meet with in the ancient fragments of Polycarp,<sup>1</sup> cited by Victor, Bishop of Capua, above one thousand two hundred years ago. The sum is this, "Both Adam uttered this prophecy, and God the Father also is rightly said to have uttered the same, because He inspired him." Hence Origen and others of the fathers reckon Adam among the divinely inspired persons, and expressly term him a prophet.

And the *deep sleep*, which Adam was cast into before God formed Eve out of him, the ancient Christian writers generally understood to have been designed by God, not only as an expedient for the performance of the wonderful operation in him, without sense of pain, but also as an (*εὐστασίς*), to prepare him for the receiving of that Divine oracle, which presently upon his awaking he uttered. Like that *deep sleep* which God sent upon Abraham, when by the spirit of prophecy He would acquaint him with those events which were to happen to his posterity some ages after (Gen. xv. 12, etc. See Acts x. 10, and xxii. 17).

Thus Tertullian,<sup>2</sup> speaking of the sleep that fell upon Adam, and the words that he afterwards uttered, "There fell an ecstasy upon him, even the power of the Holy Ghost, causing him to prophesy." And we find the same notion expressly delivered by many others of the ancients. See especially St. Austin, lib. ix. De Genes. ad. Lit. cap. ult., and Bernard, Serm. ii. Septuages. Let me add hereto, that Philo also, the most ancient and learned writer among the Jews, acknowledgeth this sleep on Adam to have been an ecstasy, interpreting the ecstasy to have been a kind of recess of the soul from the

<sup>1</sup> Printed by Feuardentius in cap. ii. lib. iii. Iren. p. 241; liber iii. c. iii. § 4, Mass. and Grabe, Grabe p. 204, Mass. 177.

<sup>2</sup> De Anima, cap. xi. p. 183, ed. Leopold; see also cap. 21, p. 147.

body and bodily sense, in order to the more calm and serene contemplation of Divine things. For his words, speaking of the place of Moses (lib. Quis Rerum Divin. Haeres. p. 517), are these: "God sent," said he, "an ecstasy upon Adam, and laid him into a deep sleep; understanding by an ecstasy the quiet and tranquillity of the mind. For the sleep of the mind is the waking of the senses, as also the waking of the mind is the leisure of the senses."

Surely, he to whom, after the fall, the prophetic promise was made, <sup>1</sup>"I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel," had had before the fall a revelation of the consequences which his sin would entail upon the generations of his posterity, had been made to understand fully the responsibility under which he was placed, as the representative of all his nature and all his race, in his probation, for death or for immortal life, in Paradise. That his sin has entailed its consequence of inherent death upon all his posterity is the clear declaration of holy Scripture. <sup>2</sup>"For as in Adam all die, even so in Christ shall all be made alive. For since by man came death, by man came also the resurrection of the dead."

And, throughout the fifth chapter of the Epistle to the Romans, the derivation of sin and death from Adam to all mankind, and the abounding of grace for justification and the restoration of lost righteousness to men through Christ, for all men of all generations, whose nature He took, are clearly, repeatedly and emphatically stated. We know clearly upon the authority of Divine revelation, whence the corruption of our nature by sin, and its

<sup>1</sup> Gen. iii. 15.

<sup>2</sup> I. Cor. xv. 22, 21.

consequent subjection to death, the penalty and wages of sin, have proceeded. We know the origin of sin in the human family, and the reason of its universal extension and prevalence among all whose nature is human. We know that sin in our nature is not any true or original portion of that nature as it came from the hands of God, but that it is an infection and a derangement of nature, as God created it, wrought through the malice and envy of Satan,<sup>1</sup> “that old serpent called the devil and Satan, which deceiveth the whole world” (as we learn from the book of Revelation that Divine interpreter of the book of Genesis and of the whole history of man till its consummation) and admitted into the sacred enclosure of our nature and our race, by the free consent of man himself to the suggestions of the tempter.

It was under a fair appearance, and with specious pretexts, without doubt, that he accomplished his deception. There would be a new opening to them of light and knowledge and elevation in the scale of existence, if they disobeyed the command of the Creator. They themselves would be<sup>2</sup> “as gods knowing good and evil.” The forbidden tree was good for food, and pleasant to the eyes, and<sup>3</sup> “a tree to be desired to make one wise.” All the nature of man was taken captive, his senses, his emotional nature, his rational powers, his desire of a dignity in the scale of being more suitable to him than the one he occupied. A true and noble exercise of his freedom, which would demonstrate him to be truly independent, and so truly free, was urged upon him. And so he broke the commandment of his God, which was the law of his well being and endless life, and subjected his free

<sup>1</sup> Rev. xii. 9; xx. 2; cf. John viii. 44.

<sup>2</sup> Gen. iii. 5.

<sup>3</sup> Gen. iii. 6.

will to the captivity of sin and Satan, and gave to sin and death free course through all generations of his descendants, till the mighty wave of sin and death should be encountered and set back by the Divine power of the second Adam.

But what were the consequences which were thus entailed upon the nature of man, and which therefore took effect upon every one who ever became a partaker of that nature? In the words of our Lord the condition in which men are now born into the world is clearly described. He declares the absolute necessity of a new birth, in order to entrance into the kingdom of God, because our first birth into the world is one into a condition of sin, of sin which has established itself in our nature. For He tells us,<sup>1</sup> “That which is born of the flesh is flesh; and” only “that which is born of the Spirit is spirit.” As we are born into the world then we are in a fleshly state, a state in which we are destitute of the indwelling Spirit of God. By natural descent from Adam, we inherit this fleshly condition; “that which is born of the flesh, is flesh,” is of the same nature and character with that from which it is born.

In the fifty-first Psalm the same truth is declared in other words: “Behold I was shapen in iniquity, and in sin did my mother conceive me”—and, in that Psalm, all the voluntary admitted sins of the subsequent life are represented as proceeding from that birth-sin. And Job, speaking of the miserable troubled and dying condition of man, thus traces it to its hereditary source: <sup>2</sup>“Who can bring a clean thing out of an unclean? Not one.” <sup>3</sup>“The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.” That

<sup>1</sup> John iii. 6.      <sup>2</sup> Ps. li. 5.      <sup>3</sup> Job. xiv. 4.      <sup>4</sup> Ps. lviii. 3.

this infection is an infection of our nature is clearly stated by S. Paul: <sup>1</sup>“ Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and the mind, and were by nature the children of wrath, even as others.” The various elements and the pervading power of this native sin are here unmistakably set forth.

The prevalence of this original sin is declared to be universal; it is said to consist in a derangement of all parts of our nature, in the prevalence of ill-directed wills (for θελήματα is the word used, translated in our English version, “desires”), in the subjection of our wills to the flesh, to our own lower nature, and to the thoughts (*διανοιῶν*) of our own self-willed and misguided understanding; and so are we, by nature, since nature has been so perverted, and its ruling authorities have been dethroned, and withdrawn from their allegiance to God, and from the guidance of His Spirit; so are we now, by nature, the children of wrath, are under condemnation, under an impossibility, that is, in such a condition, of attaining the true end of our everlasting well-being.

Till we become “the children of Divine grace,” till we are transferred from that old birth in sin, to the new birth into righteousness and holiness, as the accepted children of God, that banishment from God, that condemnation of sin in our nature, into which we are born, can never be removed. Those who are in this condition are said to be <sup>2</sup>“dead in trespasses and sin,” and so has the sentence of death, pronounced in Paradise, been fulfilled in our race. From that death there is no <sup>3</sup>quickening except into the life which is in Christ and from Christ. When men are transplanted into Christ

<sup>1</sup> Eph. ii. 3.

<sup>2</sup> Ep. ii. 1, 5.

<sup>3</sup> Ep. ii. 4, 5.

their life, “they put off the old man,” the infected, Spirit-forsaken nature which we have derived from our sinful progenitor, <sup>1</sup>“which is corrupt according to the deceitful lusts,” and “are renewed in the spirit of their mind” by the return thither of the regenerating Spirit of God; and so “they put on the new man” which is conformity in their regenerated nature to the incarnate Lord, “the new man, which after God is created in righteousness and true holiness.”

This is Christian regeneration—it is <sup>2</sup>“deliverance from the power of darkness,” which, through the deceit of Satan, has oppressed our nature, and “translation into the kingdom of the Son of God’s love, in whom we have redemption through His blood, even the forgivness of sins.” And if that infection of our nature, which we call original sin, did not exist, by virtue of our descent from a fallen progenitor, then the new birth or regeneration of the second Adam would be needless and wholly unmeaning. The existence of original or inborn sin is most fully and explicitly asserted in the fifth chapter of the Epistle to the Romans. Death, reigning from Adam to Moses even over those not responsible for their own actions, even over those not chargeable with the commission of actual voluntary sin, is declared to be the proof that all have sinned; that is, as is explained in v. 19—“as by one man’s disobedience, the many were made, constituted, in their infected nature, to be sinners; so by the obedience of one the many shall be made, constituted by grace, to be righteous.”

The justification by Christ is here contrasted with the condemnation that came by Adam. As this justification was not the personal righteousness, proceeding from their

<sup>1</sup> Ep. iv. 22, 24.

<sup>2</sup> Col. i. 13.

own righteous will, of the justified, but the justification of free forgiveness without merit of their own ; so the being put in the condition of sin and condemnation, which is opposed to it, is not the personal sin of those who have put themselves in this condition, but an impression of the perversity and deceiving power of sin into their nature, for which they are not personally responsible, and for the introduction of which there is no evil desert, which attaches to them. But they are nevertheless born into a state and condition of sin and misery and penal death, both temporal and spiritual—what is in their nature, “in every person born into this world, deserveth God’s wrath and damnation.” And it is impossible that, without the regeneration of the Divine Spirit, any such can enter into the kingdom of God, and obtain from Him the gift of eternal life.

Such then is the fact patent to observation, and most clearly revealed as an incident of the spiritual history of man, of original sin in his nature, the fountain and spring of all the sins that, in the exercise of his free will, under the dominion of sinful desire and thought, he commits. The fact is, without doubt, full of mystery, but none the less a fact, which is undeniable. Never was it more fully disclosed than when the Son of God, in taking our nature upon Him, was born, by the overshadowing power of the Holy Ghost, of a pure Virgin, and so took our nature, that He might redeem us, free from all stain of sin. His immaculate conception is the demonstration of the birth-sin of all who “are naturally engendered of the offspring of Adam.” He could not have been the second Adam, our Redeemer, without that immaculate conception. But so, nevertheless, He demonstrated that sin was not a part or constituent of our nature ; but an

infection, an unhappy accident, which had befallen that nature, from the outward invasion of sin and Satan.

The fruits and effects of this original corruption are most apparent in all the spiritual history of man. It is that which has inaugurated and continued the strife between the flesh and the spirit, which discloses at once what our nature originally was, and for what it was intended, and what and how real, on the other hand, is this sinful infection of nature, which has been the occasion of that ever-continued conflict in the individuals and the societies of this fallen earth. How graphically is this conflict described by S. Paul in the seventh chapter of the Epistle to the Romans. The complete subjection of man to sin, in his natural condition apart from Divine grace could not be more fully set forth.

<sup>1</sup> “For we know that the law is spiritual; but I am carnal” (without the Spirit, in my natural condition), “sold under sin,” its veriest slave. “For that which I do, I allow not:” it is against my better, my spiritual nature; “for what I would (or will, ὅθελω) that I do not,” so oppressed, enfeebled, has my will become by the power of this sinful infection—and so far does this go, “that what I hate, that I do.” But “if I do that which I will not, I consent to the law (in my spiritual nature) that it is good. Now then it is no more I that do it, but sin that dwelleth in me,” that entered into my nature at my very birth; it all proceeds from sin, “that it might appear sin,” that its true nature as sin may be made manifest—even from the sin that was born with me, to which I have surrendered my own free will as a slave—and this sin so <sup>2</sup> “worketh that death in me” which was ordained as its penalty, which, indeed, is its

<sup>1</sup> vv. 14–18.

<sup>2</sup> Ver. 13.

very essence. And so complete is the mastery which it has attained, "that in me (that is, in my flesh, my sin-perverted nature) dwelleth no good thing." Sin has established its own law over the life of man—<sup>1</sup>"a law that when I would do good, evil is present with me"—<sup>2</sup>"a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." And so he exclaims, in contemplation of the misery of man, <sup>3</sup>"O wretched man that I am; who shall deliver me from the body of this death?"

Who shall say, on reading such a delineation from the pen of Divine inspiration, that sin, inborn, indwelling sin, which obtains the mastery over the life is not a great and sad reality of our fallen existence? It is not mere infirmity of will and purpose and action, as some have insufficiently represented original sin to be, but sin properly speaking, in its very nature, which shews that sinful nature in the actions and the life, and the contest with the spiritual nature of man, which it produces. So is it plainly declared to be by S. Paul, and because it is sin, condemnation is its attendant and consequence, <sup>4</sup>"for the wages of sin is death." It acts largely, to obtain and retain its evil dominion, through the lusts of the flesh—through the desires and the passions, which should be in subjection, and not assume to be the ruling powers of the microcosm which man was created to be.

<sup>5</sup>"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" <sup>6</sup>"Ye ask and receive not, because ye

<sup>1</sup> Ver. 21.

<sup>2</sup> Ver. 23.

<sup>3</sup> Ver. 24.

<sup>4</sup> Rom. vi. 23.

<sup>5</sup> James iv. 1.

<sup>6</sup> James iv. 5.

ask amiss that ye may consume it upon your lusts." The lusts which strive for unlawful indulgence, are here certainly described as evil in their nature, and the chosen pabulum of sin. The word used in these verses for lusts is *ηδονή*, but its meaning is the same with the more usual *ἐπιθυμία*, as appears from the expression in the same passage, speaking of the same sinful lusts, "Ye lust (*ἐπιθυμεῖτε*) and have not." And S. Paul certainly identifies the lust or desire, which is condemned in Scripture, with sin when he says, <sup>1</sup>"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust (*ἐπιθυμίαν*) except the law had said, Thou shalt not covet (or lust, *ἐπιθυμήσεις*)—but sin taking occasion by the commandment, wrought in me all manner of concupiscence (*πᾶσαν ἐπιθυμίαν*)."<sup>2</sup> Concupiscence then, the offspring of sin, is of the very nature of sin itself. But it is unlawful desire, without doubt, that is to be understood by this concupiscence; the indulgence of desires, even in themselves lawful, against the law of God.

<sup>2</sup> Tertullian states the case concerning concupiscence clearly and well. "Therefore," he says, "indignation and concupiscence are not always to be thought to belong to our irrational part—for we are certain that they occurred rationally in the Lord. God will be rationally angry, with those, that is, with whom He ought, and God will rationally desire those things which are worthy of Himself. For He will both be angry with the bad man, and will desire salvation for the good one.  
<sup>3</sup> If any desires a bishopric, he desires a good work."

<sup>1</sup> Rom. vii. 7, 8.

<sup>2</sup> De Anima xvi. p. 188, ed. Leopold.

<sup>3</sup> I. Tim. iii. 1.

But when he says a good work, he shews concupiscence, which is rational. <sup>1</sup> ‘I would they were even cut off,’ he says, ‘who subvert you.’ Indignation is rational which is from the affection of discipline. But when he says, <sup>2</sup> ‘We were formerly by nature, children of wrath,’ he blames an irrational indignation, because it is not from that nature which is from God, but from that which the devil brought in. He (the devil) is also called the lord of his own order, <sup>3</sup> ‘Ye cannot serve two masters’; he is also named father, <sup>4</sup> ‘Ye are of your father the devil.’ Do not fear also to ascribe to him the proprietorship of another later and adulterous nature, whom you read of as the <sup>5</sup> sower upon oats that have been sown, and the nocturnal interpolator of the crop of corn.”

The lusts which sin uses are the desires of our nature, which it has subdued to its own purposes, the lusts, which war in our members against the true law of our mind. Without question, therefore, the declaration of the article of our Church (Art. IX.) is a true one “that the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.” And without doubt too, the declaration of the Council of Trent on this subject, setting aside, as it does, the acknowledged statement of the Divine Apostle, is alike false and presumptuous, not to say, palpably absurd: <sup>6</sup> “This concupiscence, which the Apostle sometimes calls sin, the holy Synod declares that the Catholic Church has never understood to be called sin because it is truly and properly sin in the regenerate, but because it is of sin, and inclines to sin. But if any thinks contrary, let him be anathema.” [I fear not both to think and to say con-

<sup>1</sup> Gal. v. 12.    <sup>2</sup> Ep. ii. 3.    <sup>3</sup> Matt. vi. 24.    <sup>4</sup> John viii. 44.

<sup>5</sup> Matt. xiii. 25.

<sup>6</sup> De Peccat. Originali, § 5, Sess. v.

trary, choosing rather to follow the teaching of the holy Apostle than to regard the anathema of Trent.]

By St. James lust, or an unlawful desire, is represented to be the mother of sin, and not its offspring, as the Council of Trent declares it to be. St. James thus gives the genesis of sin: <sup>1</sup> “But every man is tempted, when he is drawn away of his own lust ( $\varepsilon\pi\iota\theta\nu\mu\iota\alpha\varsigma$ ) and enticed; then when lust hath conceived, it bringeth forth sin; and sin, when it is finished (when its offspring is born), bringeth forth death.” When the Spirit of God is forsaken and retires, then the lawless desires usurp a dominion which does not rightly belong to them, and then and so was sin enthroned in the nature of fallen man.

The prevalence of sin, in its manifold forms and degrees, among the nations and generations of mankind, the fearful instances of youthful depravity, which continually occur, the extinguishment of love by selfishness and self-seeking, the lust of the flesh, the lust of the eye, and the pride of life, by which men are dominated, <sup>2</sup> the carnal mind, which is enmity against God, which is so widely and abundantly manifest in <sup>3</sup> “the course of this world,” among men having not the Spirit, “who fulfil the desires of the flesh and of the mind,” are all proofs, of which the world is full, of the overflowings of sin from its evil fountain in the nature of unregenerate man. The heathen themselves have fully acknowledged this defection of our nature from original righteousness, and have striven in various ways to account for it, and the contest between the flesh and the spirit which is so graphically described by S. Paul, is also described with almost equal vividness by the writers, the poets and the

<sup>1</sup> James i. 14, 15.

<sup>2</sup> Rom. viii. 6, 7.

<sup>3</sup> Eph. ii. 2, 3.

philosophers of heathen antiquity. And the fact of the universal prevalence of sin, and of its tendency to secure for itself a seat in the high places of the earth, of earthly emolument and power, is too patent to escape observation.

The fact then must be admitted, account for it as we may. But how great is its significance ! What is this inborn sin in itself considered ? What is the extent of the dominion which it has acquired over the nature of man ? Though it has fearfully perverted and poisoned that nature, though it has turned it away from the true end of its well-being, though it has made it a thing impossible for any man, by his unaided efforts, to achieve for himself the true consummation of his being, it has not destroyed the nature in which it has entrenched itself. It has not turned the nature of man into the nature of devils. He is still man who was created in the image and similitude of God, though fallen from his primeval state and circumstances, and from the possibility of reaching the perfection of his being in the way in which he might originally have attained it.

Sin has inflamed his desires and made them evil and lawless ; it has corrupted his affections and made them selfish and loveless ; it has brought the darkness of spiritual ignorance over his understanding, by alienating it from the life of God ; it has oppressed the heart with blindness so that it will not see even in the light of the Lord ; it has secured the assent of the will to its own evil purposes, and disabled it for the free election of the good and the true as the law of our being, without the aid of supernatural grace ; it has clouded the reason so that it often utterly fails to recognize the existence of God, who is its Author, and to whom it should bear witness.

Now all these effects might be produced by the withdrawal of the Spirit of God from man, when man rejected His presence and His counsel. He was then, as J. Damas. says, stripped naked of grace, and thus, left to his own self-chosen resources, worked out the developments of sin. The fact was universally admitted by the fathers of the Church, before the days of the Pelagian controversy, that sin and death had come into the world by the fall of Adam; that by sin, men were estranged from God, and more susceptible than before of the temptations of the devil and his angels. They nevertheless held that human freedom was not lost by the fall, that every one who sinned, did so upon his own responsibility and through his own fault; that even the onsets of the devil were not invincible, and that only on the supposition of this freedom could the accountability of men be defended, and the rewards of virtue and the punishments of vice be real; that man had lost, by the fall, his likeness to God, but not the image of God, in which he was created.

Tertullian, it is said,<sup>1</sup> first makes the supposition of a hereditary sinfulness transmitted from Adam to his descendants. Tertullian says:<sup>2</sup> “The evil of the soul, therefore, in that, besides being superinduced from the coming upon the soul of the wicked spirit, it precedes from the original sin (*ex originis vitio*), is in some manner natural. For, as we have said, the corruption of nature is another nature, having its own god and father, the very author, that is, of corruption; so that nevertheless there is also in (the soul) that principal good, that Divine and germane thing, and which is properly natural. For what is from God is not so much extinguished, as over-

<sup>1</sup> Gieseler Dogmen geschichte, p. 181.

<sup>2</sup> De Anima c. xli. p. 225; cf. c. iii. p. 173, and c. xvi. p. 188.

shadowed. For it can be overshadowed, because it is not God. It cannot be extinguished because it is from God." This is noble and true; for if the spiritual nature, which God has given us, which is our capacity for likeness with God and finding in Him our bliss and perfection, could be extinguished, then vain would be the hope of any help for man; then, we hope we are not irreverent in saying it, the incarnation of the Son of God Himself could not save him.

The views of Origen, as might be expected, while they bear witness to the general doctrine of the Church, are tinged with the peculiarities of his own system. Referring to Job xiv. 4, 5, he frequently says that even the new-born are not without sin, that all men are, by nature, inclined to sin. But according to his system souls had sinned in a former state of being, and for their sins, had been thrust down into earthly bodies, and so he traces sinful inclination to the connection of the soul with these material bodies, he grants also that <sup>1</sup>death came into the world as the consequence of the fall of Adam, but this death he views <sup>2</sup>rather as a relief than a punishment. In itself it was a thing indifferent, neither good nor bad, but as it was made so by the moral action of men themselves. He also, in defining different senses in which death may be predicated, says, <sup>3</sup>"that the separation of the soul from God, which comes by sin, is called death." <sup>4</sup>This spiritual death is found partly here, and partly after the death of the body.

There was from early ages a marked difference in the

<sup>1</sup> Rom. v. 12.

<sup>2</sup> In Matth. tom. xiii. § 8. p. 582; tom. iii. De La Rue; in Joann. xvii. § 37; in John viii. 44.

<sup>3</sup> Lib. viii. c. Celsum; lib. v. in Epist. ad Rom. note B. p. 582; cf. Opp. ed. De La Rue.                  <sup>4</sup> Lib. vi. § 6 in Ep. ad Roman.

statement of the doctrine concerning sin between the fathers of the Greek and those of the Latin Church, though in both portions of the Church, the reality of the fall and of its effect upon the race of mankind was fully admitted. S. Athanasius, without doubt, is as good a representative as could be selected of the views entertained by the Greek Church on original sin. He says that<sup>1</sup> “the devil also established the law of sin in the nature of man, and death reigning by the work of sin”; that “the devil wrought out sin by sowing it in the rational and intellectual nature of man”; that the Saviour<sup>2</sup> “put on the flesh which had been made the slave of sin”; that<sup>3</sup> “the battle of the recovery (*ευρέσεως*) is yet joined in our nature, and there is an increase of the seed sown (the seed of sin) on account of our infirmity,” and he asks, “How then does Christ not save the world, since He has become man, since it is thus manifest that in the nature, in which sin was committed, in the same nature there was created the abundance of grace?” He says expressly that<sup>4</sup> “it was impossible for the nature, which was rational and which had willingly sinned, to recall itself to freedom, as the Apostle says”; though he asserts that<sup>5</sup> “many saints have been free from all sin, and that Jeremiah was also sanctified from the womb, and John, yet in the womb, leapt with joy at the voice of Mary the Theotokos, that<sup>6</sup> nevertheless death reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam’s transgression, and so men no less remained mortal and corruptible, receptive of the proper affections of nature.”

<sup>1</sup> *Contra Apoll.* liber ii. p. 944.      <sup>2</sup> *Orat.* i. c. Arianos, p. 447.

<sup>3</sup> *Contra Apollin.* liber i. p. 936; c. Apollin. liber ii. § 7. p. 945.

<sup>4</sup> C. Apollin. liber ii. § 6. p. 944.

<sup>5</sup> *Orat* iii. c. Arianos § 33. pp. 582, 583.

<sup>6</sup> Rom. v. 14.

Here we have all the essentials of the doctrine of original sin transmitted, in our nature, from our fallen progenitor, and if any among mankind were kept free from actual sin, it was only through the sanctifying grace, even from the womb, by which any could ever be delivered from this bondage of sin. <sup>1</sup> “All the fathers of the Church before Augustine, maintained most expressly the full freedom of the human will to yield to or to withstand the enticements of sin. Not only those of the East, but those also of the West, recur in their writings frequently to this subject, and express themselves very emphatically upon it, because they rightly held human freedom ( $\tauὸν ἀντεξόνσιον$ ,  $\tauὸν ἀνθαριπτόν$ , *liberum arbitrium*) to be the foundation of all morality.”

<sup>2</sup>“Even Augustine himself, at an earlier period of his life, defended human freedom in opposition to the Manichaeans.” He says: <sup>3</sup>“We say that no sins but its own injure any nature; we say that no evil is natural, but that all natures are good.” He says further, <sup>4</sup>“But what cause at last can there be of will before the will? For either it is the will itself, and we cannot recede from that root of the will; or it is not will, and then it has no sin. Either therefore the will itself is the first cause of sinning, or no sin is the first cause of sinning. Neither can sin be rightly imputed to any but the sinner, it cannot therefore be imputed rightly to any except him who wills. . . . Whatsoever that cause of will is, let it not be yielded to, and there will

<sup>1</sup> Gieseler Dogmen geschichte p. 340.

<sup>2</sup> Hagenbach § 109, vol. i. p. 293.

<sup>3</sup> De Gen. Contra Manich. ii. 43 (c. 29).

<sup>4</sup> De Lib. Arbitrio cap. xvii. 49, 50, col. 468, tom. i.

be no sin. Does it perchance deceive one who is incautious? Let care therefore be taken against deceit. Or is the fallacy so great, that it cannot altogether be guarded against? If it be so, there are no sins; for who sins in that which, in no way, can be avoided? But sin is committed. Therefore it can be avoided."

St. Augustine, after the Pelagian controversy arose, thus explained these assertions, which he had made against the Manichees.<sup>1</sup> "But when I said, 'Sins, except they be its own can hurt no nature,' I said it in this sense (*ideo*), since he who injures one who is just, does not truly injure him, when indeed he even increases his reward in the heavens; but by sinning he truly injures himself; because on account of the very will of injuring, he will receive that injury, which he has inflicted. The Pelagians indeed may possibly draw this sentence to the support of their own dogma, and so say, that the sins of others have not injured infants, because I said that sins, except their own, can injure no nature; not perceiving thus that infants, who certainly belong to human nature, draw (to themselves) original sin, because human nature sinned in the first men, and, by this way, no sins but its own have injured human nature. Forasmuch as by one man, in whom all have sinned, sin entered into the world; for I did not say that sins except its or his own injure no man, but no nature. Also in what I said a little afterwards, 'There is no natural evil,' they might seek a similar lurking place, unless this saying be referred to nature such as was originally created without fault: for this is truly and properly called the nature of man. But we use the word in a transferred sense, so that we call it nature, such as man is born into, according

<sup>1</sup> Lib. i. Retract. Caput x. § 3, vide tom. i. p. 477.

to which mode of speech the Apostle said,<sup>1</sup> ‘‘For we also were sometime by nature the children of wrath even as others.’’

St. Augustine strongly maintained that in infants, who were bound with the chain of sin that was in human nature, there was no personal accountability for sin in their own life. He says strongly,<sup>2</sup> “But indeed is this question asked, and are we to dispute and spend time on this, to prove and teach how, *by their own will without which there can be no sin of their own life*, infants can commit nothing evil, who for this reason, are called by all innocents? Does not their so great infirmity of mind and body, so great ignorance of things, so entirely no capacity of a precept, no sense or notion of natural or written law, no use of reason on either side, proclaim and indicate this by a more witnessing silence than our speech? Let the evidence itself avail somewhat to persuading itself: for nowhere do I so not find what to say, as where the thing concerning which we speak, is more manifest than every thing which is said.”

As men born into the world are not accountable for the nature into which they are born, so they cannot be accountable for the condition of sickness or of health, of perfection or of imperfection, in which that nature may be, when they are brought by no agency of their own, into connexion with it, and membership of it. But that nature as it is, when they receive it, they receive. And so, “the fault and corruption of human nature” is and must be “the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam.” He who has sin in his nature, has that there which God did not create, and which must be under the

<sup>1</sup> Ep. ii. 3.

<sup>2</sup> De Pecc. Mer. et Rem. lib. i. § 65.

condemnation of the righteous Creator. And <sup>1</sup>“by the offence of one” is the declaration of holy Scripture, <sup>2</sup>“judgment came upon all men to condemnation,” just as much, just as really as “by the righteousness of one the <sup>3</sup> free gift came upon all men unto justification of life.”

What the eternal issues shall be God only knows; what will be the eternal condition of those, who being here under the condemnation, which came from the offence of one, and who went hence before they had assumed, by their own voluntary action, any responsibility, or incurred any personal accountability for sin, it would be vain for us to inquire, and presumptions in us to determine. It is among the secret things of the Lord our God—and we may rest in the assurance that He is both just and merciful, and that in the issues of His dealing with all mankind, and with every man, justice and mercy will be held together in the indissoluble bond of Divine love.

The most express definitions on the doctrine of the fall and man’s fallen condition were called forth, more especially in the Western Church, where this battle was mainly fought, by the Pelagian heresy, in opposing which, Augustine was the great champion of orthodoxy in the Church. <sup>4</sup>Pelagius and Caelestius, two monks esteemed for their morals, during their abode at Rome (till 409) had distinguished themselves by giving peculiar prominence to the doctrine of personal will for the promotion of personal virtue. They repaired to <sup>5</sup>Africa, and from thence Pelagius passed over into Palestine. Caelestius

<sup>1</sup> Rom. v. 18.      <sup>2</sup> Cf. ver. 16.      <sup>3</sup> Ver. 18; cf. ver. 16.

<sup>4</sup> Gieseler Dogmen geschichte pp. 341 ff., and Gieseler Church Hist. § 87, vol. i. pp. 330 ff.      <sup>5</sup> A.D. 411.

was excluded from Church communion by a synod at Carthage (412) for denying that death came by sin, and for asserting that the sin of Adam did not affect his posterity, that man could be without sin, and easily keep the commandments of God, that infants could attain eternal life even without baptism, that the law as well as the Gospel would bring men to the kingdom of Heaven. They both rejected the doctrine of inherited sin, and maintained the excellent moral condition of men, and their unconditional freedom.

<sup>1</sup>Pelagius was constrained at the Council of Diospolis in Palestine (Lydda, 415) to deny that death was the natural appointment of God for man without respect to sin, as well as to repudiate the propositions for which Caelestius was condemned at Carthage. But S. Augustine shows that his repudiation of these tenets was a feigned and artful denial, which was not a real and true rejection of them. It was the doctrine of all the Pelagians, that Adam was created mortal, and that he would have died, if he had never sinned. This teaching was contrary to what had been the universal doctrine of the Church till that time.

The Pelagians denied utterly the doctrine of inherited sinfulness of nature, denied that there was any fault or corruption in the nature of man, and asserted that the sin of every man, all the sin in his nature, was as pure a product of his own free will, as the sin of Adam had been of his. Adam had injured his descendants only by his evil example, this example was the inheritance of his descendants, and so there had arisen among men a custom of sinning, which was the chief hindrance of vir-

<sup>1</sup> Augustine Op. Imp. C. Juli. c. 67, tom. x. col. 682, and De Gestis Pelagii c. xi. 24, col. 138.

tue. Augustine was the chief opponent of the Pelagians, and in this controversy, developed his doctrine concerning the consequences of the fall to the descendants of Adam.

Adam, according to his teaching, was created perfectly free, so that he could or could not sin. His lapse into sin, in the exercise of his freedom, corrupted the nature of man physically and morally. The consequences of the fall were bodily death, evil concupiscence, and the <sup>1</sup>rebellion of the members of the body under an organized law of sin against the spirit; <sup>2</sup> the sweat of the brow in hard toil, thorns and thistles upon the earth, and the pains of parturition; in a word, all physical and moral evil. Especially had evil desire lost for man the capacity of choosing, from love to God, the good which was the only true good of his existence, and consequently the power of determining his will, by its own capacity of self-determination, to the choice and pursuit of the good for which God had intended him.

This sinfulness of nature is transmitted by generation, from Adam to all his descendants, so that new-born children are infected with it. This is original sin (*peccatum originis*, or *originale vitium haereditarium*). It was this sin which manifested itself in the sinful actions and habits of the outward life. The will of man was circumscribed within the circle of sinful motives, and its true freedom, which consists in the union with God obtained through obedience to Him, was lost, as, by his fall, in fact, it had never been attained. <sup>3</sup> The nature of man as God made it, was good; evil was introduced into it by the evil exercise of the free will of man himself.

<sup>1</sup> Rom. vii.

<sup>2</sup> Gen. iii. 16, 18, 19.

<sup>3</sup> De Civ. Dei, lib. xiv. c. xi.

“Therefore,” says S. Augustine, “the determination of the will is then truly free, when it does not serve vices and sins. Such it was, as given by God : which being lost through its own fault, it cannot be restored except by Him by whom it was given. Whence the Truth says, <sup>1</sup> ‘If the Son therefore shall make you free, ye shall be free indeed.’ But this is, as if He should say, ‘If the Son shall save you (*salvos fecerit*) then ye shall be truly saved (*salvi*).’ Forasmuch as where the deliverer (*liberator*) is, there is the Saviour (*inde quippe liberator, unde salvator*).”

Certainly, this is the true end of the freedom with which God has endowed us, this is freedom indeed, and when man lost this by his sin, he lost his true freedom. Original sin, as it poisons all the actions of men, brings with it also guilt upon the descendants of Adam. All humanity has lost the grace of God in Adam, and become subject to the power of the devil and to eternal damnation (according to the teaching of S. Augustine); it has become a mass of perdition (*perditionis massa*) so that even new-born children are in a state of condemnation. Augustine founded his doctrine of original sin prominently on Rom. v. 12: “As by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned,” and using the Latin translation, S. Augustine rendered the latter clause “in whom all have sinned” (*in quo omnes peccaverant*). All men were in Adam as a germ, they sinned in him, and have part therefore in his sin and its guilt; <sup>2</sup> just as Levi paid tithes to Melchisedec, so far as he was yet in the loins of his father Abraham, when he offered the tithes.

<sup>1</sup> John viii. 36.

<sup>2</sup> Heb. vii. 9.

<sup>1</sup> He appealed, for support of his doctrine, to infant baptism, and the exorcism connected with it. Wherefore, he asks, is the evil spirit driven out of children, if they were not under his dominion? Why are children baptized for the remission of sins, if they were not stained with original sin, although they have as yet committed no sins of their own? To meet this difficulty, the Pelagians devised a distinction between *eternal life*, which every man could obtain, and a higher happiness, the *kingdom of Heaven*, which could only be imparted to the baptized, so that even for children baptism was the necessary condition of this higher happiness.

