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HOLY CATHOLIC CHURCH,

ANTERIOR TO THE DIVISION OF THE EAST AND WEST.

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.

YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT THINE EYES SHALL SEE THY TEACHERS. *Isaiah* XXX. 20.

LONDON:

WALTER SMITH (LATE MOZLEY),

34 KING STREET, COVENT GARDEN.

1885.

TO THE MEMORY

OF THE

MOST REVEREND FATHER IN GOD

WILLIAM

LORD ARCHBISHOP OF CANTERBURY,

PRIMATE OF ALL ENGLAND,

FORMERLY REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD,

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ANCIENT BISHOPS, FATHERS, DOCTORS, MARTYRS, CONFESSORS,

OF CHRIST'S HOLY CATHOLIC CHURCH,

UNDERTAKEN AMID HIS ENCOURAGEMENT

AND

CARRIED ON FOR TWELVE YEARS UNDER HIS SANCTION,

UNTIL HIS DEPARTURE HENCE IN PEACE,

IS

GRATEFULLY AND REVERENTLY

INSCRIBED.

COMMENTARY

ON

THE GOSPEL ACCORDING TO S. JOHN

BY

S. CYRIL

ARCHBISHOP OF ALEXANDRIA

VOL. II

S. JOHN IX—XXI

LONDON:

WALTER SMITH (LATE MOZLEY),

34, KING STREET, COVENT GARDEN.

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PREFACE.

More than eleven years have passed since the first volume of a translation of S. Cyril's Commentary on S. John was given to the world by the late Mr. P. E. Pusey. The volume was introduced by a Preface, the greater part of which was written by the translator's father, Dr. Pusey, and mainly with a view to showing that S. Cyril's language on the subject of the Procession of God the Holy Ghost from the Father and the Son is substantially identical with that of the Greek Fathers of an earlier age. This Preface was in part intended as a contribution to the then expected discussion of the subject at the Reunion Conferences which, in the event, were held at Bonn, under the presidency of Dr. Döllinger, in the autumns of 1874 and the following year. The translation itself was reviewed by an English critic in terms which rendered its humble and too self-distrusting author unwilling to resume it. At his death, on Jan. 15th, 1880, nothing more had been done. But Dr. Pusey, who all along had been anxious for the completion of the work, entrusted it to a scholar who was at the time

taking up his residence in Oxford, the Rev. Thomas Randell, M. A., of S. John's College.

Mr. Randell's distinction as a Classical Student had been already attested by the honours gained by him in the London University; and Dr. Pusey early formed and expressed a very high opinion of his "wide and solid" accomplishments as an Orientalist—an opinion which has been amply justified by the successes which Mr. Randell has achieved in his adopted University.

The text from which the present translation, as well as that in the previous volume, has been made, is that which the unwearied labours of Mr. P. E. Pusey himself had based on the earlier work of Aubert. Of this noble enterprise his father writes:—

"It was at my wish that, in his uniform filial "love, my son took as the central work of his "life to make the text of S. Cyril's works as "exact as it could be made. For this he visited "libraries in France, Spain, Italy, Germany, "Russia, Mount Athos, Cairo, Mount Sinai, and "applied to this the knowledge of Syriac which "he had perfected in view of another object[1]."

The work of editing the original text was to have been completed in ten volumes. It remains, alas! a splendid fragment, consisting of six volumes and a-half; which, unhappily, do not include the

[1] Preface to Translation of S. Cyril against Nest., p. cv.; dated Christmas Eve, 1881.

Thesaurus. But in Dr. Pusey's judgment the greatest of S. Cyril's works is his Commentary on S. John [2], the original text of which is given in the third, fourth, and fifth volumes of Mr. Pusey's edition. This original text consists of 1636 pages octavo, partly Greek and partly Syriac. Of these the first 863 pages were translated into English by Mr. P. E. Pusey himself; the translation forms the first volume of the present work. For the translation of the remaining 773 pages contained in the present volume Mr. Randell is responsible.

Dr. Pusey commissioned Mr. Randell to complete his son's work in 1880, and took the greatest interest in its progress. On March 10th, 1880, he writes to Mr. Randell :—

"There is no hurry about the translation of "S. Cyril. I only wished to have my dear son's work "completed. Mr. Jebb, I think, thought his trans-"lation rather quaint; so it would not be a model "for you. Every one must translate in the way "most natural to himself. I should think that you "would do well to read yourself into S. Cyril's style "before you begin the actual translation. It will "flow rapidly then. Your translation will, I fear, "be at a disadvantage, because it begins with frag-"ments of the lost books."

Mr. Randell, it need not be said, acted on the advice contained in this letter. In November, 1881, Dr. Pusey again writes to Mr. Randell, expressing

[2] Vol. I., Preface, p. viii.

his pleasure at the progress of the work, and adding: "At 81, I am glad not to leave things unsettled." In January, 1882, Dr. Pusey once more writes:—

"I have just had the first 52 pages of your MS., "as set up, to read over. I have ventured to "change the προτείχισμα, which you had rendered "'fortification,' into 'outer wall,' for it represents "חיל; but perhaps you left it on purpose, as our "version always renders by some general term[3]. "I only looked at the pages to see that they came "to you, as they should. But I found that they "read pleasantly, which is a great gain for a writer "who uses so many compound words as S. Cyril."

In truth, the difficulty of translating S. Cyril lies not only in his compound words but in his long and involved sentences—the product of his sustained and anxious thought. But the correction thus suggested is the only one made by Dr. Pusey. Dr. Pusey read through and approved of the first 176 pages of the present volume, which alone were set up in type before he was himself taken from us, at Ascot Priory, on September 16th, 1882.

Dr. Pusey's death, as was inevitable, seriously interrupted the progress of the work. The Holy Rood Press, at which the book was being printed, was broken up. In Dr. Pusey the last surviving editor of the Library of the Fathers was withdrawn from this earthly scene. Dr. Pusey's executors were for

[3] This correction was adopted, cf. p. 10.

some time engaged in making arrangements with a new publisher, and other difficulties presented themselves. But at length a fresh beginning was made. From page 177 onward the volume has been printed at the Oxford Clarendon Press; and every care has been taken to secure uniformity, not only between the two portions of this volume, but also between the whole volume and its predecessor.

Indeed the work, as a whole, has been considerably enriched by Mr. Randell's industry. Through an inadvertence, some copies of the first volume had no Table of Contents, while other copies were furnished with an erroneous one. In order to remedy this as far as possible, Mr. Randell has provided the present volume with a Table of the Contents of both. The first volume, too, was published without any Index. At the end of the present volume are subjoined full Indexes to both. The translator has also been careful to note in the margin of the second volume those passages of the Commentary in which the translation has been made from the Syriac version.

It may not be undesirable to remind the reader that S. Cyril used a text of the New Testament which is not quite identical either with that of any known ancient manuscript, or with any conjectural text that has been constructed by modern scholars, or with the *Textus Receptus*. Accordingly, in translating passages of the New Testament that occur in the present volume—whether passages of the Holy Evangelist upon whom S. Cyril is commenting, or

incidental quotations in the Commentary itself—especial care has been taken to render S. Cyril's own text as exactly as possible. Whenever therefore the rendering is not identical either with the Authorised or the Revised Version, the reader may be assured that there is a corresponding difference in the Greek or Syriac text as exhibited by S. Cyril. Moreover, quotations from the Old Testament will often be found to differ from the corresponding passages of our English Bible, because they are taken from the Greek version of the Septuagint, and not from the original Hebrew text.

Mr. Randell is anxious to express his gratitude for generous assistance which he has received from many kind friends in the course of his work. Among Greek Scholars who have helped him are Sir William J. Herschel, Bart., M.A.; C. H. Sampson, Esq., M.A., Fellow of Brasenose College; H. P. Palmer, Esq., M.A., and A. P. Moore, Esq., M.A., both of Wadham College; and, in one case of considerable difficulty, the Rev. Dr. Bright, Regius Professor of Ecclesiastical History. In translating the Syriac he has been aided by the Very Rev. Dr. Payne-Smith, Dean of Canterbury, and his accomplished daughter, Miss Jessie Payne-Smith; by the Rev. Dr. Driver, Regius Professor of Hebrew; and by the Rev. F. H. Woods, B.D., of S. John's College. When correcting the proofs and preparing the Indexes, he had to thank Arthur T. Bott, Esq., B.A., for time and trouble freely placed at his disposal.

Not many weeks after his son's death, Dr. Pusey said, in the course of conversation, to the present writer:—

"I cannot help hoping, that if dear Philip is "allowed, now or hereafter, to be anywhere near "S. Cyril in another world, S. Cyril may be able "to show him some kindness, considering all that "Philip has done in these later years to make "S. Cyril's writings better known to our country-"men."

Since these words were uttered father and son have met again after their brief separation. And it may be that they have also been permitted to hold converse with the great Alexandrian Father before the Throne of that adorable and deeply-loved Redeemer, Whose Glory, Divine and Human, each of the three, according to his measure and opportunity in the days of earthly work and trial, did so much to set forth.

H. P. LIDDON.

CHRIST CHURCH,

Feast of All Saints, 1885.

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IN VOL. I.

SUBJECTS DISCUSSED OR ILLUSTRATED IN VOL. II.

