

In Deuteronomy xxxii, 39, we read: "Behold, behold that I am, and there is no God beside me." Now here God does not say, "Behold Me"—for it is impossible for the creature at all to comprehend God in His inner being—but, "Behold that I *am*", i.e., contemplate my existence; for it is enough for human reason to attain to the knowledge that there is and exists a Cause of the universe, and any attempt to go further and discover the essence or determinate nature of this Cause is the source of all folly. When Moses asked by what name he should designate the Being who sent him, the divine answer was (Exod. iii, 14): "I am He who *is*" (*Ἐγώ εἰμι ὁ ὢν*); which was equivalent to, "It is my nature to be, not to be named" (*εἶναι πέφυκα, οὐ λέγεσθαι*).—I. 53 He who thinks that God has qualities, or that He is not one, or is not uncreated and imperishable, or is not immutable, injures himself, not God.—I. 181 It is impious to suppose that there is anything higher than the Cause of all things, since nothing is equal to Him, nothing a little lower, but everything after God is found to have descended by a whole genus.—II. 191 God must be conceived as the uncreated and eternal Cause of all things.—I. 229 Though He exists outside of creation, God has none the less filled the world with Himself.

B.—II. 154 The *λόγος* is two-fold in the universe and in the nature of man. In the universe there is, on the one hand, the *λόγος* which has to do with the incorporeal and archetypal ideas constituting the intelligible cosmos, and, on the other hand, the *λόγος* which is concerned with