But herein the Pelagians contravened the doctrine of the universal Church, which in its creed professes "one baptism for the remission of sins," as indeed that is the clear teaching of holy Scripture,<sup>2</sup> and of the Pentecostal Church. The Pelagians further said, if baptism purifies from original sin, then those who came from two baptized parents, must be free from it. To this Augustine replied,<sup>3</sup> that by baptism, only the guilt or the imputation of original sin was removed, but that it still remained as concupiscence, and was inherited by children. He illustrated this by the example of the cultivated olive tree, from whose seed, nevertheless, wild olive trees were again produced.

The Church of Rome has its own way of explaining the effect of baptism, a way not known in the Catholic Church till this device of the schools was sanctioned by

<sup>1</sup> Opus Imp. C. Julian. i. 48, iv. 104.

<sup>2</sup> Acts ii. 38.

<sup>3</sup> De Nuptiis et Concupiscentia, lib. i. cap. xxxii. 37, tom. x. col. 199; idem lib. ii. cap. xxxiv. § 58, col. 222, B.: "Cujus rei mirabilis, mirabile Creator in oliva et oleastro produxit exemplum, ubi non solum, ex oleastri; verum etiam ex olivae semine, non nisi oleaster exoritur."

the Council of Trent. This council declares,<sup>1</sup> “If any one denies that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, which is conferred in baptism; or also asserts that *that* is not wholly taken away, which has the true and proper character (*ratiō-nem*) of sin; but says that it is only grazed (*radi*) or not imputed; let him be anathema.” And then, to match this decree, they assert that concupiscence, which they acknowledge remains even in the baptized, is not, though the Apostle sometimes calls it sin, truly and properly sin in the regenerate. Our own Church, in her ninth Article, states truly the doctrine of the Catholic Church, that “although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.”

The Pelagians had departed from the doctrine of the earlier Church, by denying nearly all evil consequences of the fall for the descendants of Adam; and for the most part, they denied that the mortality of men was such a consequence; and they in general assumed that leading a good life and performing good works was as easy to men as they had been to Adam before the fall. For the older Church fathers agree not only that death is a consequence of the first sin, but also that the desires in man had, by that sin, obtained a far wider power, and that man was much more exposed, since that lapse into sin, to the temptation of the evil spirits. Augustine was led in the Pelagian controversy, to make a clearer and sharper distinction than had ever before been made, between the self-determining power of the will, in which its freedom had been placed, and its free-

<sup>1</sup> Sess. v. Decret. De Pecc. Orig. § 5.

dom, as it was attained and established, by its answering attachment to the good and the true.

The doctrine of Augustine was declared by the decrees of several African synods, at last by the general synod of Carthage (418) and by the approval of the Roman bishops Innocent I. and Zosimus (who, at first, had declared Pelagius and Caelestius orthodox, but afterwards in his *Epistola tractoria* condemned Pelagianism), declared to be the doctrine of the Church not only in the West, but it appeared also soon after to find acceptance in the East. The synod of Diospolis (Lydda, 415) had, indeed, after a very evasive declaration from Pelagius, declared him free from the blame which had been attached to him in the West; and Theodore of Mopsuestia, whose mode of thinking was very rationalistic, had taken occasion from the writings of Jerome against the Pelagians to put forth a writing of his own, against those who maintained that men did not sin through their own will, but by nature.

Thereupon the Pelagian bishops, who had been excluded in the West, betook themselves to Constantinople, where they looked for protection, the more especially as they pretended to have the writings of S. Chrysostom wholly on their side. So they came to Nestorius, since 428 Bishop of Constantinople. Their evil report from the West followed them; therefore Nestorius made four discourses against the Pelagians, in which he insisted that, by the sin of Adam, death and manifold other evils had come upon his descendants. The Pelagians, however, so worked upon Nestorius, by representing the doctrine of Augustine as extravagant and destructive of moral responsibility, that he accordingly wrote to the Roman bishop Caelestine, inquiring into the grounds

of the deposition of those bishops. This led to the connection, in the estimation of the Church, of Nestorius with the Pelagians in doctrine. This representation was so far successful that, at the general Council of Ephesus (431) the followers of Caelestius and Pelagius were condemned together with the Nestorians, without a particular conciliar examination of their doctrine.

In the West the monks especially set themselves against the doctrine of Augustine. They pretended not only to fulfil the commandments of God, but also to do yet more (the distinction between commandments and counsels, in its monkish sense, here appears); and the doctrine of Augustine presented itself to them as one which taught that man, of his own power, could do nothing which was thoroughly good. This opposition appeared first in the monastery of Adrumetum, but in a more lasting and developed form at Marseilles, where the representative of the opposition was John Cassian, a scholar of Chrysostom. Cassian taught that physical evils, death, birth, pains, the sweat of labor, were certainly a consequence of the fall of man. Adam had not lost by the fall, the higher insight and wisdom, especially the perfect knowledge of nature, but had transmitted them to the descendants of Seth, and when the Sethites had contracted marriages with the Cainites, they were perverted to all kinds of superstition, and lost that ancient knowledge, so that afterwards the proclamation of a written law became requisite.

The moral advantages, namely, a full freedom of the will and the non-existence of the strife between the spirit and the flesh, in which the image of God consists, were, through that lapse into sin, very much weakened indeed, but yet not fully annihilated. Cassian does not

deny inherited sin, but does not conceive it, like Augustine, as a full corruption, but only as a weakening of the moral nature of man, and maintains that this enfeeblement is not only to be derived from the lapse of Adam into sin, but that it has increased since the descendants of Seth had contracted marriages with the daughters of the Cainites.

So, according to Cassian, the freedom of the will is yet always present in man; man can, of his own motion, begin a good life, although Divine grace is necessary to him for its continuance. These doctrines found much favor in France, especially at Marseilles. Augustine, in his last years, attacked this new party, to which he gives the name Massilienses, but who by the later scholastics have been named semi-Pelagians. The contest was continued against them by Prosper of Aquitaine, but semi-Pelagianism became in Gaul the ruling system, including among its supporters, Vincentius of Lerins, Faustus of Rheygium (Reii), the author of the book "Praedestinatus," and Gennadius. Lucidus, a presbyter, who had avowed Augustine's scheme of predestination, which had been taken up in his controversy with the Pelagians, though not necessarily connected with it, was accused by Faustus at a synod of Arles (475) and compelled to recant. But Gallican semi-Pelagianism was not allowed to take undisturbed possession of the Western Church. Fulgentius of Ruspe was aroused by the Scythian monks (520). He wrote a work in defence of the doctrines of Augustine on predestination and the grace of God.<sup>1</sup> In the end, at the Council of Orange (529), the semi-Pelagian system was rejected, and that of Augustine on grace established; and with modifications

<sup>1</sup> Libri iii. De Veritat. Predest. et Gratia Dei.

here and there, and often in milder statements than those made by S. Augustine himself, it has been the doctrine of the Western Church, not denied or opposed by the Church of the East.

The decrees of the Council of Orange may be taken as the result, which was everywhere accepted in the Western Church, of the Pelagian and semi-Pelagian controversies ; and, without question, both these heresies are plainly and fully rejected in these decrees. They declare, on the subject of original sin, that the sin of Adam has changed for the worse the whole man, body and soul ; that his prevarication affected all his posterity, bringing upon them not bodily death only, but sin also, which is the death of the soul ; that the grace of God is not conferred by human invocation, but that it is the cause of that invocation ; that it is not our will which God waits for, that we may be purged from sin, but the will to be purged is brought to pass in us by the infusion and operation of the Holy Spirit ; that the beginning of faith, and the very affection of belief (*credulitatis*) and not only its increase, by which we believe in Him that justifies the ungodly (*impium*), and come to the regeneration of baptism, is not naturally in us, but is by the gift of grace, that is, by the inspiration of the Holy Spirit correcting our will from unbelief (*infidelitate*) to faith, from inpiety to piety ; that not without the grace of God is mercy divinely conferred upon those who believe, will, desire, strive, labor, watch, study, suffer, seek, knock ; but that, by the infusion and inspiration of the Holy Spirit, it is accomplished in us that we believe, will, or are able to do all these things as we ought ; that “If any one maintains that, by the vigor of nature, he can think any good thing, which appertains to the salvation

of eternal life, as it is expedient that he should, or choose such good, or consent to salutary (saving), that is, evangelical preaching, without the illumination and inspiration of the Holy Spirit, who gives sweetness to all in consenting to and believing the truth, he is deceived by a heretical spirit, not understanding the voice of God, saying in the Gospel,<sup>1</sup> ‘Without Me ye can do nothing’; and that of the Apostle,<sup>2</sup> ‘Not that we are sufficient to think any thing from ourselves, as out of ourselves, but our sufficiency is of God.’”

And in the next canon they say, “If any one contends that some, by mercy, but others, by free determination (whieh, it is evident, is vitiated in all who are born from the prevarication of the first man), can come to the grace of baptism, he is proved to be alien from the right faith. For he does not assert that the free determination (*arbitrium*) of all is weakened (*infirmitum*) by the sin of the first man, or certainly he thinks that it is so injured that some, nevertheless, are able, without the revelation of God, to acquire by themselves the mystery of eternal salvation. Which, how contrary it is, the Lord Himself proves; who testifies, not that some, but that no one can come to Him, unless whom the Father may draw. As He also says to Peter: <sup>3</sup>‘Blessed art thou, Simon Barjona; because flesh and blood has not revealed it to thee, but My Father who is in the Heavens.’ And the Apostle: <sup>4</sup>‘No one can say that Jesus Christ is Lord, except in the Holy Spirit.’”

These propositions set forth most distinctly the true doctrine concerning the fall of man and its effects, as,

<sup>1</sup> John xv. 5.

<sup>3</sup> Matt. xvi. 17.

<sup>2</sup> II. Cor. iii. 5.

<sup>4</sup> I. Cor. xii. 3.

in all its essentials, it has ever been held in the Church, as it is most distinctly embodied and stated in the articles of our own Church.<sup>1</sup> The power of inherited sin, the inability of man from its presence to turn to God, and to pursue and seek eternal life of his own motion, or in his own strength, the necessity of Divine grace both preventient and ever continuing and co-operating, our entire indebtedness to this grace for salvation, if we are saved, are all clearly and strongly maintained in these canons, and, in every instance, sustained by conclusive proofs from holy Scripture. But while they asserted and preserved all that was true and Scriptural and catholic in the doctrine of S. Augustine, as developed in the controversy with the Pelagians and semi-Pelagians—they did not admit, or stamp with any such recognition, those tenets concerning Divine predestination and reprobation which became new tenets with S. Augustine himself in the course of the Pelagian controversy, and which were not at all required to defend the true doctrine of Divine revelation concerning grace and the nature of man in its fallen and unfallen condition.

The Council of Orange says expressly,<sup>2</sup> “But that any are predestinated to evil by the Divine power, we not only do not believe, but also, if there are those who will believe so great an evil, we say, with all detestation, Anathema to them.” That man himself can fulfil all good works, by the grace of God assisting him, the Council clearly asserts.<sup>3</sup> “This also we salubriously profess and believe, that, in every good work, we do not begin, and afterwards are assisted by the mercy of God :

<sup>1</sup> Articles ix.-xi., xii., xiii., xiv.

<sup>2</sup> (2) s. finem.

<sup>3</sup> (3) s. finem.

but He Himself first inspires in us both faith and love of Himself, no good merits (of ours) preceding; so that we may (ask) require faithfully (for) the sacraments of baptism, and after baptism may be able to fulfil, with His assistance, those things which are pleasing to Him. Whence most manifestly it must be believed, that that so admirable faith both of that robber, whom the Lord recalled to the country of Paradise, and of Cornelius the centurion, to whom the angel of the Lord was sent, and of Zaechaeus, who merited to receive the Lord Himself, was not from nature, but was the gift of the Divine bounty (*largitatis*)."

The great fact of inherited sin and of its effects and evil consequences, is the fact accepted by the Church, as it is clearly taught in Scripture, attested by human experience and history, the history of individuals, of society, and of the world; but various questions concerning it cannot be solved by any means of solution which have been furnished to man.

We cannot define that common nature, in which all the individuals of any one species are united, as alike possessing it; we cannot say how it is that every man has the same nature with every other man, and yet that each individual of the human family is distinct from every other. But the fact of the existence of a common nature we do not deny, though we cannot explain it; and we can see perhaps that what is in any nature, whether originally or accidentally, must be in every individual, so far as his nature is concerned, for his nature is the one nature of man in its entireness. And we are certain that sin is in the nature of man, when it is revealed to us that without the taking of a nature, which was not His own, by the Son of God, but the nature which is ours, we

could not be redeemed from the guilt and the power of sin. The battle of the redemption was fought in our nature, and therefore that was assuredly the field in which the enemy was entrenched, from which the “strong man armed” came from Heaven, to dislodge him.

But how is sin transmitted in our nature, from generation to generation? Can we answer that question? Can we say whether it is transmitted in the generations of bodies or of souls, or whether it is rather in the generations of the whole man, in body and in soul, as the nature of man is multiplied, in the individuals who become partakers of it? This question of the transmission of the soul by generation has been one that has been mooted since the days of Tertullian; but the solution has not been reached, as we see not how it can be in our present state of being. The question is, whether the soul is transmitted by a natural law of generation, or whether, in each individual instance of birth, a new soul has been created by God. Between this transmission and this creationism, the fathers of the Church have been divided. The first view was, in the fourth century, the prevailing one in the West, as S. Jerome asserts; in the East it was adopted by Apollinarius and Gregory of Nyssa. Hilary of Pictavium and Jerome were creationists. The question acquired new interest in the Pelagian controversy; Pelagius maintained that every soul came fresh from the hand of its Creator, and inferred from this its natural innocence; and so thought and reasoned the Pelagians and semi-Pelagians.

St. Augustine rather leaned to the theory of Traducianism, because by this the transmission of inherited sin appeared to be most satisfactorily explained; but he did not expressly declare himself in its favor, because,

by it, the incorporeality and immortality of the soul seemed to be imperiled. Therefore he declared repeatedly that he knew nothing certain upon the origin of the soul; Jerome also afterwards took this position of uncertainty, and thus in times following, differences of understanding on this subject remained. Gregory the Great declared that he could give no certain information on this point. But even the admission of Traducianism would not help us to explain the transmission of sin in our nature. It cannot be explained, till we discern those living forces—and those wise counsels, by which the laws of nature, as we call them, are established and kept in action.

The attempt to account for the state of condemnation, into which every man is born who comes into the world in the possession of a sinful nature, has been equally futile. The fact of such condemnation is too plain to be denied. It is not only clearly revealed, but the death and manifold misery and degradation of the race of man, as well as of the creation amid which he lives, is a visible proof and instance of the mysterious condemnation with which his life, in its native condition, is burdened. The theory of Origen, that souls are suffering here the punishment of sins, which they have committed in a pre-existent state, though it had some followers in the fourth century,<sup>1</sup> such as Nemesius and Prudentius, was rejected even by Gregory of Nyssa, himself an admirer of Origen. Indeed this doctrine of pre-existence was condemned by a council at Constantinople A.D. 540. It has been revived, in our own time, by a distinguished German writer (Muller) to explain the doctrine of orig-

<sup>1</sup> Gieseler Dogmen geschichte, p. 335; Hagenbach § 106, vol. i. p. 286; Mansi ix. p. 396.

inal sin, which, else, he declares to be an insoluble mystery. But it must remain insoluble, if this is the only possible explanation of it. How we can be justly held accountable for sins committed by us in a state of existence, which is to us a perfect blank, a mere nonentity, it is impossible to see. But when this pre-existence is a mere unsupported supposition, it certainly is no firm basis for the explanation of a great doctrine, which is at the foundation of the whole scheme of Divine redemption wrought out for man.

Nor is the theory, broached by Lactantius, and adopted, in its essential features, by philosophers of our own day, that evil was a necessity contemplated, in the plan of the Creator, for the development of the good, any more a satisfactory explanation of the origin of evil in our world, and in the universe of God. It is akin to the theory of the Manichees and the Gnostics, with the more objectionable addition of making God Himself the author of sin, and limiting the omnipotence of His goodness.<sup>1</sup> “God,” Lactantius says, in a passage which is not in all the manuscripts of his “Institutes,” “made before all things, two fountains of things opposed to each other, and conflicting together, to wit: these two spirits, one upright, the other depraved, one of which is, as it were, God’s right hand, the other, as it were, His left, that these contrarieties might be in their power, by the mixture and tempering of which, the world, and all things which are in it, might consist. Also when He was about to make man, to whom He proposed virtue for his life, by which he might attain immortality, He made good and evil, so that virtue might exist, which, unless it is agitated by evils, will either lose its own power, or

<sup>1</sup> Liber ii. cap. viii. vol. i. pp. 217, 218, E. Bunemann.

will not be at all; for as the bitterness of need makes opulence seem a good; and obscurity commends the beauty of light; the pleasure of health and soundness is known from disease and pain; so good cannot be without evil in this life. And both, although they are contrary, nevertheless so cohere that, if you take away one, you remove both; for neither can the good be comprehended and perceived without the declination and flight from evil; neither can evil be avoided and conquered without the assistance of the good comprehended and perceived. It therefore had become necessary that the bad also should be made, that the good might be wrought out."

He goes on to say that since evil could not proceed from God, He instituted an inventor of evil, to whom He gave the disposition and astuteness to excogitate evils, so that in him depraved will and perfect wickedness might be, and the contraries of His own virtues He willed to proceed from him, and He would contend with this inventor of evil Himself, whether He Himself would give more good, or the other more of evils. This surely explains the origin of evil, but explains it in a way which effectually impeaches the goodness, integrity, and capacity of the great Creator, and makes Him subject to a law of necessity, of which evil is the ruling principle. The speculators of modern Germany, Schelling, Blasche, Hegel, Strauss,<sup>1</sup> have identified sin "with the finite character of human nature and human consciousness," and have treated it as "a mere matter of natural necessity: so that the idea of sin and responsibility was destroyed, and a doctrine introduced which would prove fatal to

<sup>1</sup> Hagenbach, Third Division, § 298, vol. ii. p. 485, and note 5, p. 487.

the ethical standpoint, which rationalism had maintained from regard to practical morality."

All these various efforts to account for the sinful condition of man, and for the introduction of sin into his nature, have proved futile and unsatisfactory. But they all, nevertheless, recognize the fact, which is too plain to be denied, which presses upon man in all the turns of his life, in all the circumstances of his earthly existence. It is a fact of revelation, of observation, and of human history. But the mystery of the universality of sin is a problem that may be regarded as an insoluble one. It would be a mere piece of folly to deny the patent fact. As is suggested by Coleridge, it would be as if a physician, summoned to the bedside of a person afflicted with a dangerous disease, the origin of which the physician was utterly unable to discover or explain, should gravely undertake to persuade his patient that he was entirely mistaken in supposing that he was afflicted with any disease, that he was the victim of his own deluding imagination, and though he thought himself to be suffering under a grievous and painful disease, there really was no such affliction upon him, for he had no ailment of which the physician could understand or explain the cause.

But this disease of sin, with which our nature is afflicted, has been taken in hand by the Physician who knows that nature, and knows, too, how the disease has infected the nature, as well as the only availing remedy. The remedy was indicated and promised to the race of mankind contemporaneously with the entrance of the disease. The Prot-Evangelium, the Promise of the seed of the woman to bruise the serpent's head, was concurrent with the fall of man. And all the ages subsequent,

till the coming of the Great Healer of humanity, were devoted to the development of the promise into its blessed and efficacious fulfilment.

The doctrine of the corruption of our nature by sin meets us, and receives a sanction of its truth and reality, in the incarnation of the Son of God, who, for us, was born of a pure virgin, and took our nature as God made it, without any stain of sin; it meets us in the sacrament of our regeneration, instituted that that which was born of the flesh may be born of the Spirit; in the word of life and restoration of the holy Gospel; in all the means of purification from sin which, in that Gospel, are divinely provided for all who will receive and use them. So are the ways of God with man justified; so is it shewn that God designed for us the highest good, which was the true good of our nature; that, when we declined to take it, and failed to reach it, He Himself brought it to us again from Heaven, and bestowed it freely of His rich grace and mercy on all who would, in the strength of His Spirit, regain it.

Let this great truth, then, of the condition to which we were brought by sin, which called from Heaven the glorious Gospel of the blessed God, for our relief and restoration, be truly received and heartily believed. And let the deep impression of the effect which the fall has wrought upon our sin-stricken race, in all its ages of life, in all its outward circumstances and conditions, and all its generations, reveal to us the wonders and the might of that redemption by which God would raise us to the condition and the eternal prospects from which by transgression we fell. How clearly does S. Irenaeus depict that incarnation, which was the mighty lever of Divine power and grace, by which, and by which only, our restoration can be effected.

Answering those, who said that Christ appeared only putatively in the flesh, Irenaeus says,<sup>1</sup> “But every one whosoever will confess that we are a body taken from earth, and soul taking spirit from God. This therefore the Word of God was made, recapitulating His own formation (*plasma*) to Himself; and on account of this, He confesses Himself the Son of Man,<sup>2</sup> and pronounces the meek blessed, for they shall inherit the earth. But the Apostle Paul also, in his Epistle to the Galatians, manifestly says: <sup>3</sup> ‘God sent forth His Son made of a woman.’ And again, in his Epistle to the Romans:

‘But concerning His Son,’ he says, ‘who was made of the seed of David according to the flesh, who was predestinated the Son of God in power (*virtute*), according to the Spirit of sanctification, from (*ex*) the resurrection from the dead of Jesus Christ our Lord.’ Otherwise His descent to Mary would have been superfluous.

“For, why did He descend to her, if He was to take nothing from her? And yet, if He had taken nothing from Mary, He would not have admitted the food which had been taken from the earth, by which the body taken from the earth is nourished; neither having fasted for forty days, like Moses and Elias, would He have been hungered because His body sought its proper nourishment; neither would John His disciple, writing concerning Him, have said, <sup>5</sup> ‘But Jesus, wearied in His journey, was sitting’; nor would David have spoken before concerning Him, <sup>6</sup> ‘And upon the pain of my wounds they made addition’; nor would He have wept over Lazarus; nor would He have <sup>7</sup> sweat great drops of

<sup>1</sup> Lib. iii. c. xxii. 1, 2, ed. Mass. p. 219, Grabe, p. 260.

<sup>2</sup> Matt. v. 5.

<sup>3</sup> Gal. iv. 4.

<sup>4</sup> Rom. i. 3, 4.

<sup>5</sup> John iv. 6.

<sup>6</sup> Ps. lxxix. 27.

<sup>7</sup> Luke xxii. 44.

blood; nor would He have said, <sup>1</sup> ‘My soul is exceeding sorrowful’; nor when His side was pierc'd would there have come out blood and water. For all these are symbols of the flesh, which had been taken from the earth when He was saving His own formation (*plasma*).”

To these words of Irenaeus let me add the following exquisitely beautiful and true passage from S. Ambrose.<sup>2</sup> Speaking of the history of David and Bathsheba, and interpreting it allegorically, he says: “Finally that you may know it to be a mystery, interpret the words. For you take David for a type of Christ, Bathsheba is said to be the daughter of the Sabbath, or the full daughter, or the well of the oath. What is therefore more express than that the daughter of the Sabbath is the flesh of Christ; because God sent His own Son made of a woman, made under the law? The same is full, because in His passion is the fulness of the law, or because it is full of the grace of the Holy Spirit. For Jesus went up from Jordan full of the Holy Spirit. The same also is the well of the oath, that is, of religion and faith. And rightly is it a well, because rivers of living waters shall flow from His belly.

“This therefore God the Word assuming to Himself, made the junction (*copulam*) to be legitimate: which mystery those nuptials designated which are in the Song of songs, in which the Church is married to Christ, and the flesh to the Spirit. And so the Word of God was running about and seeking everywhere, because wounded, because naked, because adulterous in all, although immaculate in Christ, the miserable flesh was seeking her

<sup>1</sup> Matt. xxvi. 38.

<sup>2</sup> Apol. David Altera, vol. i. part i. §§ 51, 52, Migne, col. 908 (Ben. 726).

redeemer. Her Christ joined to Himself, that He might render her immaculate; her He associated (with Himself), that He might take away the adultery. And because she was under the law, He must die, that she might be freed from the law, that by that death a certain marriage, as it were (*velut*), of the law and the flesh might be dissolved (*solveretur*).

“The flesh therefore died in Christ, that we, being made dead to the law by the body of Christ, as the Apostle has said,<sup>1</sup> might be for another who rose from the dead; and the passions and desires (*cupiditates*) of the flesh, and the thoughts of sins which were by the law in our members, might die in that death: but we, freed from the law of death, as (*quasi*) the new junction (*copula*) with Christ (*Christi copula*), might rise again in newness of spirit (*nos autem soluti a lege mortis, quasi nova Christi copula, in novitate spiritus resureremus*).”

And S. Augustine vigorously sums up and states the whole question of the lapse of man into sin, and his deliverance from that condition of bondage into the liberty of the sons of God. And he indicates clearly its practical importance in the scheme of Divine salvation.<sup>2</sup> “But in the cause of two men, by one of whom we have been sold under sin, by the other are redeemed from sins; by one have been precipitated into death, by the other are freed unto life; the one of whom has ruined us in himself, by doing his own will, not that of Him, by whom He was made; the other has saved us in Himself, by not doing His own will, but that of Him, by whom He was sent; therefore in the cause of these

<sup>1</sup> Rom. viii. 4.

<sup>2</sup> De Peccato Originali Cont. Pelag. et Caelest. liber. ii. 28, col. 177, tom. x. ed. Ben. Antwerp.

two men Christian faith properly consists. For there is one God, and one Mediator of God and men, the man Christ Jesus. <sup>2</sup> Since there is no other name under heaven given to men, by which we can be saved; <sup>3</sup> and God has enjoined faith in Him to all, by raising Him from the dead.

“Therefore without that faith, that is, without faith in the one Mediator of God and men, the man Christ Jesus; without faith, I say, which God has ordained (*definivit*) for all in His resurrection, which certainly, without His incarnation and death, cannot be truly (*veraciter*) believed; without faith therefore in the incarnation and death and resurrection of Christ, neither could those just ones of old have been cleansed from sins, that they might be just, and justified by the grace of God, Christian truth does not doubt; whether they be those just ones whom the Holy Scripture commemorates, or those just ones whom indeed it does not commemorate, but are nevertheless to be believed to have been, either before the deluge, or from thence even to the giving of the law, or in the time of the law itself, not only among the children of Israel, as were the Prophets, but also beyond the same people, as was Job. For *their* hearts were cleansed also by the same faith of the Mediator, <sup>4</sup> and charity was diffused in them by the Holy Spirit, <sup>5</sup> who breathes where He will; not following merits, but also producing merits themselves. For the grace of God will not be in any way, unless it should be gratuitous in every way.”

<sup>1</sup> I. Tim. ii. 5.

<sup>2</sup> Acts iv. 12.

<sup>3</sup> Acts xvii. 31.

<sup>4</sup> Rom. v. 5.

<sup>5</sup> John iii. 8.

CHAPTER X.

OF THE JUSTIFICATION OF MAN.

THE circumstances of the Church, in the middle ages of Christianity, brought about the great discussions of the subject of justification and its kindred and connected subjects which characterized the sixteenth century, and which resulted in the separation of the reformed bodies from the communion of the See of Rome. The theology of the schoolmen, magnifying as it did the native power of fallen man, and asserting the reality of human merit as a ground of acceptance with God, had taken possession of the Western Church; and in the corrupt practice of that Church, external observances, such as mere attendance upon the worship and sacraments of the Church, and pilgrimages, and payments for indulgences, and a resort to reliques and superstitious charms, were relied upon as the grounds of justification, as the means of working out salvation. Earnest men in the Church gave themselves to the examination, from the foundation, of this whole structure of corrupted Christianity; and as the result of the examination, they pronounced the very foundation unsound. They acknowledged that there had been a strange forgetfulness of the true nature and grounds and mode of our justification by Christ, and they revived what seemed to them the true Scriptural and primitive doctrine of justification.

Such was the course pursued by men who lived and died in the communion of the Romish Church, and in high places of honor in that Church. At the head of this class of men was the celebrated Gasper Contarini, of whom Cardinal Pole said "that nothing was unknown to him, which the human mind had discovered by its own powers of investigation, or which God's grace had imparted to it." He wrote a tract on justification, in which he advocated that doctrine of justification which Luther, at that time, was bringing forward as the very basis of his great movement. Of this tract of Contarini's Pole says, writing to Contarini, "Thou hast brought to light that jewel which the Church kept half buried." "These convictions," says Prof. Ranke, "spread, just like a literary opinion or tendency, over a great part of Italy."

With the maintenance of this doctrine in the Romish Church was connected an attempt, urged forward with zeal by Contarini, to effect a reformation of the abuses of the Papacy. This remarkable man was, at one time, possessed with the belief, suggested by ardent hope, that desired reform would take place, and that the Romish Church would settle itself formally and positively upon the old foundations of the Christian faith. The nearest approach which was made to a union between the Romish Church and the Protestants was at the conference of Ratisbon, in the year 1541. The most moderate as well as intelligent theologians, Gropper, Julius Pflug, Bueer, Melanethon, were selected, on both sides, to manage this discussion, and Contarini was appointed the papal legate for the occasion. They came to an agreement in this conference on the four points of human nature, original sin, redemption and justification. This result, by good men in the

Church, was hailed with expressions of the deepest delight. But, alas! other influences were at work to disturb and rend asunder this promised, almost realized, unity. Political jealousy in France, in Germany, and at Rome, prevented the acceptance of the theological concord, which had been effected at Ratisbon, and Contarini returned to Italy to mourn over the rejection of his project, and the blasting of his most dearly cherished hopes for the welfare and unity of the Church.

The two great parties which then divided Western Christendom never afterwards came together. The Protestants on the one hand, and the Romish Church on the other, developed separately their respective systems, and unfortunately that development was one which fastened upon the Romish Church a rejection of the old ground of the primitive Catholic Church, and of the Scriptural and primitive doctrine of justification.

In the discussions of the Council of Trent, there was no opportunity for a fair hearing of that view of justification, in which Contarini and Melancthon had been willing to concur. These discussions were conducted while the Emperor, in concert with the Pope, was subduing the Protestants of Germany by force of arms; and opinions approximating to those of the Protestants could hardly have been expected to receive, as they actually did not receive, candid consideration or respectful attention in the Romish Council, whose policy was the same with that which led to the reduction of the Protestants by the sword. The advocates of views like those of the Protestants in the Council of Trent found that, in entreating the Council "not to reject an opinion for no other reason than because it was maintained by Luther," they were speaking to the wind; and Pole and the

Archbishop of Siena, in despair of a candid hearing for what they deemed the truth, left the Council. Mendoza, the Spanish ambassador, wrote to the Emperor, "The English cardinal has done himself hurt by his language respecting justification." It is not strange if a doctrine, thus suppressed and overborne, should attract the sympathy of the lovers of truth and fair discussion; and judging from the external history of the controversy, one would be very much prepossessed by the presumption that the truth lay with Melanethon and Contarini and Pole, and not with Caraffa and the Jesuits, who were clearly in close alliance with the prevailing political powers of the time.

But laying aside mere presumptions, and leaving the above sketch of the history of the discussion to speak for itself, we proceed to consider what were the results on this great subject of justification, which were reached by the Council of Trent on the one hand, and what, on the other hand, was the teaching opposed to that of Trent, as it was embodied especially in the definitions of the English Church that were drawn up after the decrees of the Council of Trent upon justification.

The Council of Trent followed, in its doctrinal decrees, the outlines of the theological teachings of the schoolmen, though it certainly modified some of the extreme views which the schoolmen had been accustomed to advocate. Justification, according to the teaching of the Council,<sup>1</sup> is "a translation from that state in which man is born the son of the first Adam, into the state of grace, and adoption of sons of God, by the second Adam, Jesus Christ our Saviour." It declares the necessity of preventient (preventing) grace in adults, to prepare and move

<sup>1</sup> Sess. vi. cap. iv.

them to justification before God. From this prevenient grace, if men receive it and act upon its impulses, proceed belief that<sup>1</sup> “those things are true which have been divinely revealed and promised”; elevation from “fear of Divine justice” to “hope” of Divine mercy; the beginning of love to God as the source of all righteousness; “hatred and detestation” of sin “through that repentance which must be exercised before baptism”; and last of all, “resolution to undertake baptism, to begin a new life, and to keep the Divine commandments.”

<sup>2</sup>“This disposition or preparation is followed by justification itself,” and this is “not only remission of sins, but also sanctification and renewing of the inner man by the voluntary reception of grace and of gifts, whence a just man is made of an unjust, and a friend of an enemy, that he may be an heir according to the hope of eternal life. Of this justification the causes are: the final cause, the glory of God and of Christ, and eternal life; the efficient cause, the merciful God who gratuitously washes and sanctifies, signing and anointing with the Holy Spirit of promise, which is the pledge of our inheritance; the meritorious cause, His most beloved, only begotten, our Lord Jesus Christ, who, when we were enemies, on account of His abounding love, with which He loved us, by His own most holy passion on the wood of the cross, merited justification for us, and satisfied for us, to God the Father;<sup>3</sup> finally, the only formal cause is the righteousness of God, *not that by which He Himself is just, but that by which He makes us just, with which be-*

<sup>1</sup> Cap. vi.

<sup>2</sup> Cap. vii.

<sup>3</sup> The instrumental cause, the Sacrament of Baptism, which is the Sacrament of faith without which justification never happened to any one.

ing presented by Him, we are renewed in the spirit of our mind, and are not only accounted, but are truly named and are just, receiving righteousness in ourselves, each one according to his measure, which the Holy Spirit distributes to each as He will, and according to each man's disposition and co-operation."

Here, in this definition of the formal cause of justification, is the grand peculiarity of the Trentine doctrine of justification. The Council anathematizes<sup>1</sup> those who say "*that men are formally justified by the righteousness of Christ.*" It declares justification the act of making just by a quality infused, and not accounting just for the righteousness of Christ. Moehler, no unfair interpreter of the Council of Trent certainly, says, in explaining the doctrine of the Council:<sup>2</sup> "In other words, justification is considered to be sanctification and forgiveness of sins, as the latter is involved in the former, and the former in the latter: it is considered an infusion of the love of God into our hearts, through the Holy Spirit; and the interior state of the justified man is regarded as holy feeling,—as a sanctified inclination of the will,—as habitual pleasure and joy in the Divine law, —as a decided and active disposition to fulfil the same in all the occurrences of life,—in short, as a way of feeling which is in itself acceptable and well-pleasing to God. When God declares man to be just and well-pleasing to Him, he really is so."

Again,<sup>3</sup> "As little can it be disputed that the words, 'justify,' 'rechtfertigen,' 'δικαιοῦν,' 'justificare,' signify also to acquit. This signification is used when we speak of just or innocent men, who have been acquitted by their judges of the charges brought against them;

<sup>1</sup> Sess. vi. can. x.

<sup>2</sup> p. 188.

