

Tertullian, chapters of Adv Prax, Evans translation

2 Confession: We.. believe.. in one only God, yet subject to this dispensation ( which is our word for "economy") that the one only God has also a Son, his word who has proceeded from himself, by whom all things were made and without whom nothing ~~was made~~ has been made: that this Son was sent by the Father into the Virgin ~~Mary~~ and was born of her both man and God, Son of man and Son of God, ~~and~~ and was named Jesus Christ: that he suffered died and was buried according to the scriptures, and having been raised up by the Father~~and~~ and taken back into heaven, sits at the right hand of the Father and will come to judge the quick and the dead: and that ~~thereafter~~ thereafter he according to his promise sent from the Father the Holy Spirit the Paraclete, the sanctifier of the faith of those who believe in the Father and the Son and the Holy Spirit. That this rule came down from the beginning of the Gospel, will be proved as well by the comparative lateness of all heretics as by the very novelty of ~~Piraxas~~ of ~~Y~~ yesterday...

3 The simple faithful, having been brought from the many gods of the world to the one only true God, shy at the economy. They rightly believe that there is only one God, but they fear to acknowledge three persons, and so talk about monarchy. But monarchy simply means "a single and sole empire"

5 Discourse was in the beginning with God.. Better to read Reason was in the beginning with God.

6 Quotes and argues from Prov 8 22

7 Nativity of discourse perfect when God said Let their be light Not just a vain word but substantial

8 Not a Valentian emission, which is separated from source and ignorant of source. Son ever with the Father, one with Father, alone knows the Father, has declared the bosom of the Father.

But if son and Father then not just one but two

Shoot is son of the root, river son of the spring, the beam son of the sun

Root and shoot are two things but conjoined, spring ~~are~~ and river are two manifestations but ~~conjoined~~ undivided; the sun and its beam are two aspects but they cohere

Adv Hermogenem 3 CSEL 47 128 5 ML 2 199

There was a time when there ~~was~~ was neither sin to make God a judge nor a son to make him a Father

Adv Praxean 9 Evans 140

For the Father is the whole substance, while the Son is an outflow and assignment of the while, as he himself professes: Because my Father is greater than I: and by him, it is sung in the psalm (8 6) he has been made less, a little on this side of the angels

Adv Prax 12 Evans 146 5

".. one commanding a thing to be made, the other making it...."

Later such statements will be repudiated as subordinationist

If the Son is God and God is eternal, then the Son is eternal  
If the Son is God and God is the whole substance, then the Son...  
If God commands and the Son is God, then the Son commands

G. Aeby, Les missions divines de saint Justin a Origene,  
Fribourg (Switz.) 1958

finds subordinationism in Justin (p. 14), in Tatian and Athenagoras (pp. 15 f), in Theophilus X of Antioch (pp. 22 ff), in the Epistle to Diognetus (p. 23), in Tertullian (pp. 68 ff), in Hippolytus (p. 97 climat subordinationien), in Novatian (p. 106), in Clement of Alexandria (p. 130 rejoint la ligne subordinationienne), while Antonio Orbe, Hacia la primera teologia de la procesion del Verbo, 2 vol. Rome 1958, pp. 114 ff. makes no exception for Irenaeus.

Justin Martyr, Dialogue e with Trypho, 61

Before all creatures God begot out of himself a certain rational power that is named the glory of & the Lord by the Holy Spirit, and at one time is named Son, at another wisdom, at another angel, at another God, at another Lord and Word

Apol II 6: His son, the only one properly named son, had been generated and was with him before creation, when in the beginning through him he created and ordered everything. He is named Christ, and ~~namhaxxtkaxxamxxxf~~ Jesus has the title of man and savior.

For Justin the Father remains in heaven and is invisible; the hierophanies of the OT were the work of the Son.

Tatian, Orat ad Graecos, 5

Initially God was alone. Because he willed it, the ~~XXXXXXXXXX~~ rational power within him leaped forth. The logos was not empty but was the first born work of the Father. He was begotten not by section (apokope) but by differentiation (merismos)

March 9

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Theophilus of Antioch

Employs Stoic distinction between logos endiáthetos and logos prophorikos: logos as immanent reason and as spoken word.

God eternally has his immanent reason, but a distinct reality is his spoken word. It was this spoken word that Adam heard in the garden and that accounts for OT hierophanies

Ad Autolyicum II, 10 & II 22

Athenagoras, Supplicatio 10

From the beginning God, being an eternal mind, had the logos within himself, eternally being logical

.. not as being made.. but going forth as the idea and energeia of all material things

Irenaeus rebukes Gnostic speculations that assimilate the generation of the  $\omega$  Son to the spoken word or to some sort of emission Adv haer II 42 3