[S. CYRIL,

ARCHBISHOP OF ALEXANDRIA.

INTERPRETATION OR COMMENT ON THE

GOSPEL ACCORDING TO JOHN.]

BOOK VI.[a]

CHAPTER I.

That not from sins of the soul prior to birth do bodily sufferings befal any, nor yet does God bring the sins of their fathers upon any, punishing those who have nothing sinned, but brings righteous doom upon all.

[b] S. John ix. 2 *And His disciples asked Him, saying, Rabbi,*
who did sin, this man, or his parents, that he should be born
3 *blind? Jesus answered, Neither did this man sin nor his*
parents: but that the works of God should be made manifest
in him.

Being desirous (and not without good reason) that the mystery should be explained, or rather being Divinely guided, the most wise disciples were urged to ask instruction on the subject. And they are inquisitive with profit, by this means furnishing an advantage not so much for themselves as for us. For we are benefited greatly both by hearing the true explanation of these things from the Omniscient, and in addition also by being warned off from the abomination of effete doctrines. These errors not only used to exist among the Jews, but are also advo-

[a] The Introduction to this Sixth Book will be found in the First Volume of the translation.

[b] The *first* verse of the ninth Chapter is commented on at the end of the Introduction to S. Cyril's Sixth Book, in the first volume of the Translation.

Book 6. c. ix. 2, 3. cated now by some who are insufferably conceited in their knowledge of inspired Scripture and seem to pass for Christians. Such persons of a truth delight too much in their own sophistries, indulging their private fancies, and not fearing to mingle Greek error with the doctrines of the Church. For the Jews, when they were in misery, greatly murmured, as if merely suffering the penalty of their forefathers' impiety, or as if God were most unreasonably laying upon them the sins of their fathers, and scoffed at it as a most unjust punishment; they even said in a proverb: *The fathers have eaten sour grapes and the children's teeth are set on edge.* And these again, being afflicted with a like and kindred ignorance to those just mentioned by us, earnestly maintain [c] that the souls of men existed and had their being before the creation of their bodies, and that these souls having turned willingly to sin even before the existence of their bodies, then souls and bodies became united, when in the order of chastisement the souls received birth in the flesh. But in one brief statement the follies of both these parties are exposed by Christ, Who confidently affirms that neither had the blind man sinned nor his parents. He refutes the doctrine of the Jews by saying that the man had not been born blind on account of any sin either of himself or of his ancestors, no, not even of his father or mother; and he also overthrows the silly nonsense of the others, who say that souls sin before their existence in the body.

Ezek. xviii. 2.

For some one will say to them and very reasonably: How, tell me, does Christ say that neither had the blind man sinned nor his parents? And yet we could not grant that they were altogether free from sin. For, inasmuch as they were human, it is I suppose in every way likely or rather it of necessity follows that they fell into errors. Pray then, what time does Christ mean to define as that concerning which His word shall appears to us true, that *neither did* the *man* himself *sin, nor* indeed *his parents?*

[c] Compare Vol. I of this Translation, pp. 90—99, especially the paragraph numbered 18.

Surely He speaks of that which is previous to birth, when having no existence whatever, they did not sin. CHAP. 1. c. ix. 2, 3.

Again, concerning such matters, how truly frivolous and beside the mark it is to think that souls sinned before the existence of their bodies, and on that account were embodied and sent into this world, we have argued at length at the beginning of the present gospel,[d] in interpreting and commenting on the words: *That was the True Light, which lighteth every man that cometh into the world;* and it would be superfluous for us to discuss the subject again. But it is necessary to say whence it occurred to the Jews to fall into this opinion and supposition; also to shew clearly that from inability to understand the Divine Word, they mistook its proper meaning. Israel once dwelt in tents in the wilderness, and God called His hierophant Moses on Mount Sinai; but when he extended his stay there with God to the number of forty days, he seemed to be a loiterer to those who had influence with the people, who both rose up against Aaron then being alone, and falling back in contempt upon the idolatries of Egypt, cried saying: *Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.* Then what followed thereupon I think it necessary to speak of briefly. *They made a calf,* as it is written, and at this God was justly provoked to anger: then indeed He threatened to destroy the whole congregation at once. Moses fell down before Him and sought for pardon with much entreaty. The Creator of the universe granted forgiveness, and promised to punish the people no further than that He would not continue to go up with them to the land of promise, but would send with them instead His [2] special Angel as it were in the position of leader. At this Moses was sorely grieved, and as God was not willing to go up with the people, he inferred with some likelihood indeed that the Divine anger was not yet thoroughly appeased. So he prayed again earnestly that God would accompany them,

Supra i. 9.

Exod. xxxii. 1.

Acts vii. 41.

Exod. xxxiii. 3.

[2] ἴδιον

[d] Pages 90—99 of Translation, Vol. I.

Book 6. c. ix. 2, 3. knowing that the mere guidance of an Angel would not suffice some of the Israelites, and perhaps also fearing the weakness of the people and therefore deprecating the holy angels' hatred of evil; and he entreated the Good One, the Lover of men, the Supreme King and Lord over all, to be willing rather to be present with those so prone to transgress. For he knew that God would pardon them not once only but many times, and that He would grant mercy to those who should offend. And God also consented to this. Then Moses sought a sign from Him, even that he might see Him, as a full assurance and testimony that He had forgiven them completely: For, said he, *if I have found grace in Thy sight, manifest Thyself to me; that I may evidently see Thee, that I may find grace in Thy sight, and that I may know that this great nation is Thy people.* This also God granted, as far as it was possible, assuring in every way His own servant both that He had forgiven the people their sin and that He would go up with them to the land of promise. Then, giving as it were a sort of finishing touch to the promises, which seemed wanting, He commands Moses to hew out two other tables for Him, the former ones as we know having been broken in pieces, so that He might write down the Law yet again for the people; even in this affording no small evidence of His kindness towards them. And when Moses was ready also for this, *the Lord descended in a cloud*, as it is written, *and stood with him there, and proclaimed the Name of the Lord. And the Lord passed by before his face and proclaimed: The Lord God is pitiful and merciful, long-suffering and abundant in mercy, and true, and keeping justice, and shewing mercy unto thousands, taking away iniquities and unrighteousnesses and sins; and He will not clear the guilty; visiting the sins of fathers upon children and upon children's children unto the third and fourth generation.*

Exod. xxxiii. 13.

Exod. xxxiv. 5—7.

But now attend carefully, for I am about to take up again the question proposed at first. God declares Himself to shew His kindness and His incomparable love of

men in a manner suitable to Deity. For we maintain that these were the words of God, not of any other speaker; not (as some think) the words of the all-wise Moses, offering up laudatory prayers on behalf of the people. For that it is the Lord of all Himself speaking these things of Himself, no other than the blessed Moses himself will bear witness to us, teaching in the Book of Numbers, when the Israelites had again taken offence from unseasonable cowardice, because some, who by Moses at God's command had been sent to spy it out, spake evil of the Land of Promise. For when they returned from the land of the [3] strangers and were come again to their own people, they spat out bitter words concerning it. Affirming the land to be so wild and rugged that it was capable of eating up its inhabitants, they excited so much hatred of it in the minds of their hearers, that bursting into tears they now desired again to be in Egypt with all its [e] hardships. For, *Let us make*, said they, *captains, and let us journey into Egypt.* And when God threatened to destroy them, Moses again prayed, and all but reminding Him also of the promise He had given, went on to cry: *And now let Thy strength be exalted, O Lord, according as Thou hast spoken, saying, The Lord is longsuffering and of great mercy and true, forgiving transgressions and iniquities and sins; and He will by no means clear the guilty, visiting the sins of fathers upon children unto the third and fourth generation. Forgive this people their sin according to Thy great mercy, as Thou hast been favourable to them from Egypt even until now.* It appears therefore that He Who is God over all attributes to Himself love of men and the greatest forbearance towards evil. It will be fitting in the next place to set forth the cause on account of which the Jews, being deceived, could suppose our good God to be mindful of injury and exceeding wrathful.

Chap. 1. c. ix. 2, 3.

[3] ἀλλόφυλοι

Num. xiv. 1.

Ib. 17–19.

For my part, I do not think them able to lay hold of the Divine Oracles in any way, or to cavil at them as if they have not expressed what is most excellent or have

[e] Reading τοὺς πόνους

Book 6. c. ix. 2, 3.

strayed far from the law of fairness. On the other hand, I think that they only indulge their own ignorance in this matter, to suppose the sins of fathers to be really brought upon children, and the Divine anger to be stretched so far that it may even reach to the third and fourth generation, exacting unjustly from innocent persons the penalties of others' crimes. Would it not at all events be more becoming to them, if they were wise, to hold the opinion that the Source of righteousness and of our moral laws would do nothing so shameful? For even men inflict punishments according to the laws upon habitual transgressors, but by no means visit them on their children, unless perchance they are detected as partners and associates in the misdeeds: and as to Him Who prescribed to us the laws of all justice, how can He be detected in inflicting penalties such as among ourselves are greatly condemned? Then this also in addition is to be considered. By the mouth of Moses He published laws innumerable, and in many cases those living in bad habits were ordered to be punished, but nowhere is a command from Him to be found, that children should share the penalties incurred by their sinning fathers. For penalty is for those who are detected in crime, and it was ordained that it was fitting to punish those only who were obnoxious to the law. To think as the Jews do is therefore surely impious, but it is certainly the part of a wise man to investigate the Divine mind and by every means to observe what things are agreeable to Nature, the queen of all things. Rightly therefore let us hold that the God of the universe, setting as it were before Him His inherent clemency, willing to be admired for His pure love of men and to this end proclaiming: *The Lord is longsuffering and of great mercy and true, forgiving transgressions and sins,* would not wish to be known as so mindful of evil that He extends His anger even to the fourth generation [4]inclusive. For how can He still be longsuffering and of great mercy, or how does He forgive transgressions and sins, Who cannot endure to limit the infliction of penalty to the person

Num. xiv. 18.