<sup>3</sup> p. 189.

who, after inquiry instituted, had been pronounced to be what they are—guiltless. This sense, in the matter under consideration, is inadmissible, because the question is not about just and innocent men, who have been wickedly brought before the judicial tribunal, but about men really and truly guilty, and unrighteous. Here we see the real signification of the Greek word above adduced, and of the corresponding Hebrew and Latin words, namely, ‘to make just.’” And so he says expressly,<sup>1</sup> “This confidence is itself only one phase in the history of love. Accordingly, our sins are not, in the first place, forgiven us; so that, in consequence of this consciousness, we love, *but because we confidingly love, and lovingly confide, they are forgiven.* *In our interior life,* forgiveness of sins and sanctification are simultaneous; or, as St. Thomas Aquinas excellently expresses it,<sup>2</sup> “the infusion of grace, and the remission of sin, like the illumination of any space, and the dispersion of darkness, are one and the same thing.””

“Faith,” in the Romish system,<sup>3</sup> “is the beginning of human salvation, the foundation and root of all justification, without which it is impossible to please God and attain to the fellowship of His sons.” And, since justification is an inherent quality of the soul, which is, in itself, acceptable to God; since, in other words, its essence is the true righteousness of the soul itself, and not that of Christ our Lord, the Council of Trent maintains<sup>4</sup> the progressive character of justification, declaring that the justified, “by observance of the commands of God and the Church, increase in that righteousness which is accepted through the grace of Christ, faith

<sup>1</sup> p. 220.

<sup>2</sup> Princ. sec. 9, q. exiii. art. vi.

<sup>3</sup> Sess. vi. cap. viii.

<sup>4</sup> Cap. x.

co-operating with good works, and are more justified." The Council also teaches<sup>1</sup> most distinctly the true merit of the good works of the justified, and that of these good works Heaven is the meritorious reward.

Connected with the Romish doctrine of justification is the teaching of Trent concerning the manner in which the grace of justification, when lost, is again acquired by the sacrament of penance. In this sacrament,<sup>2</sup> the eternal punishment of sin, together with the fault, is remitted; but there yet remains a load of temporal punishment, by the endurance of which, or by indulgences from which, men make satisfaction for sins; and to make these satisfactions becomes the great object of the justified man, in working out his salvation under the guidance of the Church.

Such are the great features of the Romish doctrine of justification. In representing the doctrine which was opposed to this, in the days of Trent, by those who then separated from the Romish communion, as well as by men of distinction in that communion, Romish controversialists are strangely unfair, or incapable of seeing the doctrine which they oppose, as it really is. We know not where to find a more complete caricature of the truth than is to be found, for example, in the representation which Moehler gives, in<sup>3</sup> the third chapter of his work, of the Lutheran doctrine of justification.

He argues against this doctrine in a way which shows that he either apprehends not, or chooses not to recognize, its fundamental principles. The sense in which the

<sup>1</sup> Cap. xvi. et can. xxxii.

<sup>2</sup> Sess. xiv. can. xiii. et xv. et cap. viii.; etiam Sess. vi. cap. xiv.; cf. etiam Sess. xxv. Decret. de Indulgentiis.

<sup>3</sup> Book i. part i.

Lutheran teachers rejected good works, meaning simply to reject their merit before God, he leaves out of view, and argues as if they did not maintain the necessity of holiness in the soul of the justified, or the necessity of good works as the fruits of the faith by which man is justified. He argues <sup>1</sup> also against the Lutheran notion of justification by faith, as if the peculiarity of it consisted in representing faith as in itself a quality so acceptable to God, that by its inherent supereminent excellence we are justified; when such a notion is one which the Lutherans utterly repudiated, and simply represented faith as the means of connexion with that righteousness of Christ which is the true and only ground of our justification.

We have merely adverted, in passing, to this fallacious mode of argumentation employed by Moehler, it not being our object to expose in detail his misstatements of Lutheran teaching. We desire rather to oppose to the teaching of Rome, on the subject of justification, that of the Anglican Church. This teaching is, that our justification is the act of God, in which He accounts the sinners whom He justifies, righteous "only for the merit of our Lord and Saviour Jesus Christ, by faith." The merit of Christ is the merit of our justification; the essence of our justification is such application of this merit to those who are justified that, for the sake of it, they are accounted righteous—that is, their sins are remitted, and they are admitted to the favor of God, to be children and heirs of God, and joint heirs with Christ.

By faith, they trust in the merit of Christ for forgiveness and acceptance, and the justification which is accorded to this faith is sealed and conveyed through the

<sup>1</sup> p. 215.

"one baptism for the remission of sins." [Compare, in addition to Nicene Creed, "Homily on Salvation": "Infants being *baptized* and dying in their infancy, are, by this sacrifice, washed from their sins, brought to God's favor, and made His children, and inheritors of His kingdom of Heaven." Same homily, part iii.: "after that we are *baptized* or *justified*." Same homily, part ii. : "to obtain thereby God's grace and remission, as well of our original sin *in baptism*, as of all actual sin committed by us after our baptism, if we truly repent," etc. Compare also with each other, arts. 13 and 16 and their titles.]

The faith by which we are justified is a lively faith ; it is a real devotion of ourselves to the Saviour of mankind ; and "good works" are "the fruits of faith," which "spring out necessarily of a true and lively faith ; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit." Justification is conferred upon none, but such as are united with Christ by a faith appropriating His grace, and by the power of His Spirit, so that they are in Him, and thus in the energy of His holy life, walk not after the flesh, but after the Spirit. The Spirit, which conveys to individuals the grace of justification, is also the Spirit of sanctification, who prepares the justified, in the progressive work of holiness, for the inheritance to which, "only for the merit of our Lord and Saviour Jesus Christ," they receive a title in the great act of their justification ; and as the privilege of those who, by justification, have become the children of God, the sanctifying influences of the Holy Spirit of Christ, who is the fountain and sole ground of our justification, are conferred upon them.

The expression "by faith only," as applied to our

justification, is meant, according to the clear explanation of the "Homily on Salvation," to exclude any *merits* of our own works or religious dispositions—any merits but those of Christ, as the procuring cause of our justification, and is not meant, as the same homily declares, to exclude the presence of all right religious dispositions with faith in the soul of the justified. On the other hand, the necessity of these religious dispositions to continuance in a state of grace, is expressly and fully declared in the articles and homilies of the Church.

The differences between Romish and Anglican teaching on the subject of justification, which are most worthy of note, are the following: They differ in the causes of justification, which they respectively assign. The Council of Trent<sup>1</sup> expressly anathematizes the assertion that "men are formally just by the righteousness of Christ," and asserts<sup>2</sup> our own inherent righteousness to be the formal cause of justification. Now the English Church makes that very assertion which the Council of Trent anathematizes, and declares the righteousness of Christ to be the formal cause of our justification, since it is that for which those are "accounted righteous," who otherwise would be treated as sinners. Moehler, in commenting upon this peculiarity of the Protestant doctrine of justification, is betrayed into one of those mere verbal *reductiones in absurdum* of his opponents' views, into which his hair-splitting subtlety often leads him. He says, "Chemnitius desires the obedience of Christ should be also the *causa formalis*, that is to say, should become our own, without ourselves being obliged to be obedient; it is to become subjective without becoming subjective"!!

<sup>1</sup> Sess. vi. can. 10.

<sup>2</sup> Sess. vi. cap. vii.

<sup>3</sup> p. 227, note.

The answer to this sophism of Moehler is plainly and simply this: The righteousness of Christ is the formal cause of our justification, not because it is *in us*, but because it is *in that act of justification by which God justifies us*, as its essential, moving, actuating, forming principle. That act terminates upon the justified man as its object, and of it he derives the fruit and advantage, and he is put in possession of it by the Spirit of God taking up its residence in him, and shedding abroad through his whole nature, as through a holy temple, its sanctifying influence. This statement causes to disappear at once that absurdity which Moehler attributes to the Protestant view of justification, as if by declaring the righteousness of Christ to be the formal cause of justification, it asserted that to be our own which it also says is not our own, that to become subjective which at the same time does not become subjective.

Another point of difference between the Romish and Anglican standards, on the subject of justification, is in the views which are given of the value of good works. No writings can be more express and full than the standards of the English and American Churches in asserting the necessity of good works in the justified man, to continuance in his state of justification, and to the attainment of the rewards of Heaven; but they deny that works, which are performed by the powerful energy and assistance of Divine grace, are truly deserving of Heaven, so that by them we merit our own salvation. In opposition to this the Council of Trent expressly teaches,<sup>1</sup> “We must not believe that anything is wanting to those who are justified, but that they may be counted to have fully satisfied the Divine law, according

<sup>1</sup> Sess. vi. cap. xvi.

concerning it. In the opening chapter of the Epistle to the Romans he sets forth the condition of the Gentile and the Jewish world, that he may show all men to be violators of the law of God, and consequently sinners before Him, and justly abiding under His condemnation. He shews that justification for sinners is impossible by a system of law, since all men have transgressed the law which has been delivered to them, and cannot, of course, obtain that justification which comes from a strict observance of the requisitions of law. He does not oppose justification by Christ simply to that justification which the Jews sought by observance of the ceremonial law, but chiefly to that legal justification which it was impossible for Jews and Gentiles to obtain from the moral law, because they had broken it, and thus failed to furnish the ground of justification which the law demanded.

Under these circumstances, legal justification was out of the question for all men,<sup>1</sup> “for *all* have sinned,” and an entirely different ground of justification must be laid, and *that* has been furnished “freely by His grace, through the redemption that is in Jesus Christ.” Him<sup>2</sup> “God hath set forth to be a propitiation, through faith in His blood,” and this is “His righteousness” (or justification) which He hath “declared” “for the remission of sins that are past,”<sup>3</sup> “that He might be just, and the Justifier of him which believeth in Jesus.” The propitiation of Christ is thus clearly represented by the Apostle as *the ground* on which God extends to the believer in Christ the free grace of justification; and “faith in His blood” *the means* by which we appropriate the justification which is offered to us. And the conclusion is

<sup>1</sup> Rom. iii. 23.

<sup>2</sup> Rom. iii. 25.

<sup>3</sup> Rom. iii. 26.

couched in the words of the Apostle himself :<sup>1</sup> “Therefore we conclude that a man is justified by faith without the deeds of law.”

Now if we are justified by our own inherent righteousness, no matter whence derived, this conclusion would not be true ; for such inherent righteousness, though it were produced in us by the operation of the Spirit of God, would nevertheless be a performance of the requirements of law, and if such righteousness were our justification, we should be justified by the deeds of law, and the conclusion of the Apostle would not stand. A righteousness which justifies men, which would procure for them the rewards of Heaven, under a dispensation of law, would nevertheless be the offspring of the grace of God. Such was the righteousness of our first parents before the fall. If then the Gospel restores to us this righteousness which has been lost, to be the *ground* of evangelical justification, there would not be that difference between legal and evangelical justification which appears from the statements of St. Paul.

The representations of the Apostle then are clearly in accordance with the teaching of the Anglican, and not in agreement with that of the Romish Church, so far as the ground of our justification is concerned. And faith is also represented by the Apostle as the principle by which we connect ourselves with that righteousness of Christ which is the ground of our justification, and not as the root or beginning of an inherent righteousness which is our justification. He says our justification<sup>2</sup> “is of faith, that it might be by grace.” He says still more expressly that<sup>3</sup> “faith is counted for righteousness to him that worketh not, but believeth on Him that justi-

<sup>1</sup> Rom. iii. 28.

<sup>2</sup> Rom. iv. 16.

<sup>3</sup> Rom. iv. 5.

fieh the ungodly." Here the Apostle unequivocally opposes justification by faith to justification by works, and explicitly declares the office of faith to be, to attach us to Him who justifieth the ungodly, or, in other words, to rely upon and accept the free grace of Divine justification ; an office very different from that—utterly inconsistent with that—of being the root and fountain of a righteousness within us which is our justification. Such a righteousness would be a justification by works ; and to this, the Apostle declares justification by faith is opposed. Here again, the accordance of Scripture with Anglican doctrine, and its disagreement with the teaching of Trent, are mostly plainly seen.

The assertion of St. James that we are justified by works, is only in *apparent* discrepancy with the teaching of St. Paul. Both Apostles speak of the same justification, even that which Abraham, the father of the faithful, received. Both refer to his case. St. James, however, is not setting forth that righteousness which is the ground and procuring cause of our justification, but the nature of that faith which accepts this justifying righteousness. Of this, he says that faith without works is dead ; that such a faith cannot be accepted of God ; that to such a faith He will not apply the righteousness of Christ for the justification of the sinner. Since, then, a lively faith—a faith which is fruitful in good works—is required for justification, it may be truly said that we are justified by works, because we are justified by a faith which is fruitful in good works ; but yet the ground of that justification is the meritorious work of Christ, as St. Paul tells us ; and the statements of St. James are not inconsistent with those of St. Paul ; for St. Paul charges those who believe in God, that they be careful to main-

tain good works, and sets forth the faith by which we are justified as a faith which works by love.

Neither he or St. James, however, declare the good works of faith to be the ground or the essence of our justification. St. Paul most fully declares that those who are justified by faith in Christ, are in Christ, united to Him by the power of that Spirit, who has sealed and conveyed to us the free grace of justification; and of that union, of the indwelling of that Spirit, a holy life is the direct result; and the faith by which we are justified gladly follows and obeys the suggestions of this indwelling, sanctifying Spirit of Him who justifies us. Thus a life and works of holiness are the direct offspring of that free justification which is offered through the redemption of Christ and appropriated by a living faith; and sanctification becomes the evidence of justification, just as a stream bears witness to the fountain from which it flows, according to the statement of St. Paul.

<sup>1</sup>“There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.” How there is no condemnation the Apostle has previously shown, in setting forth the great work of Christ as the ground and cause of that justification which is our deliverance from condemnation, and then he shows that those who are thus justified, being in Christ and having His Spirit, and, by faith, yielding to the guidance of that Spirit, “walk not after the flesh, but after the Spirit.”

Justification and sanctification are thus exhibited by the Apostle in their distinctness, and, at the same time, in their relation to each other; and with these representations, that confusion of justification with sanctification

<sup>1</sup> Rom. viii. 1.

which is made in the decrees of Trent, is utterly inconsistent. And we remark, by the way, that such an objection as was raised by perverse men to the justification taught by St. Paul,<sup>1</sup> “What shall we say then? Shall we continue in sin, that grace may abound?” could never have been thought of against the Trentine scheme of justification; for that is not a remission of sin to the ungodly, but an “extirpation” of sin in the very act of justification, to use a favorite word and mode of representation of Moehler, the zealous advocate of the Trentine system.

We have shown above that the Council of Trent asserts the *true deserving* of the good works of the justified, while the English Church sets forth eternal life as a reward of *free grace* to those who are justified and sanctified by the Spirit, which takes possession of them at the time of their justification. We need only to appeal to the representations of St. Paul already referred to, to decide which of these views is in accordance with Scripture. And we simply adduce, in addition, that verse of the Epistle to the Romans, in which the Apostle utterly repudiates all idea of amalgamation between human merit and the grace of God.<sup>2</sup> “And if by grace,” he says, “then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.” We know not how any expressions could be more pointedly aimed at that incongruous mixture of Divine grace and human merit which is seen in the Trentine scheme of justification.

And equally does this opposition, which St. Paul sets forth, between grace and works disprove that strange

<sup>1</sup> Rom. vi. 1.

<sup>2</sup> Rom. xi. 6.

combination of the satisfaction of the temporal penalties of sin by man with his deliverance from its eternal penalty and its guilt by the satisfaction of Christ, which the Council of Trent imposes upon the belief of the conscience-stricken sinner who seeks that deliverance through Christ which the Scriptures reveal as a *complete* deliverance effected by that one only<sup>1</sup> “name under Heaven given among men whereby we must be saved”; also declaring, “Neither is there salvation in any other.” How irreconcilable this teaching of Trent is with the Scriptural doctrine of the fulness and sufficiency of Christ we have no need to make apparent.

St. Paul clearly explains the nature of that justification which he teaches. It is the opposite of condemnation and of accusation (Rom. viii. 33, 34; v. 16, 18). It is synonymous with reconciliation with God (Rom. v. 9, 10). It is reconciliation to God by the non-imputation of sin (II. Cor. v. 19). It is remission of sins, and that through the redemption of Christ (Rom. iii., 24, 25, 26; cf. Acts x. 43; ii. 38; iii. 19; xxii. 16; Luke xxiv. 47). It is in addition to remission, and besides remission, and we may add, as a consequence of remission, admission to be heirs of God, the bestowal of a title to life eternal (Titus iii. 7). In Rom. v. 18, it is expressly called “justification of life.” This remission of sin and bestowal of a title to life, which is justification, as represented by St. Paul, is also declared to be complete, when it is conferred, and not progressive (Rom. v. 1). “Being justified” (*δικαιωθέντες*) “by faith,” v. 9, “being now justified by His blood.” So Titus iii. 7; I. Cor. vi. 11.

This justification, the Apostle declares, we receive

<sup>1</sup> Acts. iv. 12.

from grace, because by sin we "have come short of the glory, of God"; and by obedience to the law, therefore, we cannot secure eternal life. This grace places those whom it embraces, according to the reasoning and statements of the Apostle, in a state of justification, that is, a state of remission, of reconciliation with God, of heirship of Heaven. From this grace proceed the good works of the Christian life, and they surely are not our justification, or the ground of our justification, when they are the fruits of the grace which *has justified* us, when they are the actions of the man, whom the Apostle, in the expressions above quoted, speaks of as "being" already or "now justified by His blood."

It is not the *righteous* but the *ungodly*, who is justified ("that justifieth the ungodly," Rom. iv. 5), and the *grace of his justification* is the fountain of his godly living after his justification. Such godly living, therefore, flowing from justification and coming *after* justification, is not *itself justification*. <sup>1</sup>"For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus, unto good works, which God hath before ordained, that we should walk in them." Here, then, is the clear assertion that we cannot boast even of our Christian good works, because they are the offspring of the workmanship of Divine grace in our justification; of that indwelling Spirit which is the gift of God at the time of our justification.

There are three passages of St. Paul's epistles in which he appears to indicate, most directly, the ground of human justification. The first is Phil. iii. 9: "And be found

<sup>1</sup> Ephes. ii. 8-10.

in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” And this was the interpretation of St. Basil.<sup>1</sup> “For this is perfect and entire glorying in God, when any one is not inflated on account of his own righteousness, but himself to be destitute indeed of true righteousness, and that he has been justified by faith only in Christ; and Paul boasts of despising his own righteousness, and seeking that which is through Christ, to know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, he might attain unto the resurrection of the dead. Here fell all the exaltation of pride.”

The next passage is Rom. iv. 6: “Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.” The passage of David which the Apostle quotes to substantiate this assertion is this: “Blessed is the man to whom the Lord will not impute sin.” The non-imputation of sin, or the forgiveness, or the covering of it (for all these expressions are used by David), is the same thing with the imputation of righteousness, because it is the accounting as righteous, and treating as righteous, the sinners who are forgiven. Here is the very justification of the Anglican article, and of that passage of Philippians in which the Apostle says he has another righteousness than his own, even that which is from God through Christ.

The last passage is II. Cor. v. 21: “For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him,” that is, ac-

<sup>1</sup> Hom. de Humil. 3, tom. ii. p. 158.

cording to St. Augustine's explanation,<sup>1</sup> "Being justified, therefore, by faith, we have peace towards God through our Lord Jesus Christ, but justified freely by His grace, lest faith itself should be proud." And St. Chrysostom clearly and strongly says,<sup>2</sup> "For He did not say 'made Him a sinner,' but 'sin,' Him who not only had not sinned, but who had not known sin, that we might be made, he did not say, just, but 'the righteousness,' and 'the righteousness of God'; for it is of God, when it is not of works, when it is necessary also that no stain be found, but we should be justified by grace, where sin has been made to vanish; but this does not permit us to be exalted (puffed up), forasmuch as God freely has given the whole, and teaches the greatness of that which He has given." "For that which was before ( $\eta\pi\rho\sigma\tau\epsilon\rho\alpha$ ) was the righteousness of law and works, but this is the righteousness of God."

These passages of St. Paul mutually support each other, and, in different modes of expression, bring out the same idea; the very idea which is brought out argumentatively in the third chapter of Romans, where the Apostle sets forth the propitiation of Christ as the ground of our justification, and concludes that we are "justified by faith without the deeds of law." And truly, if our own righteousness, produced by the grace of God, were the ground of our justification, we cannot see why the propitiation of Christ was needful; and if, on the other hand, it were needful, then must it be the all-sufficing ground of our reconciliation, or forgiveness, or acceptance to the favor of God, in one word, of our justification. St. Augustine quotes the passage,

<sup>1</sup> Alyppii et August. ad Paulinum Ep. sec. 9.

<sup>2</sup> In II. Cor. Hom. xi. vol. x. p. 518.

"Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works," and adds, by way of commentary, <sup>1</sup> "But what righteousness? That of faith, which good works have not preceeded, but which good works follow"; and since this righteousness is that of our justification, we are not justified by the good works by which it is followed.

As we have already remarked, the circumstances of the ancient Church, since the apostolic day, did not call forth, or render necessary, such precise and guarded definitions of the doctrine of justification as the circumstances of the Church, at the time of the Reformation, required and produced. The doctrine of justification by grace, through faith, was always held, till the practices of the middle ages, and the scholastic theology of those ages, corrupted the purity of Christian teaching on this subject. One of the most illustrious supports, however, in all Christian antiquity, of the teaching of the Anglican Church on justification, is to be found in that most admirable letter of Clement to the Corinthians—a writing which follows close in order of time upon those of Scripture. We know not how the Anglican doctrine could be more explicitly stated than it is by Clement. Speaking of the fathers of the Abrahamic covenant, he says, "All therefore were glorified and magnified not by themselves or their own works, or their righteous dealing, which they had wrought, by His will." <sup>2</sup> "And we also, being called by His will, in Christ Jesus, are not justified by ourselves, nor by our wisdom, or knowledge, or piety, or works, which we have wrought in holiness of heart; but by the faith, by which the Almighty God has justified all from the first, to whom

<sup>1</sup> In Ps. xxxi. Enarr. ii. sec. 7.

<sup>2</sup> Ep. ad Corinth. 32.

be glory for ever and ever. Amen." Are we reading a writing of an apostolical father of the first century of our religion, or an English homily of the sixteenth, we are ready to ask, at this plain denial of the office of justification, even to that "piety" and "those works which we have wrought in holiness of heart," which are the fruits and evidences of justifying faith?

Explicit also is the teaching of the Epistle to Diognetus, a writing of the second century, published in the works of J. Martyr,<sup>1</sup> and which has been attributed to him. "He gave His own Son a ransom for us, the holy for the lawless, the innocent for the guilty, the just for the unjust, the incorruptible for the corruptible, the immortal for the mortal, *for what else was able to cover our sins but His righteousness?* by whom was it possible that we lawless and impious could be justified, but by the Son of God alone? O the sweet ransom! O the unsearchable workmanship! O the unexpected blessings! that the lawlessness of many should be hidden in the one righteous one, and the righteousness of one should justify many lawless ones; accusing, therefore, the inability of our nature to attain life, in the former time, but now exhibiting the Saviour as able to save what before could not be saved, for both these reasons He wished us to believe in His goodness, to esteem Him our nourisher, parent, teacher, counsellor, physician, mind, light, honor, glory, strength, life; not to be anxious concerning clothing and nourishment." Can there be any doubt concerning the righteousness here proposed as "the formal cause" of justification? Is this teaching that of Trent, or that of the Homilies of the English Church? And, so, Cyril of Jerusalem says,

<sup>1</sup> Ep. ad Diognetum, cap. 9.

<sup>1</sup> “For if you believe that Jesus Christ is Lord, and that God hath raised Him from the dead, you shall be saved and translated to Paradise, by Him who introduced the robber into Paradise. And doubt not whether this is possible; for He that saved, in this holy Golgotha, the robber who believed for one hour, the same being will also save thee, if thou believest.”

We might, if it were needful, multiply quotations to show how simply and unhesitatingly this doctrine of justification by faith was held by the fathers of the early centuries; by the fathers of the Church, indeed, from S. Clement of Rome to S. Bernard in the twelfth century.<sup>2</sup> St. Basil gives the key-note of all this teaching in words already quoted. As St. Chrysostom says, speaking of Abraham, before the law: <sup>3</sup> “For in what was he injured, by not being under the law? in nothing, but faith was sufficient to him for justification”; as St. Jerome says, <sup>4</sup> “So great was the faith of Abraham, that both his former sins were forgiven him, and it (faith) was taught to be received for all righteousness”; and again, <sup>5</sup> “Abraham believed God, and it was accounted to him for righteousness”; so also to you faith alone suffices for righteousness. “But since no one is justified by the law,” because no one keeps it, therefore it is said that “believers were to be justified by faith alone.” [Cf. St. Chrysostom Opp. tom. ix. hom. vii. pp. 488, 497; tom. xi. p. 285; in Philipp. tom. xi. p. 336, E.; tom. v. in Ps. iv. (iii.) p. 11. B; tom. i. (ad Stelichum) p. 148, B. (4). S. Basil in Ps. exiv. tom. i. p. 202, E. ed. Ben.]

<sup>1</sup> Cat. v. 10.

<sup>2</sup> See Beveridge on Articles; Passages from the Fathers on Art. XI.

<sup>3</sup> Tom. x. in Gal. 3. p. 698, A.

<sup>4</sup> Jerome, Opp. vol. xi. in Rom. iv.

In Gal. 3, p. 811, ed. Migne.

1721. S. Ambrose Opp. tom. ii. part i. p. 48, in Rom. 4; tom. i. p. 1233, Serm. xx. (42). Origen in Rom. iii. 27, 28, Opp. tom. iv. pp. 516, 517; in Rom. xiv. vol. iv. p. 522. Macarius *Ægypt.* hom. 15 (31), p. 214, ed. Paris, 1559; p. 206, ed. Frankfurt, 1594. Jerome. tom. ii. p. 750, ed. Bened. (543, Migne). Polycarp ad Philipp. (1) sub finem.]

S. Bernard sums up and sets forth the spirit of all this teaching of the Church, which cherished in her heart this revelation of the justification of man by the free grace of God in Christ, in such words as these:

<sup>1</sup> “For neither are the merits of men such that on account of them, eternal life would, of right, be due, or that God would do any injury, unless He should give it. For not to say that all merits are the gifts of God, and so man is rather, on account of them, a debtor to God, than God is to man, what are all merits to so great glory?” As St. Augustine says, <sup>2</sup> “Sins are yours, merits are God’s; punishment is due to you, and when reward comes, He will crown His own gifts, not your merits.”

In nothing is this great teacher of the Church more frequent and more earnest than in repudiating that notion of human merit, upon which the Council of Trent so pertinaciously insists. “*Si vis esse alienus a gratia, jacta merita tua,*” is his expressive warning, even concerning the righteousness of which faith is the root. Great pains does he take to shew, in his “*Liber de Gratia et Libero Arbitrio,*” that eternal life, if it be a reward, is a reward of grace and not of human merit; and an

<sup>1</sup> Tom. i. 978 (2), Serm. i. ed. Massillon; cf. S. August. *ad Sextum Roman. Presb. Ep. 194, 19,* om. ii. col. 548.

<sup>2</sup> In Ps. lxx. Enarrat. Sermo ii. (5), tom. iv. p. 551.

<sup>3</sup> In Ps. xxxi. Enarr. Sermo ii. sec. 7.

attentive perusal of his *Enarratio ii.* in Ps. xxxi. will be sufficient to show that he held and taught justification by faith, as expounded by the English Church, and not the modern invention of the Council of Trent. In that treatise, he plainly cautions Christians against glorying in the good works which proceed from faith, instead of in the grace which relieved us in our state of sin and helplessness, as the ground of our justification. <sup>1</sup> “What, therefore, is done? God does not inflict upon thee merited punishment, but gives thee unmerited grace. You begin, therefore, to be in faith by His indulgence; then that faith, taking to it hope and love, begins to perform good works; but do not then boast and extol thyself; remember by whom thou wast *placed in the way* [*i. e.*, justified, as appears from the treatise, *passim*]; remember that, although thy feet were sound and swift, thou wast, nevertheless, wandering; remember that, although thou wert languishing and lying half dead in the way, thou wast lifted up on the beast and carried to the inn. <sup>2</sup> But to him,” says he, “who works, the reward is not imputed according to grace, but as debt. If you wish to be an alien from grace, boast your own merits.”

How strikingly like these words of St. Augustine are those of the “Homily on Salvation” (part ii.): “But this saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God’s hands, and thereby most plainly to express the weakness of man and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfection of our works, and the most abundant grace of our Saviour Christ; and, there-

<sup>1</sup> In Ps. xxxi. Enarr. Serm. ii. sec. 7.

<sup>2</sup> Rom. iv. 4.

fore, wholly to ascribe the merit and deserving of our justification unto Christ only, and His most precious bloodshedding." How unlike these words of St. Augustine, on the other hand, is that decree of Trent above quoted concerning the *true deserving* of the works of the justified.

Fearlessly may the Anglican Church appeal to Scripture and Catholic antiquity; and surely will such an appeal show that Rome, in her decrees, has made a sad and fatal mistake on this subject, which she would not have made, if, forgetting her dreams of ambition and political power, she had heeded the voices of her wisest and holiest sons in days gone by, her Contarinis and her Poles; and had not so rudely thrust forth from her communion those men of undoubted attainment in Scriptural and patristic lore, her Luthers and her Mel-anethons.

And now, let it be asked, what is the practical influence of the Romish doctrine of justification, on the one hand, and of the Anglican on the other? The Romish doctrine of justification is intimately connected with the whole system of that Church, and may even be called the *πρωτόν φένδος* of its teaching on the great matter of human salvation, affecting its whole scheme of sacraments, and appliances of devotion, and methods of discipline. The crying sin of the Romish Church, in the administration of the work of salvation, as she claims to administer it, and as she has committed herself to her false system, by the decrees of Trent, is the separation of herself from Christ, and the making of herself His substitute, instead of His humble, docile representative and minister. Advocates of Rome, like Moehler, fearfully exalt her authority to the disparagement of the



Church's living Head, for, says Moehler,<sup>1</sup> “*Christ Himself is only so far an authority, as the Church is an authority.*”

Now to this independent exaltation of the authority of the Church in the name and place of Christ, the Romish doctrine of justification directly tends. The Council of Trent assigns, it is true, as “the meritorious cause” of justification, “His most beloved and only begotten Son our Lord Jesus Christ,” but it also anathematizes the assertion that men “are formally justified by the righteousness of Christ,” and declares that, notwithstanding “the merits of the passion of our Lord Jesus Christ communicated to us,” we must have a true and Christian righteousness of our own as the essence of our justification. This essence of justification, which is distinct, be it remembered, from the satisfaction of Christ, is communicated to us instantaneously, and makes us perfectly free from sin, in the act of our justification.

Moehler says,<sup>2</sup> “The act of justification, indeed, fills up only one portion of time; for the communication of a vital principle cannot be considered other than as consummated in a single moment,” and then quotes Duns Scotus as saying that “justification is momentary.” This momentary justification he describes as the extirpation of sin:<sup>3</sup> “The abiding and acquitting word—the word which forgives sin—is a power truly emancipating, dissolving the bonds of evil, and extirpating sin; so that, in the room of darkness, light is admitted; death gives way before life, and despair yields to hope.” And again,<sup>4</sup> “As the Catholic Church deduces original sin, and with it all evil in the world, in the last degree, from the abuse of free will, it cannot find any further traces

<sup>1</sup> p. 340.

<sup>2</sup> p. 190.

<sup>3</sup> p. 190.

<sup>4</sup> p. 192.

of sin in man, so soon as his spirit has been averted from the creature, and hath turned to God ; so soon as his will hath been again healed, and his inmost feelings been sanctified."

In order to guard this doctrine of the instantaneous "extirpation" of sin from obvious objections drawn from plain facts of spiritual history, the Council of Trent makes the following declaration :<sup>1</sup> "But this holy synod confesses and considers that concupiscence, or lust, remains in the baptized; which, since it is left for conflict, does not avail to injure those who do not consent to it, and who manfully resist it through the grace of Jesus Christ; yea truly, he who lawfully strives shall be crowned. The holy synod declares that this concupiscence, *which sometimes the Apostle calls sin, the Catholic Church has never understood to be called sin because it is truly and properly sin in the regenerate,* but because it is of sin, and inclines to sin. But if any one think otherwise, let him be anathema." Compare with this statement of Trent that of the ninth Anglican article: "And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek *phronema sarkos* (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized; yet, *the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.*" Which of these determinations reverences the statements of the Apostle, to which they both refer, and which sets aside the Word of God for its own tradition ? We speak as to wise men: judge ye what we say.

<sup>1</sup> Sess. v.

But to return to the line of our argument. This denial of the sinful nature of concupiscence was necessary to the maintenance of the view that justification is a complete extirpation of sin; for that concupiscence remains in the justified, even the Trentine fathers could not deny; and they must therefore set aside the apostolic declaration, and explain away its meaning to suit their own theory. Even they could not help seeing that justification is complete, whenever it takes place; and if, as the Apostle says, “Concupiscence hath the nature of sin,” that complete justification cannot be our own inherent righteousness; if, as the Council of Trent is forced to admit, concupiscence remains in the justified. This admission of the *completeness* of justification, then, is fatal to the Romish theory of justification, if the Apostle means what he says, when he attributes to concupiscence the nature of sin.

The Romish theory of concupiscence, evidently unknown in the days of St. Augustine (compare, for example, his lib. ii. De Peccatorum Meritis et Remissione, §§ 45, 46), has clearly been defined by the Council of Trent to prepare the ground for their structure of justification. And what marvellous things do they promise to the sinner, who receives their words as the words of God. They do not merely hold out the hope of absolution, of remission of sins that are past, and of the gratuitous offer of Heaven, but they tell him that, coming with faith and the beginning of love to God, and that repentance which should be exercised before baptism, by baptism, “which is the sacrament of faith, *without which no one ever attained to justification*,” his sin is instantaneously, not forgiven for the sake of Christ, not checked, not opposed by the indwelling Spirit then making the soul

its habitation, but “extirpated,” so that “the Catholic Church cannot find any further traces of sin in him”; and when the sinner points to his concupiscence still remaining, of which he feels the danger, and against which he feels the necessity of struggling in the power of the spirit that he has received, he is told that this is not sin, though called so by the Apostle, and that its existence is consequently no disproof of the “extirpation” of sin, which has taken place within him. Let him exult, therefore, in his complete freedom from sin, not simply in forgiveness and in the power of quelling sin, which he has from the indwelling Spirit, but in his absolute exemption from the bonds of his destroyer, and from all traces of its presence. This is his justification, a justification which he has received from the ministry of the Church, and of the completeness of which he is assured by the care of the Church obviating the plain objections of his own consciousness and of Holy Scripture.

Must not the man who believes all this have the feelings of one who is in the hands of some potent mesmerizer or enchanter? A mighty change has been wrought, and the contradictory moral phenomena, open to his own consciousness, which disprove the reality of this extirpation of sin, are not to affect his belief of that reality. He is, notwithstanding, a perfectly just, a perfectly holy man. “The meritorious cause” of his justification is far in the background, like a mote in the beams of that dazzling brightness which is within him, and which invests him on every side, amid which he discerns even the darknesses of sin to be apparitions of light; and, although “they are of sin and incline to sin,” not having the nature of that from which they emanate.

