

### Tertullian (160-240), *Against Praxeas*

In the course of time [the heretics say], then, the Father forsooth was born, and the Father suffered, God Himself, the Lord Almighty, whom in their preaching they declare to be Jesus Christ. We, however, as we indeed always have done (and more especially since we have been better instructed by the Paraclete, who leads men indeed into all truth), believe that there is one only God, but under the following dispensation, or οἰκονομία (economy), as it is called, that this one only God has also a Son, His Word, who proceeded from Himself, by whom all things were made, and without whom nothing was made, . . . who sent also from heaven from the Father, according to His own promise, the Holy Ghost, the Paraclete, the sanctifier of the faith of those who believe in the Father, and in the Son, and in the Holy Ghost. That this rule of faith has come down to us from the beginning of the gospel.

All are of One, by unity (that is) of substance; while the mystery of the dispensation is still guarded, which distributes the Unity into a Trinity, placing in their order the three *Persons*—the Father, the Son, and the Holy Ghost: three, however, not in condition, but in degree; not in substance, but in form; not in power, but in aspect; yet of one substance, and of one condition, and of one power, inasmuch as He is one God, from whom these degrees and forms and aspects are reckoned, under the name of the Father, and of the Son, and of the Holy Ghost.

This will be the prolation, taught by the truth, the guardian of the Unity, wherein we declare that the Son is a prolation from the Father, without being separated from Him. For God sent forth the Word, as the Paraclete also declares, just as the root puts forth the tree, and the fountain the river, and the sun the ray. For these are προβολαί, or *emanations*, of the substances from which they proceed. I should not hesitate, indeed, to call the tree the son or offspring of the root, and the river of the fountain, and the ray of the sun; because every original source is a parent, and everything which issues from the origin is an offspring. Much more is (this true of) the Word of God, who has actually received as His own peculiar designation the name of *Son*. Now the Spirit indeed is third from God and the Son; just as the fruit of the tree is third from the root, or as the stream out of the river is third from the fountain, or as the apex of the ray is third from the sun. Nothing, however, is alien from that original source whence it derives its own properties. In like manner the Trinity, flowing down from the Father through intertwined and connected steps, does not at all disturb the *Monarchy*, whilst it at the same time guards the state of the *Economy*.

Some persons indeed seize the opportunity afforded them in these words to *propound their heresy of His separation*; but His coming out from God is like the ray's procession from the sun, and the river's from the fountain, and the tree's from the seed.

Bear always in mind that this is the rule of faith which I profess; by it I testify that the Father, and the Son, and the Spirit are inseparable from each other, and so will you know in what sense this is said. Now, observe, my assertion is that the Father is one, and the Son one, and the Spirit one, and that They are distinct from Each Other. Thus the Father is distinct from the Son, being greater than the Son, inasmuch as He who begets is one, and He who is begotten is another; He, too, who sends is one, and He who is sent is another; and He, again, who makes is one, and He through whom the thing is made is another.

Now if He too is God, according to John, (who says,) “The Word was God,” then you have two Beings—One that commands that the thing be made, and the Other that *executes the order and* creates. In what sense, however, you ought to understand Him to be another, I have already explained, on the ground of Personality, not of Substance—in the way of distinction, not of division. But although I must everywhere hold one only substance in three coherent and inseparable (Persons), yet I am bound to acknowledge, from the necessity of the case, that He who issues a command is different from Him who executes it.

Thus the connection of the Father in the Son, and of the Son in the Paraclete, produces three coherent Persons, *who are yet distinct* One from Another. These Three are one *essence*, not one *Person*, as it is said, “I and my Father are One,” in respect of unity of substance not singularity of number.

And thus the Spirit is God, and the Word is God, because proceeding from God, but yet is not actually the very same as He from whom He proceeds. Now that which is God of God, although He is an actually existing thing, yet He cannot be God Himself (exclusively), but so far God as He is of the same substance as God Himself, and as being an actually existing thing, and as a portion of the Whole.

In short, since he says that it was *Christ* (that is, the Anointed One) that died, he shows us that that which died was the nature which was anointed; in a word, the flesh. Very well, say you; since we on our side affirm our doctrine in precisely the same terms which you use on your side respecting the Son, we are not guilty of blasphemy against the Lord God, for we do not maintain that He died after the divine nature, but only after the human. Nay, but you do blaspheme; because you allege not only that the Father died, but that He died the death of the cross. For “cursed are they which are hanged on a tree,”—a curse which, after the law, is compatible to the Son (inasmuch as “Christ has been made a curse for us”), but certainly not the Father; since, however, you convert Christ into the Father, you are chargeable with blasphemy against the Father. On this principle, too, the Father was not associated in suffering with the Son.

Then, again, the Father is as incapable of fellow-suffering as the Son even is of suffering under the conditions of His existence as God. Well, but how could the Son suffer, if the Father did not suffer with Him? *My answer is*, The Father is separate from the Son, though not from *Him* as God. For even if a river be soiled with mire and mud, although it flows from the fountain identical in nature with it, and is not separated from the fountain, yet the injury which affects the stream reaches not to the fountain; and although it is the water of the fountain which suffers down the stream, still, since it is not affected at the fountain, but only in the river, the fountain suffers nothing, but only the river which issues from the fountain.

You have Him exclaiming in the midst of His passion: “My God, my God, why hast Thou forsaken me?” Either, then, the Son suffered, being “forsaken” by the Father, and the Father consequently suffered nothing, inasmuch as He forsook the Son; or else, if it was the Father who suffered, then to what God was it that He addressed His cry? But this was the voice of flesh and soul, that is to say, of man—not of the Word and Spirit, that is to say, not of God; and it was uttered so as to prove the impassibility of God, who “forsook” His Son, so far as He handed over His human substance to the suffering of death.