[4] παραπλοῦν

of the sinner, but extends it beyond the third generation, and like a sort of thunderbolt assaults even the innocent? Surely then it is quite incredible and of almost utter folly, to suppose that God attributes to Himself, together with love of men and gentleness, anger so lasting and so unreasonable. Chap. I. c. ix. 2, 3.

To these things another may be added by those who support the Jewish opinion, and do not allow that God knows a suitable time for every kind of action. For if He promises longsuffering and is found to yield very easily in laying aside His anger, why is He seen to have added: *Visiting the sins of fathers upon children unto the third and fourth generation?* Of course this was done for no other reason than a wish to frighten those who expect remission of sins from Him, as shewing that the object of their hopes should never be realized, since He Who with reason is grieved with them is so mindful of evil and tenacious in anger. Num. xiv. 18.

But further, tell me what the hierophant Moses himself indicates to us. Would he not seem to do a thing most opposite to all reason, if, when Israel had given offence and was about to suffer punishment, he proceeded to pray for them, and, while asking for oblivion of the offence and an exhibition of God's love for men, he should unseasonably say to God: Thou art of such a nature that Thou requitest the sins of fathers upon children's children? For this would be rather the way of one instigating to anger than of one calling for mercy, and of one asking mindfulness of injury rather than longsuffering. But in my opinion by these words he seemed to importune God and to recall to His memory almost the very words which He Himself uttered, when He publicly proclaimed His inherent goodness. For in what way He is longsuffering and of great mercy, and how He is by nature One Who takes away sins and transgressions, will be most excellently discerned, in the very dealings wherein He seems to be somewhat bitter.

In the next place then I think it is fitting to set forth

Book 6. c. ix. 2, 3. Exod. xxxiv. 6. 7. in what way we may rightly understand the words which were spoken by God. *The Lord,* He says, *is longsuffering and of great mercy, taking away transgressions and sins.* Then we will read that which immediately follows as if

Ib. 7. with a note of interrogation: *And will He not surely clear the guilty?* So that thou mayest understand something of this sort: Will not, says He, the longsuffering and greatly merciful God, Who takes away transgressions and sins, will He not surely clear the guilty? Of course it is not to be doubted: certainly He will thoroughly purge him. For how is He longsuffering and of great mercy and how does He at all take away sins, unless He purges the guilty? At these words He goes off to a demonstration of His inherent longsuffering and forbearance, even that He will visit the sins of the fathers upon children unto the third and fourth generation: not chastising the son for the father; do not think this: nay, not even does He lay upon a descendant the faults of his ancestors like a burden: but meaning something of this sort. There was (we will suppose) a certain man, a transgressor of laws, having his mind full of all wickedness, and who, being taken in this manner of living, deserved to be punished without any respite; but yet God in forbearance dealt with him patiently, not bringing upon him the wrath he had merited. Then to him was born a son, a rival of his father in impious deeds and outdoing his parent in villainy: God also shewed longsuffering towards this man. But from him is born a third, and from the third a fourth, in no way inferior to their progenitors in wickedness, but practising equal impiety with them. Then God pours out wrath upon them, already even from the beginning deserved by the whole race, after He has tolerated as much as and even more than it behoved Him. A postponement of vengeance even unto the fourth generation, how is it not truly a commendation of Divine gentleness? For that He is wont to chastise neither son for father nor father for son, it is not hard to learn from those words which by the voice of the prophet Ezekiel He clearly spake to the Jews

themselves, when over this same thing they murmured and said: The fathers have eaten sour grapes and the children's teeth are set on edge. *And,* says he, *the word of the Lord came unto me, saying, Son of man, what mean ye by this proverb in Israel, saying, The fathers have eaten sour grapes and the children's teeth are set on edge? As I live, saith the Lord, this proverb shall be said no more in Israel. For all souls are mine; as the soul of the father, so also the soul of the son; they are mine. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of his son: each in his own iniquity in which he hath sinned, in that shall he die.* But I suppose no one is so foolish as to think that God did not at the beginning legislate in the most excellent way, but somehow changed His plans and altered His ideas for the better, and like one of ourselves was with difficulty and after subsequent deliberation able to improve His legislation to what was most fitting. In such a case, if we praise the earlier laws we shall clearly be blaming the later, and if we express an opinion that the later laws are superior we shall condemn the earlier by our lower estimation of them. God too will legislate in opposition to Himself, and will have fallen short, as we may have done, of a perfect standard, by ordaining one thing at one time and a different thing at another time. But I suppose every one will say that the Divine Nature cannot be in any way subject to such inconsistencies as this, and could not even have ever fallen short of absolute perfection.

Chap. 1. c. ix. 2, 3.

Ezek. xviii, 1—4.

Ib. 20.

cf. ib. 24.

It is then as a demonstration of His incomparable munificence that He alleges the words quoted above, viz:—Requiting the sins of fathers upon children unto the third and fourth generation. For that the merciful God is wont to punish sinners not immediately, but rather to do it reluctantly and to put off punishments for long seasons, thou wilt understand from His own words: *And I was full of Mine anger and restrained it, and did not make a full end of them.* And again in another place: *For the iniquity of the Amorites is not yet full.* Thou seest that He was in-

Jer. vi. 11. LXX.

Gen. xv. 16.

Book 6. c. ix. 2, 3. deed full of anger, for some were perpetrating deeds deserving fulness of anger, but as God He forbore patiently and delayed to make a full end of those who offended Him. But in order that we may exhibit to thee as in a picture the proof of what we have said and from actual events demonstrate the praise of God's love for men to be contained in this text, I will bring forward something recorded in the Sacred Books, and will endeavour from the Divine Scripture itself to show the sins of fathers visited on children even to the third and fourth generation; not unjustly, but justly, and in a manner merited by the sufferers themselves. The story shall be summarized, because of the length of the narrative.

Well then, in the First Book of Kings we read that after other kings Ahab reigned over Israel, and burning with a most unrighteous desire for another man's vineyard, he slew the lord of it, even Naboth. For although he did not himself command that deed, yet he expressed no anger at the wickedness of his wife. At this God was of course wroth, and spake to Ahab by Elijah the prophet: *Thus saith the Lord, Forasmuch as thou hast killed and also taken possession, therefore thus saith the Lord, In the place where the swine and the dogs licked the blood of Naboth, there shall the dogs lick thy blood; and the harlots shall wash themselves in thy blood.* And again immediately: *Thus saith the Lord, Behold I bring evil upon thee, and will kindle a fire behind thee, and will utterly destroy from Ahab every male and him that is shut up and left in Israel. And I will make thy house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahab, for the provocations wherewith thou hast provoked Me to anger and made Israel to sin. And of Jezebel he spake, saying, The dogs shall eat her within the* [1] *outer-wall of Jezreel. And him that dieth of Ahab in the city the dogs shall eat, and him that dieth in the field shall the birds of the air eat.* When the Lord of all unmistakably threatened to do all these things and to inflict them, Ahab rent his garment and entered into his house; as it is written, *He was pricked*

1 Kings xxi. 19. (3 Reg. xx. 19. LXX.)

Ib. 21—24.

[1] προτείχισμα

Ib. 27.

to the heart, and burst bitterly into tears, and girded his loins with sackcloth. In which state God pities him, and begins to allay His anger, and putting as it were a bridle to His sudden fury says to the Prophet: *Hast thou seen how Ahab was pricked to the heart before Me? I will not bring these things in his days, but in his son's days I will bring the evil.* Will it not therefore be right to inquire upon whom these things were fulfilled? Well, the son of Ahab was Ahaziah, *Who,* Scripture says, *did evil in the sight of the Lord and walked in the way of his father Ahab, and in the way of Jezebel his mother.* Then the son of Ahaziah was, Scripture says, Joram, of whom again it is written that he walked in *the sins of the house of Jeroboam.* Next to Joram reigned a third Ahaziah, of whom again the language of the narrative says that *he did evil in the sight of the Lord, as did the house of Ahab.* But when the time had now come for punishing the house of Ahab, which had not ceased from impiety towards God even to the fourth generation, there was anointed to be the next king over Israel Jehoshaphat son of Nimshi, who slew Ahaziah, and beside him Jezebel; he slew also seventy other sons of Ahab, carrying out as it were the Divine wrath to the uttermost, so that he obtained both honour and favour on account of it. For what saith God to him? *Because thou hast done well in executing that which is right in Mine eyes, and hast done unto the house of Ahab according to all that was in Mine heart, thy children of the fourth generation shall sit upon thy throne.* Thou seest therefore that He reluctantly punished in the fourth generation the wicked descendants of wicked men, whereas to him from whom He received honour He extends His mercy even to the fourth generation. Cease therefore, O Jew, to accuse the righteousness of God. As a form of encomium certainly we will accept that saying: Requiting the sins of fathers upon children unto the third and fourth generation.