How easily and contentedly does the man give himself up to the possessor of such necromancy as this, nothing doubting that she has charms which provide for every emergency and obviate every objection, and carry him on, in a sweet delirium, to the heaven which he wishes to attain! The dreams of the Antinomian, the raptures of the Familist, are naught to this. Here is something real and tangible, which instantaneously effects the object most of all desirable, deliverance from sin; which, in its disregard of the righteousness of Christ, separates men from Him to secure them more fully under its own influence; and which, in its disregard of the testimony of consciousness, proclaims itself more wonderful than all magical or mesmerical influence, for that *imposes* upon the senses and the consciousness, but this induces man's belief in spite of the testimony of his senses and his consciousness to the contrary of his belief.

The result of yielding to such a system, in ordinary cases, would be a submission of the work of salvation to the Church, and a feeling that, in such submission, we are relieved from individual exertions in the work of salvation. And this feeling is encouraged by the whole teaching of the Romish Church, with reference to the Christian life that follows upon the first act of justification. Does the justified Christian fall into mortal sin? It is not needful that he should repent of it with true contrition, for the Council of Trent<sup>1</sup> declares that "imperfect contrition, which is called attrition, since it is commonly conceived either from a consideration of the turpitude of sin, or from a fear of hell and punishments, if it excludes the will of sinning, and has hope of par-

<sup>1</sup> Sess. xiv. c. iv.

don, not only does not make a man a hypocrite and a greater sinner, but is also a gift of God and an impulse of the Holy Spirit, not as yet, indeed, indwelling, but only moving, by which the penitent being assisted, prepares the way for himself to righteousness. And, although without the sacrament of penance it cannot, by itself, bring a sinner through to justification, yet it disposes him (*i. e.*, is a suitable disposition), to obtain the grace of God in the sacrament of penance."

The sinner, therefore, who has been so marvellously justified in the first instance need have no fear. The Church will not desert him. He has but to fear hell, and consider the vileness of sin, and hope for pardon, and come and confess his mortal sins, and then, in the absolution of the sacrament of penance, the deficiencies of his repentance will be made up, and he will be restored to a justified state. The eternal penalties of his sins and their guilt will be remitted, and if he neglects to make due satisfaction for the temporal penalties, or does not get them cancelled by indulgences, the worst that can happen to him, if he die in such a justified state, will be a limited duration of purgatorial fire; and even from this he may obtain a speedy release by the intercession of the Church and payments for her masses; from the pains of gehenna the Church has secured his exemption.

Is this teaching, which gives such manifest encouragement to the careless sinner, so he remain under the dominion of the Church; O is it, holy and gracious Saviour of mankind, the teaching of men who bear Thy commission to proclaim the glorious Gospel of the blessed God? How, then, in such hands, has that commission been prostituted, and what encouragement to

the licentiousness of sin, even under the name of Christian justification, is given by men who have been sent forth to prepare the way of the holy Lord!

And lest the justified sinner should be in doubt or anxiety, in his dying moments, whether the Church, who has justified him at first, and afterwards by her rites, when he has fallen into sin, made up the deficiencies of his repentance and restored to him his justification, will desert him in his most trying hour, she stands ready to assure him with her<sup>1</sup> “Sacrament of Extreme Unction as a most firm defence.” “The substance of this sacrament is the grace of the Holy Spirit, whose anointing wipes away offences, if any are yet to be expiated;” “and this,” says Moehler,<sup>2</sup> “especially in the approaching dissolution of the bond between body and soul, never fails of its effect.”

So completely does the Church of Rome relieve her members of the responsibility of their salvation, and take it upon herself, assuring them that they shall infallibly receive it, if they submit to her ordinances, and resist not the *opus operatum* of her manifold sacraments. The wildest Solifidian could not more effectually cast away the requirements of a holy life; and he does not, in fact, encourage men in such dangerous delusion, because the imposing claims and sacraments of Rome are real opiates to the conscience of the careless sinner, who dreams of Heaven, and doubts not that he shall receive it; so he confesses and is absolved, and dies at last with “that most firm defence of extreme unction.” And this whole system of delusion springs from the severance of justification from the righteousness of Christ and from the maintenance of it as a change which, on account of

<sup>1</sup> Sess. xiv. cap. ii. *De Extrema Unctione.*

<sup>2</sup> p. 289.

its contradiction of the laws and facts of our moral being, must be regarded, by those who believe it, as magical, and not moral and spiritual. It is the use, upon earth, of an “open sesame,” to which the doors of the heavenly kingdom will be found, by many deluded mortals, impregnable.

That the practical influence of the teaching of Rome upon the masses of her people is such as we have described, can be doubted by no true observer in our own land, and by no one who is acquainted with the state of public morals in lands where the Romish Church has unrestrained and dominant influence. To those who are thus informed there can be no doubt that the Church of Rome sacrifices the characters and souls of men to a supremacy by which she has superseded that of Christ the Lord.

And where her doctrine of justification lays hold of earnest and devout minds, what labyrinths does it lead them to mistake for the recesses of holiness. Their attention, of course, will be mainly directed to that satisfaction which they must make to that<sup>1</sup> “revenge and punishment for past sins” which they must endure, notwithstanding their release from the eternal penalties of sin and from its guilt, by the satisfaction of Christ. Their whole life thus becomes a scene of purgatorial endurance; and their attainments in holiness, which are held forth for admiration in the lives of their most esteemed saints, are those self-inflicted mortifications and sufferings, in which the Fakirs of India excel them. Such is the sanctity which, in lives of eminent saints published in our own day, is commended to the pious aspirations of the faithful of Rome. The sanctity of

<sup>1</sup> Conc. Trident. Sess. xiv. cap. viii.

hair-shirts, and galling iron chains, and cruel scourgings, and eating of unwholesome and putrefied food, and all the strangest devices of self-torture which can be conceived, this was the sanctity, as set forth by Romanists themselves, of Alphonsus Liguori, and Francis de Girolamo, and Joseph of the Cross, and Pacificus of San Severino, and Veronica Giuliani, and the saints whose lives are contained in the breviary, all of whom Rome loves to honor, and for such sanctity canonizes.

And who shall say that such sanctity is not the native result of the Romish teachings on justification and satisfaction? We pity from our souls the saints of Rome who were thus deluded, but we honor in our hearts their earnest, consistent use of the system which they believed; the mistaken course which they pursued was that of the system which they adopted. But such teachings are a strange exhibition of that liberty wherewith Christ hath made us free, a most sad forgetfulness of His consoling grace, and a most lamentable caricature of that holiness to which He hath called us. And yet such achievements as those above alluded to are the very masterpieces of the Romish system. What well instructed Catholic Christian shall say that they do not stamp with falsehood the *πρωτόν ψευδος*, the Romish doctrine of justification, from which they spring?

As the genuine result of the influence of the Romish system in encouraging the carelessness of its masses, and stimulating the "bodily exercise" of its chosen saints, intelligent, thinking, observing men, who live where the Romish Church is dominant, and notice as well its general influence as its own vaunted attainments of perfection, come to the conclusion that, if this be Christianity, then in such a Christianity they care not to believe. The

prevalence of infidelity among the bishops and priests of Rome in the eighteenth century is too notorious to be denied, and is recorded by her own historian,<sup>1</sup> and it was rampant also in the Roman court during the pontificate of Leo the Tenth. Travellers in Romish countries find everywhere within the precincts of the Church<sup>2</sup> “numbers of infidels not only amongst the laity, but the clergy of the Roman communion in those countries.”

Indeed, this tendency to unbelief among the more intelligent classes of the Romish communion, in countries where the Romish Church has full sway, is a most evident and noticeable fact. Precisely those effects then which would be deduced theoretically from the Romish doctrine of justification and its ramifications and connexions, are seen in practice; in immorality, irreligion, and neglect of holy living among the masses of her people, where her system is most thoroughly carried out; in a substitution of a bondage worse than Jewish for true Christian holiness among her saints; in the subjection to superstition and to fear of those for whom Christ has provided the freedom of love and filial confidence, and in infidelity among those who observe the real tendencies and effects of such a system of doctrine and practice. Such is the development in its fruits of the justification of Trent.

And what, let it be asked, is the genuine result of that teaching which the Anglican Church opposes to the doctrine of Trent? This does not detach men from Christ, but sends them to Him as the Lord our Righteousness. As His minister in His appointed sacrament, the Church conveys to believing and repentent sinners His grace

<sup>1</sup> Palmer on the Church, pt. i.; ch. xi. appendix ii. vol. i. pp. 319-323.

<sup>2</sup> Palmer, p. 321.

of forgiveness and His Spirit of adoption, by which they become heirs of God and joint heirs with Christ. And under the impulses of this Spirit, and with the animating, inspiring remembrance of the justification which they have freely received, are they continually moved to walk not after the flesh, but after the Spirit. They know that the sanctifying power of the Spirit is the evidence to them, of their state of reconciliation with God. They have every encouragement to perfect holiness in the fear of God, because they have received His grace of justification and His indwelling Spirit.

His grace is the assurance to them of final success, if they strive in its strength and make due use of it; and as they thus value and use the grace of God, they obtain in the pledges of its continuance and increase which He has appointed, new assurances of His presence and favor, and supplies of grace suited to every new emergency. Thankfulness and hope are the cheering principles which urge them onward in the Christian race; while a fear of misusing or neglecting, and thus losing, the grace of God, and falling from their state of justification, exercises upon them not a slavish, but a salutary, quickening influence, leading them to be watchful and earnest and obedient, lest they forfeit the privileges which are such strong encouragements in the work of holy living. They are not oppressed by the thought that they have by their own merits, to secure salvation; but are animated by the consideration that they are the sons of God, having a title to a heavenly inheritance, and that their great care should be to yield themselves to the guidance of that Holy Spirit of their Father in Heaven who will thus surely and infallibly conduct them to their destined heritage. Thus is the free grace of Divine justification

a most potent principle of strength, and hope, and sanctification. And the right maintenance of the doctrine in its purity is of vast importance in securing its due practical influence. To believe, for example, that our justification rests upon the ground of that righteousness which we accomplish through the grace of God assisting us, having its deficiencies supplied by the righteousness of Christ, would be to dishonor Christ our Lord ; to detract from the fulness of His propitiation ; it would be to withdraw our attention, in a great measure, from that fruitful fountain of free grace which first justifies us, and then acts as an ever-flowing source of supply of that holiness which is suitable to our state of justification ; which is the quickening principle of that holiness, and also its principle of growth. To believe that any righteousness of our own is the ground of our justification, exposes us to the danger of relying upon our own merit as the cause of our salvation, and thus inflates us with self-conceit ; or drives us to despair, if we have an exalted idea of the merit which is required ; or else leads us to do dishonor to the truth and holiness of God, and to content ourselves with carelessness of living, by maintaining that an imperfect obedience, provided it be sincere, is all that He requires, though the declarations of His law *are* so strict and holy.

Against these dangers—that of trusting to human merit, that of despair, and that of an allowed slackness in the work of perfecting holiness in the fear of God—our best and only preservative is a deep sense of our entire indebtedness to the grace of God for justification, and a high, loving, reverent valuation of that grace, that we may use it to the fullest extent, in becoming meet for the inheritance which could only be the

gift of surpassing grace to the sinner. And we think that, as clearer or dimmer views have prevailed at different times since the Reformation, in the Church of England, of the doctrine of justification, as set forth in articles and homilies of the Church, a corresponding influence can be traced in the activity or coldness of religious life among the people.

And fearlessly would we contrast the masses of the people of the English Church with those, for example, of Italy or of Spain, where the Romish Church is predominant, as evidence of the different influence, in the formation of moral and religious character, of these two systems of religion which separate from each other in this fundamental point of justification. And without hesitation, too, would we set, on the one side, the Latimers, the Cranmers, the Ridleys, the Jewells, the Hookers, the Taylors, the Kens, the Herberts, the Leightons, the Hebers, of the Church of England, against the Dominies, the Francises, the Liguoris, the Girolamos, the Veronicas, the chosen saints of Rome. If sanctity be the test of doctrinal truth, we doubt not that the sanctity of the English Church has a truer Christian style than that which is commended to us in the published lives of the self-torturing ascetics of Rome.

The whole history of the Church shows that this great question of our justification before God is a most vital one, and one most important to the welfare of human society; for it involves the determination of the regenerating principle of fallen humanity, and of the manner in which that principle is to become influential for the purposes for which it has been revealed; and when Rome is by no means alone in offering to the acceptance of men her own devices for human regeneration; when associa-

tions having no connexion with the Church of God, are starting up on every side, and seeking to occupy the place which God intended for His Church as His representative and the minister of His scheme of regeneration and salvation, it becomes of supreme consequence to exhibit the truth in its purity and power, flowing from the clear fountains of Divine revelation.

That truth of the justification of man, whose exposition is so plainly and carefully set forth in the pages of Holy Writ; which Apostles so earnestly insisted upon; which, in days of accumulated and cherished error, spoke from the mouths of learned and holy men, and produced an awakening like that of the introduction of Christianity; which Rome rejected, to the grief and despair of some of her noblest sons, who died in her bosom; that truth which has had such signal revenges since the day of that rejection, in the woful history of her who rejected it; truth, illustrated as this has been, though crushed to earth, ever rising in newness of might, cannot be otherwise than vital and important; and those who possess it should cherish it in their heart of hearts, and defend it as, after the leading of inspired Apostles, it may be defended; and for the best welfare of human society, should be careful to exhibit, as indeed it is, the truth which contains the only principle of human regeneration.

We conclude, then, in the noble words of the Anglican "Homily of Salvation": "This faith the Holy Scripture teacheth us; this is the strong rock and foundation of Christian religion; this doctrine all old and ancient authors of Christ's Church do approve; this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vainglory of man; this

whosoever denieth, is not to be accounted for a Christian man, nor for a setter-forth of Christ's glory; but for an adversary to Christ and His Gospel, and for a setter-forth of men's vainglory. And although this doctrine be never so true (as it is most true indeed) that we be justified freely, without all merit of our own good works (as St. Paul doth express it), and freely, by this lively and perfect faith in Christ only (as the ancient authors used to speak it), yet this true doctrine must be also truly understood, and most plainly declared, lest carnal men should take unjustly occasion thereby to live carnally, after the appetite and will of the world, the flesh, and the devil."

## CHAPTER XI.

### THE CHURCH.

EVER since man was created, God has had a Church in the world, in which man, whether fallen or unfallen, has been in covenant with Him. There was a Church in Paradise, before man fell from original righteousness. He had then the benefit of God's supernatural grace; which, if he had used aright, he would have reached life and immortality in the presence of God. And the tree of life in the midst of the garden, as well as the tree of knowledge of good and evil, were the sacraments of that Church which existed in Paradise.

The promise of the seed of the woman, who should bruise the serpent's head, was the continuance of God's Church among men in their fallen condition; the ark in which the elect of God were saved from the waters of the deluge was the connexion of the antediluvian Church with the Church of after ages, was the type and herald of that Church which should be gathered from among men by the baptism which admitted them to the discipleship of Christ.

The patriarchal Church was a further development of the Church of God upon earth. The covenant with Abraham was founded upon the promise of the Redeemer, the seed of Abraham in whom all the families of the earth should be blessed. In that covenant Abraham was constituted the father of the faithful in all times

succeeding. Abraham<sup>1</sup> "believed in the Lord," believed in the truth of God's promises concerning His seed "and He counted it to him for righteousness." His faith was the model and the pattern of that faith by which men are justified by the grace of God in Christ and so is it presented to us alike by St. Paul and St. James, in their descriptions of that righteousness of God by which we are justified in His sight. The seal of circumcision, which was the seal of the Abrahamic covenant, was the herald of that circumcision of the Spirit which is given in the baptism of Christ.

The Jewish Church founded upon the Mosaic covenant was a still further opening of the design of God to establish a Church in which the promise of the Saviour to come, which was developed through all the successive preparatory dispensations, should be realized in the incarnation of the Son of God, in the presence among men of Emmanuel, God with us, and in all His work of redemption accomplished through the whole course of His life upon earth, His death—and His resurrection. The Church of the incarnate Lord, which He Himself founded and with which He promised to be "even unto the end of the world," is the Church in which we profess our belief in the Creed. It is the Church of God in its completed form upon this earth, the Church by which the Son of God carries on to its designed consummation, the salvation which He came to effect in and for the race of fallen, sinful men.

Our Lord declared His intention to found a Church in the world, which should be His Church, in the words which He addressed to S. Peter, when the Apostle had uttered the great confession,<sup>2</sup> "Thou art the Christ, the

<sup>1</sup> Genes. xv. 6.

<sup>2</sup> Matt. xvi. 16, 17, 18.

Son of the living God." Immediately our Lord "Jesus," the Saviour, answered and said unto him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it." It was the confession of St. Peter, thus recognized and signalized by the Lord Himself, which was the rock upon which the Church was to be built. It was to set forth this great truth that God Himself, in the person of His Divine and eternal Son, had come among us in our flesh; to set forth this truth in all the depth of its significance, of its saving grace and power, that the Church of Christ was to be established among men.

This was the object of its establishment clearly described in these words of our Lord to S. Peter. And then, when He was risen from the dead, when His work upon earth was accomplished, when by His life and death and resurrection, all the significance of His name Jesus had been demonstrated and secured, He gave to the Apostles the commission, by which the Church was to be gathered, and continued through all generations of men. It was a commission of plenary power. "All power," He said, "is given unto Me in Heaven and in earth." As the representatives of this power and authority, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

<sup>1</sup> Matth. xxviii.. 18-20.

The baptism by which men of all nations were to be enrolled among the disciples of Christ stamped upon the Church its feature of visibility; the name, into which they were baptized, was the profession of faith, by which the Church was to be made to appear among men as the representative of Christ. As soon as the Spirit, in accordance with the promise of Christ, was given on the day of Pentecost, the exercise of the apostolic commission in the preaching of the Gospel began—and<sup>1</sup> “then they that gladly received (the) word were baptized; and the same day there were added unto them about three thousand souls.” And from that day onward<sup>2</sup> “the Lord added to the Church daily such as should be saved,” and shortly afterwards we have the record that<sup>3</sup> “the number of the men was about five thousand,” that<sup>4</sup> “believers were the more added to the Lord, multitudes both of men and women,”<sup>5</sup> “so mightily,” it is said, “grew the word of God, and prevailed.”

All this growth, this gathering of multitudes to the Lord in His Church, was the result of the Spirit’s demonstration of the preached word to the hearts and consciences of those to whom it was preached. And hence in this carrying out of the commission of the risen Lord was seen both the inwardness and the outwardness of the Church; both its spirituality and its visibility. And such is the representation which is made of the Church in the epistles of S. Paul.<sup>6</sup> “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or

<sup>1</sup> Acts ii. 41.

<sup>2</sup> Acts ii. 47.

<sup>3</sup> Acts iv. 4.

<sup>4</sup> Acts v. 14.

<sup>5</sup> Acts xiv. 20.

<sup>6</sup> I. Cor. xii. 12, 13.

free; and have been all made to drink into one Spirit." <sup>1</sup>"Now ye are the body of Christ, and members in particular." <sup>2</sup>"For we being many are one bread, and one body; for we are all partakers of that one bread." For "there is one body, and one Spirit, even as ye are called in one hope of your calling."

In these representations the Church of Christ is set forth in its most true and real relation to Christ Himself. It is <sup>3</sup>His body, "the fulness of Him that filleth all in all." It is the body of Christ Himself, in which He dwells by His Spirit, which is its life, and all the members of that body, therefore, are members of Christ Himself, the Head of the body, and it is their privilege in that living body of Christ, to be partakers of His very life, which is imparted by His Spirit, the life of His body, the Church. In that the Church is the body of Christ, in which the members are related to each other and to Him, in an organism as true and real as the human body, to which it is compared; in which the outward ministries are set, which derive their authority to minister in His name from Christ Himself; in which His outward and visible sacraments are dispensed, even that baptism by which men are admitted to the body; and that bread of life, in outward and visible forms, which is a participation of the bread that cometh down from Heaven, and giveth life unto the world; in which too, the word of salvation through Christ is proclaimed, by direct commission from Christ Himself—in all these outward characteristics of the kingdom of Christ upon earth its visibility is plainly seen and declared.

And in the power given to these ministrations, to this preached word and these outward sacraments, in this

<sup>1</sup> Ver. 27.

<sup>2</sup> I. Cor. x. 17; Eph. iv. 4.

<sup>3</sup> Ep. i. 23.

recognition of the appointments of Christ in the Church, as the instrumentalities which the Spirit uses in His taking of the things of Christ and shewing them unto men, the inwardness of the Church, which makes it the invisible saving presence of Christ Himself among men, is plainly exhibited. The Church, which is His body, which is the dwelling-place of His Spirit upon earth, is the fulfilment of the Saviour's promise to His disciples that He would not<sup>1</sup> "leave them comfortless," but that "He would come to them." And this coming of the Spirit to represent Christ would be, He told the disciples, a fuller, more satisfying manifestation of Himself to them than had ever been made while He was present among men so that He could be seen with the eye of the flesh. The Church, then, founded by Christ Himself, is His own visible presentment of Himself to men through all the generations of time, and it is also what it outwardly represents itself to be, what it presents in all its ministrations among men, the very power of God Himself unto salvation, because through its ministrations the Spirit acts, to whom the Gospel, in its power and grace of Divine salvation, has been committed.

The Church, therefore, is manifestly an essential constituent of the Gospel of Christ, not a mere external appendage of the Gospel, but a Divine institution, in which is embodied, in its living power, the Gospel, by which we are saved. It is therefore a question of no slight importance to assure ourselves upon: what and where is the Church of Christ in the world? What are the marks by which the true Church, the Church of Christ's appointment, to which, in the days of the Apostles, those who were to be saved were added, and so joined

<sup>1</sup> John xiv. 18.

to the Lord their Saviour, is to be discerned? If there be more than one organization claiming to be the true Church of Christ, by what notes may we distinguish that which is His Church indeed from those which are not what they may claim or seem to be?

One thing is sure, there is and ever has been but one Church in the world, which is the very Church of Christ the Lord. Though churches in different places, in different cities and countries, are spoken of in the holy Scriptures, yet they all belong to one organization, which is the one only Church of Christ in the world. The Lord did not say, "On this rock" I will build the many societies, which shall be My churches, but "on this rock, I will build My Church," evidently recognizing His Church as that which was to be but one—and to this Church, which was called "the Church," were the multitudes gathered, who became the disciples of Christ in the days of the Apostles. And we are expressly told by the Apostle that<sup>1</sup> "there is one body," just as truly as there is but "one Spirit," "one Lord," "one faith," "one baptism," "one God and Father of all."

Unity is the indelible characteristic of the true Church of Christ, unity which is a true representation of the "one Lord" whose Church it is; of the "one Spirit" who is its life; and of the "one God and Father of all" who is "above all, and through all, and in you all," that are members of that Church; who is the head and bond of the adorable Trinity, and the uniting centre, too, of that fellowship of the Christian brotherhood which is fellowship with the Father, and with His Son Jesus Christ, in the bond of the ever-blessed Spirit. This unity of the

<sup>1</sup> Eph. iv. 4.

Church was to be an all-pervading unity—it was therefore to be visible, and not only spiritual—for there is one body, and not merely one Spirit. How was this unity set forth in the words of the Lord Himself? <sup>1</sup>“That they all may be one; as Thou, Father, *art* in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.” Here was a unity having its deep foundations, it is true, in the mysterious unity of the Father and the Son, but made manifest in the visible unity of the Church, of which the world might take knowledge, and so believe that the incarnate Son was sent by the Father, from whom He came.

Some essential features of this unity will be exhibited by attending to another mark of the true Church of Christ, its apostolicity. As the Church was gathered under and by virtue of the apostolic commission, as no commission but that has ever been issued for the founding of a Church of Christ in the world, as Christ has promised to be with none but those who are acting under this commission, it is clear that no organization which cannot trace itself to that commission, which cannot connect itself with that, has any title to belong to, or to be a part of the true Church of Christ in our world. Unity, then, of apostolic origin is an essential characteristic of the true visible unity of the Church. It was recorded of the Christians who were added to the Church in the apostolic day, that <sup>2</sup>“they continued steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” The faith, then, which the Apostles preached, and which they delivered to those whom they received into the Church, is of the very essence of the Church’s

<sup>1</sup> John xvii. 21.

<sup>2</sup> Acts ii. 42.

existence. If there be not the "one faith," there cannot be the one Church, and that faith can only be the faith once for all delivered, the faith which was the "Apostles' doctrine," in which we are told the disciples of their day steadfastly continued.

There was, of course, a recognition of the Apostles' office, and of its derivation from Christ Himself, by those who continued in the Apostles' doctrine and fellowship. They owned the Apostles as the true representatives of Christ, who commissioned and sent them, and therefore, to their authority they submitted themselves, to their doctrine they adhered, in their communion they continued. Now, the Apostles' commission was one given for all the generations of time, and therefore, in every age, the true Church of Christ must be known as that which retains this commission, which adheres, as did the Christians in the days of the Apostles who had seen the Lord, to the Apostles' doctrine and fellowship. The Church of Christ now is the identical Church which was planted by apostolic hands, and in which Christ's ministry was continued in the way of His appointment; and that organization which wants, which cannot shew this mark of apostolical descent and authority, cannot rightfully claim to be a portion of the one Church of Christ, founded upon the rock of the great apostolic confession.

This one apostolic Church has also holiness as one of its marks and characteristics. And, in fact,<sup>1</sup> the profession of belief in the Church in the most ancient creeds, was a profession of belief in the holy Church. It is holy in its calling, as all who are joined to it are called to be saints, or the holy ones of God; it is holy because

<sup>1</sup> See Pearson on the Creed, art. The Holy Catholic Church.

it is the abiding place, upon earth, of the Holy Spirit of Christ, and the scene of the exercise of the Spirit's regenerating, sanctifying and redeeming grace; it is holy because it is called forth from this evil world, to be the representative and minister, among men, of the Holy Lord; it is holy in its sacraments of Divine appointment; in the Scriptures given by inspiration of God, of which the Church is the witness and keeper; it is holy in its members who are actual partakers of the Holy Spirit, that is the life of the Church, who, so, truly comply with its inmost design, and become joined to the life in God of the Lord Himself.

The Church of Christ is moreover Catholic. This is one of its most clearly revealed features, by which it is broadly distinguished from the narrow and restricted dispensations that went before this consummate form of the kingdom of God upon earth. Its catholicity, as designed to embrace all nations, and all generations of mankind, was set forth in the apostolic commission to make disciples of all nations, in the command of the Lord to preach the Gospel to every creature. In the opening the door of faith to the Gentiles, in the breaking down the old distinction between Jews and Gentiles, in the wide extension of the Church over the world by the labors of the Apostles and those whom they sent forth, this feature of catholicity was fully developed and exhibited. And this was in accordance with the declaration of the Lord Himself, His own delineation of His own kingdom—<sup>1</sup>“The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father”—the Church was not to be confined to time or place, but to be conterminous with the world, and with the generations of mankind. .

<sup>1</sup> John iv. 21.

How strongly this catholicity was held, from the very first, to be an essential element of the Church of Christ, appears from the history of S. Ignatius—from his epistles to the churches written on his journey from Antioch to Rome, from the communion which he had with all the churches, in that wide extent of the world, and from his own express words regarding the Catholic Church of Jesus Christ. He says in his epistle to the Smyrnaeans,<sup>1</sup> “But avoid divisions as the beginning of evils. Let all of you follow the bishop, as Jesus Christ the Father; and the college of presbyters, as the Apostles; but reverence the deacons, as the commandment of God. Let no one do any thing of those matters, which appertain to the Church, without the bishop. Let that Eucharist be esteemed valid (*βεβαία*) which is under the bishop, or celebrated by him to whom he shall commit it. Wherever the bishop appears, there let the multitude be; as where Jesus Christ is, there is the Catholic Church.” Surely to one who so wrote, the Catholic Church was a most real and living thing. It was the true representative and minister of Christ in all the world.

And so in all ages succeeding was the Church regarded by the disciples of Christ. In the Church they were united to God the Father, through Jesus Christ His incarnate Son, and so did they seek to realize the unity which was their reception into the unity of the Father and the Son, for which the Saviour, in behalf of His disciples in all generations, prayed. It is well stated by S. Cyprian: <sup>2</sup>“Whoever being separated from the Church is joined to an adulteress, is separated from the promises of the Church. Nor does he come to the rewards of

<sup>1</sup> c. viii.

<sup>2</sup> De Unit. Ecclesiae, p. 78, ed. Fell.

Christ who leaves the Church of Christ. He is alien, he is profane, he is an enemy, he cannot now have God for his Father, who has not the Church for his mother. If any one could escape, who was outside the ark of Noah, then he also, who is outside of the Church, will escape. The Lord admonishes and says, ‘He who is not with Me, is against Me, and he who gathereth not with Me, scattereth.’ He who breaks the peace and concord of Christ acts against Christ. <sup>1</sup>He who gathereth elsewhere beside the Church, scatters the Church of Christ. The Lord says, <sup>2</sup>‘I and the Father are one.’ And again concerning the Father and the Son and the Holy Spirit it is written, <sup>3</sup>‘And these three are one,’ and does any one believe that this unity, coming from the Divine firmness cohering by heavenly sacraments, can be cut apart in the Church, and be separated by the divorce of colliding wills? He who does not hold fast this unity, does not hold the law of God, and does not hold the truth unto salvation.”

“Where Jesus Christ is, there is the Catholic Church.” This is the pregnant sentence of S. Ignatius the martyr of Christ. It was the accepted doctrine of the Church as it came fresh from the hands of the Apostles. It shews the indissoluble union of Christ with the Church, which is His holy bride here in this world, being prepared by His Spirit for the marriage supper of the Lamb. It shews that the Church is eo-extensive in its existence with the incarnation of the Lord Himself—it is in all the world, the exhibition to men of the incarnate Lord, and His own appointed instrumentality for making all who believe in Him partakers of the life and sanctifying and perfecting fruits of His incarnation; and so,

<sup>1</sup> Matt. xii. 30.

<sup>2</sup> John x. 30.

<sup>3</sup> I. John v. 7.

most truly, where Jesus Christ is, where He is proclaimed, imparted, and received as “the Way, the Truth, and the Life,” there is the Catholic Church, in its inwardness and its visibility, in the one body and the one spirit, which, in all the world, is its essence and its manifestation of Christ, who, as God manifest in the flesh, is conterminous with our fallen humanity in all its nations, all its generations, and all its individuals.

Such is the catholicity of the Church of Christ—and in it there is a manifoldness of meaning. Not only because it is confined to no bounds of time or place, for in the living Head of the body it is infinite, is it the Catholic Church. It is Catholic also, because it is provided for all the needs and emergencies of our fallen humanity; because in it Christ heals the spiritual diseases of our sin-afflicted race; because it holds and proclaims all the truth revealed for our salvation; because in it, and by it, all the light of grace and truth is dispensed which is requisite to dispel all the darkness of spiritual error and of sin, and to bring men forth into that light of holiness and truth which is the very light of the Lord.

“But,” says Isidore Hispalensis,<sup>1</sup> “the Church is, therefore, called Catholic, because it is established through all the world; or Catholic because the doctrine in it is universal; or because it draws to itself, to the subjection of piety, all the race of men, as well of princes as of those subject to their dominion, of orators and unlearned persons, or because it generally cures the sins of men, which are performed by the body and the soul.” And so the appellation Catholic came to be applied to each particular church, under its own bishop, as being

<sup>1</sup> Isidore Hisp. De Officiis Ecclesiast. lib. i. c. i.

an integrating part of the whole Catholic Church of Christ, as in its own sphere being a representative and type of the whole Church, and doing for its own flock the work which, as thus accomplished by each particular church, was summed up in the one holy work of the one Catholic Church in all the world. The Church was Catholic, as distinguished from bodies claiming to be churches which were in heresy, or in schism, which did not hold the one faith once for all delivered, or which had rent by unholy division the seamless robe of Christ the Lord.

Such then was the Church of Christ, as founded by Him, and established and extended through the world under His apostolic commission. It was one, it was apostolic in descent, in faith, and in organization; it was holy in office and in work, and in its holy members; and it was Catholic, a true and real representative of the incarnate Lord Himself in all the world. It was a Divine institution of healing and of salvation in our fallen world. It is visible in its outward organization as the organized body of Christ; it is spiritual, as being the habitation upon earth of the Holy Spirit, sent by Christ to administer His Gospel of salvation among fallen men. Can there be any doubt, therefore, that the ministry and the government, to which the administration of the word and sacraments of Christ, and of the discipline of the Church, is entrusted, are of the very essence of the Church, are of the same Divine appointment with that which established the Church itself? Certainly Christ Himself is the head of His own organized body, the Church, and He, no longer visible on this earth, and the Spirit, whom He hath sent forth fully to represent Him, belong to the invisibility of the Church which is its very life and power.

The Head of the Church is in the Heaven of heavens, whither He ascended from His work of redemption accomplished upon earth, and there He will be, till <sup>1</sup>He shall come again, as He was seen “to go into heaven” by those who were privileged to witness His ascent; till He shall visibly come to receive to Himself his redeemed Church in its pure and perfect condition, when its ideal shall be fully realized, when its work in the world shall have been fully done, when He shall have sanctified and cleansed it <sup>2</sup>“with the washing of water, by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.”

But the Church has a visible ministry and government upon earth, authorized by, proceeding from, its living Head in Heaven. For <sup>3</sup>He hath set in the Church, apostles, prophets, teachers, and all the various ministries which are rightfully exercised in it, “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,” “till we all come in the unity of the faith, and of the knowledge of the Son of God, into a perfect man, unto the measure of the stature of the fulness of Christ.” And no ministries but those authorized by Him can be rightfully exercised by men in the Church of Christ. His apostolic commission is in force till the end of time, and He is with those who act under it, according to His own most true promise, to give it efficacy in the ministration of His word and sacraments, and in the discipline and government of His Church.

“The episcopate,” as says S. Cyprian, <sup>4</sup>“is one, of

<sup>1</sup> Acts i. 11.

<sup>2</sup> Eph. v. 26, 27.

<sup>3</sup> I. Cor. xii. 28; Eph. iv. 11-13.

<sup>4</sup> De Unit. Eccles. p. 78.

which an undivided part is held by every bishop ;” and every bishop, as St. Jerome says,<sup>1</sup> “ whether at Rome, or Eugubium, or Constantinople, or Rhegium, or Alexandria, or Tanis, is of the same merit and priesthood ; the power of riches and the humility of poverty does not make a bishop either higher or lower. But (*ceterum*) all are successors of the Apostles.” This is the highest office of earthly authority in the Church, and the fountain from which all valid visible ministries in the name of Christ must be derived. But that the unity of the undivided episcopate might be clearly set forth, S. Cyprian tells us<sup>2</sup> that our Lord said to S. Peter, “ I will give to thee the keys of the kingdom of Heaven, and the gates of hell shall not prevail against it. And what thou shalt bind upon earth shall be bound also in Heaven, and whatsoever thou shalt loose upon earth shall be loosed also in Heaven.” And again to the same, after the resurrection, He says, “ Feed My sheep.”

He builds His Church upon one, and although to all the Apostles He assigns and asserts equal power,<sup>3</sup> “ As My Father hath sent Me I also send you ; receive ye the Holy Spirit : whosesoever sins ye remit, they are remitted unto them ; and whosesoever sins ye retain, they are retained ” ; nevertheless, that He might manifest the unity, He disposed the origin of the same unity, beginning from one by His own authority. The other Apostles were also certainly that which Peter was, endowed with equal participation (*consortio*) both of honor and power, but the beginning has its departure from the unity, that the Church may be shewn to be one ; which one Church also the Holy Spirit from the person of the

<sup>1</sup> Epistola ad Evagr.