Chap. 1. c. ix. 2, 3.

1 Kings xxi. 29.

Ib. xxii. 52. (53. LXX.)

4 Reg. i. 18. LXX.

2 Kings viii. 27.

2 Kings x. 30.

3 *But that the works of God should be made manifest in him.*

That which lies before us is hard to explain and capable

Book 6. c. ix. 3. of causing much perplexity, so that it would be perhaps not unlearned to pass it over in silence, and because of its excessive difficulty to leave it. But when the Jewish doctrines have been refuted, *lest* another thing akin to them, like *any root of bitterness springing up, trouble you*, as Paul says; (for perhaps some will hence suspect that the bodies of men are affected with sufferings, in order that the works of God may be made manifest in them;) I, for my part, think it seasonable to subjoin a few words with reference to this, that thereby we may both keep off any injuries arising from this source, and leave no loophole for deceptive arguments. That God does not bring the sins of parents upon children unless they are partakers of their wickedness, and further, that embodiment is not on account of sins previously committed by the soul, we have shown. For by speaking in opposition to these two errors, Christ in a wonderful manner overturned them, since He unquestionably knows all things, as God; or rather, since He Himself is the over-ruler of our affairs, and the ordainer of those things which befit and are deserved by every man. For in that He says the blind man had not sinned, nor was suffering blindness on that account, He shows that it is foolish to suppose the soul of man to be guilty of sins previous to its birth in the body: moreover, when He openly says that neither had His parents sinned that their son should be born blind, He refutes the silly suspicion of the Jews. Therefore, after He had taught His disciples as much as was necessary for them to know in order to refute the doctrines which we have above stated, and imparted to them as much as it was fitting to exhibit to the understanding of man, He is silent as to the rest, and sets forth no further with clearness the reason why he was born blind who was guilty of no sin previous to birth, attributing to the Divine Nature alone the knowledge of all such things and a management of affairs which is past finding out. But again He very skilfully transfers the language of His answer to something else and says; *But that the works of God should be made manifest in him.*

Heb. xii. 15.

Supra p. 10.

Vol. I. p. 84 sqq.

Supra ver. 1.

Does then, some one will say, the Lord declare to us these words here as a certain doctrine, as if for this single reason ailments attack the bodies of men, *that the works of God should be made manifest in them?* It does not seem so at all to me, but rather it is evidently absurd so to imagine or suppose; He certainly is not dogmatizing at all (as some might think) when He says this. For that it happens to some to be smitten on account of their sins, we have often learnt from the Holy Scriptures. Paul indeed plainly writes to those who with feet as it were unwashed dared to approach the holy altar, and with profane and unholy hand to touch the mystical Eucharist: *For this cause many among you are weak and sickly, and not a few sleep. For if we judged ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world.* Accordingly, upon the sickly and dead, it is sometimes by Divine wrath that the suffering has been brought. But also our Lord Jesus Christ Himself, after He had loosed the paralytic from a long disease, and had miraculously made him whole, says: *Behold, thou art made whole: sin no more, lest a worse thing befal thee.* Surely He says this as though it might happen that unless the man took heed he would suffer something worse for his sin, although he had once escaped and by the Lord's favour been restored to health. But perhaps some may say: we will grant that these things are rightly said; but as to those who suffer something terrible from the cradle and their earliest years, or even from the very womb are afflicted with diseases, it is not easy to understand what kind of explanation any one can satisfactorily give. For we do not believe that the soul previously existed; nor indeed can we think that it sinned before the body, for how can that sin, which has not yet been called to birth? But if there has been no sin nor fault preceding the suffering, what then shall we allege as the cause of the suffering? Truly, by our minds we cannot comprehend those things which are far above us, and I should advise the prudent, and myself above all, to abstain from wishing

Chap. 1. c. ix. 3.

1 Cor. xi. 30—32.

Supra v. 14.

Book 6. c. ix. 3. Ecclus. iii. 21, 22.

to thoroughly scrutinize them. For we should recall to mind what we have been commanded, and not curiously examine things which are too deep, nor pry into those which are too hard, nor rashly attempt to discover those which are hidden in the Divine and ineffable counsel alone; but rather concerning such matters we should piously acknowledge that God alone knows some things, peculiar to Himself and excellent. At the same time we should maintain and believe that since He is the fountain of all righteousness, He will neither do nor determine anything whatever in human affairs, or in those of the rest of creation, which is unbecoming to Himself, or differs at all from the true rectitude of justice.

Since therefore it becomes us to be affected in this way, I say, that the Lord does not speak dogmatically when He says, *that the works of God should be made manifest in him;* but rather He says it to draw off the answer of the questioner in another direction, and to lead us from things too deep for us to more suitable ones; for that is a thing He was in some sort wont to do. And that this assertion is true, hear again how when the holy disciples were earnestly inquiring about the end of the world, and very curiously putting questions concerning His second coming, and going far beyond the limits proper for man, He very evidently draws them away from such interrogations. *It is not for you,* says He, *to know times or seasons which the Father hath set within His own authority. But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be My witnesses both in Jerusalem and in all Judea.* Thou hearest that He does not permit us at all to seek into those things which no way are fit for us, but rather directs us to come back to what is necessary. So also in this place, having spoken plainly what was meet for us to learn, He reserves the rest in silence, knowing that it behoved Himself alone to understand this. But lest by being altogether silent He should as it were invite them again to ask Him about the same things, in the manner of alleging a reason, and as though courteously fashioning

Acts i. 7, 8.

some such answer as the questions seemed to deserve, He says, *But that the works of God should be made manifest in him.* Which is just as if He had said, in different and simpler language: The man was not born blind on account of his own sins or the sins of his parents; but since it has happened that he was so affected, it is possible that in him God may be glorified. For when, by power from above, he shall be found free from the affliction which lies upon him and troubles him, who will not admire the Physician? Who will not recognise the power of the Healer shown forth in Him? Chap. 1. c. ix. 3, 4.

I think this sense is latent in the words before us, but let those who are clever think out the more perfect meaning. And if any think fit to be contentious and say that the man was born blind for the very end that Christ might be glorified in him, we will say to them in reply: Do you suppose, O good people, that this was the only man in Judea who was blind from birth in the time of the coming of our Saviour, and that there was no other whatever? Surely, even though unwilling, they will confess, I think, that in all likelihood very many such were found in all the land. How was it then that Christ only exhibited His kindness and power to one of them, or at all events to but a small number? Concerning these things, however, I deem it superfluous to hold an argument. Wherefore, the other opinion being rejected as foolish, we will hold it true, that after Christ had revealed to us as much about the questions asked as was meet for us to learn, He passed on to another subject, skilfully turning aside His own disciple from searching into such things.

4 *We must work the works of Him that sent us, while it is day: the night cometh, when no man can work.*

Lo here again in these words, plainly and reasonably, He rebukes in a similar manner the disciples, as if they had done something they ought not, and having left the high road, well-trodden and firm, had ventured on another

Book 6. c. ix. 4. which seemed not at all fit for them. For, why do ye ask, says He, things touching which it is good to be silent? Or why, leaving that which suits the time, do ye hasten to learn things beyond the capacity of man? It is not a time for such curiosity, says He, but for work and intense zeal; for I deem it more becoming, passing by such questions, to execute zealously God's commands, and since He has appointed us Apostles, to fulfil the works of the Apostleship. When the Lord numbers Himself with those who are sent, and enrols Himself among those who ought to work, in no way does He make Himself really one of us, or say that He Himself is subject as we are by a certain servile necessity to the will of a commander: but He uses a common habit of speech, even to ourselves trite and familiar. For, especially when the bare substance of an argument is not calculated to impress our hearers, we are wont to join ourselves to them, and to reckon ourselves with them. For which reason doubtless the most wise Paul addressed the Corinthians as if concerning himself and Apollos, and at last added: *Now these things, brethren, I have in a figure transferred to myself and Apollos; that in us ye might learn not to be wise beyond the things which are written. While* therefore *it is day,* says He, let us *work the works of Him that sent us;* for *the night* will come, *when no man can work.* In these words He calls the time of bodily life, day; and the time we are in death, He calls night. For since the day was given for works, but the night for rest and sleep, therefore the time of life in which we ought to work what is good, people call day; and the time of sleeping, in which nothing whatever can be done, they call night. *For he that hath died is justified from sin,* according to the saying of Paul, being found unable to do anything, and therefore unable to sin.

1 Cor. iv. 6.

Rom. vi. 7.

Thus Holy Scripture really does recognise a theory of a metaphorical day, and in no less degree a corresponding theory of night. And if taken into consideration at the right moment each of these metaphorical interpretations exhibits the aspect of the questions under investigation in

a manner free from error. But concerning unsuitable subjects, and when it ought not to be done, to attempt violently to drag round to a spiritual interpretation that which ought to be taken historically, is nothing else than unlearnedly to confuse what is profitable if understood simply, and to spoil its usefulness through excess of ignorance. CHAP. 1. c. ix. 5.

5 *When I am in the world, I am the Light of the world.*

Shall we then think that Christ is now not at all *in the world*, or do we believe that He, having ascended to heaven after His restoration to life from the dead, no longer dwells among those in this present life? And yet being very God, He fills and [1] tends not only the heavens and what is beyond the firmament, but also the world which we inhabit. And just as while He associated in the flesh with men, He was not absent from heaven, so if we think rightly we shall hold the opinion that even though He is out of the world as regards the flesh, His Divine and ineffable Nature is yet no less present among those who dwell in the world. Yea, it overrules the universe, being absent from nothing that exists, neither having abandoned anything, but present everywhere in all things; and, filling all the visible universe and whatever may be conceived of as beyond it, is fully contained by Itself alone.

[1] περιέπει

The next thing therefore is to understand what it is that the Lord says in these words. Having cast aside as a stale thing the suspicion of the Jews, and shewn that they were foolishly entangled in unsound doctrines; having given counsel to His own disciples that it was more becoming for them to strive to love the things that please God, and to leave off pursuing a search into what was altogether beyond them; and having in a manner warned them that the time for work will slip away from those who do nothing, unless they devote all their zeal to the wish to do well, while they are in the flesh in the world;—He holds up Himself as an Example in the matter. For behold, He says, I also work at My own proper work, and

Book 6. c. ix. 6, 7. since I have come to give light to those things that were in want of light, it behoves Me to cause light to dwell even in the eyes of the body, if they are diseased with the terrible lack of light, whensoever any of the sufferers come before Me.

We will accordingly understand what was said as spoken with reference to the occasion, and in a simple sense. For that the Only-Begotten is indeed a real Light, with the knowledge and power to illumine not only the things that are in this world, but also every other supramundane creature, is not to be doubted. And if we accommodate the sense of the words to the matter in hand, I do not think we shall be found guilty of setting forth anything unworthy of credit.

6 *When He had thus spoken, He spat on the ground, and made clay of the spittle, and with the clay thereof anointed*
7 *his eyes, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent.) He went away therefore, and washed, and came seeing.*

Accepting the cure wrought upon this blind man as a type of the calling of the Gentiles, we will again tell the meaning of the mystery, summing it up in few words. First then because it was merely in passing, and after leaving the Jewish temple, that He saw the blind man: and again from this circumstance also, that without intreaty and no man soliciting Him, but rather of His own accord and from a spontaneous inclination, the Saviour came to a determination to heal the man; hence we shall profitably look upon the miracle as symbolical. It shows that as no intreaty has been made by the multitude of the Gentiles, for they were all in error, God, being indeed in His nature good, of His own will has come forward to shew mercy unto them. For how at all or in what way could the vast number of Greeks and of Gentiles beseech God for mercy, having their mind darkened by gross ignorance, so as to be in no wise able to see the Illuminator? As therefore certainly the man who has

been healed, being blind, does not know Jesus, and by an act of mercy and philanthropy receives an unhoped-for benefit; so also has it happened to the Gentiles through Christ. On the sabbath too was the work of healing accomplished, the sabbath being capable thereby completely to exhibit to us a type of the last age of the present world, in which the Saviour has made light to shine on the Gentiles. For the sabbath is the end of the week, and the Only-Begotten took up His abode and was manifested to us all in the last time, and in the concluding ages of the world. But at the manner of the healing it is really fit that we should be astonished and say: *O Lord, how great are Thy works; in wisdom hast Thou performed them all.*

Chap. 1. c. ix. 6, 7.

Ps. civ. 24.

For some one perhaps will say: Why, although able to set all things right easily by a word, does He mix up *clay* from *the spittle*, and anoint the eyes of the sufferer, and seem to prescribe a sort of operation; for He says, *Go, wash in the pool of Siloam?* Surely I deem that some deep meaning is buried beneath these words, for the Saviour accomplishes nothing without a purpose. For by anointing with the clay He makes good that which is (so to speak) lacking or vitiated in the nature of the eye, and thus shews that He is the One Who formed us in the beginning, the Creator and Fashioner of the universe. And the power of the action possesses a sort of mystical significance; for that which we said just now with reference to this, and what we consider may be understood by it, we will mention again. It was not otherwise possible for the Gentiles to thrust off the blindness which affected them, and to behold the Divine and holy light, that is, to receive the knowledge of the Holy and Consubstantial Trinity, except by being made partakers of His Holy Body, and washing away their gloom-producing sin, and renouncing the authority of the devil, namely in Holy Baptism. And when the Saviour stamped on the blind man the typical mark which was anticipative of the mystery, He meanwhile fully exhibited the power of such participation by the anointing with His spittle. And as an image of Holy

Book 6. c. ix. 6, 7. Baptism He commands the man to run and wash in Siloam, a name whose interpretation, the Evangelist, being very wise and Divinely-inspired, felt it necessary to give. For we conclude that the One Sent is no other than God the Only-Begotten, visiting us and sent from above, even from the Father, to destroy sin and the rapacity of the devil: and recognising Him as floating invisibly on the waters of the sacred pool, we by faith are washed, not for *the putting away of the filth of the flesh*, as it is written, but as it were washing away a sort of defilement and uncleanness of the eyes of the understanding, in order that for the future, being purified, we may be able in pureness to behold the Divine beauty. As therefore we believe the Body of Christ to be life-giving, since it is the temple and abode of the Word of the Living God, possessing all His energy, so we declare it to be also a [6] Patron of light; for it is the Body of Him Who is by nature the True Light. And as, when He raised from death the only son of the widow, He was not satisfied with merely commanding and saying: *Young man, I say unto thee, Arise;* although accustomed to accomplish all things, whatsoever He wished, by a word; but also touched the bier with His hand, showing that even His Body possesses a life-giving power: so in this case He anoints with His spittle, teaching that His Body is also a Patron of light, even by so slight a touch. For it is the Body of the True Light, as we said above. The blind man accordingly departs with what haste he can, and washes, and without delay performs all that was bidden him, shewing as it were in his own person the ready obedience of the Gentiles, concerning whom it is written: *He inclined His ear to the preparation of their hearts.* The wretched Jews then were hard of heart, but they of the Gentiles were altogether docile in obedience and bear witness of it in experience. The man having forthwith removed his blindness, washing it away together with the clay, now returns, *seeing.* For it was Christ's pleasure that thus it should come to pass. Excellent therefore is faith, which makes God-given grace to be

1 S. Pet. iii. 21.

[6] πρόξενος

S. Luke viii. 14.

Ps. x. 17. (ix. 38 LXX)

strong in us; and harmful is hesitation. For the *double-minded man* is *unstable in all his ways*, as it is written, and *shall receive* nothing whatever *from the Lord.* Chap. i. ix. 8-10. S. Jas. i. 8, 7.

8 *The neighbours therefore, and they which saw him aforetime that he was a beggar, said, Is not this he that sat and begged?*
9 *Another said, No, but he is like him. He said, I am he.*

Hard indeed to be believed are such surpassing wonders, and that [which exceeds man's experience], from whatever source it comes, finds the intellect to be intolerant of it, and is scarcely treated with honour when convincingly forced upon people's minds. For the attempt to investigate what is beyond the grasp of reason indicates a state of mind akin to insanity. Hence, I think, the unbelief of some who had previously known the blind man haunting the cross-roads, and who were astonished afterwards when they beheld him unexpectedly able to discern objects with clear vision. And they are divided, from uncertainty regarding the event, and some who consider more carefully the greatness of the deed say that it is not the same man, but one remarkably like him whom they had known. For indeed it really is not strange that this opinion should be expressed by some, who by rejecting the truth were compelled through the greatness of the miracle to adopt an involuntary falsehood. Others again keep their minds free from obvious objections, and in reverence and fear they recognise the wonder, and say that it is the same man. But he who was healed quickly settled the question, by making his own statement, most worthy of credit as concerning himself. For no man can be ignorant of his own identity, even though very ill in delirium. Thus in every way the marvellous deed, discredited on account of the unusual degree of power it displayed, testifies that the Wonder-worker is to be reckoned among the great.

10 *They said therefore unto him, How were thine eyes opened?*

With difficulty they consent to believe that he was the

Book 6. c. ix. 11. same man whom they had known aforetime, and abandoning their hesitation on this point, they ask how he had got rid of his blindness, and what was the manner of such an unhoped-for event. For it seems usual for those who are astonished to make careful inquiries and to investigate the manner of what has been done; and these persons resolved to do the same, not without the guidance of God, in our opinion, but in order that even unwillingly they might learn the power of Our Saviour from the narration and clear announcement which the blind man made to them. This thou mayest accept as a beautiful type of the converts from among the Gentiles becoming teachers to the people of Israel, after escaping from their former blindness and receiving the illumination which comes from Our Saviour Christ through the Spirit. And that what we have said is true, the events themselves will loudly proclaim.