<sup>2</sup> p. 77.

<sup>3</sup> John xx. 23.

Lord, designates and says in the Song of songs: <sup>1</sup>“ My dove is one, my perfect one, is one to her mother, the elect one of her who brought her forth.” And so, in the book of Revelation, <sup>2</sup>“ The wall of the city” (the holy Jernusalem descending out of Heaven from God) “had twelve foundations, and in them the names of the twelve Apostles of the Lamb.”

This was the highest source upon earth of authority from Christ in His Holy Church—the undivided apostolate or episcopate—of which each holder of the office was a full and equal possessor. So against the advancing claims and usurpations of the Roman bishops, in the fifth century, as in the earlier days of Cyprian, was the equality and the supremacy, under Christ, of the episcopal office maintained by the bishops of Africa, of Gaul, and of the East. The unity is absolute in Christ, the Divine and living Head, and in the bond of His Spirit; the unity is representative, ministerial and visible in the successors of the Apostles under the apostolic commission, the ministries of the Church thus proceeding from Christ, thus held before men, in His right hand, under His open commission; <sup>3</sup>the seven stars in His right hand are the angels of the seven churches, the ministries of His Catholic, apostolic Church in all the world, and the seven candlesticks of the apocalyptic vision are that Church itself irradiated with and dispensing the light of the Lord Himself.

I have sketched to you the Church as it is in the design and appointment of the Lord, as it is in its ideal and divinely-fixed character. But the Church, in its members, is composed of sinful, fallible men, who are admitted to that membership that they may be justified

<sup>1</sup> Cant. vi. 9.

<sup>2</sup> Rev. xxi. 14.

<sup>3</sup> Rev. i. 20.

and purged from sin, and made meet for the inheritance of the saints in light. They are called to holiness in the holy Church, and it will be their constant endeavor, if they comply with the gracious design of the Lord in establishing His Church among men, to perfect holiness in the fear of God. The fortunes of the Church are varying, and chequered with success and apparent failure, as it makes its ways through this evil world, through the hosts of sin and death, to the land of everlasting life. The institutions of God are one thing, and the use which men make of them another. Even the grace of God may be received in vain, and His truth may be perverted by human error and sin.

We are expressly told by our Lord that His kingdom shall contain within it the holy and the unholy; that the Gospel net cast abroad upon the waters of the world, shall take up both good fishes and bad; that an enemy will sow tares among the wheat, and that both shall grow together until the harvest. The guest without the wedding garment, the foolish virgins who took no oil in their vessels for their lamps, represent those who are admitted to membership of the Church in this world, and it is only at the final scrutiny that<sup>1</sup> “the angels shall be sent forth, who shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them unto a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.”

The Church will not realize here that holiness and perfection which are represented in its Divine constitution and its heavenly destination. In it here the evil are ever mingled with the good; and the good themselves are

<sup>1</sup> Matt. xiii. 41-43.

rather striving for perfection than actually attaining it. And here, too, are divisions in the Church, and divisions from its holy body—like the Donatist and the Novatian schisms in the Church's ancient day. And then, too, there may be the interruption of communion between different portions of the Catholic Church itself. There may be, and there are, unwarranted additions to the faith, by those who have not denied and renounced the faith itself. Where the faith is denied by heretical perversion, the body which does not hold the one faith cannot be of the one Church. Where there is separation from the line of Christ's appointed ministry, there is separation from the Apostles' fellowship, which was the characteristic of the Church when it was first established among men, and which, as appears from the apostolic commission, was the designed Divine characteristic of the Church, till the end of the world.

But where the unity of the Church is unbroken in its apostolic faith and apostolic succession ; where the word of Christ is duly dispensed, according to His appointment, and His sacraments duly administered, and where the bond of charity is maintained in its reality and integrity, there is a true representative of the Catholic Church of Christ, and a living proof that, amid all the collisions and disasters through which the Church has passed, the word of Christ remains sure : that against the Church founded upon the rock of the great confession the gates of hell have not prevailed.

The period of the Church's earthly existence is its period of conflict, of gathering, and of purification for her final and perfect condition. All her members who comply with the Divine intention in the establishment of the Church, who yield themselves to the guidance of

the Holy Spirit, who advance, from day to day, in the attainment of that holiness without which no man shall see the Lord, shall be members of the Church in its perfect and heavenly state, when its ideal shall be realized, when it shall be all holy and spiritual, and, in the completed company of the redeemed, shall present to the Lord the result of its mission among the generations of mankind.

That consummation was set forth in ancient prophecy,  
<sup>1</sup> “Thy people also shall be all righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified.” A description of this redeemed and perfected Church of God, which unites in itself the Church of the Jewish and that of the Gospel day; <sup>2</sup> of which the Lord God Almighty and the Lamb are the temple; and the light, in which the nations of the saved walk, is given in the closing chapters of the Book of Divine Revelation. Then all its features, designed in its original establishment, shall be clearly discerned in it. It shall be seen to be the one holy apostolic Catholic Church of God, in deed and in truth; <sup>3</sup> “And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination or maketh a lie; but they which are written in the Lamb’s book of life.” Then shall Paradise be regained in the presence of God; and those here are blessed who, in the holy Church of God, <sup>4</sup> “Do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

<sup>1</sup> Is. ix. 21.

<sup>3</sup> Rev. xxi. 26, 27.

<sup>2</sup> Rev. xxi. 22.

<sup>4</sup> Rev. xxii. 14.

## CHAPTER XII.

### THE SACRAMENTS.

THE word sacrament applied to a religious rite is a term of ecclesiastical origin. The Latin word *sacramentum*, from *sacrare—dedicare, consecrare, initiare*, signified among the Romans the oath of allegiance taken by soldiers, also the sum of money put in pledge and deposited with the *Pontifex Maximus*, by contestants in courts of law, which, in case the cause went against him who had deposited the pledge, was devoted to the gods. It is also the translation in the old Latin versions, and in the Vulgate, of the Greek word *μυστήριον*, as that word is used in the New Testament in relation to the revelation and the Church of the Gospel.

The word was used by the ancient fathers of the Church in a wide variety of application. Thus Tertullian<sup>1</sup> designates the Christian religion by the word, and Cyprian applies it to the Trinity, and even calls the Lord's Prayer a sacrament. S. Augustine<sup>2</sup> reckoned not only matrimony (*De Nupt. et Coneupiscent.* i. 11) and holy orders (*De Baptism. ad Donatist.* i. 2, and *contra Parmen.* ii. 30), but also occasionally other sacred ceremonies among the sacraments (the word taken in a more comprehensive sense), so far as he understood by *sacramentum, omne mysticum sacrumque signum*. Thus he applies (*De Pecat. Orig.* e. 40) the term *sacra-*

<sup>1</sup> Hagenbach, § 136, 2, vol. i. p. 356.

<sup>2</sup> *Advers. Marc.* v. 18.

ment to exorcism, the casting out and the renunciation of the devil at baptism; and even to the rites of the Old Testament: ‘*circumcisio carnis, sabbatum, temporale neomeniae sacrificia atque omnes hujusmodi innumerae observationes*’” (ad Galat. e. iii. 19).<sup>1</sup>

But though the word was used in a wide and comprehensive sense, it was applied to baptism and the Lord’s Supper in a high and distinctive meaning. Both S. Chrysostom and S. Augustine saw,<sup>2</sup> in the blood and water which flowed from the wounded side of the Lord, the foreshadowing of the two great sacraments of His Church. And the same regard for the two sacraments ordained by Christ continued till the days of Bede (Hom. x.), of Ratramu (De Corpore et Sang. Dei, cap. xlvi.), and of Ratherius of Verona (Serm. de Quadrages, § 3, and Serm. ii. de Ascens Dom.),<sup>3</sup> all of whom enumerate alone as sacraments baptism and the Lord’s Supper. And with this the dogmatic view of the Greek Church also agrees. The same view is that which is found in the division of Isidore of Seville (Etym. vi. 19, § 30), which sets forth baptism and chrism, the body and blood of Christ, as the sacraments of the New Testament. For as the body and blood of Christ belong together as the constituents of one sacrament; so baptism and chrism, as they appear already in Cyprian, are the constituents of the other.

The first aim at the enlargement of the number of sacraments appears in the Greek Church. Pseudo-Dionysius (sixth century, De Hierarch. Eccles. cc. ii.–vii.

<sup>1</sup> Opp. iii. pt. ii. col. 692.

<sup>2</sup> S. Chrysost. in Johan. Hom. 84, t. viii. 545; S. August. Sermo ad Catechum c. vi. tom. vi. col. 412.

<sup>3</sup> Herzog, Real. Encyclopaedie, vol. xiii. p. 238.

ed. Corderius, Par. 1644, fols. 212–373), numbers six mysteries, namely, “baptism, the Lord’s Supper, confirmation, ordination, monastic consecration, the rites over those who have holily slept”; whilst J. Damascene,<sup>1</sup> in the eighth century, had been content with the two ancient mysteries; Theodore Studita, in the ninth century, had perfectly adopted the sacraments of the pseudo-Dionysius (Leo Allat. de Eccles. orient. et occid. perpetua consens. lib. iii. cap. 16, § 10). The monk Jobius, about 1270, first produced in the Greek Church the number of seven sacraments; but by identifying extreme unction with penance, and making monasticism the last, he showed the new and arbitrary character of the classification.

In the West, after different classifications had been made, Peter Lombard (†1164), by combining two classifications of five sacraments, made by Hugo S. Victor and by Robert Pulleyn (†1153), furnished the number seven, which was sanctioned by Pope Eugenius IV., at the Council of Florence, and fully stamped with authority in the Romish Church by the Council of Trent. In that Council, says Father Paul,<sup>2</sup> “To establish the propriety, or as the scholastics express themselves, the sufficiency of this number seven, they made a wearisome detail of the agreements of this number, drawn from the seven natural things by which life is acquired and preserved, of the seven virtues, of the seven capital crimes, of the seven sins derived from original sin, of the six days of the creation of the world, which with that of the Sabbath made seven, of the seven plagues of Egypt, of the seven planets, of the dignity of the number seven,

<sup>1</sup> De Orthodox. Fide iv. 13.

<sup>2</sup> Histoire Du Concile De Trente, livre ii. i. p. 429.

and of many other like agreements employed by the principal scholastics to authorize the number of seven sacraments. They adduced, at the same time, many reasons to shew why they ought not to regard as sacraments, the consecrations of churches, of sacred vessels, of bishops, of abbots, of abbesses, and the religious women, no more than holy water, the ceremony of feet-washing, of which S. Bernard speaks, martyrdom, the creation of cardinals, and the crowning of popes."

The remark of Father Couvayer<sup>1</sup> is a clear and decisive one. "The matter of the sacraments," he says, "is that upon which the Council has the most multiplied the number of articles of faith. Before the age of the Master of Sentences, they had extended or restricted this number according to the notion more or less vague, which they had given to the name of sacrament. The authority of this theologian and of some others caused the adoption of his opinion in the schools, and Pope Eugenius in his instruction to the Armenians gave it for a Catholic doctrine. This was the most decisive authority, which determined the Council of Trent to make it an article of faith. But it must be acknowledged that it is dating an apostolical tradition a little late, to find the origin of it only in the commencement of the twelfth century. Before this time, it is true, we can well see that different authors had given the name of sacrament to rites which the Roman Church has honored by this name. But as they have given it, at the same time, to many others, this age is to be regarded as the first epoch when this number has been fixed. To know how that which was then only an opinion can, in consequence, have become an article of faith, is what I leave to those more able, to determine."<sup>2</sup>

<sup>1</sup> i. 426.

<sup>2</sup> Vide Herzog, vol. xiii. p. 241 and pp. 239 ff.

But amid the growing tendency to designate many Church observances by the name of sacraments, the old Church doctrine concerning the two sacraments ordained by Christ retained strongly its hold upon the heart of the Church.<sup>1</sup> “Ratherius, Bishop of Verona (†974), Falbert, Bishop of Chartres (†1028), Bruno, Bishop of Wurzberg (†1045), Rupert, Abbot of Deutz (†1135), knew only two sacraments, baptism and the Lord’s Supper; others, as Theodulf, Bishop of Orleans (†821), Agobard, Bishop of Lyons (†840), Lanfranc, Bishop of Canterbury (†1089), Hildebert, Bishop of Tours (†1134), Hugo of St. Victor (†1141), name them at least ‘the two chief sacraments of the holy Church.’ Theodulf of Orleans explains this expression used by him (*De Ordin. Baptism. c. v.*) thus (c. xviii.): ‘because we cannot pass into the body of Christ, unless we are imbued with these sacraments.’ . . . But the expression ‘chief sacraments’ intimates that they had already begun to adjoin others to these two. In fact Agobard of Lyons says (*Lib. de privileg. et jure. sacerdot. c. xv.*), ‘Divine sacraments, to wit, baptism, and the consecration (*confectio*) of the body and blood of the Lord and *the other things*, in which the salvation and life of the faithful consists.’

“In the year 1025, the Synod of Arras (*Atrebatum*; see D’Achery *Spicil i.* 607 sq.) declared, Christ has appointed very many (*plurima*) sacraments, namely baptism with anointing and laying on of hands, the Eucharist, the consecrated oil, which the Apostle had already used for healing the sick, and for sealing of neophytes, lastly, the anointing of bishops and presbyters. Cardinal Humbert († about 1060) mentions besides bap-

<sup>1</sup> Herzog. p. 241.

tism, the Eucharist, ordination, also the investiture with the ring and staff, and the consecration of churches (adv. Simonaic. iii. 41, 15)." And so did the enumeration variously proceed ; the addition to the original sacraments of Christ's own ordination, till the mystical number seven was settled by the Master of Sentences, by Pope Eugenius IV., and by the Council of Trent.

The doctrine of the Church of England concerning the number and significance of the sacraments is well and clearly stated in the homily "Of Common Prayer and Sacraments," thus : " Now with like, or rather more brevity, you shall hear how many sacraments there be that were instituted by our Saviour Christ, and are to be continued and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a sacrament, namely, for the visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ, there be but two, namely, baptism and the Supper of the Lord.

" For although absolution hath the promise of free forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in absolution, as the visible signs in baptism and the Lord's Supper are ; and therefore absolution is no such sacrament as baptism and the communion are. And though the ordering of ministers hath this visible sign and promise, yet it lacks the promise of remission of sin, as all other

sacraments besides the two above named do. Therefore neither it, nor any other sacrament else, be such sacraments as baptism and the communion are. But in a general acceptation, the name of a sacrament may be attributed to anything whereby an holy thing is signified.

"In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of the seven sacraments; but also to divers and sundry other ceremonies,<sup>1</sup> as to oil, washing of feet, and such like; not meaning thereby to repute them as sacraments, in the same signification as the two forenamed sacraments are. And therefore St. Augustine, weighing the true signification and the exact meaning of the word, writing to Januarius, and also in the third Book of Christian Doctrine, affirmeth that the sacraments of the Christians, as they are most excellent in signification, so are they most few in number; and in both places maketh mention expressly of two, the Sacrement of Baptism, and the Supper of the Lord.

"And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institutions of ministers in the Church, matrimony, confirmation of the children, by examining them of their knowledge in the articles of the faith, and joining thereto the prayers of the Church for them, and likewise for the visitation of the sick; yet no man ought to take these for sacraments, in such signification and meaning as the sacraments of baptism and the Lord's Supper are: but either for godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity, by the

<sup>1</sup> Dionysius Bernard, *De Coena Domini et Ablut. Pedum.*

ministry of the Church, or else judged to be such ordinances as may make for the instruction, comfort, and edification of Christ's Church."

The definition of a sacrament given by S. Augustine is that upon which the view of them, which has been generally held in the Church, has been founded. He says: <sup>1</sup>"These things, brethren, are for that reason called sacraments, because in them one thing is seen, another is understood. What is seen has a corporal species, what is understood has spiritual fruit." This spiritual fruit, the inward part of the sacrament, came from the union of the word with the element. On John xv. 3, "Now ye are clean on account of the word which I have spoken unto you," St. Augustine remarks, <sup>2</sup>"Wherefore does He not say, ye are clean on account of the baptism with which ye are washed, but says 'on account of the word, which I have spoken unto you,' unless, because even in the water the word cleanses? Take away the word, and what is water except water? The word is added to the element, and the sacrament is made, it is even itself, as it were (*tamquam*) a visible word. For this he had indeed said, when He washed the disciples' feet: <sup>3</sup>'He who is washed needeth not except to wash his feet, but is clean every whit.'

"Whence that so great virtue of water, that it touches the body and washes the heart, unless the word accomplishes it, not because it is spoken, but because it is believed? For in the word itself also, the passing sound is one thing, the abiding virtue another. <sup>4</sup>This is the word of faith which we preach,' says the Apostle, 'that

<sup>1</sup> Sermo 272, tom. v. 770.

<sup>2</sup> Tract. 80 in Johann. Evang. 3, tom. iii. pt. ii. col. 512.

<sup>3</sup> John xiii. 10.

<sup>4</sup> Rom. x. 8.

if thou confess with thy mouth that Jesus is Lord, and believest in thy heart that God hath raised Him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation.' Whence, in the Acts of the Apostles we read,<sup>1</sup> 'purifying their hearts by faith.' And the blessed Peter, in his epistle, says, <sup>2</sup>'Thus also baptism saves you, not the putting away of the filth of the flesh, but the interrogation of a good conscience.' This is the word of faith which we preach; with which, without doubt that it may cleanse, baptism also is consecrated.

"Forasmuch as Christ, with us, the Vine, with the Father, the husbandman,<sup>3</sup> 'loved the Church, and gave Himself for it, that He might sanctify it' saith he, 'cleansing it with the laver (*lavacrum*) of water in the word.' This word of faith avails so much in the Church of God, that by him who believes, offers, blesses, moistens even a little the infant, it cleanses; although he be not able to believe with the heart unto righteousness, and with the mouth to confess unto salvation. All this is done by the word, concerning which the Lord says, 'Now ye are clean, on account of the word which I have spoken unto you.'"

This is clear. It asserts the efficacy of the sacraments ordained by Christ, but does not attribute that efficacy to the visible elements which represent and exhibit the inward grace, but to the word of Christ added to the elements, nor to that word, simply as it is spoken, but as it is believed and received.

Sacraments, S. Augustine says,<sup>4</sup> "are visible signs in-

<sup>1</sup> Acts xv. 9.

<sup>2</sup> I. Peter iii. 21.

<sup>3</sup> Eph. v. 25, 26.

<sup>4</sup> De Catech. Rud. 50, tom. vi. p. 213.

deed of Divine things, but the invisible things themselves are honored in them ; nor is that species sanctified by benediction to be so esteemed as it is esteemed in any use of it whatsoever ; for it must be declared what also that word signifies which he has heard, what seasoning is in it, of which word that thing bears the likeness." Nor did S. Augustine consider the grace of the sacraments so tied to the signs that it could not be given separately from the sacraments, or that it must always be received, when the outward sign was received. <sup>1</sup> He asks how Moses and the Lord both sanctify, and answers, " For Moses was not in the place of the Lord, but Moses (sanctified) by visible sacraments by his ministry ; but the Lord, by invisible grace by the Holy Spirit, where is all the fruit even of the visible sacraments." " For without that sanctification of invisible grace, of what avail are visible sacraments ? "

He then asks whether that invisible grace, in like manner, profits nothing without visible sacraments, by which man is visibly sanctified, which, he says, is to state an absurdity. It would be more tolerable, he adds, to say that that invisible grace cannot be without them, than to say it does not profit, if it be, since in it is all their utility. But then he proceeds to consider whether the invisible grace can be without the visible signs. He adduces the case of Simon Magus, who received the sign without the grace, and that of those in Samaria, <sup>2</sup> who received baptism from Philip after they had received the invisible grace. Moses, he says, who visibly sanctified the priests, nowhere appears himself to have been sanctified, by sacrifices or by oil ; but who will dare to

<sup>1</sup> Quaest. in Levit. lib. iii. Quaest. 84, tom. iii. pt. i. col. 391.

<sup>2</sup> Acts viii. 13.

deny that he was invisibly sanctified, whose so great grace was pre-eminent? John the Baptist, he adds, was a baptizer, before he was himself baptized. The robber on the cross was not baptized, to whom the Lord said: "To-day thou shalt be with Me in Paradise." Nor without sanctification was he endowed with so great felicity.

And thus S. Augustine concludes: "Therefore we gather that invisible sanctification was present to some and profited them without visible sacraments, which are changed according to the diversity of times, so that some were then, and others are now; but the visible sanctification which was made by visible sacraments, can be present without that invisible sanctification, (but) cannot profit. Nor is the visible sacrament therefore to be despised; for its despiser can in no way be invisibly sanctified. Thence it is that Cornelius and those who were with him, when they appeared already to have been sanctified by the infused Holy Spirit, were nevertheless baptized; nor was the visible sanctification judged superfluous which the invisible had already preceded."

The doctrine of the ancient Church on the sacraments is here set in the clearest light. The visible sacrament and the invisible grace are not one and the same thing. They are not inseparable; either may be received without the other; but the visible sacraments are the appointed means of exhibiting and conveying the inward grace, by virtue of the living word of Christ annexed to them, and not because His grace is inherent in the outward element, and a contemner of the visible sacrament must be without the grace, of which the outward sacrament is the means and pledge.

On the foundation of St. Augustine's doctrine the

schoolmen, in the middle ages, built a superstructure which vastly overtopped the foundation from which it started. They thus improved upon S. Augustine's definition: <sup>1</sup> "A sacrament is a corporal or material element outwardly, sensibly proposed, representing from similitude, and signifying from institution, and from sanctification *containing* some invisible and spiritual grace." The definition of the Master of the Sentences is, <sup>2</sup> "A sacrament is properly named, because it is so a sign of the grace of God, and a form of invisible grace, that it both bears the image of that grace and is the cause of it." The later scholasticism gave a more guarded definition: "A sacrament is a significant and efficacious sign of grace," a definition which does not essentially differ from the expression of our own article that the sacraments "be certain sure witnesses and effectual signs of grace"; it is in the manner of explaining the efficacy that the doctrine of our Church separates from that of the schools and of Trent. There were among the schoolmen themselves differing ways of explaining the efficacy of the sacraments. The view advocated by Bonaventura and Duns Scotus was that "Sacraments are not the cause of grace by making any effect, but because God, using the sacraments, operates in the soul; they do not cause grace except by a certain concomitance." They illustrated this by the case of a man who gives to the king a leaden token, and on his command receives in return a hundred pounds, not as if the token of lead were the sufficient cause for such a reward, but purely the will of the king. So Bonaventura says, "In no way must it be said that grace is contained in

<sup>1</sup> Hugo de S. Victor De Sacram. lib. i. pt. ix. c. ii.

<sup>2</sup> Lib. iv. dist. 1. B.

the sacraments themselves essentially, as water in a vessel, or medicine in a box—yea, to understand in this way is erroneous; but they are said to contain grace because they signify it, and because, unless there is defect on the part of the recipient,<sup>1</sup> grace is always confessed in them, understanding it thus, *that grace is in the soul, not in the visible signs.*"

Grace is received in the sacraments in consequence of the appointment of God and of the Divine covenant with the Church. S. Thomas Aquinas assigns to the sacraments a certain instrumental power; he attributes to the material element itself a certain inherent fitness for the purpose, for which it is used by God in the sacraments; the sacrament has, he says, a twofold virtue, one an instrumental one, by which it acts as the vehicle of the virtue of the principal agent, the other its own, as an axe cuts by reason of its sharpness, but makes a couch, in so far as it is an instrument of art; "But it does not perform the instrumental action unless by exercising its own action, but by cutting it makes the couch. And in like manner, corporal sacraments by their proper working, which they exercise on the body which they touch, effect an instrumental operation from the Divine virtue, with respect to the soul,<sup>2</sup> as the water of baptism, by washing the body in accordance with its own virtue, washes the soul, inasmuch as it is the instrument of the Divine virtue."

There was here a materializing view of the sacraments, which was pursued to a large extent in the Church of Rome. Bellarmine finds in the sacrament only the operation of grace: <sup>3</sup> "What," he says, "the sharpness

<sup>1</sup> Lib. iv. dist. i. pt. i. art. i. qu. 3.

<sup>2</sup> Qu. 62, art. i. ad ii. m.

<sup>3</sup> De Sacr. lib. ii. c. xi.

and the power of the agent impressed upon it is in the axe, that wholly in the sacraments is the sole motion of God." And the Roman catechism says,<sup>1</sup> "For it ought to be established that no sensible thing of its own nature is endowed with that force that it can penetrate to the soul. But by the light of faith we know sufficiently that the virtue of the omnipotent God is in the sacraments, by which they effect that which by their own force natural things themselves cannot accomplish."

These discussions were held between the Dominicans and the Franciscans in the Council of Trent concerning the mode of efficacy which characterized Divine sacraments.<sup>2</sup> For the Dominicans maintained that, although grace was a spiritual quality created immediately by God, there was nevertheless in the sacraments an instrumental and effective virtue, which produces in the soul a disposition to receive it; and that it is in this sense that they said that they contain grace, not that it is in them as in a vessel, but as the effect is in its cause; which they explained in a manner sufficiently singular by the example of a chisel which not only has the property of cutting the stone, but also the virtue of forming a statue.

The Franciscans said, on the contrary, that they could not conceive how God, who is a spiritual cause, should make use of a material instrument to produce grace, which is a spiritual effect; and they denied absolutely that there is in the sacraments any effective or dispositive virtue. But they said that all their efficacy came from nothing else than from the promise of God, that always and whenever the sacrament should be conferred He

<sup>1</sup> Pt. ii. c. i. qu. 21.

<sup>2</sup> Sarpi Hist. du Concile de Trente, livre ii. 86, vol. i. p. 434.

would accord grace ; and that it was in this sense that one ought to say that they contained it, not by any virtue which was in them, but because they were an efficacious sign of it, and God had promised to join infallibly His assistance to this ministry, which, by that, became the cause of grace, because the effect of it followed infallibly, not by a virtue which was in it, but by the promise which was annexed to it ; in the same manner that they said that merit is the cause of the recompense, although there is not in it any activity. These theologians proved their sentiment not only by the authority of Scotus and Bonaventura, who were of their order, but also by that of S. Bernard, who says that grace is received by the sacraments, as a canon receives the investiture of his dignity by a book, and the bishop by a ring.

On one and the other part each one set forth his reasons at great length, and in a manner yet more eager than extended, and they mutually censured each other. The Dominicans said that the sentiment of the Franciscans approached Lutheranism ; and the others reproached them, in their turn, that they gave occasion to heretics to calumniate the Church, in maintaining an impossible opinion. It was in vain that some good prelates wished to reconcile them, by saying that agreeing in the conclusion, which is that the sacraments contain grace and produce it, it was of small import to know how this was done, and that it would have been better to hold themselves to the general proposition, without descending to the particular manner. For they answered, that it was not a question of words, but the establishment or annihilation of the sacraments ; and they would never have ended the contest, if the Cardinal of St. Croix had not

ordained that they should pass to other articles, saying that at the end they would return to this point, and that they would examine if it were *a propos* to decide or to omit it.

They did finally decide that the sacraments *contain* the grace which they signify, and left the Dominicans and the Franciscans to settle their disputes as best they could, but extending the shield of the Council's decree over the most materializing views of the sacraments that had ever been taken. The notes of Father Couvayer on this passage of the Council's history are noteworthy. "It is," he says,<sup>1</sup> "a happiness that the Franciscans did not find themselves in agreement, on this point, with the Dominicans. This has spared us a new article of faith, and a system sufficiently ridiculous to defend. For to maintain that grace is contained in the sacraments as in a physical cause, and to regard them otherwise than as an occasion and a means which God offers us, to communicate it to us, is to retail a chimera which is supported neither by authority nor by reason; and if it were necessary, in order to be a Catholic, to subscribe to such imaginations, the first sacrifice which it would be needful to make, to have religion, would be that of good sense."

And of the explanation of the Franciscans Couvayer says, "It is the only reasonable manner of explaining the virtue of the sacraments, since there being no natural relation between a material cause and a spiritual effect, the virtue of the sacrament cannot come but from the Promise, and the sign cannot be regarded but as the instrument and the occasional cause of the reception of grace. To believe that this grace is in the sacrament in

<sup>1</sup> p. 434.

an inherent manner is an absurd system, and one which does not deserve to be refuted."

The doctrine that the sacraments contain the grace which they signify, in the sense in which it was held by the Dominicans, naturally connected itself with the doctrine of the *opus operatum* of the sacraments in its most extreme form. Albertus Magnus is said to have been the first who used the phrase. The whole substantial effect of the sacrament is, he says, *in opere operato*. A distinction was made between *opus operans*, the working work, and *opus operatum*, the work worked or accomplished. The schoolmen said the sacraments of the old law were efficacious from faith, which was *opus operans*, the work of the faithful man himself. The sacraments of the New Testament, on the other hand, are efficacious, or confer grace *ex opere operato*, because<sup>1</sup> "there is not required there a good interior motion which merits grace, but it suffices that the recipient do not oppose an obstacle."

The sacraments, like those of the old law, confer grace *ex opere operante*<sup>2</sup> "in the way of merit, because the sacrament outwardly exhibited does not suffice to the conferring of grace, but beyond this is required a good motion, or interior devotion in the recipient, according to whose intention grace is conferred, as of merit condign or congruous, and not greater on account of the exhibition of the sacrament." The *opus operatum* has been maintained to the extent of perfect passivity in the recipient of the grace of the sacrament.<sup>3</sup> "In the sacraments of the new law," it has been said, "it is not

<sup>1</sup> Duns Scotus, lib. iv. dist. i. qu. 6, in resol.

<sup>2</sup> Gabriel Biel in lib. iv. dist. i. qu. 3.

<sup>3</sup> Peter de Palude in lib. iv. d. i. qu. 1, and fl. 1314-1342.

*per se* required that man should dispose himself, therefore he is disposed by the sacrament itself, and so it is probable, in every sacrament of the new law, that it justifies *ex opere operato*." Bellarmine softens apparently this extreme scholastic view, without abandoning the essence of the *opus operatum* doctrine. He says,<sup>1</sup> "Faith can be called our hand, *not because it apprehends the promise* and itself only, in this way, justifies, *but because it removes obstacles and disposes the soul*, where such disposition is necessary."

The controversy on the sense in which the *opus operatum* is to be understood has been continued since the Council of Trent, which, by declaring that the grace of the sacraments was *ex opere operato*, without further definition, left the door open for these contests. The Jansenists by the *opus operans* understood the action and the worthiness of the officiating priest, and consequently understood by the *opus operatum* in the sacrament that it did not depend for its efficacy upon the worthiness of the celebrant; but they also maintained that the efficacy of the sacrament to the recipient had for its supposition the pious disposition of that recipient. Antony Arnauld warns against frequent communion on the ground that a man does not always find himself in a suitable disposition. The Jesuits, on the other hand, urged the greatest possible frequency, because the sacrament, even without regard to the personal disposition of the recipient, accomplishes somewhat by means of its Divine power.

We are now prepared to compare the leading views and doctrines on the subject of the sacraments now established and prevalent in the Christian world, to bring

<sup>1</sup> *De Sacram.* ii. 11.

them to the test of Scripture and Catholic antiquity, and to note the tendencies and genuine results of these varying views. We shall notice three great classes of doctrine about the sacraments, which we shall designate as the Romish, the Anglican or Catholic, and the Zwinglian or Rationalistic. We shall first state these views in their order, as concisely as we may.

The definition which the Council of Trent gives of a sacrament,<sup>1</sup> “that it is a symbol of a sacred thing, and a visible form of invisible grace,” is not essentially different from that given by the English Church in her catechism, but this definition is very far from including all the teaching of that Council upon the nature of a sacrament. Indeed, the teaching of the Council far exceeds the bounds of its own definition. It is not content with asserting the reality of the fact that the sacraments are means whereby we receive grace, but must curiously explain how they do this. The Council asserts,<sup>2</sup> under anathema, that “the sacraments of the new law contain the grace which they signify.” In the canons on the Eucharist, that all ambiguity concerning the sense in which the Council holds that the sacraments *contain* grace may be removed, it expressly anathematizes those who say that the body of Christ is only in the sacrament,<sup>3</sup> “in sign, or figure, or potency,” and in the same canon anathematizes “whoever denies that the body and blood together with the soul and divinity of our Lord Jesus Christ, are contained truly, really, and substantially in the sacrament of the most holy Eucharist.”

And Moehler places beyond doubt his understanding of the doctrine of the Church of Rome, when he says,<sup>4</sup>

<sup>1</sup> Sess. xiii. cap. iii.

<sup>2</sup> Canon vi. Sess. vii.

<sup>3</sup> Sess. xiii. canon i.

<sup>4</sup> p. 281.

"The religious energies of the human soul are set in new motion by the sacrament, *since its divine matter impregnates the soul of man*, vivifies it anew, establishes it in the most intimate communion with God, and continues to work within all men who do not shew themselves incapable of its graces, or, as the Council expresses it, do not place an obstacle in the way." He even says that the idea which is the fundamental one of the exposition of the Trent catechism concerning the sacraments,<sup>1</sup> "is far more ingenious and profound than it may at first sight appear; the idea, namely, that the sacraments contribute the more to cherish Christian piety, as they are well calculated to humble arrogance by the reflection that, as man had ignominiously delivered himself over to the dominion of the lower world, so he needs its mediation to enable him to rise above it."

The Church of Rome then does, according to the expositions of her own catechism and advocates, teach not only that sacraments are visible forms of invisible grace, not only that they are means and pledges of grace, but also that their very matter is imbued with the grace of which they are signs, and that through<sup>2</sup> *its* mediation is that grace conveyed *ex opere operato* to the souls of recipients. There is, according to her, no immediate action of the Spirit of God upon the spirit of man, of which the sacraments are symbols and pledges to faithful recipients. She anathematizes those who say that<sup>3</sup> "Christ exhibited in the Eucharist is only spiritually eaten, and not also sacramentally and really." With her there is no sacramental eating which is not *real*, as distinguished from *spiritual*, that is, which is not *material*. Most

<sup>1</sup> p. 280.

<sup>2</sup> Sess. vii. viii. De Sacram.

<sup>3</sup> Sess. xiii. can. viii.

fully, therefore, does the Council of Trent justify the representations of Moehler, that “the *Divine matter*” of the sacraments impregnates the soul of man, and that the sacraments by *the mediation of the lower world* enable man to rise above it.

We think that the above remarks will sufficiently explain the Romish teaching upon the nature of a sacrament, as that teaching is distinguished from the Catholic doctrine on the subject which is maintained by the English and American Churches. The formal definition of a sacrament which is given by these Churches does not differ essentially, as has already been remarked, from the definition which is given in one place by the Council of Trent. The English and American Churches, however, do not, like the Romish Church, add in their explanations what is not logically contained in their own definition. They do not curiously and beyond what is revealed, set forth the mode in which the sacraments are means of grace. They declare them to be outward and visible signs of inward and spiritual grace; but not signs which have in their own material elements the grace which they signify. On the other hand they are declared<sup>1</sup> “to be certain sure witnesses and effectual signs of grace and God’s good will towards us, by the which *He* doth work invisibly in us.” They are the symbols of the Spirit’s presence and power, they are pledges and occasions of the exertion of that power in those who rightly receive them.