11 *He answered, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam and wash. So I went away and washed, and I received sight.*

He appears still to be ignorant that the Saviour is by nature God, for otherwise he would not have spoken of him so unworthily. He probably thought of Him and esteemed Him as a holy Man, forming this opinion perhaps from the somewhat indistinct rumour concerning Him that went about all Jerusalem, and was repeated everywhere in the common talk. Moreover we may observe that those afflicted of body and struggling with abject poverty never feel overmuch zeal in occupying themselves about making acquaintance, their unmitigated poverty exhausting as it were their mental faculties. Therefore he speaks of Him merely as *a Man*, and describes the manner of the healing. He must surely have been compelled by the magnitude of the miracle to attribute a glory beyond the nature of man to the Wonder-worker, but from giving credit to the belief that holy men were enabled by

God to work miracles, he was probably drawn to look upon Jesus as one of them. CHAP. I. c. ix. 12.

12 *And they said unto him, Where is He? He saith, I know not.*

Not from devout feelings do they inquire for Jesus, nor are they moved to inquire where and with whom He was uttering discourses, so that they might go and seek some profit from His doings; but being blinded in the eyes of their understanding, even much worse than he had formerly been in those of his body, they are inflamed with most unjust anger, and rage like untamable beasts, thinking that Our Saviour had broken a commandment of the law, that one namely which forbids any work whatever to be done on the sabbath. And they raved immoderately, because He had dared actually to touch clay, rubbing the dirt round with His finger, and in addition to this had also directed the man to wash it off on the sabbath. Wherefore in anger and desperation they spit out the words, *Where is He?* without making any excuse for speaking so rudely. For in their pettiness they bestow abuse upon Him Who rightly deserved the highest honour, though they must have admired Him if they had been sincere and had known how to honour God's power with befitting praises. But thrusting aside in their extravagant maliciousness that which I think they ought in fairness to have thought and done, they devote themselves to untimely zeal. And falsely supposing that they were performing a duty in supporting the law which had somehow been wronged, they inquire for Jesus as one who had worked on the sabbath and thus wronged the excellent commandment by healing the man. Certainly they may have supposed that God was (so to speak) cruel and not compassionate on the sabbath, and was very angry when he saw a man healed, who was made in His own image and likeness, and on whose account the sabbath was instituted. *For the Son of Man is Lord of the sabbath,* according to the saying of the Saviour. S. Matt. xii. 8.

Book. 6. ix. 13, 14. 13 *They bring to the Pharisees him that aforetime was blind.*
14 *Now it was the sabbath on the day when Jesus made the clay, and opened his eyes.*

They bring the man to the rulers, not that they might learn what had been done to him, and admire it; for it was not likely that men travailing with extreme envy against our Saviour Christ could ever be pleased by any such thing; but that they might publicly convict Jesus, as they thought, of a transgression of the law, and accuse Him of being a wrong-doer in having made clay on the sabbath. For rejecting the idea of the miracle because of its incredibility, they lay hold of the deed as a transgression, and for a proof of what had been done they exhibit the man upon whom He had dared to perform the miracle. At the same time they think to succeed in gaining a reputation for piety according to Jewish customs, and proceed to strain the legal commandment to the utmost. For in Deuteronomy He Who by Nature is Very God, enjoining the minds of the pious not to be drawn aside to another, nor to think there were any gods besides Him, but bidding them to serve Him only in truth, and to hate bitterly those who should dare to counsel them differently, thus speaks: Deut. xiii. 6, 8, 9. *If thy brother by thy father or mother, or thy son, or thy daughter, or thy wife in thy bosom, or friend who is equal to thine own soul entreat thee secretly, saying, Let us go and serve other gods, thou shalt not consent to him, neither shalt thou hearken to him, and thine eye shall not spare him, and thou shalt feel no regret for him, neither shalt thou at all protect him; thou shalt surely report concerning him.* And so the Jews, looking only at the errors of others, and foolishly treating everything by the regulation laid down concerning one thing, brought before the magistrates those who were detected in any action contrary to the aw, thinking that thereby they were honouring the Lawgiver. For this reason I think they enquired for Jesus, Supra ver. 12. saying, *Where is He?* but being unable to find Him anywhere, they take as it were in the second place him upon whom the wonder had been wrought, that he might seal

with his own voice the testimony to the breach of the law which had been committed by the actions of the One Who healed him on the sabbath. CHAP. I. c. IX. 15.

When the blessed Evangelist is making it manifest to us that they were immoderately vexed at the making of clay on the sabbath, he fitly hints at the absurdity of the thing, by adding: *Now it was the sabbath on the day when Jesus made the clay.*

15 *Again therefore the Pharisees also asked him, How didst thou receive thy sight?*

They busy themselves about the manner of the healing, stirring up as it were the fire of malice which was in them to a greater heat, and ask unnecessary questions, not failing, as it seems to me, to recognize the miracle. For is it not altogether absurd to suppose that they, who had come bringing to them the man who aforetime was blind, had not expressed at all the reason for which they had brought him? But as if they were not sufficient to accuse Christ, the magistrates compel him to confess with his own mouth what had been done, believing that by this means the malicious accusation would have greater force. For observe that they do not ask simply and barely if he had been healed, but they seek rather to hear how he received his sight; this was what they were particularly anxious to hear:—"He made clay, and anointed mine eyes." For it was in this that they foolishly conceived all the transgression of the law to lie, and imagining that laws from above were violated, they thought they were righteously vexed, and that punishment ought to be inflicted on Him Who vexed them.

And he said unto them, He put clay upon mine eyes and I washed, and do see.

They receive eagerly, as if it were a sort of food for their envy, his confession of the marvel, and gladly seize upon the excuse for their rage against Jesus. For the man who had been blind relates everything on this occasion

Book 6. c. ix. 15. very simply, and speaks very abruptly, in brief expressions praising as it were his Physician: for he is somewhat astounded at the nature of the deed. Probably he may have thought in his mind that Jesus had miraculously enabled him to see by anointing him with clay, an unusual medicament; and it seems to me that it was very significantly and with sharp meaning that he said *He made clay, and anointed mine eyes.* For it was as though one might suppose him to say: I know that I am speaking to a malicious audience, but nevertheless I will not on that account conceal the truth. I will requite my Benefactor with my thanks; I will be above unseasonable silence. I will honour by my confession the Physician, Who did not trouble me by an elaborate process of healing, or perform the operation by the knife and surgery, or effect what was necessary by compound mixtures of drugs, or adopt any ordinary method, but rather exhibited His power by strange devices. *He made clay, and anointed mine eyes, and I washed, and do see.* It is perhaps worthy of notice that the man very rightly added, as the climax to his description of these events, the words: *And do see.* For it is almost as though he said: I will prove to you that the power of the Healer was not exerted in vain; I will not deny the favour I received, for I now possess what I formerly longed for; I, he says, who was blind from birth and afflicted from the womb, having been anointed with clay, am healed, *and do see.* That is, I do not merely shew you my eye opened, concealing the darkness in its depth, but I really see. I am henceforth able to look upon the things which formerly I could only hear about. Lo! the bright light of the sun is shining around me: lo! the beauty of strange sights surrounds my eye. A short time ago I scarcely knew what Jerusalem was like; now I see glittering in her the temple of God, and I behold in its midst the truly venerable altar. And if I stood outside the gate, I could look around on the country of Judea, and should recognise one thing as a hill and another as a tree. And when the time changes to evening, my eye will no longer fail to notice

the beauty of the wondrous objects on high, the brilliant company of the stars, and the golden light of the moon. Thereupon I shall be amazed at the skill of Him Who made them; from *the beauty of the creatures* I as well as others shall acknowledge the Great Creator. So that however little breadth of imagination or elegance of argument he uttered, his language is pregnant with all this power when he adds: *and do see,* after saying: *He made clay and anointed mine eyes.* For the preacher's style of argument, which we employ, does not exclude all that is graceful in imagination, or reject it as useless. He therefore who had received mercy from Christ, when questioned before the priests, speaks as we have said, declaring in a truly innocent manner, and to the best of his ability, the power of the One Who had healed him.

Chap. I. c. ix. 16.

cf. Wisd. xiii. 5.

16 *Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath.*

In their folly they say He *is not from God,* Who has the power to work the works of God; and although they see the Son crowned with an equal measure of glory with the Almighty Father, they are not ashamed unreasonably to cast upon him the blame of impiety; and disregarding the report of the miracle, they attack the Wonder-worker with their peculiar envy, and carelessly accuse as an evil-doer Him Who knew no sin. They foolishly believe the whole law to have been broken by His daring to move one finger on the sabbath, although they would themselves *loose their ox from the stall and lead it away to water;* moreover, *if a sheep fell into a pit,* as it is written, with much eagerness they would *lift it out.* So *they strain out the gnat,* according to the Saviour's word; for this was their ordinary custom. With much folly and very desperately they do not give credit to Christ for the marvellous deed, nor from the work of healing do they henceforth acknowledge Him to be what He is; but they cavil pettily about the sabbath, and, as if in their opinion all virtue was observed by merely remaining unemployed on the sabbath,

S. Luke xiii. 15.
S. Matt. xii. 11.
Ib. xxiii. 24.

Book 6. c. ix. 16. they totally deny His relationship to God, saying that He was *not from God;* although they ought rather to have understood that the One before them had authority over His own laws, and that it was pleasing and acceptable to God to do good even on the sabbath, and not to leave without hope one who needed mercy. For whenever will any of you refuse to praise the doer of good deeds, or what set time can exercise a tyranny against virtue? Yet while they admire the ancient hero Joshua, who captured Jos. vi. 15. Jericho on the sabbath, and commanded their forefathers to do such things as are customary for conquerors, and himself by no means observed the proper sabbath rest; they persistently attack Christ, and as their personal ill-feeling prompted them, not only strive to take away from Him the glory due to God, but also to rob Him of the honour due to holy men. And being stirred up by their mere malice to speak very inconsiderately, they pour forth a charge of impiety against Him Who justifies the world, and for that very purpose came from the Father to us.