The connection between the inward grace of the sacraments and the outward signs by which that grace is signified and conveyed to those who rightly receive the outward signs, is entirely analogous to all the connec-

<sup>1</sup> Art. XXV.

tions between spiritual substances and their action and qualities, on the one hand, and the outward and material agencies by which spiritual substance manifests itself and exerts its appropriate action. Divine sacraments are a Divine adaptation and use of the connection between matter and spirit which God Himself has ordained. From the analogies of the natural world, therefore, we can learn all that it is possible for us to know of the connection between the signs and the things signified of the holy sacraments of God. By such analogies in fact have, in the Church of God, the relations of the sacraments to the *res sacramenti* been exhibited and illustrated.

Thus Paschasius Radbertus, in setting forth how the sacrament of the Eucharist is a figure of a Divine reality, mentions the analogy of the letters of a written book in exhibiting and conveying the sense of the writer, which is purely an intellectual and spiritual thing, and the product of existence which is purely spiritual; spiritual in the proper sense of the term, not body existing after the manner of a spirit.

So does the Spirit of God make His revelations, communicate Himself to men in His written Word, and by the media of seeing and hearing; as in the sacraments by the medium of touch and taste and the organs of inward digestion. But surely the Spirit of God in no real and proper sense is contained in the written or printed letters of the Book, though He be in them sacramentally and instrumentally. *How* the letters are the true media of conveying to us spiritual things and spiritual influence and grace, no science has been able to solve, and in its efforts to solve this enigma, science is to-day exhibiting its own impotence as it beats itself, like an

imprisoned bird, against the bars of the cage which forbid its egress from the appointed bounds of its being and powers of investigation. And this was the *Quomodo* of the Divine dispensation in the sacraments which the great fathers of the Church spoke of as not to be solved ; the attempt to solve which they declared to be a plain mark of folly and impiety. What then must be the attempt to solve it by reducing it to a manifest contradiction that the mind of man must reject, and that God, the Author of our nature, has never revealed or sanctioned, which is made by the controversialists of Rome, and by those, *O tempora, O mores*, in our own Church who are following in their wake ?

The connection between matter and spirit is an undeniable fact, but as insoluble as it is undeniable. It is among<sup>1</sup> “the secret things, which belong to the Lord our God” ; but not, believe it all who reverently receive His Word, among “those things which are revealed” and which belong “unto us and to our children forever, that we may do all the words of this law.”

The watch which I consult to ascertain the time, I call a time-keeper, and I say that *it* informs me of the time ; but does it ? That exact and curious adjustment of wheels and levers and springs and pointers and dial-plate, is it a production of matter or of mind ? though the instrument, constructed and used, is undoubtedly material ; but he who constructed it, and he who uses it, is spiritual, and all the action by which, from the instrument, time is ascertained, and intellectual and spiritual work is duly regulated, is action purely intellectual and spiritual. We may say : that action is in the time-piece sacramentally, significantly, and effectively ;

<sup>1</sup> Deut. xxix. 29.

but the time-piece is a mere material and senseless instrumentality, used by God, the Author of time and intellect, and by His intellectual and spiritual agents to produce the intellectual and spiritual effect, which is produced. The *Quomodo*, here, as in all connexions between matter and spirit, between soul and body, between thought and brain, is inscrutable by man or created being.

To say that grace, that the Divine Spirit of grace, or any of His spiritual gifts is contained in the sacraments as in a physical cause, and no other cause than physical can they be, since they themselves are purely and entirely physical, is to involve ourselves in a confusion, which confounds what God has made, in nature and eternally, distinct. It is to do what St. Basil rejects when he says,

"so that if there is any grace in the water, it is not from the nature of the water, but from the presence of the Spirit," and when he condemns the idea that grace is contained in the sacraments, by saying that such a statement <sup>2</sup> "mingles things that are incapable of being mixed, and compares things which are not to be compared together."

It is in fact siding with those infidel scientists who, unable to penetrate the impenetrable connection of mind and matter, end in Heaven-defying despair and presumption, by saying (I use their own words), "the nerves, behold (in them) all the man." "The brain is ordained for thinking, as the stomach for digestion, and the liver for secretion of the bile from the blood. Impressions, treading upon the brain, set it into activity; as the means of nourishment, entering into the stomach,

<sup>1</sup> *De Spirit. Sanct.* § 35, tom. iii. p. 29 (379) v.c.

<sup>2</sup> § 36, p. 30 (381) v.c.

set into activity the organ. The proper arrangement of the one is in order to produce, out of every distinct impression, an image, to place together and to compare with one another these images, to form determinations and conceptions; as the construction of the other is to work upon the means of nourishment introduced, to dissolve them, and to change them into blood.”<sup>1</sup> And then these scientists add, with perfect logical correctness, “As man is, so is his God.”<sup>2</sup> “With matter,” they say, “vanishes thought.”<sup>3</sup> “Without phosphorus there can be no thought.”

Can those who are called to teach a religion “which is spirit, and which is life,” accept these conclusions of the infidel scientists? You must accept them, if you undertake to explain the connexion between the sacrament and the thing signified of the sacrament, and to say that the spiritual gift of the sacrament is contained in the physical sacrament itself, as in a divinely ordained cause; for the two classes of conclusions, that of the godless scientists, and that of the Christians who talk so about the sacraments, belong to the same logical category; proceed upon the same confusion of things’ God has made eternally distinct; and lead, in their last results, to the same contradiction of the primal laws of thought, which God has made a constituent part of our spiritual nature.

By maintaining, on the other hand (in the words of our Art. XXV.), that “the sacraments are certain sure witnesses and effectual signs of grace and God’s good will towards us, by the which *He* doth work invisibly in us”; by this true and Catholic view, the reality and objective

<sup>1</sup> Buchner *Vorlesungen*, p. 387.

<sup>2</sup> Buchner *Kraft und Stoff*, p. 154.      <sup>3</sup> Buchner, p. 143.

character of the grace of God in the sacraments is maintained; that "false spiritualism" of which Moehler speaks,<sup>1</sup> is effectually opposed, while the unjustifiable extreme is avoided of making any material and outward forms the physical media of the Holy Spirit's action upon the soul of man. In the different positions attributed to the outward signs, as certain sure witnesses and pledges of grace; or else as material vehicles directly conveying to the soul spiritual grace, is to be found the great difference between Anglican and Romish teaching on the subject of the sacraments.

In addition to these two views of the sacraments, there is a third one requiring notice, which we have designated as the Zwinglian or Rationalistic. This view regards the sacraments as mere outward signs and mementoes of spiritual grace and truth, which affect the mind and heart of the believer by the power of lively association, but which in no other way are the means of grace to his soul. They are, according to this view, means by which men awaken and deepen within themselves a lively sense of the religious truths which are represented to them in the sacraments, just as a picture or a gift of a friend brings him to our remembrance; a sort of self-action, therefore, of the soul upon itself, or a quickening of contemplation by the aid of sensible objects; but by no means signs ordained of God as the pledges and occasions of conveying special gifts of His grace annexed or tied to the outward signs. Zwingli says expressly, <sup>2</sup>"I believe, yea, I know that all sacraments are so far from conferring grace, that they do not even bring or dispense it." "Baptism does not therefore bring grace, but testifies to the Church that grace has been accomplished

<sup>1</sup> p. 280.

<sup>2</sup> Fidei Ratio ad Carolum v.

for him to whom it (baptism) is given. I believe therefore that a sacrament is the sign of a sacred thing, that is, of grace accomplished (*factae gratiae*); that it is the visible figure or form of invisible grace, which has been made and given by the gift of God; that is, a visible example which nevertheless usually bears before it a certain analogy of the thing done by the Spirit; I believe that it is a public testimony." of this.

Such are the three most prominent views of the sacraments which claim the attention of the Christian world. The test of their truth or falsity must be the holy Scriptures, and as an assistance to their right interpretation, the teaching upon the subject of the first ages of the Christian Church.

In vain shall we search the Scriptures for such explanations of the nature of a sacrament as those which are contained in the decrees of the Council of Trent. Certainly the definitions of Trent are not warranted by the words of institution of the holy Eucharist, though the advocates of Rome are wont to appeal to these words as conclusive of the doctrine which the Church of Rome has set forth. The words "this is My body," "this is My blood of the New Testament," receive a good and full meaning in the assertion that the elements of the Eucharist represent and symbolize the body and blood of Christ, and are the pledges and occasions upon which the Spirit of God makes faithful recipients partakers spiritually of the body and blood, of which the outward elements are the signs.

To those who thus receive these elements ordained of God for this sacred use, they are most truly the body and blood of Christ, and the assertion that they themselves are changed into this Divine substance is utterly

needless to justify or make true our Saviour's words. The doctrine of the English Church, therefore, comes up to the fulness of the truth which our Saviour declared; while that of the Romish Church puts into His words a meaning which is not in the slightest degree necessary to make out the truth which they announce. Without words of Holy Writ admitting of no other explanation, we cannot accept a doctrine which shocks our fundamental ideas of the nature of material and spiritual substances, and of the mode in which they influence each other.

The interpretation above given of the words of institution is one that is justified by the usage of language in both the Old and New Testaments, as has often been shown by those who have written critical treatises upon this passage of Holy Scripture. Our Saviour Himself, in the sixth chapter of St. John's Gospel, expressly tells us that His words spoken of eating His flesh and drinking His blood were spirit and life, and that when His body was removed from the sight and touch of men by His ascension, they would understand that it was a spiritual participation of His flesh and blood of which He spoke.

St. Paul's declaration,<sup>1</sup> "The bread, which we break, is it not the communion of the body of Christ? the cup of blessing which we bless, is it not the communion of the blood of Christ?" like the words of our Lord, asserts that the consecrated elements are the means of our participation of the body and blood of Christ, but not that they themselves *contain* that body and blood, or that they are "Divine matter impregnating the soul of man." They are the body and blood of Christ, because

<sup>1</sup> I. Cor. x. 16.

they are the communion of His body and blood ; sacraments, as St. Augustine says, being called by the names of the things which they signify, because they have a certain likeness or representation of those things of which they are sacraments, or else they would not be sacraments at all.

In these passages of Scripture, which have reference to one great sacrament of religion, that about which the most earnest discussions have been held, we cannot discover, we confess, any ground for the curious expositions which the Church of Rome has given of the nature of a sacrament. These passages declare, according to well known usages of speech, that the sacrament of the Lord's Supper is a symbol of the body and blood of Christ, that it is a communion of His body and blood, that it is a spiritual eating the flesh and drinking the blood of the Son of man. This is *all* that the passages declare ; and this is all that the Anglican Church declares, while the Church of Rome makes additional statements, for the occurrence and justification of which we search in vain in these passages of Holy Writ. If all that these passages contain covers only all the points of Anglican teaching upon the nature of the sacraments, they do not, of course, include the points which the Romish Church has added to this teaching.

And it is most clear that the Holy Scriptures go far beyond the statements of what we have termed the Rationalistic scheme in their teaching concerning the sacraments. If the sacrament of the Lord's Supper is the communion or participation of the body and blood of Christ ; if the elements are, in a most true and real sense, His body and blood ; if eating His flesh and drinking His blood are necessary to the attainment of everlast-

ing life; if those who have been baptized into Christ have put on Christ; if their sins, in holy baptism, have been washed away; if they have been baptized for the remission of sins; if a birth of water and of the Spirit has secured and was necessary to secure an entrance into the kingdom of God; if the new birth of the Gospel is a birth of water and the Spirit; if all this be true (and we have been but reciting the words of Holy Writ), then, beyond a peradventure, sacraments are more than mere signs or representations of spiritual truth and grace; they are the appointed means and instruments of receiving the grace which they represent.

Thus do the Scriptures teach us to avoid the philosophy alike of Romanism and rationalism, that philosophy which professes to explain and that which explains away revealed mysteries, and to receive the facts as they are revealed, without presuming to inquire into the mode of the Spirit's action in the sacraments, which is unrevealed.

And in this course, which the Anglican Church pursues between these extremes, she is sustained by the primitive Church of Christ, and her teaching may therefore well be termed, as distinguished from Romish and rationalistic teachings on the sacraments, Catholic teaching.

Highly as the fathers of the ancient Church esteemed the sacraments and spoke of them, they never fell into the mistake of confounding the sign with the thing signified. Justin Martyr, for example, says,<sup>1</sup> "We do not receive these elements as common bread or common drink"; and then adds by way of explanation, "as Jesus Christ our Saviour being made flesh by the Word of God,

<sup>1</sup> *Apol.* i. § 66.

had both flesh and blood for our salvation, so we have been taught that the food blessed by the prayer of the Word which is from Him, *by which our flesh and blood are nourished in the way of change*, are the flesh and blood of that Jesus who was made flesh.” Here Justin Martyr expressly asserts that the elements convey bodily nourishment to us, while, by virtue of their consecration, they are to us spiritually the body and blood of Christ.

Equally plain is Irenaeus: <sup>1</sup>“For as earthly bread receiving the invocation of God, is no longer common bread, but the Eucharist, *consisting of two things, the earthly and the heavenly*; so also our bodies partaking of the Eucharist, are no longer corruptible, having the hope of the eternal resurrection.” He asserts expressly <sup>2</sup>“that the mixed cup and the bread, which is made, receive upon them the word of God, and become the Eucharist, the body of Christ, *but from these elements the substance of our flesh subsists and increases.*” Here the spiritual potency of the sacrament and the unchanged nature of the elements are alike asserted.

Clemens Alexandrinus says <sup>3</sup>in direct words that “the flesh is an allegory to us of the Holy Spirit, and that the blood symbolizes to us the Word.” He says, moreover,<sup>4</sup> that “the blood of the Lord is twofold, it is fleshy (that is the material wine), by which we are saved from destruction, and it is spiritual, that is it, by which we are anointed, and to drink the blood of Jesus is to partake of the Lord’s incorruption.” His teaching is the same with that of Irenaeus, that the material elements remain in their natural power and effect, while they are means

<sup>1</sup> Adv. Haeres. lib. iv. c. xxxiv. ed. Grabe; lib. iv. c. xviii. ed. Massuet.

<sup>2</sup> Lib. v. c. ii. Grabe et Mass.

<sup>3</sup> Paedagog. i. c. vi.

<sup>4</sup> Paedagog. lib. ii. c. ii.

or occasions of spiritual participation of Christ. Wonderfully in agreement with Clemens Alexandrinus, are the words of Ignatius: <sup>1</sup>“I am not pleased with the food of corruption, or the pleasures of this life. I wish the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ the Son of God, who was made in the last time of the seed of David and Abraham, and I wish the drink of God, His blood, *which is incorruptible love and eternal life.*”

Tertullian says<sup>2</sup> that our Lord, when He told the disciples “this is My body,” the same as told them “this is a figure of My body,” and that He sufficiently declared what He wished the bread to signify, when He called the bread His body. And Tertullian argues against Marcian that Christ must have had a real body, from the fact that He appointed the consecrated bread to be a figure or sign of His body, a sign or figure necessarily implying a reality of which it is a sign. Tertullian, however, did not believe, or even know of such a belief, that the sign or figure was the reality.

Origen,<sup>3</sup> in like manner, describes the sacred elements as the means of sanctification, to those who receive them with a right disposition; he declares that the eating His flesh and drinking His blood, of which our Saviour speaks, is to be understood, not literally, but spiritually; and he moreover unequivocally declares, that the consecrated food becomes to us bodily nourishment, like any bodily food; that its spiritual profit to those who do not unworthily eat the bread, arises from the word spoken over it; and in fine, that the elements are the *typical and symbolical* body.

<sup>1</sup> Ep. ad Rom. 7.

<sup>2</sup> Adv. Marc. iv. 40.

<sup>3</sup> Contra Cels. 8, sec. 33; Homil. 7, sec. 5; Commentar. in Matt. xxv. 2.

Eusebius,<sup>1</sup> in exact accordance with this statement of Origen, calls the elements “symbols of the Divine economy,” and the bread the image and the symbol of His proper body.

Athanasius says<sup>2</sup> that our Lord, in the sixth chapter of St. John’s Gospel, spoke of spiritual participation of Himself, and reminded those to whom He spoke, of His ascent into the heavens, that He might draw them away from understanding His words of a bodily eating.

And so Cyril of Jerusalem,<sup>3</sup> “that with all assurance we partake of the body and blood of Christ, for the body is given to thee in the symbol of bread, and the blood is given to thee in the symbol of wine, that you, partaking of the body and blood of Christ, may become of one body and one blood with Him.” Here the typical character of the elements and the spiritual design of the sacraments are clearly set forth. Cyril, like Athanasius, explains our Lord’s discourse in John vi., of spiritual participation. He explains<sup>4</sup> also the nature of the change which is made in the elements, by comparing to this change that of the oil which was set apart for sacred uses. The change in both cases was a change from a common to a holy use, and the elements in both cases, by the change, became typical of holy things.

Epiphanius most plainly says<sup>5</sup> that the signs of both baptism and the Eucharist are endowed with efficacy in Christ, but adds that this power is not the bread itself, but a power which is in it; that the bread itself is food, but the power in it is life-giving. He is evidently

<sup>1</sup> Dem. Evan. 8.

<sup>2</sup> Illud Evangelii quicumque dixerit, etc. Ep. ad Serap. iv.

<sup>3</sup> Catech. Mystagog, iv. 3.                  <sup>4</sup> Catech. Mystagog, iii.

<sup>5</sup> Anacephalaosis Haere tom. ii. lib. iii. § 8, ed. Petavius ii. 154.

speaking of that spiritual efficacy attending the sacrament, to which Justin Martyr, Irenaeus, Clement, Origin, Athanasius and Cyril advert.

The treatise formerly ascribed to S. Ambrose, "De Saeramentis," e. iv., says<sup>1</sup> "that the elements remain what they were, and yet are changed into another thing," and that this arises from their being similitudes or representations of the body and blood of Christ, precisely the explanation which we have found in the fathers already quoted. S. Ambrose says in his book "De Mysteriis," "That was the true flesh of Christ which was crucified, which was buried; truly, therefore, is this the *sacrament* of that flesh. The Lord Jesus Himself proclaims: 'This is My body.'" In accordance with this we read, in the fourth book on the sacraments, "The sacrament is the figure of the body and blood of the Lord; thou dost drink the *similitude* of the precious blood," and S. Ambrose adds, in his book "De Mysteriis,"<sup>2</sup> "Christ is in that sacrament, because it is the body of Christ; it is not therefore bodily but spiritual food." In this book, moreover, Ambrose directly says that the sacraments of Christ are efficacious, because He is present to bless and sanctify those who receive them, an explanation coincident with the teaching of the English Church, but not with the philosophical theories and refinements of the Romish.

In harmony with the teachings of antiquity already adduced, are those of Augustine. "For," says he,<sup>3</sup> "The Lord did not hesitate to say, 'This is My body,' when He gave the sign of His body," and he explains

<sup>1</sup> S. Ambrose Opera tom. ii. col. 369.

<sup>2</sup> Op. tom. ii. p. 340, ed. Bened. 1690.

<sup>3</sup> Contra Adamantium c. xii. § 3.

himself clearly in his epistle to Boniface, in the words, <sup>1</sup>“If the sacraments had not a certain likeness to those things of which they are sacraments, they would not in any sense be sacraments. But from this likeness they very often receive also the names of the things themselves. As therefore, in a certain manner, the sacrament of the body of Christ is the body of Christ, the sacrament of the blood of Christ is the blood of Christ, so the sacrament of faith is faith.” He also directly explains our Lord’s discourse in John vi., of spiritual manducation (in Ps. xcviii.): “Understand spiritually what I have spoken: this body which you see is not the one which you are to eat, neither are you to drink that blood which those who will crucify me will shed. I have commanded to you a sacrament which, spiritually understood, will quicken you.” He says, in accordance with the passage above quoted from Epiphanius, <sup>2</sup>“the sacrament is one thing, the virtue of the sacrament another.”

In opposing the Eutychian heresy, the fathers of the Church, as, for example, Theodoret and Gelasius, argued the distinctness of the two natures in the Lord, from the distinctness of the earthly elements and the spiritual efficacy of the sacrament, which was symbolical of our Lord. Theodoret says expressly that the elements do not depart from their own nature or substance, but that grace is added to nature; and Gelasius says that the substance or nature of the bread and wine does not cease to be; and the same assertion is made by Chrysostom in his epistle to Caesarius, the genuineness of which there is no good reason to doubt.

Such is a rapid survey of the teaching of Christian antiquity concerning the sacraments, as that teaching is

<sup>1</sup>§ 9.

<sup>2</sup> Tract. in Johann. xxvi. sec. 11.

brought out by the references of ancient writers mainly to the sacrament of the Lord's Supper. They, however, so refer to baptism as to show that they thought of no difference in the mode of action of the two sacraments, that they applied their idea of a sacrament equally to the one and the other of the two.

And it must be perceived that, in every great feature of their doctrine, the definitions of the English Church are at agreement with them. They hold the sacraments to be signs and types of heavenly things ; they deny to *the matter* of the sacraments the heavenly potency of the sacraments ; they declare their efficacy to be one, which is spiritual, and they set them forth as means of holiness, because the Spirit uses them as His occasions of acting upon the souls of faithful recipients.

This doctrine of the sacraments, together with its proofs from Scripture and its illustrations from antiquity, are admirably brought out in the treatise of Ratramu on the body and blood of the Lord ; a treatise masterly in itself, and having an important historical value. It has this value, in the first place, as showing that, in the ninth century, the notions which Rome has since put forth under anathema were by no means the received doctrine of the Church, but opposed by learned men in the Church as unchristian error ; and in the next place, this treatise of Ratramu is historically interesting as being the instrument of recalling the Reformers of the Anglican Church to the Scriptural and primitive doctrine ; and upon this treatise also is based the homily of *Ælfric*, which represents the true teaching of the English Church in the tenth century.

We come now to speak of the three classes of doctrine which we have noticed, as they are tested by their ten-

dencies and results. And we remark upon this head, that the Romish doctrine has the tendency and effect of calling away those who receive it from spiritual to sensuous views of religion, from Heaven to earth, from the invisible Head of the Church, to the Church which is visible. The teaching that the sacraments *contain* the grace which they symbolize, that their *Divine matter* is efficacious, is certainly calculated to fix the attention of men upon the outward signs, as in and by themselves potent in heavenly virtue. It is not Christ in Heaven who is worshipped by those who are thus taught, so much as Christ upon the earthly altar, and carried<sup>1</sup> about in solemn processions by the hands of men. It is not the sacrifice upon the cross which is contemplated and relied upon so much as the propitiatory<sup>2</sup> sacrifice of the mass, which is really made more prominent than that which was offered, once for all, upon Mount Calvary.

It is amazing to see the language which such an advocate as Moehler dares to use upon this subject. "Christ on the cross," he says,<sup>3</sup> "is still an object strange to us: Christ in the Christian worship is our property, our victim." And again,<sup>4</sup> "The Church from the beginning hath, at His command (Luke xxii. 20), *substituted* the Christ mysteriously present, and visible only to the spiritual eye of faith, for the historical Christ, now inaccessible to the corporeal senses. The former is taken for the latter, because the latter is likewise the former—both are considered as one and the same; and the eucharistic Saviour, therefore, as the victim also for the sins of the world." And again,<sup>5</sup> "The will of Christ, to manifest His gracious condescension to us in the Eucha-

<sup>1</sup> Sess. xiii. can. vi.

<sup>3</sup> p. 314.

<sup>2</sup> Sess. xxii. can. iii.

<sup>4</sup> p. 313.

<sup>5</sup> p. 313.

rist, forms no less an integral part of His great work than all besides, and in a way so necessary indeed that, whilst we here find the whole scheme of redemption reflected, *without it the other parts would not have sufficed for our complete atonement.*"

How, without completely setting aside the sacrifice upon the cross, could it be more effectually put in a secondary position than it is, according to these statements, by the sacrifice which, in Moehler's own language, is substituted for it? And he has, in this expression, well and truly exhibited the sacramental system of Rome. It is a system which makes the sign synonymous with the thing signified, and which causes the whole of its religious service to revolve about these terrestrial signs, instead of making them the index-fingers to point upwards whither *He*, the true life and centre of our faith and hope, hath ascended.

The system of Rome strives to captivate the senses of men; it fills the life of man with sacraments that Christ never ordained as sacraments of His Gospel; it places the efficacy of these sacraments in the power of the human minister, by making their validity dependent upon his intention. Thus, by this malign invention, calling the minds of men still further from Him who is the living, effective Minister of His own sacraments, and in this way subjecting men to the dominion of outward things, and teaching them to seek in *these* their eternal hopes—is it strange if she stifles within them that true spirituality which is the result of free communion between the Spirit of God and the spirit of man? She makes them, under the forms of religion, the slaves of the world. She subjects them to the old bondage of rites from which Christ came to free us. She places

herself between Christ and His baptized disciples, shutting out the clear shining of the Sun of Righteousness, and teaching men to look to her, rather than to Him, for salvation.

And this system she adopts, as we are told by Moehler, that she may teach men to avoid a false spiritualism, and that they may be brought to revere and seek the objective realities of religion. It were devoutly to be wished, if this were her object, that she had presented to them not the opaque surfaces of mere earthly materials, but sacred mirrors which give back faithfully and to the life the image of our incarnate Lord. It surely is not necessary, in order that we may hold converse with Him as truly and objectively present, that He should be imprisoned, before our eyes, in the very matter of His own creation. Such views are derogatory to His glory, and bind to earth the thoughts and affections of those who cherish them.

The effect of such teaching must be to impair the spirituality of man, to make him the slave of superstition; to lead him, if he be earnest and sincere, to seek peace and satisfaction in sources which do not contain them; to make his whole life, therefore, a series of mortifying, oppressive bondage, or else to drive him in very madness and disgust into the dark abysses of infidelity. And the actual prevalence of the most degrading superstition among the masses of Rome, and of contemptuous unbelief among the higher orders of people nominally subject to her, is a conclusive proof of the justness of the sketch which we have given of the natural and logical tendencies of her doctrine.

Moehler justly says that the Romish system of sacraments is a direct result of the Romish doctrine of justi-

fication. Without sacraments like hers, embodying, materializing, and presenting to the senses of men that marvellous quality of justification, not moral, or spiritual, but magical, as we have described it in a former chapter, she could not bind them to the imposing belief of the reality of her representations. The senses must be bribed to lull the mind to sleep, or to amuse it by gorgeous shews, before it will yield to the power of the enchanter. A justification which is quasi-material must be commended and conveyed to men, and preserved in them by material appliances, which they are taught to believe are impregnated with Divine virtue.

By such a system, if the free-agency and responsibility of man to God are tampered with, he is nevertheless delivered over more completely into the power of the Church, who has taken to her the place of God, and taught him that he need practically look no higher than herself for the fulness of Divine grace. We shudder to think that a Church bearing the Lord's commission should have so forgotten and perverted that commission in her lust of power, and should have subscribed her hand to a scheme of such presumption and blasphemy; but we leave it to candid consideration, whether the system contained in the decrees of Trent and urged by the advocacy of Moehler, does not warrant our statements and deductions. God knows that we would not set down aught in slander or in malice; but that we depict, in sorrow of heart, the genuine tendencies, aye, and the actual results, of a sacramental system towards which, strange to tell, wistful and admiring looks have been cast from a Scriptural and Catholic branch of the Church.

We proceed to notice, briefly, the tendency and effect of the Zwinglian or Rationalistic view of the sacra-

ments. This view, by treating the sacraments as mere signs of things absent, as simple outward mementos, divests them of their spiritual life. The very spirit which, in framing such a theory, can fail to discern and feel the depth of meaning which there is in the expressions of Holy Scripture about the sacraments, is a spirit of cold speculation, and one which will not stop the freedom of its speculations at the sacraments, but will venture as fearlessly into the regions of doctrine, to open its mysteries.

We should always fear that tortuous mode of interpretation which can reduce the declarations of Scripture concerning baptism and the Eucharist into statements of them as simple outward signs, however beautiful and affecting as signs they may be. Such a spirit, in its intellectual pride, will soon learn to disregard the signs as needless for itself at least, and to deal with all religious truth by the test of its own thoughts and feelings. It will receive Christianity as itself views and wishes it to be. And its last result is a *sceptical* unbelief; as the result of the Romish system with intelligent minds is an unbelief which has been goaded into madness or disgust by the degrading bondage of superstition. The history of the Zwinglian churches, their condition to-day, is a proof that our sketches of the tendency of doctrine like this are not the creations of fancy.

Turn we lastly to the influence of the Anglican or Catholic doctrine of the sacraments. This does not interfere with the free intercourse between the Holy Spirit of God and the spirit of man, but by teaching that in the sacraments one thing is seen and handled, and another signified to faith, it directs the attention of the recipients to Him above, who gives the sacraments

all their spiritual efficacy. It does not degrade and sensualize our ideas of spiritual existence and communion, by teaching that the spirit acts upon the soul through the interposition of material species and substances; but it calls our minds to rise from these terrene elements, to fellowship with the Father, and with His Son Jesus Christ, by the bond of the Spirit. At the same time, it teaches us that the consecrated earthly symbols are the pledges and the occasions, the appointed times and seasons of that spiritual communion and those heavenly gifts which are symbolized to our faith. Everything is here elevating in its influence, calling our minds and affections from the things of earth to those of Heaven, from things material to things spiritual, from the symbols to Him who, by them, is exhibited.

The sacraments, moreover, represent to us the great mysterious truths of our religion, while they are means of our participation of its grace. They are instructive to the mind, and sanctifying to the soul. They impress upon us knowledge, while they attach us in love to Him whom we seek and adore. They are full of Him, and therefore full of grace and truth. Their influence in *teaching* impressively the most ignorant, as well as in ministering to them the consolations of the Spirit, we have often had occasion to notice, so that we have thought that one sacrament received by such a devout soul with humble faith in the Lord of the sacrament, conveyed more knowledge of the great scheme of salvation, and more impressed it, in the power of the Spirit, on the soul, than a thousand discourses of men could have done.

The sacraments, therefore, regarded as symbols and representations of holy things and holy truths, and also

as links of our spiritual union with the incarnate Son of God, are conservative monuments of true Christianity in the world, and appointed means of its growth and continuance in the formation of human character for Heaven. It is not surprising, therefore, that those who have begun by regarding the sacraments as empty signs, should have ended by denying the divinity of Him whom they symbolized ; and when they return to the true view of the connection between the sign and the thing signified, then they will see Him shining, in the sacred mirrors which he has devised, in the radiance of His divinity.

So long, too, as the Church of Rome holds on to the sacraments of religion, as the trickeries and sorceries of priestcraft to bind men to herself by the chains of superstition, so long will she be given over to believe that system of delusive doctrine, in intimate connexion with her sacramental system, which she puts forth as the Christianity that came from Heaven.

And equally true is it that that Church, which holds forth the sacraments as the ancient Church exhibited them, has also a system of doctrine, of which the sacraments are the monuments and the witnesses, which can abide, as no other can, the test of Scripture and Catholic antiquity.

As we would maintain true Christianity, therefore, in its public profession and its genuine practical influence ; as we honor the spiritual nature of man ; as we would not deliver men over to the power of superstition, and scepticism, and infidelity ; as we value communion with the incarnate Saviour of men, it behooves us to exhibit the pledges and appointed means of that communion, as we have received from Him and from His ancient

Church His holy sacraments. It behooves us to offer these to men, as by the providence of God we have them, in their Scriptural and Catholic truth and purity—disenthralled from the unholy grasp of priesthood on the one hand, and uncontaminated and not deprived of their inward life by sceptical speculation, on the other. Those who by faith behold in these heaven-bright mirrors the image of Him, the great object of faith and hope, and beholding, experience His life-giving, sanctifying power, shall thus be changed into the same image, from glory to glory, as by the Spirit of the Lord, till at last, without a sacrament, without an image, they shall be like Him, for they shall see Him *as He is.*

## CHAPTER XIII.

### HOLY BAPTISM.

BAPTISM is, without question, the fundamental sacrament of the religion of Christ. It is the sacrament that is constitutive of the Church of Christ upon earth. It proceeded immediately from the commission and appointment of the Lord. When our Lord had arisen from the dead in the might of His accomplished work of redemption, He gave the command to the Apostles,<sup>1</sup> “Go ye therefore and make disciples or Christians of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” The word used in this passage, *μαθητέυσατε*, translated in the text of the English version, teach, is more correctly rendered in the margin, “make disciples, or Christians of,” and so is the word rendered in the Syriac, the Arabic and the Ethiopic versions in all the passages of the New Testament in which it occurs.<sup>2</sup>

Our Lord, then, in the apostolic commission, directed the Apostles to bring all nations to His discipleship by baptizing them in the name of the Father and of the Son and of the Holy Ghost. And He promised to be with them, in the execution of this commission, even unto the end of the world. This baptism of John the Baptist had prepared the way for the baptism of Christ;

<sup>1</sup> Matt. xxviii. 19.

<sup>2</sup> Matt. xiii. 52; Matt. xxvii. 57; Acts xiv. 21; Bp. Beveridge on Art. XXVII. vol. ii. p. 235, note y.

the baptism of repentance was the herald of the baptism for the remission of sins. This baptism of Christ was expressly predicted by John. <sup>1</sup> “I indeed,” he said, “baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost, and with fire.” So did John set forth the baptism of Christ as that only effective baptism, determining the everlasting condition of men, of which his baptism of repentance was the herald and for which it was the preparation.

The rite of baptism with water was one not unknown to the Jews. <sup>2</sup> Proselytes to the Jewish faith, with their families, were uniformly baptized upon their reception into the Jewish Church. The fitness of baptism as the introduction to a new dispensation, was clearly acknowledged by the Jews in the time of our Lord and of John the Baptist. The Pharisees who were sent from Jerusalem to inquire of John concerning the character and object of his mission, asked him <sup>3</sup> “Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?” plainly implying and admitting that, if he were either of these, if he were the introducer of a new religious dispensation, baptism would be the appropriate means of introduction to that dispensation.

<sup>1</sup> Matt. iii. 11.

<sup>2</sup> It is doubtful whether the baptism of proselytes as an initiatory rite was used among the Jews till after the destruction of the temple. Baptism in connection with circumcision and sacrifice may have been used as an accessory rite, preparing for circumcision and sacrifice before the baptism of John. (Herzog Real. Encyclopædie, vol. xii. p. 247. Cf. Deyling Obs. Sacræ, part iii. obs. xxvi.; also Ethiopic vers. in Matt. xxiii. 15, “ut baptizetis,” and Arrian diss. Epict. ii. 9; vide Herzog, vol. xii. p. 246.)

<sup>3</sup> John i. 26.

But the baptism of John gradually merged its light in the superior brightness and power of the baptism that was performed under the commission of Christ. One instance of the connection of the heralding baptism with that which was its fulfilment is recorded.<sup>1</sup> It is the case of the twelve men, whom Paul found at Ephesus, who had been baptized only with John's baptism, and had not so much as heard that the Holy Ghost had been given in the baptism of Christ; they received instructions concerning Christ Jesus, and were baptized in the name of the Lord Jesus; that is, they received the baptism, which Christ had commanded, in the name of the Father, and of the Son and of the Holy Ghost;<sup>2</sup> "and when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied." Thus was the baptism of Christ—of which John had spoken as baptism with the Holy Ghost—recognized by the Holy Ghost Himself as His own work, and the necessity and importance of receiving this sacrament, in order to saving connection with Christ, are apparent from the whole record of this transaction at Ephesus.

Our Lord declared, in the plainest terms, the necessity of baptism in order to entrance into the kingdom of God, which He came to establish upon earth. He first solemnly declared to Nicodemus :<sup>3</sup> "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." <sup>4</sup> Old things must pass away, all things must become new, before men can be introduced into the new creation in Christ Jesus. When the Jewish ruler expressed to Jesus his astonishment at this require-

<sup>1</sup> Acts xix. 1-7.

<sup>3</sup> John iii. 3.

<sup>2</sup> Ver. 6.

<sup>4</sup> II. Cor. v. 17.

ment of a new birth, our Lord reiterated the necessity of it more emphatically, and disclosed the way and means by which that new birth was to be effected.  
<sup>1</sup>“Jesus answered, Verily, verily I say unto thee, Except a man be born,” or rather except any one (whatsoever) be born, “of water and the Spirit,” or rather of water and spirit, “he cannot enter into the kingdom of God.” Here the initiatory sacrament of Christianity is plainly designated, and its necessity plainly declared. The regenerating power is the Spirit; the application of water, according to Christ’s command and appointment, is the means and occasion upon which the Spirit acts in His regenerating grace; and therefore Christian regeneration is a birth of water and spirit.

How deep and radical the change is, which is symbolized and realized in this sacrament, is set forth in the discourse of our Lord Himself immediately after He had announced the necessity of this birth of water and spirit. <sup>2</sup>“That which is born of the flesh,” He said, “is flesh; and that which is born of the Spirit is spirit.” Now <sup>3</sup>“they that are in the flesh cannot please God”; for <sup>4</sup>“the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.” It is only <sup>5</sup>“they that are after the Spirit” who mind “the things of the Spirit”; and they only who are born of the Spirit are after the Spirit; they only are led by the Spirit of God, and so are the sons of God. As surely as that which is born of the flesh, is fleshly in its nature, so truly those only are spiritual, in life and character, who are born of the Spirit. And to be born of the Spirit according to our Lord’s own exposition is to be born of water and the Spirit.

<sup>1</sup> John iii. 5.

<sup>2</sup> John iii. 6.

<sup>3</sup> Rom. viii. 8.

<sup>4</sup> Rom. viii. 7.

<sup>5</sup> Rom. viii. 5.

The sacrament of baptism ordained by Christ is the sacrament of our regeneration to be the sons of God in Christ. The words of our Lord concerning birth of water and the Spirit have been uniformly understood in all ages of the Church of the baptism which Christ ordained. “Of all the ancients,” says Hooker,<sup>1</sup> “there is not one to be named that ever did otherwise either expound or allege the place, than as implying external baptism.” “All the ancient Christians” (says Dr. Wall in his “History of Infant Baptism”<sup>2</sup>) “(without the exception of one man) do understand that rule of our Saviour, John iii. 5, ‘Verily, verily I say unto thee, Except a man’ (it is in the original *εαν μη τις*, except a person, or except one) ‘be born of water and of the Spirit, he cannot enter into the kingdom of God,’ of baptism.”

“I had occasion,” he adds, “in the First Part to bring a great many instances of their sayings: where all that mention that text, from Justin Martyr down to St. Austin, do so apply it: and many more might be brought. Neither did I ever see it otherwise applied in any ancient writer. I believe Calvin<sup>3</sup> was the first that ever denied this place to mean baptism. He gives another interpretation, which he confesses to be new. This man did indeed write many things in defence of infant baptism. But he has done ten times more prejudice to that cause by withdrawing (as far as in him lay) the strength of this text of Scripture (which the ancient Christians used as a chief ground of it), by that forced interpretation of his, than he has done good to it by all his new

<sup>1</sup> Book v. ch. lix.

<sup>2</sup> Part ii. chap. vi. § 1, vol. ii. p. 180, Oxford, 1835.

<sup>3</sup> Institute lib. iv. cap. xvi. § 25.

hypotheses and arguments. What place of Scripture is more fit to produce for the satisfaction of some plain and ordinary man (who perhaps is not capable of apprehending the force of the consequences by which it is proved from other places), that he ought to have his child baptized, than this (especially if it were translated in English as it should be), where our Saviour says that no person shall come to Heaven without it? meaning at least in God's ordinary way."

This declaration of our Lord to Nicodemus then is a decisive one shewing the place, the importance and the ordinary necessity of the sacrament of baptism in His plan of salvation for our fallen race. "Predestination," says Hooker,<sup>1</sup> "bringeth not to life without the grace of external vocation, wherein our baptism is implied. For as we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God but by new birth; nor according to the manifest ordinary course of Divine dispensation new-born, but by that baptism which both declarereth and maketh us Christians. In which respect, we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life, a seal perhaps to the grace of election before received; but to our sanctification here, a step that hath not any before it."

The words of our Lord to Nicodemus, in the sense, in which they have been received by the Church from the earliest ages to its modern day, establish the truth that baptism is the sacrament of our Christian regeneration. That is, it is the sacrament, the outward sign and occasion appointed in the kingdom of Christ, in connexion with which, to those who rightly receive the sacrament, the

<sup>1</sup> Book v. chap. ix. p. 624, vol. i.

Spirit of Christ gives the power to become the sons of God. And such are the representations of holy baptism which uniformly occur in holy Scripture. The statement of St. Paul is clear. <sup>1</sup>“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost which He shed on us abundantly, through Jesus Christ our Saviour: that being justified by His grace, we should be made heirs according to the hope of eternal life.” The laver of regeneration and renewing of the Holy Ghost, in this statement, is a clear recognition of baptism as the appointed means by which the Holy Spirit is given to the disciples of Christ for their justification and heirship of eternal life.

The same Apostle teaches us that <sup>2</sup>“Christ loved the Church, and gave Himself for it: that He might sanctify and cleanse it with the washing of water by the word.” Here the sanctifying and cleansing grace of the word of Christ, as that word is administered by His Spirit, is represented as given and communicated by means of the washing of water in the holy baptism of Christ. When Saul was arrested on his journey to Damascus and brought to the acknowledgment of Christ as His Lord and His God—a special messenger was sent to him to convey to him the gift of forgiveness from Christ in His holy baptism. <sup>3</sup>“And now why tarriest thou?” was the message from Christ; “arise and be baptized and wash away thy sins, calling on the name of the Lord.” And the direction given to the multitudes on the day of Pentecost, who inquired the way of salvation,

<sup>1</sup> Tit. iii. 4-7.

<sup>2</sup> Ephesians v. 25.

<sup>3</sup> Acts xxii. 16.

was <sup>1</sup>“ Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” And so did the Church learn to believe, and to insert the article in her creed, in “one baptism for the remission of sins.”

In the sacrament of baptism, those who rightly receive it are joined to Christ for all the purposes and effects for which He is their Saviour, for forgiveness of sin, for reception of the sanctifying Spirit, for life in Christ the Life here, and for eternal life in and through Him, if they <sup>2</sup>“hold the beginning of their confidence steadfast unto the end.” <sup>3</sup>“For ye are all,” says the Apostle, “the children of God by faith in Christ Jesus;” and of this he immediately adds the reason and the Divine assurance, “For as many of you as have been baptized into Christ, have put on Christ.” Your faith in Christ, that is, has brought you to Christ’s holy baptism, and as many of you as have received this, have put on Christ Himself, and <sup>4</sup>“if any man (one) be in Christ,” is the declaration of the same Apostle, “he is a new creature: old things are passed away, behold, all things are become new.”

The connexion with Christ, established, according to His appointment, in His sacrament of baptism, is a most real and vital connexion. For <sup>5</sup>“Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father; even so we also should walk in newness of life.” Those who have been baptized into Christ should walk in

<sup>1</sup> Acts ii. 38.

<sup>2</sup> Heb. iii. 14.

<sup>3</sup> Gal. iii. 26, 27.

<sup>4</sup> II. Cor. v. 17.

<sup>5</sup> Rom. vi. 3, 4.

newness of life, because, by their union with Christ, in the covenant and sacrament of baptism, they have received the power to become the sons of God, and so, being led by the Spirit of God, to walk in that newness of life which becomes the children of God. They have<sup>1</sup> “been planted together with Him in the likeness of His death,” have been thus vitally connected with Christ the Life, and hence the pledge is given that they “shall be also” planted together with Him “in the likeness of His resurrection.”

As is well expressed in the baptismal service of the Church, “Baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.” And the encouragement and power thus to mortify all our evil and corrupt affections, and daily to proceed in all virtue and godliness of living, come from the conjunction with Christ, the being planted together with Him, in His death unto sin, and His life unto righteousness and unto God, which is the essence of our Christian regeneration, the great gift of the sacrament of our new birth.

A true Christian life is a conformity to the life represented in the sacrament, and a right and due use of the grace pledged and given in the sacrament is needful to enable us to realize and live that life. Free forgiveness of all sin original and actual, the gift of the Spirit recognizing and adopting us as the sons of God, in Christ the well-

<sup>1</sup> Rom. vi. 5.

beloved Son, and abiding with us to guide and sanctify us and advance us to the completeness of our being, in our renovated bodies and souls in the resurrection of the just, bringing us into organic connexion with Christ in His body the Church (for by one Spirit are we all baptized into one body), that all these effects of our regeneration may therein and through its instrumentalities be realized; these are the features and characteristics of the regeneration which is sealed and given by the Spirit in holy baptism, the features of that new birth of water and of the Spirit, without which, our Lord said, no one could enter into the kingdom of God.

Regeneration in Christ is a clear and definite gift of God, the gift of His free grace and mercy. It does not however necessarily follow that all who are simply baptized with water in the name of the Father and of the Son and of the Holy Ghost are therefore, by the mere virtue of that sacramental washing, the children of God by faith in Jesus Christ. We know that Simon Magnus, even after he had "believed" and had been "baptized," had <sup>3</sup>"neither part nor lot in the matter" of salvation through Christ; so far from being a regenerate man, and one who had received remission of all his sins, and true union with Christ, he was <sup>4</sup>"in the gall of bitterness, and in the bond of iniquity." St. Paul testified that many <sup>5</sup>"walked" as Christians, had made a Christian profession in holy baptism, who were nevertheless "enemies of the cross of Christ."

The same St. John, who records our Lord's decisive words concerning the new birth of water and the Spirit, also tells us what is the only sufficient proof that we are

<sup>1</sup> I. Cor. xii. 13.

<sup>2</sup> Acts viii. 11.

<sup>3</sup> Verse 21.

<sup>4</sup> Verse 23.

<sup>5</sup> Phil. iii. 18.

born of God. <sup>1</sup>“ Beloved, let us love one another ; for love is of God : and every one that loveth is born of God, and knoweth God,” and the inference is clear, that whosoever loveth not, though he may have had the sacramental washing of Christ, is not born of God. For the declaration is clear and comprehensive, <sup>2</sup>“ Whosoever is born of God, doth not commit sin ; for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.”

Here the evidence of regeneration is clearly given. It is the avoidance of sin and the doing of righteousness; whosoever doeth this is born of God ; but <sup>3</sup>“ whosoever sinneth hath not seen Him, neither known Him.” In other words, he who appropriates in his life by his own voluntary and conscious action, the gift of regeneration by the Spirit of God, which has been given to him in his baptism, he is born of God, he is truly regenerate. But he that slighteth this gift and neglects to improve it, who will not be led by the Spirit of God, which is the regenerating Spirit, he cannot be a son of God. It is by walking in the Spirit that the reality of life in the Spirit is evinced.

That the grace of God conveyed through holy sacraments is not always active and apparent in the lives of those who have sacramentally received it from God does not disprove the reality of the sacramental grace and gift. We are besought <sup>4</sup>“ that we receive not the grace of God in vain.” The grace of God is ever offered through

<sup>1</sup> I. John iv. 7.

<sup>2</sup> I. John iii. 9, 10.

<sup>3</sup> I. John iii. 6.

<sup>4</sup> II. Cor. vi. 1.

Divine sacraments, and so the sacraments are ever effectual signs of Divine grace, by the which God doth work, invisibly in us; the sacrament of baptism in particular, is “a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of the forgiveness of sin and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed; faith is confirmed (for baptism is the sacrament of faith on the part of the recipient, and it is confirmed by the sacramental seal of Divine grace) and grace increased by virtue of prayer unto God.”

The grace which has led to baptism is increased into the grace of regeneration, which is the special grace represented and conveyed in the sacrament. Now, because this grace is not appropriated by many who receive the sacrament, sacramental grace is none the less real; and its reality is demonstrated and seen in the lives of those who follow the guidance of the regenerating and sanctifying Spirit, and so are seen, in their lives, to be what, in their baptism, they were visibly taken to be,<sup>1</sup>“the children of God by faith in Christ Jesus.”

That the regeneration pledged and offered by the Spirit in the sacrament may be, truly and indeed, the regenerating power of the life of the baptized, it must be received by a repentance which forsakes sin, and by faith which steadfastly believes the promises of God made to the baptized in that sacrament. Baptism is a covenant between our merciful God and the sinner who comes in that sacrament to obtain remission of sins and incorporation with Christ unto life eternal. And with-

<sup>1</sup> Gal. iii. 26.

out the fulfilment on the part of the recipient, of the stipulations which he makes in the covenant, he cannot hope to receive, for his actual forgiveness and incorporation with Christ, the blessings of the sacrament tendered and pledged on the part of God. But his baptism, nevertheless, is an introduction of him into a new creation in Christ Jesus, all the privileges and blessings of which may and will be his, if he complies with the terms and propositions of the baptismal covenant. And the grace to enable him to make such compliance is freely given to him in the reception of the sacrament. Whether it be received to purposes of salvation, or whether it be received in vain, depends upon his appropriation of it by repentance and faith, or his neglect or refusal so to appropriate it.

So is the sacrament plainly represented to us in holy Scripture. On the part of God, in the design of His grace and mercy, and in the bestowing of all the grace needful to secure this design and make it blessed effect, the sacrament is new birth of water and the Spirit, the washing of regeneration, the putting on of Christ, as our clothing of forgiveness, of justification, of sanctification and of life eternal in the presence of God. But the realization of this effect must be made by the voluntary acceptance and use of the grace that is so exhibited, offered and given in the sacrament. The ark was the divinely appointed means for the deliverance of the chosen ones of God from the destruction of the flood, in which all were involved who were without the ark.  
<sup>1</sup>“The like figure whereunto,” says St. Peter, “even baptism doth also now save us.”

Baptism then is a saving ordinance, a sacrament of

<sup>1</sup> I. Peter iii. 21.

Divine salvation; but, adds S. Peter, “not the putting away the filth of the flesh,” not the mere outward application of water in the name of Christ, “but the answer of a good conscience towards God”; that is, the conformity, on the part of the recipient of the sacramental washing, to his stipulation made in the baptismal covenant. As those who were saved in the ark from the waters of the flood, must needs have entered the ark, and been enclosed in it, in order to obtain that salvation, so those who would have indeed the salvation which is presented in the visible sacrament, must make in their hearts and lives the answer of a good conscience towards God, and then, by the instrumentality of the sacrament, they will be really born of God; to them the sacrament will be, in the highest and fullest sense, the new birth of water and of the Spirit,—not only an outward, but also an inward thing taking full possession, in its saving power, of all their lives.

The same sacramental truth is declared by our Lord Himself in the words recorded by St. Mark.<sup>1</sup> “He that believeth and is baptized shall be saved.” Baptism is here surely declared to be an ordinance of salvation. But yet, it will not avail to the salvation of the unbelieving, for he neglects an indispensable condition of the salvation which comes to us by the baptism which saves us. For “he that believeth not shall be damned,” because he has, for himself, rejected the saving grace of the sacrament. The same truth was declared by St. Peter on the day of Pentecost,<sup>2</sup> “Repent,” that is the prerequisite of obtaining the grace of the sacrament, and the grace to fulfil the requisition is given with the requisition itself, “Repent, and” then “be baptized every one

<sup>1</sup> S. Mark xvi. 16.

<sup>2</sup> Acts ii. 38.

of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." No *opus operatum* resulting from the mere reception of the sacrament, is taught in holy Scripture, but the grace of the sacrament is surely promised to those who, by repentance and faith, receive and appropriate it as in the sacrament it is offered and exhibited.

The sacrament of baptism is both retrospective and prospective in its blessings. It is the remission of all sins that are past, for which true repentance is presented; it is the pledge of sustaining, sanctifying and perfecting grace for all the life to come. It is conformity to the death of Christ; those who are baptized into Jesus Christ are baptized into His death,<sup>1</sup> are buried with Him by baptism into death. And His death was a death unto sin, once for all, and those who are buried with Him in that death, die unto sin, their past sins are remitted, and grace to deliver them from its deadly power is pledged and given to them. They are also those who have been planted together with Him, in the likeness of this His death unto sin; have therein the pledge that they shall be planted together with Him<sup>2</sup> "in the likeness of His resurrection." Now<sup>3</sup> in that He liveth, He liveth unto God. And<sup>4</sup> "if we be dead" unto sin "with Christ, we believe that we shall also live with Him," for His death was the precursor and the pledge of His resurrection and His life unto God. For<sup>5</sup> "Christ being raised from the dead, dieth no more; death hath no more dominion over Him."<sup>6</sup> "For in that He died, He died unto sin, once for all; but in that He liveth, He liveth unto God." And so, if we truly

<sup>1</sup> Rom. vi. 3, 4.

<sup>2</sup> Rom. vi. 5.

<sup>3</sup> Rom. vi. 10.

<sup>4</sup> Rom. vi. 8.

<sup>5</sup> Rom. vi. 9.

<sup>6</sup> Rom. vi. 10.

comply with the meaning and power of our baptism; we may<sup>1</sup> "likewise reckon ourselves," in virtue of the grace pledged and received in our baptism, "to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord."

Our baptism assures us of all the potency of His death unto sin, and of His life unto God, into which He arose and ascended from His death unto sin once for all. And so baptism rightly received and used<sup>2</sup> "saves us, by the resurrection of Jesus Christ," inasmuch as it attaches us to Him in saving power, in the power of His resurrection, that<sup>3</sup> "knowing Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death," that by this divinely instituted means we may<sup>4</sup> "attain unto the resurrection of the dead." Baptism then is the sacrament of a most needful and holy death, a death unto sin, that from thence we may rise in a most blessed resurrection, which is a participation of the very resurrection of Christ Himself, and of the life which He now ever liveth unto God.

This view of the sacrament of baptism, drawn from most sure warrants of Holy Writ, is that which has been unfalteringly maintained in all ages of the Church of Christ. The testimonies of the ancient Church concerning the necessity and importance of the sacrament of baptism reach to the apostolic age itself. The necessity of the deliverance from the tainted birth of the flesh, by the birth of water and the Spirit which our Saviour instituted, is clearly set forth by Clemens Romanus.<sup>5</sup> "Again, of Job it is thus written: Job was

<sup>1</sup> Rom. vi. 11.

<sup>2</sup> I. S. Peter iii. 21.

<sup>3</sup> Phil. iii. 10.

<sup>4</sup> Phil. iii. 11.

<sup>5</sup> Epist. i. ad Corinth. xvii.

just and blameless, true, God-fearing, abstaining from all evil. But he, accusing himself, says,<sup>1</sup> ‘There is none free from pollution; no, not though his life be but of the length of one day.’” And again,<sup>2</sup> “Let us consider therefore, brethren, of what matter we were made; who and what kind of persons we came into this world, as from the sepulchre and darkness. He that made and formed us, brought us into His world; having prepared for us His benefits, before we were born.”

<sup>3</sup>“Hermas Paster, having described an emblem or vision, shewed him by a woman who represented the Church, concerning a certain tower built on the water, by which the building of Christ’s Church was signified, has these words: ‘I asked her, ‘Wherefore, lady, is the tower built upon the waters?’’ “I said to thee also before, that you were wise to inquire diligently concerning the structure, therefore you shall find the truth. Hear therefore why the tower is built on the water, because your life is saved, and shall be saved, by water.””

In another passage,<sup>4</sup> “He is relating a vision of the same import as the other, the building of the Church represented by the building of a tower, wherein all things are shewed and explained to him by an angel. He sees some stones put into this building that were drawn up from the deep; and others that were taken from the surface of the earth;<sup>5</sup> the first denoting persons already dead; the other, persons yet alive. Of those drawn up from the deep, he saw first ten stones, which filled one range of building next the foundation, then twenty-five more, then thirty-five more, then forty more.

<sup>1</sup> Job xiv. 4.

<sup>2</sup> § 38.

<sup>3</sup> Lib. i. Visio iii. c. iii. ; Wall, part i. c. i. vol. i. p. 48.

<sup>4</sup> Lib. iii. Similitud. 9, cc. xv. xvi.

<sup>5</sup> Wall, p. 49.

And afterward in the explication of the vision, he asks the angel, ‘But these stones, sir, which are fitted from the deep, in the structure what are they?’ ‘The ten,’ he says, ‘which are placed in the foundations are the first age; the following twenty-five are the second age of just men. But these thirty-five are the prophets and ministers of the Lord. But the forty are the prophets and teachers of the preaching of the Son of God.’

“‘Why,’ said I, ‘did these stones ascend from the deep, and were placed in the structure of this tower, when long before they bore just spirits?’ ‘It was necessary,’ he said, ‘that they should ascend through water, that they may rest; for they could not otherwise enter into the kingdom of God, than by laying aside the mortality of their former life; they therefore, when dead, were sealed with the seal of the Son of God, and entered into the kingdom of God. For before man receives the name of the Son of God, he is destined to death; but when he receives that seal, he is freed from death and delivered over to life. But that seal is water, into which men bound to death descend, but ascend assigned to life. And therefore that seal was preached to them, and they used it, that they might enter into the kingdom of God.’

“And I said, ‘Why therefore, sir, did those forty stones ascend with them from the deep, since they already had that seal?’ and he said, ‘Because these Apostles and teachers, who preached the name of the Son of God, since they died having His faith and power, preached to those who had died before; and they gave them that sign. They descended therefore into the water with them, and again ascended. But these descended when alive; but those who had died before, descended indeed dead, but ascended living. By these

therefore they received life, and knew the Son of God ; and so they ascended with them, and came together in the structure of the tower. Nor were they built hewn, but whole and entire, since they had died full of equity with the greatest chastity ; but only this seal had been wanting to them.'"

Here, in this writing of the second century, we have an illustrious testimony to the estimate which, from the first, was put upon the sacrament of baptism ; a noble commentary on the words of the Apostle,<sup>1</sup> "Christ also loved the Church, and gave Himself for it ; that He might sanctify and cleanse it with the washing of water by the word ;<sup>2</sup> that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing ; but that it should be holy, and without blemish."

The testimony of Justin Martyr is equally explicit. He says,<sup>3</sup> giving an account of the manner in which we are renewed by Christ : " As many as are persuaded and believe that the things taught and spoken by us are true, and promise that they can so live, are taught to pray and ask fasting from God, the remission of the sins they have before committed, we praying and fasting with them. Then they are led by us where there is water, and are regenerated, in the manner of regeneration in which we ourselves also have been regenerated. For they are washed with water, in the name of God the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit. For Christ also said, Unless ye are regenerated ye cannot enter into the kingdom of Heaven, but that it is also impossible that those who have been once born, to enter into the wombs of those that bare them, is evident to all."

<sup>1</sup> Eph. v. 25, 26.    <sup>2</sup> Verse 27.    <sup>3</sup> A.D. 140, Apol. i. s. 61.

He then goes on to assert the necessity of this new birth from bad customs and evil conversations, that we may not remain the children of necessity or of ignorance, but may attain, in the water, choice and understanding, and remission of the sins which before we have sinned; for this reason, he says, the name of the Father and Lord of all is named over him who has chosen to be new-born, and has repented of his sins. "But this washing is called illumination." Here all the elements of the sacrament are clearly described: the regeneration which is given by its instrumentality, the faith and the repentance which are required to make that regeneration the true and effective possession of him who receives the washing of this Divine illumination.

Theophilus,<sup>1</sup> in his account of the creation, speaking of the animals brought forth by the waters, says, "The creatures which were produced from the waters were blessed by God, that this might also be for an example of men's being to receive repentance and remission of sins by water and the laver of regeneration, all, that is, who come to the truth and are regenerated and receive the blessing from God." Here the gift of God in baptism and the reception of this gift by men, in the exercise of repentance and assent to the truth, are most plainly and unequivocally set forth.

Irenaeus, speaking of the gift of the Spirit, says,<sup>2</sup> "And again giving to the disciples the power of regenerating unto God, He said to them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.'" Speaking of the Valentinian heretics who imitated the baptism of the

<sup>1</sup> Ad Autoly. lib. ii. c. xvi.

<sup>2</sup> Lib. iii. c. xix. 1, Grabe, xvii. 1, Massuet.

Church, he says,<sup>1</sup> “This form of heretics has been sent out by Satan for the denial of the baptism of the regeneration unto God and for the putting away of all the faith.” They called their mock-baptism by the names of regeneration and redemption, and “they say that it is necessary for all who have received the perfect gnosis, that they may be regenerated unto the power which is above all.” Thus heresy itself, by aping a Christian sacrament, bore witness to the fact that baptism among Christians was held to be the Divine sacrament of regeneration unto God.

Clemens of Alexandria<sup>2</sup> is very explicit in using regeneration promiscuously for baptism—and in thus closely connecting Christian regeneration with baptism. There is a very noticeable passage, commented upon by Dr. Wall, in which Clement says,<sup>3</sup> recommending the device for a Christian seal, “And if any one be by trade a fisherman, he will do well to think of an apostle, and of the children drawn from the water.” Dr. Wall well argues that<sup>4</sup> “An apostle’s taking, drawing, or lifting a child out of the water cannot refer to anything that I can think of, but the baptizing of it. And *infantem de fonte levare* is a phrase used by the ancients, denoting the baptizing of it, almost as commonly as the word baptizing itself. And as the emblem of an anchor, or of a ship under sail, used for the impress of a seal ring, does suppose those things to be commonly seen, known, and used; so St. Clement’s advising the emblem of an apostle baptizing an infant to be used by the Christians in his time (which was but about ninety years after the

<sup>1</sup> Lib. i. xviii. 1, Grabe, xxi. 1, Mass.

<sup>2</sup> Paedagog. lib. i. c. vi.; Wall, part i. ch. iii. vol. i. p. 83.

<sup>3</sup> Paedagog. lib. iii. c. xi.

<sup>4</sup> p. 85.

Apostles) for the sculpture of their seals, does suppose it commonly known by them that the Apostles did perform that office."

Tertullian, however singular his views may have been concerning infant baptism, is very unequivocal in asserting the general necessity of baptism to salvation. He says<sup>1</sup> "So there is for the most part no nativity clean, that is, of the heathen. For hence also the Apostle says, that of either parent sanctified those who are born are holy; both by the prerogative of the seed and by the discipline of institution; else, he says, they would be born unclean. As if wishing to be understood that the children of the faithful are designated for holiness, and so for salvation. Otherwise he had remembered the Lord's determination, 'Unless any one shall be born of water and the Spirit, he shall not enter into the kingdom of God,' that is, he will not be holy. Thus every soul is reckoned thus far in Adam, until he is anew enrolled in Christ; so long unclean, until it be so enrolled; but sinful because unclean."

The testimony of Origin<sup>2</sup> is abundantly clear, as for example, "Hear David saying 'I was conceived in iniquities and in sins did my mother bring me forth': shewing that whatsoever soul is born in the flesh, is polluted with the filth of iniquity and sin; and therefore that was said, which we have already above mentioned, 'that no one is clean from pollution, not if his life is only for one day.' That can be added to these, that we ask, what is the cause, since the baptism of the Church is given for the remission of sins, that according to the observance of the Church, baptism is also given to infants, when truly if there were nothing in infants that needed

<sup>1</sup> De Anima, §§ 39, 40.

<sup>2</sup> Hom. 8, in Lev. c. iv.

forgiveness and indulgence, the grace of baptism would seem superfluous.”<sup>1</sup>

Cyprian, in various passages of his writings, arguing against heretical baptism, shews<sup>2</sup> clearly and incidentally the high spiritual estimate of baptism that universally prevailed in the Church. Thus he says,<sup>3</sup> “That also is absurd, that when there is a second spiritual birth, by which we are born in Christ by the washing of regeneration, they should say that any can be spiritually born among heretics, where they deny the Spirit to be. For water alone cannot cleanse sins and sanctify man, unless it has also the Holy Spirit. Wherefore either they must necessarily grant that the Holy Spirit is there, when they say that baptism is, or that there is no baptism, where the Holy Spirit is not, because baptism cannot be without the Holy Spirit. For that baptism is that in which the old man dies, and the new man is born, the blessed Apostle manifests and proves when he says, ‘He has saved us by the washing of regeneration.’ But if regeneration is in the washing, that is, in baptism, how can heresy which is not the spouse of Christ generate sons to God by Christ?” The spiritual regeneration which comes by baptism could not be more clearly set forth than it is in these words of S. Cyprian, to which there are many more like words in his writings.

Cyril of Jerusalem, in enumerating the blessings of baptism says,<sup>4</sup> “This proffered baptism is a great thing; it is a ransom for the captives; the remission of sins; the death of sin; the regeneration of the soul; a clothing of light; a holy indissoluble seal; a carriage to Heaven;

<sup>1</sup> Cf. Hom. in Lucam 14.      <sup>2</sup> In Epist. ad Roman. lib. v. c. ix.

<sup>3</sup> Ep. lxxiv. ad Pompeium ed. Fell.

<sup>4</sup> Praefat. Cateches. ; cf. Catechet. Mystagog ii. §§ v. vi. vii.

the delight of paradise ; the pledge of a kingdom ; the grace of adoption." Gregory Nazianzen, in his *Orat. 40*, "De Baptisme," sets forth at large its necessity and spiritual grace. He says<sup>1</sup> "We call it the gift, grace, baptism, anointing, illumination, the clothing of incorruption, the laver of regeneration, the seal, every thing whatsoever that is honorable." "God," he says "has not left His creature without a remedy ; but as He first made us, so He renews us by this Divine formation ; which is a seal to those indeed who are entering into life, but to those riper in age also a grace, and a restoration of the image which they had lost by sin." "This," he says, "is the grace and power of baptism ; not bringing a deluge upon the world, as of old, but purifying every one from his sins, and entirely removing the obstructions or spots which are caused by wickedness. To speak in few words, we are to consider the power of baptism as a contract with God for a second life, and a more pure conversation, there being no second regeneration."

St. Basil's view of baptism is in entire accordance with that of St. Gregory Nazianz. He sets forth the fundamental character of this sacrament in the Christian life, the stamp which it affixes on the whole life, and the supreme importance of holding fast our baptismal profession of faith and the grace of the sacrament, till it expands and ripens into the fulness of our eternal life.<sup>2</sup> "Whence," he says, "are we Christians? By faith, every one would say. But we are saved—in what way? Because, manifestly, we have been regenerated by the grace which is in baptism. For from what other source

<sup>1</sup> p. 638.

<sup>2</sup> De Spirit. Sanct. § 26, ed. Bened. tom. iii. pp. 21, 22.

can it be? Then, since we have known this salvation, confirmed by the Father and the Son and the Holy Spirit, shall we cast away the type of doctrine which we have received? Truly it would be worthy of great lamentations, if now we are found further estranged from our salvation than when we believed, if we now deny what then we received. The loss is equal, that any one should either depart not having received baptism, or should have one thing deficient of those things which have been delivered.

“ And he that keeps not for all time the confession which we deposited upon our first entrance, when being delivered from idols we came to the living God, and who does not preserve it through all his life as a secure phylactery, makes himself a stranger from the promises of God, fighting with his own signature which he made in his confession of faith. For if baptism is to me the beginning of life, and the day of regeneration is the first of days, it is evident that the most precious voice of all is that which was uttered in the grace of adoption. The tradition which freely granted me the knowledge of God, by which I was declared a child of God, who hitherto had been an enemy on account of sin, shall I surrender this, turned aside by the persuasive discourses of these men (the Pneumatomachi)? But I pray for myself that I may depart to the Lord with this confession, and I exhort them to preserve the faith inviolate to the day of Christ, and to guard the Spirit inseparable from the Father and the Son, keeping the doctrine of baptism, both in the confession of the faith and in the consummation of glory.”

Here the grace of baptism pervading and ruling the life, and the appropriation and retention of that grace in

a living, unwavering faith are nobly set forth. St. Basil clearly distinguishes the grace of the sacrament from the water which is its sacramental expression, when he says,  
<sup>1</sup> “so that if there is any grace in the water, it is not from the nature of the water, but from the presence of the Spirit; <sup>2</sup> for baptism is not the putting away of the filth of the flesh, but the interrogation of a good conscience towards God.” “The baptized,” he says, “are enlightened in their souls by the tradition of the knowledge of God.” This is a worthy conception of a Divine sacrament, and a true setting forth of its spiritual grace, as well as a true representation of the covenant character of the sacrament, which requires the assent of a living faith to the offers of grace which God makes in the sacrament.

The Council of Nicaea, in the history of Gelas. Cyzicenus, sets forth strongly the doctrine of baptismal grace.  
<sup>3</sup> “Baptism is not to be considered with sensual eyes, but with those of the understanding. Thou seest water, consider the power of God which is hidden in the waters; for the sacred oracles teach that we are baptized with the Holy Spirit and fire; for, consider the waters, in the faith of the baptizer and the baptized, by the sacred invocation to be full of the sanctification of the Spirit and of Divine fire. For He saith He will baptize you with the Holy Spirit and with fire.” “He who is baptized, descends indeed liable to sins, and detained by the corruption of slavery; but ascends free from that slavery and from sins, made a son and heir of God, but made a co-heir of Christ by His grace, clothed with Christ Him-

<sup>1</sup> § 35, p. 29.

<sup>2</sup> I. Pet. iii. 21.

<sup>3</sup> Apud Gelas. Cyzicen. lib. iii. c. xxxi. p. 173; Beveridge on Articles, vol. ii. p. 230; Harduin tom. i. 427.

self, as it is written ‘Whoever of you are baptized into Christ, have put on Christ.’”

<sup>1</sup>St. Athanasius, asserting that there is but one baptism for renovation, and there is no second baptismal renovation, to shew the difference between repentance which follows baptism, and the plenary renovation of baptism, says, “‘There is one faith, one baptism,’ for he did not say, it is impossible to repent; but it is not possible by occasion of repentance, to renew any one (by baptism), but there is much difference; for he that repents, ceases indeed from sinning, but he has the scars of the wounds; but he that is baptized puts off indeed the old man, but is renewed as one born from above by the grace of the Spirit.”

St. John Damascene, who represents the settled teaching of the Eastern Church, is clear and strong in his doctrine of the sacraments. <sup>2</sup>It was needful, he says, that not only the first fruits of our nature, that is, Christ, but also every man that wills, should be born with a second birth, and nourished with new food. Wherefore Christ, by His nativity, baptism, passion and resurrection, freed our nature from the sin of the forefather, from death and corruption, and became the first fruits of the resurrection, and made Himself the way and type and exemplar that we following His footsteps might become by adoption what He is by nature, sons and heirs of God and joint heirs with Him; He gave us therefore a second birth, that, as being born in Adam, we were likened unto him, inheriting the curse and corruption; so being born from Him (Christ) we might be likened to Him, and inherit His incorruption and blessing and

<sup>1</sup> Ep. iv. ad Serapionem § 13, tom. i. p. 705.