But others said, How can a man that is a sinner do such signs? And there was a division among them.

Even these still think too meanly, speaking and reckoning as of a mere man; only, being convinced by the marvellous deed, they give the palm to Christ rather than to the law; and, putting the proof afforded by the Divine sign in opposition to the sabbath rest on this occasion, they appear in a better light as just judges. Yet, was it not acting greatly in opposition to the precepts laid down respecting the sabbath, to withdraw altogether the charge of transgression, and to acquit Him of sin, Who had not hesitated, when He thought fit, to do something even on the sabbath? But, coming to this conclusion by reasoning which seems unanswerable and has much common sense in it, they argue thus. For it is manifest and acknowledged beyond question, that to those who neglect the Divine law, and set at nought precepts ratified from on high, God would never give the power to achieve any-

thing wonderful. To Christ, however, in the opinion of the Jews, He gave such power, although He slighted the law respecting the sabbath. Certainly the doing something on the sabbath does not necessarily involve sin, but neither can any one doubt that the doing of good works is far better than remaining unemployed on that day. At all events, as the Saviour Himself somewhere else says, it is permitted to the Levites to minister on the sabbath, and they exercise their functions on that day without blame, or rather their remaining unemployed would be blamable. For would any one find fault if they were detected sacrificing oxen on the sabbath, or even attending to other kinds of offerings? He would on the other hand more probably accuse them if they were not doing their duty and fulfilling the regulations of Divine service. When therefore things dedicated according to the law for the [7] good of certain persons are brought to the Divine altar even on the sabbath without prohibition, is it not more fitting still that a kind action should be performed unto a man, for whose sake the marvellous deed might be acceptable even on the sabbath? By just reasoning therefore, some of the Jews are inclined to an excellent judgment, and putting off by an effort from the eyes of their understanding the mist of ignorance that characterises their nation, they admire the glory of the Saviour, (although as yet not very ardently, for they speak of Him less worthily than they ought;) and they separate themselves from those who are actually condemning Him. For the one part unholily allowed themselves to be swayed by envy more than by just reasoning, and treat as a transgression that which in its nature could not in any wise be blamed; whereas the others, rightly considering the nature of the action, condemn such a foolish accusation.

Chap. I. c. ix. 16.

S. Matt. xii. 5.

[7] σωτηρία

It is of course possible that it was with reference to some other matter that they chose to say: *How can a man that is a sinner do such signs?* Perhaps, to put it briefly, they are eager to defend the general [8] practice of holy men. For, say they, if we allow that it is quite possible

[8] θεσμός

Book 6. c. ix. 17. for habitual transgressors to make themselves glorious by extraordinary actions and to be seen working marvellous deeds, what is there any longer to hinder those fond of making accusations from bringing charges against most of the prophets, or indeed by and bye attacking the blessed Moses himself, and lightly esteeming one so venerable, even though he was borne witness to by the most mighty actions of all? These men therefore may be contending for the reputation of the fathers as at stake in Christ, treating the circumstances respecting Him as a sort of pretext for shewing their love towards them.

17 *They say therefore unto the blind man again, What sayest thou of Him, in that He opened thine eyes?*

They imagine those who are disposed to judge fairly to be wandering in their wits, and they seem to me to have forgotten altogether Him Who says: *Judge righteous judgment*; and having been taken captive as it were in the bonds of envy, they cannot endure to listen at all to any word that honours Christ. Turning away from any one wishing to speak of His miracles as from some one most hostile to themselves, and mistrusting their own powers of explanation, they haughtily address their words to the man that had been healed. Again they ask what had been many times told them, having already proclaimed their belief that He Who had performed an action contrary to the sabbath was both worthless and wicked. They think that in this way the blind man will join them in condemning Him, and take his cue from their words; that he will suppress all outward signs of gratitude, out of fear and trembling before their anger, and readily charge Jesus with contempt of the law, because of its being the sabbath. Evil therefore was the design of the Pharisees, and it cannot be doubted that it was foolish also. For how could the voice of one thankless man weaken the force of the miracle? And would not Christ's Divine glory appear, if it so happened that the blind man, overcome by fear, should deny the kindness he had received, in order to

cf Deut. i. 16.

avoid suffering anything from those wont to inflict pain? Chap. 1. c. ix. 17.
But envy is powerful to persuade those who are bursting with it to eagerly do any thing in their passion, even though it involves conduct very fairly open to ridicule. The mind which is free from such thoughts, however, is not entangled by foolish arguments; but, ever preserving its natural excellence untarnished, is borne directly towards a right conclusion, and does not go beyond the limits of truth. Mean therefore and insolent are the Pharisees, thinking that those who choose to think and speak rightly are wandering in their wits, and endeavouring to compel the man to speak evil words concerning Him Who had miraculously bestowed on him an unhoped-for blessing. But he was disposed to express gratitude and had been brought nigh to a clear knowledge by means of the miracle.

And he said, He is a prophet.

They receive a sharp arrow into their hearts, who do not admit fair and just reasoning, and are eager to seek that only which gratifies their malice. *For*, as it is written, Prov. xii. 27. LXX.
the crafty man shall not meet with prey. For their zealous design is upset, contrary to their expectation; and they are greatly disappointed of their hope when to their surprise they receive the reply: *He is a prophet.* For the man who had been healed, judging very rightly, agrees with the opinion of the other party. For they, not unwisely considering the nature of the action, maintain that a man who was a sinner could not perform such a deed: and he upon whom the marvel has been wrought, all but pursuing the same track of argument, declares Jesus to be a prophet, not yet having accurately learned Who He is in truth, but adopting a notion current among the Jews. For it was customary with them to call wonder-workers prophets, deeming that their holiness was thereby borne witness to by God. Accordingly, just as they wisely determine not to dishonour the majesty of the Divine sign out of reverence for the sabbath, but argue from it that

Book 6. ix. 18, 19. He Who wrought it was altogether guiltless of sin; so also I suppose this man, thrusting aside the petty cavil respecting the sabbath, with worthier thoughts gives glory to Him Who had freely given him sight, and, having allotted him a place amongst holy men, calls him *a prophet*. He seems to me, moreover, not to have thought too highly of the regulations of the law; for [otherwise] he would not have admired Jesus so much, or raised his Physician to the rank of a prophet in spite of his apparent transgression of the sabbatical law. Having certainly derived benefit from the marvellous deed, and having arrived at a better state of mind than that of the Jews, he is therefore obliged to admit a superiority to legal observances in the Wonder-worker, Who, in doing good works, deemed an infringement of the law altogether blameless.

18 *The Jews did not believe concerning him, that he had been blind, and had received his sight, until they called the pa-*
19 *rents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?*

The envy against the Healer which is hot within them does not allow them to believe what is acknowledged by all; and, swayed by the frenzy of madness, they of course care little for the discovery of truth, and speak falsely against Christ. First they applied pressure to the man himself, and now they are seen to be no less rashly distressing his parents, but with the very opposite result to that which they intended. They propose a most superfluous question to the man's parents, and they seem to me, in their unbounded folly, to dishonour the very law which they so venerated and so extravagantly upheld. For the neighbours, as it is written, brought *him that aforetime was blind*, and setting him face to face with those who were asking these questions, they reported most clearly that he had been born blind, and bore witness that now he had received sight. Thus, whereas the law distinctly says that *every matter is established by the mouth of two or*

Supra. ver. 13.

Deut. xix. 15.

three witnesses, they set aside the testimony not merely of two or three but probably of many more, and go for further evidence to the parents of him who was healed, thus acting contrary to the law as well as to good manners. But the law is nothing to them when they are eager to accomplish something agreeable to their private pleasures. For when the testimony borne to the miracle, by the voices both of the neighbours and of the man who was healed, put them out of countenance sorely against their will; they expected to be able to persuade those now being questioned, to make light of truth, and rather to speak as they wished them to speak. For see in how overbearing a manner they put their question, saying: *Is this your son, who ye say was born blind?* For they all but avow their certain intention to treat them very dreadfully, and they frighten them with unbounded fear, calling as it were by compulsion and violence for that which they wished to hear, namely the answer: "He was not born blind." For they had but one object and that an impious one, namely, to loosen the hold which Christ had on the multitudes, and to turn away the simple faith of such as were now overcome with admiration. And just as men who strive to take some well-fortified city environ it on every side and besiege it in all manner of ways; at one time they are eager to undermine the foundations, at another they strike blows with battering-rams against the towers: so the shameless Pharisees lay siege to the miracle with all their evil devices and leave no method of impiety untried. But it was not possible to disparage as unworthy of credit what was well known to all, or to distort that at which many had marvelled into a less certain conviction.

Chap. 1. ix. 20, 21.