<sup>2</sup> De Fide Orthodox. lib iv. c. xiii.

glory. But since this Adam was spiritual, it was needful that the birth and food should be spiritual; but since we were twofold and composite, it was needful that the birth should be twofold, and likewise the food composite. "Our birth therefore is given by water and the Spirit, that is, I say, by holy baptism; but the food is the very bread of life, our Lord Jesus Christ, who came down from Heaven."

<sup>1</sup>"And as in baptism, since it was the custom for men to be washed with water, and anointed with oil, He hath joined to oil and water the grace of the Spirit, and made it the laver of regeneration; so, since it was the custom for men to eat bread, and to drink water and wine, He hath joined to them His divinity, and hath made them His body and blood, that by things accustomed, and natural, we might become supernatural." The supernatural grace of both the sacraments, and the regenerating grace of baptism could not be more plainly declared than they are in these words of S. John Damascene.

It would be easy to multiply indefinitely these testimonies from the ancient Church to the excellence and Divine spirituality of the sacrament of baptism. The testimony is uniform, reaching from the days of the Apostles to the present age of the Church. Even heretics, in arrogating Divine privileges for their own imitations of the sacraments of Christ, bore testimony to the estimation in which these sacraments were held by the Church. Even the Pelagian heretics, who denied the necessity of baptism to infants, for the remission of sin, maintained that it was necessary for their admission into the kingdom of God.

<sup>1</sup> Tom. i. p. 269.

If the uniform teaching, in the Church, on a point so cardinal and fundamental as a sacrament, which is constitutive of the Christian Church and the Christian life, which is a representation and a pledge of grace for our Christian profession, till its final acceptance before the throne of our Saviour Judge, has failed to deliver the truth, once for all given to the saints, and recorded in Holy Scripture even more plainly than in the traditional teaching of the Church; then has Christianity itself been a failure, and there is no clearness or certainty for our access, in order to salvation, to Him who is the Way, the Truth and the Life for fallen men.

The teaching of the Church, though plain and unequivocal in asserting the grace of the Holy Spirit to be connected with the administration of the outward sacraments, does not, nevertheless, maintain that grace is always and invariably given and received by the simple administration and reception of the outward sacraments. The sacraments are effectual signs of grace presented to the contemplation and reception of faith, and, if faith be wanting, the grace exhibited and offered in the sacrament is not received for the purposes for which it is exhibited, by the faithless recipient of the effectual sign. The sign or sacrament is received by such only to their greater condemnation.

We have heard S. Basil saying,<sup>1</sup> “If there be any grace in the water, it is not from the nature of the water, but from the presence of the Spirit.” Cyprian<sup>2</sup> says “Christ came to the baptism of John, not needing the washing, as in Him there was no sin, but that perpetual authority might be given to the sacrament, and no re-

<sup>1</sup> De Spirit. Sanct. § 35, tom. iii. p. 29.

<sup>2</sup> De Baptism. Christi ad calc. Op. Cypr. p. 66, ed. Fell.

spect of persons might commend the virtue of so great a work, since remission of sins, whether it be given by baptism or by other sacraments, is properly from the Holy Spirit, and to Him alone remains the privilege of this efficiency. The solemnity of the words, and the invocation of the sacred name, and the signs attributed to the ministries of the priests by the apostolical institutions, celebrate the visible sacrament; but the thing itself the Holy Spirit forms and effects, and the author of all goodness adds His hand invisibly to the visible consecrations, and the fatness of the Divine unction infuses the fulness of grace into the official sanctifications, and consummates and perfects the reality of the sacrament."

For in the Gospel according to John (we read):  
<sup>1</sup> " Except anyone be reborn of water and the Spirit, he cannot enter into the kingdom of God: for that which is born of the flesh is flesh; and that which is born of the Spirit, is spirit." In the first epistle to the Corinthians:  
<sup>2</sup> " Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain; and they indeed, that they may receive a corruptible crown, but we an incorruptible." In the Gospel according to Matthew: <sup>3</sup> " Every tree that bringeth not forth good fruit, shall be hewn down, and cast into the fire." Also there: <sup>4</sup> " Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works? And then I will say unto them, I never knew you: depart from Me, ye that work iniquity." Also there: <sup>5</sup> " Let your light shine before men, that

<sup>1</sup> Testimoniorum lib. iii. xxv. xxvi. xxvii.; John iii. 5.

<sup>2</sup> I. Cor. ix. 24.              <sup>3</sup> Matt. iii. 10.              <sup>4</sup> Matt. vii. 22.

<sup>5</sup> Matt. v. 16.

they may see your good works, and glorify your Father, who is in Heaven.” Also Paul to the Philippians :  
<sup>1</sup> “Shine as lights in the world.”

All these testimonies are collected by Cyprian in regard to those who had received the sacraments, but had not appropriated and used the grace of the Holy Spirit presented in the sacraments. And the following testimonies he collects with regard to those who do not retain the grace which they received, and so received it in vain and to their own greater condemnation : “In the Gospel according to John : <sup>2</sup> ‘Lo thou art whole, now be unwilling to sin, lest a worse thing befall thee.’ Also in the first epistle of Paul to the Corinthians : <sup>3</sup> ‘Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you ? If any one violate the temple of God, him God will destroy.’ Concerning this same thing in the Chronicles : <sup>4</sup> ‘The Lord is with you while ye be with Him, if ye forsake Him, He will forsake you.’”

Certainly the Church, in the age of Cyprian, did not believe in the scholastic *opus operatum* of the sacraments of grace, and yet they believed the sacraments to be exuberant fountains of Divine grace to those who rightly received and used them. Cyril of Jerusalem says,<sup>5</sup> “And the water indeed cleanses the body, but the Spirit seals the soul.” And he adds, “When thou art therefore descending into the water, do not attend to the bare water, but lay hold of salvation by the energy of the Holy Spirit.” The necessity of an appropriating faith to secure the blessed effect of the sacrament is here plainly declared. Gregory Nyssen says,<sup>6</sup> “But this benefit the

<sup>1</sup> Phil. ii. 15.

<sup>2</sup> John v. 14.

<sup>3</sup> I. Cor. iii. 16.

<sup>4</sup> II. Chronicles xv. 2.

<sup>5</sup> Catechet. 3 (2).

<sup>6</sup> De Baptism. Christi Orat. (vol. iii. p. 369).

water does not afford us, for it is a work above all the creation; but the command of God, and the coming down of the Holy Ghost, mystically coming for our salvation."

St. Augustine says,<sup>1</sup> "Wherefore did the Lord not baptize many? But what does He say? But the Spirit was not yet given, because Jesus was not yet glorified. Because therefore they had baptism, and had not yet received the Spirit, whom the Lord sent from Heaven on the day of Pentecost; that the Spirit might be given, the glorification of the Lord was waited for. And before He was glorified, and before He sent Him, He invited, nevertheless, men to prepare themselves to receive water, concerning which He says, 'He that believeth on Me, rivers of living water shall flow from his belly.' What is 'rivers of living water'? What is that water? Let no one ask me; ask the Gospel. 'But he spoke this,' it says, 'concerning the Spirit, which they, who would believe on Him, should receive.' The water of the sacrament therefore is one thing; the water which signifies the Spirit of God is another. The water of the sacrament is visible; the water of the Spirit is invisible. That washes the body, and signifies what is done in the soul: by that Spirit the soul itself is cleansed and fattened."

And all who received the saeramental washing did not, in S. Augustine's view, receive the Spirit; for he adds, "He is the very Spirit of God, whom heretics cannot have, and whoever cut themselves off from the Church. And whoever do not openly cut themselves off, but are cut off by iniquity, and are tossed about within as chaff, and are not grain, have not that Spirit."  
<sup>2</sup> "So that it is not to the water itself, but to the Spirit in

<sup>1</sup> In epist. Johan. Tract. 6 (11) tom. iii. part ii. col. 633.

<sup>2</sup> Bp. Beveridge on Art. XXVII. vol. ii. p. 233.

the water we are to ascribe these glorious effects ; and therefore it is here said, that in baptism ‘ faith is confirmed, and grace increased by prayer to God.’ We must pray for God’s presence in the sacrament, for without that we can receive no blessing from it; but with that there is no blessing but we may have in it.”

“The baptism of young children,” our article truly asserts, “is in any wise to be retained in the Church, as most agreeable with the institution of Christ.” The sacraments of the Gospel have succeeded and superseded the sacraments of the old law and of all the ancient dispensations. Under the ancient law circumcision was the initiatory rite, which admitted those on whom it was performed to the ancient covenant with God. That covenant was typical of the covenant of grace established in Jesus Christ. Children were, by God’s command, admitted to the privileges and the promises of that ancient covenant. And certainly when the covenant of promise was succeeded by the covenant of Divine fulfilment, those who had received the ancient promises were not, in God’s intention, deprived of the benefit of fulfilment.

The children of proselytes, under the preparatory dispensation, were admitted to the covenant by circumcision and baptism. And when the Gospel was proclaimed, in the power of the Spirit, and the time of fulfilment was fully come, children are expressly mentioned as among those who were admitted to the blessings of that fulfilment. It was the preaching of the day of Pentecost.<sup>1</sup> “Then Peter said unto them,” on the day of Pentecost, the day of the inauguration of the Church and of the first administration of Christian baptism, “Repent and

<sup>1</sup> Acts ii. 38, 39.

be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, *and to your children*, and to all that are afar off, even as many as the Lord our God shall call."

The offer was as large as the fallen race of man in all its generations and all its individuals. Wherever sin was to be pardoned and extinguished by the regenerating, sanctifying grace of God, there the sacrament of Christian regeneration was to be applied. There could not be a clearer and higher Divine sanction than this for the baptism of young children. The same need of regenerating grace for them is declared in the words of our Lord concerning His own holy baptism. The new birth was needful, for entrance into the kingdom of God, for all that were born of the flesh. And the declaration is as extensive as the race of man. <sup>1</sup>"Except any one," any one that is of the fallen race of man, any one born of the flesh, "be born of water and of the Spirit, he cannot enter into the kingdom of God."

Whole families are, in various places of Scripture, represented as being baptized when the heads and representatives of the family became Christians. Our Lord did not repel, but invited young children to be brought to Him. He said, when His disciples would repel the children, <sup>2</sup>"Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." In the touching words of the exhortation and commentary of our baptismal service, "Ye hear in this Gospel the words of our Saviour Christ, that He commanded the children to be brought unto Him; how He blamed those who would have kept them from Him;

<sup>1</sup> John iii. 5.

<sup>2</sup> Mark x. 14.

how He exhorteth all men to follow their innocence. To perceive how, by His outward gesture and deed, He declared His good will toward them; for He embraced them in His arms, He laid His hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe," in the case of every infant presented to Him in His holy baptism, "that He will likewise favorably receive that present infant; that He will embrace him with the arms of His mercy; that He will give unto him the blessing of eternal life, and make him partaker of His everlasting kingdom."

There is one passage in the writings of St. Paul,<sup>1</sup> of which the interpretation has been various, but, amid all this variety, the proof of infant baptism which it gives, remains. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy." It is very clear that the sanctification and holiness spoken of, in this text of St. Paul, is Christian holiness and sanctification. And the assertion that if one of the parents be a believer, the children are holy, is at least equivalent to the assertion that the children are capable of Christian holiness, of the holiness which pertains to the consecration to God in the sacraments of the Church. The inference certainly is a valid one that children may be put in the way of salvation through Christ; and therefore that they are fit subjects of that baptism by which they are saved.

The explanation of Tertullian is that the Apostle says the children are holy, that is, designated to sanctity, and so also to salvation. Theodoret *in loco* says, "For the Apostle says this, for the unbelieving husband has been

<sup>1</sup> I. Cor. vii. 14.

sanctified by the wife, and the unbelieving wife has been sanctified by the husband, that is, has the hope of salvation ; but if he or she remain in the disease (of sin) his seed shall partake of salvation. St. Augustine<sup>1</sup> explains the expression thus : “ For there were then Christian infants, who were sanctified (*i. e.*, made holy, *i. e.*, who were baptized) either by the authority of one of the parents, or by the consent of both ; which would not be, if, so soon as one believed, the marriage were dissolved and the infidelity of the husband or wife were not borne with, till there were an opportunity of believing.”

This passage of St. Paul may fairly be claimed both as a warrant for the baptism of young children, and an evidence of the practice in the days of the Apostles. The testimonies in favor of the practice are abundant and clear from the earliest ages of the Church. Justin Martyr says,<sup>2</sup> “ Many, both men and women, of sixty or seventy years old, who were made disciples unto Christ from childhood, continue uncorrupted.” Irenaeus says, speaking of Christ,<sup>3</sup> “ For He came to save all by Himself ; all, I say, who are reborn by Him to God, infants, and little ones, and boys, and young men, and old men. So He went through every age, and being made an infant for infants, sanctifying infants ; a little one in little ones, sanctifying those of this age, at the same time being made an example to them, both of justice and of subjection ; in young men, a young man, becoming an example to young men, and sanctifying them to the Lord.”

<sup>1</sup> De Serm. Dom. in Monte, lib. i. c. xvi. § 45, tom. iii. part ii. col. 133.

<sup>2</sup> Apol. i. c. xv.

<sup>3</sup> Cap. xxxix. Grabe, lib. ii.; lib. ii. c. xxii. § 4, Mass.

By regeneration we have seen that Irenaeus<sup>1</sup> understands baptism.

Tertullian<sup>2</sup> advises that the baptism of children should be deferred till they are grown to years of understanding and responsibility. "Let them be made Christians," he says, "when they can know Christ." Yet he insists upon the necessity of birth of water and the Spirit, in order to entrance into the kingdom of God and to deliverance from sin, and sanctification in Christ. This advice itself is a witness to the practice of infant baptism by the Church of his day. There would have been no occasion of such advice, had not the practice been a prevalent one. Origen also bears testimony to infant baptism.<sup>3</sup> "Besides all this, it may be asked, what is the reason that, whereas the baptism of the Church is given for the remission of sins, baptism is given also to infants by the usage of the Church; when, if there were nothing in infants that needed forgiveness and mercy, the grace of baptism would seem to be superfluous?" And in another place,<sup>4</sup> where he speaks of original sin, he says, "For this also the Church has derived from the Apostles a tradition to give baptism to infants. For they to whom the Divine mysteries were committed, knew that there is in all persons the natural pollution of sin, which must be washed away by water and the Spirit; by reason of which the body itself is also called the body of sin."

S. Cyprian and sixty-six bishops at Carthage returned answer to the question of Fidus, an African bishop, "Whether a child might be baptized before it was eight

<sup>1</sup> Lib. i. cap. xviii. Grabe, xxi. Mass., and cap. xix. lib. iii. Grabe, lib. iii. cap. xvii. 2 Massuet.

<sup>2</sup> De Baptism. c. xviii.; De Anima c. xxxix. 40.

<sup>3</sup> In Lev. Hom. viii. c. iii.      <sup>4</sup> In Ep. ad Rom. lib. v. c. ix.

days old?" that there was no justification of such delay, "but on the contrary all of us judged that the mercy and grace of God is to be denied to no person that is born." If the greatest offenders and those who had most grievously sinned against God had remission, and were not debarred from baptism and grace when they came to believe, "how much more," these bishops argued, "ought not an infant to be forbidden, who being but newly born hath yet in no way sinned, except that, being born after Adam, in the flesh, he hath contracted the contagion of the old death from his very birth, who is on this very account more easily admitted to receive remission of sin, that not his own but another's sins are remitted to him."<sup>1</sup> The question thus decided was not concerning the necessity of baptizing infants, which all admitted, but simply concerning deferring baptism till the eighth day after birth, in accordance with the custom of administering the old rite of circumcision.

S. Gregory Naz. says,<sup>2</sup> "Hast thou an infant child? let not wickedness have the advantage of time. Let him be sanctified from infancy, let him be dedicated from his cradle to (or by) the Spirit. Thou as a faint-hearted mother and of little faith, fearest the seal on account of the weakness of nature. Hannah, before Samuel was born, devoted him to God, and as soon as he was born, consecrated him, and brought him up from the first in a priestly garment, not fearing for human infirmity, but trusting in God. Thou hast no need of amulets or charms; together with which the devil slides into the minds of shallow persons, drawing to himself the venera-

<sup>1</sup> Ep. lix. ad Fidum §§ 2, 4, 64, ed. Fell.

<sup>2</sup> Orat. xl. De Baptism. § 17.

tion that is due to God. Give to him the Trinity, that great and excellent preservative." Infants were to be baptized instantaneously, he urges, in imminent danger, "for it is better that they be sanctified without their own sense of it, than that they should depart unsealed and uninitiated."

But for others, he says,<sup>1</sup> "I give my opinion that they should stay three years, or a little within it, or beyond it, when it is possible for them to hear and answer something mystical; if although they do not understand them perfectly, they can yet form the words, and that you so sanctify them in souls and bodies with the great mystery of initiation." This was simply the private opinion of S. Gregory, in cases where immediate danger did not require instant baptism, but his testimony is clear and explicit to the importance and necessity of the baptism of infants.

Bishop Beveridge, after quoting the decrees of the second council at Milenum<sup>2</sup> (A.D. 416) and the council at Gerundia (A.D. 517), the one council anathematizing those who denied baptism to infants newly born; the other enjoining it, in case of apparent necessity; adds the 84th canon of the Sixth General Council:<sup>3</sup> "We following the canonical constitutions of the fathers, determine also concerning infants, that as often as there are not found sufficient witnesses, who will say that they were undoubtedly baptized, and they themselves by reason of their infancy cannot aptly answer for the mysteries being delivered to them, without any scandal such ought to be baptized." And Bishop Beveridge adds,<sup>4</sup> "So that it is not only the opinion of private persons, or

<sup>1</sup> § 28.      <sup>2</sup> Concil. Hard. vol. i. p. 1217; Concil. Milen.

<sup>3</sup> Concil. Hard. vol. ii. p. 1044.      <sup>4</sup> Harduin vol. iii. p. 1692.

particular synods, but of a general council itself, that 'the baptism of infants ought in any wise to be retained in the Church.' " The prevalence of infant baptism, as the universal practice of the Church, is shewn exhaustively by Dr. Wall, in his learned and thorough "History of Infant Baptism"; and it was only in the twelfth century (1126) that, by the sect of the Petro Brusians, the originators of which were Peter and Henry Bruis, the baptism of infants was denied and repudiated.

It may be asked, why, if repentance and faith are the conditions of the baptismal covenant, infants who are incapable of exercising faith and repentance are fit subjects for the reception of the sacrament. Undoubtedly<sup>1</sup> "He that *believeth* and is baptized shall be saved." It was the Pentecostal direction,<sup>2</sup> "*Repent* and be baptized every one of you for the remission of sin." And if<sup>3</sup> "as many as have been baptized with Christ have put on Christ," it is because all such are, according to the Apostle,<sup>4</sup> "the children of God by faith in Christ Jesus." How then can an infant incapable of exercising faith be counted among the faithful?

This question was propounded to S. Augustine and his answer was as follows:<sup>5</sup> In the first place he asserts, on the authority of the words of our Lord, that infants are capable of Divine regeneration. He says, "But that he can be regenerated by the office of another's will, when he is offered for consecration, this the one Spirit does, by whom the offered one is regenerated. For it is not written, unless any one be reborn of the will of the parents, or from the faith of those who present or those

<sup>1</sup> Mark xvi. 16.

<sup>2</sup> Acts. ii. 38.

<sup>3</sup> Gal. iii. 27.

<sup>4</sup> Gal. iii. 26.

<sup>5</sup> Epist. ad Bonifac. ep. xciii. § 2.

who minister, but <sup>1</sup> ‘ Unless any one be regenerated of water and the Holy Spirit.’

“ Water, therefore, outwardly exhibiting the sacrament of grace, and the Spirit operating inwardly the benefit of grace, loosing the bond of guilt, reconciling the good of nature, regenerate the man in the one Christ, who was generated from the one Adam. The regenerating Spirit therefore is common in the elder ones who present (the infant) and in the infant who is presented and regenerated; and so by this society of one and the same Spirit the will of the presenters profits the infant that is presented. . . . And in this way can the infant, once generated from the flesh of the parents, be regenerated by the Spirit of God, so that the obligation contracted from them may be dissolved. But he who has been once regenerated by the Spirit of God, cannot be regenerated from the flesh of the parents, that the obligation, which has been dissolved, may again be contracted.

“ And so the infant does not lose the grace of Christ once received, unless by his own impiety, if in the advance of age he turns out to be bad. For then also he will begin to have his own sins, which cannot be taken away by regeneration, but may be healed by another cure.” <sup>2</sup> “ Nor let this move you that some do not bring infants to receive baptism in the faith that they may be regenerated by spiritual grace to eternal life, but because they think that they retain or recover temporal health by this remedy. For they are not therefore not regenerated because they are not offered by such with this intention. For the necessary ministries are celebrated by them, and the words of the sacraments, without which

<sup>1</sup> John iii. 5.

<sup>2</sup> § 3.

the infant cannot be consecrated. But that Holy Spirit, who dwells in the saints of whom that silver-winged dove of charity is produced (*conflatur*) by fire, does what it does by the service, sometimes, not only of the simply ignorant, but also of the damnably unworthy.

"Forasmuch as infants are offered to receive spiritual grace, not so much by those in whose hands they are borne (although also by them, if they are good faithful ones) as by the whole society of the holy and faithful. For they are rightly understood to be offered by all, whom it pleases that they are offered, and by whose holy and individual charity they are assisted to the communication of the Holy Spirit. The entire mother Church therefore, which is in the saints, does this: because the whole Church brings forth all, brings forth each one. For if the sacrament of Christian baptism, since it is one and the same, is availing even among heretics, and suffices to consecration, although it does not suffice to the partaking of eternal life; which consecration indeed makes the heretic guilty who has the Lord's character or stamp (*dominicuum characterem*) outside of the Lord's flock, nevertheless sound doctrine admonishes that he is to be corrected, not again, in like manner, consecrated; how much rather is corn carried to be cleansed by the ministry of straw, in the Catholic Church, that it may be brought to the society of the mass by the mediation of the threshing floor?"

And with regard to the questions, how the sponsors can promise for the future of the child, how they can say he believes, and answer each one of the demands in his behalf, St. Augustine thus replies: <sup>1</sup>"Truly we often so speak that we say, on the approach of the Passover,

<sup>1</sup> § 9.

to-morrow or the next day after is the passion of the Lord; when He suffered so many years ago, nor did that passion ever occur but once. On the Lord's day we say, to-day the Lord rose; when so many years have passed since He rose. Why is no one so foolish that he accuses us, who thus speak, of lying, unless because we name those days according to the likeness of those on which these things were done, so that is said to be the very day, which is not so indeed, but like it in the revolution of time; and that is said to be done on that day, on account of the celebration of its sacrament, which was not done on that day, but long ago? Was not Christ once immolated in Himself, and nevertheless He is immolated in the sacrament not only through all the solemnities of the Pasch, but every day, by the people, nor certainly does he speak falsely, who, being asked, answers that He is immolated?

"For if sacraments had not a certain likeness to those things of which they are sacraments, they would not be sacraments at all. But from this likeness they often also take the names of the things themselves. As therefore, in a certain way, the sacrament of the body of Christ is the body of Christ, the sacrament of the blood of Christ is the blood of Christ, so the sacrament of faith is faith. For to believe is nothing else than to have faith. And so when the infant is answered for that he believes, who has not yet the affection of faith, he is answered for that he has faith on account of the sacrament of faith, and that he turns to God on account, or by reason of, the sacrament of conversion, because the answer itself also belongs to the celebration of the sacrament. As concerning baptism itself, the Apostle says,<sup>1</sup> 'We have been buried together with Christ by

<sup>1</sup> Rom. vi. 4.

baptism into death.' He does not say, We have signified the burial; but he says absolutely, We have been buried together. <sup>1</sup> Therefore although not yet that faith which consists in the will of believers, nevertheless the sacrament of faith itself makes the infant a faithful one. For as he is answered for to believe, so he is also called faithful, not by assenting to the thing in his own mind, but by receiving the sacrament of the thing itself.

"But when the man begins to know (*sapere*), he will not repeat that sacrament, but he will understand it, and will be fitted to it also by a will consonant to its truth. As long as this cannot be, the sacrament will avail for his protection against contrary powers; and it will avail so much, that if he emigrates from this life before the use of reason, the charity of the Church commanding him by the sacrament itself, he will be freed by Christian assistance from that condemnation which entered by one man into the world. He who does not believe this, and thinks that it cannot be done, is truly an infidel, although he may have the sacrament of faith; and the infant is far better than he (him) who, although he has not yet faith in his thought, does not nevertheless oppose to it the obstacle of a contrary thought, whence he savingly (*salubriter*) receives its sacrament."

Again thus Augustine presents the case of infants who are baptized: <sup>2</sup> "This is the tradition which the universal Church holds, when little infants are baptized, who certainly cannot yet believe with the heart unto righteousness, and confess with the mouth unto salvation, which the thief on the cross could do; moreover

<sup>1</sup> § 10.

<sup>2</sup> De Baptis. Contra Donatist. lib. iv. cc. xxiii. xxiv. xxv. §§ 30-33, tom. ix. col. 94.

by weeping and wailing, when the mystery is celebrated in them, they are obstreperous against the mystical words themselves ; and yet no Christian says that they are vainly baptized. And if any one seeks Divine authority in this matter, what the universal Church holds, and which has not been instituted by councils, but has always been retained, is most rightly believed to have been delivered by no other authority than apostolical ; yet we can conjecture of what avail the sacrament of baptism is in infants, from the circumcision of the flesh which the former people received, and before he had received which, Abraham was justified. As Cornelius<sup>1</sup> also was endowed with the gift of the Holy Spirit before he was baptized.

“ Nevertheless the Apostle says concerning Abraham himself, <sup>2</sup> ‘ he received the sign of circumcision ; a seal of the righteousness of faith ; who had already believed with the heart, and it was accounted to him for righteousness.’ Why therefore was it commanded to him that he should afterwards circumcise every male infant on the eighth day, unless the sacrament itself, by itself, was much availing ? Which was manifested in the son of Moses by the angel,<sup>3</sup> who when he was borne (*ferretur*) by his mother, uncircumcised, by present and evident danger it was required that he should be circumcised ; and when it was done the destruction was driven away.

“ As therefore in Abraham the righteousness of faith preceded, and circumcision was added a seal of the righteousness of faith ; so in Cornelius spiritual sanctification in the gift of the Holy Spirit preceded, and the sacrament of regeneration in the laver of baptism was added. And as in Isaac who was circumcised on the

<sup>1</sup> Acts x. 44.

<sup>2</sup> Rom. iv. 11.

<sup>3</sup> Ex. iv. 24.

eighth day from his nativity, the seal of the righteousness of faith preceeded ; and since he imitated the faith of his father, righteousness itself followed, as he grew up, the seal of which had preceeded in his infancy ; so, in baptized infants, the seal of regeneration preceedes ; and if they keep Christian piety, conversion in heart will also follow, the mystery of which had preceeded in the body. And as in that robber what had been wanting in the saerament of baptism, the benignity of the omnipotent One completed, because it had been wanting, not from pride or contempt, but from necessity ; so in infants who, having been baptized, die, the same grace of the Omnipotent must be believed to complete (what is wanting), because not from an impious will, but from the lack of age, they cannot either believe with the heart unto righteousness, nor confess with the mouth unto salvation.

“Therefore when others answer for them, that the celebration of the sacrament may be fulfilled towards them, it avails, certainly, to their consecration, because they themselves cannot answer. But if another answers for him who can answer, it is not alike availing. From which rule that word is spoken in the Gospel, which affects all naturally when it is read, ‘He is of age, he can speak for himself.’ By all which things it is shewn that the sacrament of baptism is one thing, the conversion of the heart another, but that the salvation of man is completed by both ; nor if one of them be ‘wanting, ought we therefore to think that it follows that the other also may be dispensed with ; because that can be without this in the infant, and this could be without that in the robber, God completing whether in that or in this, what

<sup>1</sup> John ix. 12.

had not been voluntarily wanting; but when either of them is voluntarily wanting, man is involved in accountability.

“ And baptism indeed can be where conversion of heart is wanting; but conversion of heart can be indeed where baptism has not been received, but cannot be where it has been despised. For neither can conversion of heart to God be said in any way to be, when the sacrament of God is despised. We therefore justly reprehend, anathematize, detest, abominate the perversity of heart of the heretics; nevertheless, they do not therefore not have the evangelical sacrament, because they do not have it to any useful effect. Wherefore when they come to faith and the truth, and doing penitence, ask that their sins be remitted to them, we do not deceive or delude them when, corrected and reformed by us in that in which they are depraved and perverse, we thus instruct them by heavenly discipline unto the kingdom of Heaven, so that we in no way violate what in them is sound; nor on account of the fault of man, if there be in man anything of God, do we say that it is either null or vicious.”

The all-pervading power and grace of baptism in the Christian life, its retrospective and prospective character, its application to men of all ages and conditions are truly and nobly set forth by S. Augustine. He says,  
<sup>1</sup> “ For thus are we to understand what the Apostle says: ‘ Christ loved the Church and gave Himself for it, that He might sanctify it, cleansing it with the washing of water in the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing.’ So, I say, this is to be understood, that by

<sup>1</sup> De Nupt. et Concupis. lib. i. c. xxxiii. § 38, tom. x. col. 199.

the same laver of regeneration and word of sanctification, all the ills of regenerate men may be entirely cleansed and healed, not only sins, all of which are now remitted in baptism, but also those which afterwards are contracted by human ignorance or infirmity; not that baptism as often as sin is committed should, so often, be repeated; but because by it, which is once given, it is effected, that pardon of any sins whatsoever, not only before, but also afterwards may be obtained by the faithful.

“For of what profit would even penitence before baptism be, unless baptism should follow, or afterwards unless baptism should precede? In the Lord’s prayer also, which is our daily cleansing, with what fruit, with what effect would it be said, Forgive us our debts, unless it were said by those who have been baptized? And also the largess of alms, and any beneficence how great soever, whom would it profit to remit his sins, if he were not baptized? Finally the very felicity of the kingdom of Heaven, where the Church shall not have spot or wrinkle or any such thing, where there shall be no reprobation, no simulation, where there shall not be not only guilt but neither any concupiscence of sin, whose shall it be except of the baptized?

“And so not only all sins, but altogether all ills of men are taken away by the sanctity of the Christian laver, with which Christ cleanses His Church, that He may present it to Himself, not in this world, but in the future, not having spot or wrinkle or any such thing. For they who now say that she is such, and nevertheless are in her; since they themselves confess that they have sins, if they speak the truth, then indeed since they are not clean from sins, the Church has, in them, a spot;

but if they speak falsely, because they speak with a double heart, the Church has, in them, a wrinkle. But if they say that they themselves have these, not the Church herself; then they confess that they are not her members, and that they do not belong to her body, so that, even by their own confession, they are condemned."

Our baptism is spoken of by St. Paul as<sup>1</sup> "the washing of regeneration and of the renewing of the Holy Ghost which God our Saviour shed on us abundantly through Jesus Christ our Saviour." Our renovation proceeding from the fountain of grace opened in baptism, continues through the whole course of life, in which that grace is rightly appropriated and used, till it culminates in our final acceptance, in the justification of life, in the resurrection of the just. This is well set forth by S. Augustine.<sup>2</sup> "Truly that renovation," he says, "is not in the one moment of conversion itself, as in one moment that renovation in baptism is accomplished by the remission of all sins; for not even one sin, how little soever, remains which is not remitted. But as it is one thing to be without fever, another to convalesce from the weakness which has been produced by fever; and also it is one thing to take from the body a weapon which has been planted in it, another, to heal the wound which has been made by it, in a second cure; so the first curing is to remove the cause of languor, which is done by the forgiveness of all sins; the second is to heal the languor itself, which is done by gradually advancing in the renovation of this image: which two things are demonstrated in the Psalm,<sup>3</sup> 'Who is propitious to all thine iniquities';

<sup>1</sup> Titus iii. 5, 6.

<sup>2</sup> De Trinitate lib. xiv. cap. xvii. § 23, tom. viii. col. 682.

<sup>3</sup> Ps. cii. 3.

which is done in baptism : then follows, ‘ who healeth all thy weaknesses’ ; which is done by daily accessions, when this image (of God) is renewed.

“ Concerning which thing the Apostle has most openly spoken, when he says,<sup>1</sup> ‘ but though our outward man perish, yet the inward man is renewed day by day.’ But it is renewed in the knowledge of God, that is, in righteousness and holiness of truth; as the apostolical testimonies have it, which I have a little before recited. He therefore who is renewed, by advancing, from day to day, in the knowledge and righteousness of God, and the holiness of truth, transfers his love from things temporal to things eternal, from things carnal to things spiritual; and continues diligently to bridle (*frenare*) and diminish his desire from these, and to bind himself, by charity, to those. For he does as much as he is divinely assisted to do. Forasmuch as it is the sentence of God, ‘ Without Me ye can do nothing.’

“ When the last day of this life shall find any one holding the faith of the Mediator in this proficiency and addition, he will be led to God whom He has served and worshipped, and will be received by the holy angels to be perfected by Him, to receive an incorruptible body in the end of the world, not for punishment, but for glory. Forasmuch as in this image the likeness of God will then be perfect, when there shall be the perfect vision of God. Concerning which the Apostle Paul says,<sup>2</sup> ‘ For now we see through a glass, darkly, but then face to face.’ Also he says,<sup>3</sup> ‘ But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory

<sup>1</sup> II. Cor. iv. 16.

<sup>2</sup> I. Cor. xiii. 12.

<sup>3</sup> II. Cor. iii. 18.

to glory, even as by the Spirit of the Lord': this it is, which is accomplished by those who advance well from day to day."

Such then is the sacrament of Christian baptism. It is the beginning of the Christian life containing the pledge of Divine grace, and the form, in the baptismal profession of that life, for the whole of our Christian course, till the day of final acceptance and justification. It is the sacrament of remission of sins, of regeneration in Christ; for herein "we are made members of Christ, children of God, and inheritors of the kingdom of Heaven." And all the supplies of confirming, sustaining, and renewing grace, which are received in the word and ordinances of religion, in the different needs and emergencies of the Christian life, come from that regenerating and sanctifying Spirit who is given, in holy baptism, to be the guide and counsellor and perfecter of the children of God, till they are completed, in their glorified bodies and souls, in His own presence.

To make right and due use of baptismal grace, to be true to the promises and vows of the baptismal covenant, to lead all our lives according to that beginning in the sacrament of our Christian regeneration, is the very characteristic of a life which is truly Christian. To keep the seal of the Spirit unbroken, to derive from the regenerating Spirit all that He has to impart for the advancement of the Christian life to its consummation, should be the aim of each and all who have been baptized into Christ, and so have put on Christ. Baptism is the title to a heavenly inheritance. To hold that title fast, to make it clearer and brighter in the earnest of the Spirit, which is the stamp of the Spirit Himself

upon a life in true accordance with baptismal grace and baptismal vows, is the sure and only way to have the title given at the beginning of the Christian life confirmed and forever established, at last, in the justification of life eternal.

END OF VOLUME I.













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