20 *His parents answered and said, We know that this is our*
21 *son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age to speak for himself.*

They acknowledge as true that which was in no wise doubtful and for which it was hardly likely they would

Book 6. ix. 20, 21. suffer anything disagreeable; for they say that they recognise their own offspring, and do not deny what really was the case at his birth, but distinctly affirm that he was born with the affliction. Nevertheless they shrink from relating the miracle, leaving the nature of the deed to speak for itself, and maintaining that it would be much more suitable to put the question as to how he had been healed to their son himself. Fear of danger is certainly a powerful motive to turn men aside from what it befits them to do. Being greatly alarmed by the harshness of the Pharisees, they do not observe that which is somewhere well said: *Strive for the truth unto death.* It is likely that they did suffer something of another sort; for the poor man is always timid, and, losing through his poverty the power to offer bold resistance, often takes refuge in an unwilling silence, and a forced acquiescence: as if already completely crushed in spirit by the vexation of poverty, he seems insensible to being burdened with other misfortunes. We suspect that the parents of the blind man suffered something of this sort, even though their answer on the whole is composed with great plausibility. For every one would agree that the recognition of the man as their son was a matter as to which it was far more reasonable to interrogate them than the man himself, whereas the question as to the Physician was one not so much for the parents to answer as for him who had experienced the benefit of the wonderful operation. Thus they distinctly acknowledge what they know, inasmuch as they are fairly called upon for this; but what he could tell more truly, since he had the more accurate knowledge, about that they call upon him to give information. And it is not without Divine guidance, I think, that they added to their speech the words: *He is of age.* For this too seems to indicate the impiety of the Pharisees. Because, if he that received sight was qualified by his time of life to form a sound opinion; when he relates the miracle and how he was treated, he will not speak with the mind of a boy, but with an understanding now well matured, and probably

Ecclus. iv. 28.

able to support by argument those speakers with whom he agrees. This then will of necessity tend to shew the utterly shameless incredulity of the Pharisees. For behold! they will believe neither the neighbours nor the blind man himself, although it is not with an immature intellect that he gives evidence, nor on account of a boyish understanding does he easily glide into falsehood; but *he is of age*, a fact which prevents his being ignorant of the nature of affairs. Chap. 1. c. ix. 22.

22 *These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess Him to be Christ, he should be put out of the synagogue.*

Well and fitly does our Lord Jesus the Christ utter this woe at the heads of the Pharisees: *Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.* S. Luke xi. 52. For again let the devout person consider if the beauty of truth will not correspond to these words; for Christ could never be deceived. For behold! besides the unwillingness of any one of them to teach the doctrine of the presence of the Christ among them, they both terrify with cruel fear those who could perceive Him by the brilliance of His actions, and, by imposing a severe compulsion in their savageness, hinder any member of their company who seemed disposed to do so from acknowledging His miracles. For by putting out of the synagogue him who was right-minded and therefore disposed to believe, the wretches do not blush of their own authority to alienate in a manner from God him who cleaves to God; and to persuade him that the Lord of all is a partaker of the madness against all which they themselves possess. The admirable Evangelist however defends such, and says that the persons questioned were overcome by fear and therefore unwilling to say that the Christ had healed their son: so that by exposing the magnitude of the fury of the Jews, he might make it evident to those that come after. For what could be more inhuman than the conduct of these men, who deem right-minded persons worthy of punish-

Book. 6. c. ix. 21. ment, and bring under the necessity of being punished, such as at all understand Him Who was proclaimed by the Law and the Prophets? And we shall find from the sacred Scriptures that the unholy design of the Jews was not unknown to the holy Prophets. For He Who search-
Heb. iv. 12. eth the hearts and reins, *piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern*
Ib. 13. *the thoughts and intents of the heart,* to Whom *all things*
Isa. xxx. 1. (LXX) *are naked and laid open,* saith by Isaiah: *Woe to the rebellious children: thus saith the Lord, Ye took counsel, but not of Me; ye made covenants, but not by My Spirit; to add*
1 Cor. xii. 3. *sin to sin.* For he who saith that *Jesus is Lord* most certainly will speak *in the Holy Spirit,* according to the words of Paul; but any one who professes the contrary will not speak in the Holy Spirit, (how could it be possible?) but rather in Beelzebub. Surely then the *covenants* of the Jews were *not made by the Holy Spirit,* for they *added sins to sins.* They first of all draw down the doom of disobedience upon their own heads, and then they communicate it to others by forbidding them to confess the Christ. Surely the design is full of the grossest impiety, albeit the Psalmist laughs at those who to their disap-
Ps. xx. 9—11. (10—12. LXX) pointment engage in a fruitless undertaking, saying: *Thou O Lord shalt confound them in Thy wrath, and the fire shall devour them; their fruit shalt Thou destroy from the earth, and their seed from among the children of men: for they intended evil against Thee; they imagined a device which they are not able to perform.* For they were quite unable to carry out a design which fought against God, although often and in ten thousand ways they attempted to obscure
Ib. 12. (13.) the glory of Christ. Therefore *they were turned back,* that is, were driven from the face and presence of the Lord of
Isa. l. 11. all, justly being addressed with the words: *Walk in the light of your fire, and in the flame which ye kindled.*

24 ***So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this Man is a sinner.***

Being unable to stop the man from speaking well of

Christ, they attempt to attain a similar end by another method, and proceed to entice him in a sort of coaxing way to fulfil their private aim. Trying by many arguments to make him forget Christ altogether, and not even mention Him as a Physician, they say most craftily that he ought to ascribe *glory to God* on account of the marvellous deed, thus pretending piety. Nevertheless they bid him agree with and believe themselves, even when they maintain the highest impiety possible by saying that He *is a sinner*, Who came to destroy sin. They bring forward no proof whatever of this slanderous assertion, but being boasters and thinking something great and extraordinary of themselves, merely because they were leaders of the people, they command implicit confidence to be put in their discernment of character, and lay it down as a matter of duty. For the words, *We know*, will be found pregnant with surpassing arrogance by those who closely examine what they imply. But thou mayest in no small degree wonder at the foolish mind of the Jews from this also, that whereas they decree that *glory* should be ascribed *to God* on account of the miracle, since He alone is the doer of such deeds, they condemn One Who works the works of God by His own might; and not only do the miserable people act thus themselves, but they compel others to agree with them. Yet when they aver that by their own unaided knowledge they are sure that Christ *is a sinner*, they are ignorant that they assert something most harmful to themselves. For, being wont to boast greatly of their learning in the Law, and exhibiting intolerable conceit about the Sacred Scriptures, they will suffer a greater penalty; because, it being in their power to know the mystery of Christ, which by the Law and the Prophets in many ways is typified and proclaimed, they with much heedlessness cling to their self-imposed ignorance; or, if they possess accurate knowledge, are always most pertinaciously unwilling to do what they ought. For they ought rather to instruct the mind of the common people to comprehend the mysteries of Christ, and to try to lead

Chap. 1. c. ix. 24.

Book 6. c. ix. 25. others to the knowledge of what it behoved them to know. But they, profuse in arguments and mighty in boasts, and crying out with far too high an opinion of themselves: *We know*, set aside the words of the Law, account the voice of Moses as nothing, and think the declarations of prophets to be as vain as those of the thoughtless mob; for they quite fail to take notice of what the voice of the prophet foretels will happen at the time of Our Saviour Christ's coming, for he says: *Then the eyes of the blind shall be opened, and the ears of the deaf shall hear; then shall the lame man leap as a hart, and the tongue of the dumb shall be distinct.* For the paralytic was healed at the pool of Bethesda, and after passing through *thirty and eight years in his infirmity*, as it is written, by one word of the Saviour he took up his bed and leaped away like a hart: yet when they ought to have admired Jesus for that, they lamented the breach of the sabbath, and, holding that the law had been transgressed, disparaged the excellence of the miracle. At another time, when an evil spirit had been cast out of him, the dumb man spake; but they fell into such terrible folly as not to gain even a little profit from it. The blind man received sight, the prophetic announcement was fulfilled, the word of the Spirit was brought to pass to the uttermost, and what? Again at this they go mad, they condemn the Wonder-worker, they attribute sin to Him Who is able to shine forth with Divine brightness, and Who displays as actually now present that which had been expected long ages before.

Is. xxxv. 5, 6. (LXX)

Sup. v. 2. Ib. 5.

S. Matt. ix. 33.

25 *He therefore answered, Whether He be a sinner, I know not: one thing I know, that, whereas I was blind, now I see.*

The benefit which the man formerly blind had received from Christ appears to have been twofold: his understanding was in some way enlightened at the same time as his bodily eyes, and as he possesses the light of the physical sun in his fleshly eyes, so the intellectual beam, I mean the illumination by the Spirit, takes up its abode

within him, and he receives it into his heart. For hear how he resists the abominable conduct of the magistrates out of his great love towards Christ, and how cleverly he reproaches them as being well-nigh intoxicated and beside themselves. But he frames his speech with proper respectfulness, and giving them their due honour as the ruling order, courteously says: *Whether He be a sinner, I know not.* We do not argue from this that the man was unaware that Jesus was not a sinner, but shall rather suppose that he so addressed those men with the following design. For he may be imagined to speak thus. Though compelled against my will to acquiesce in what is wrong, I will not endure to slander my Benefactor: I will not join myself to those who wish to dishonour Him Who deserves all honour: I will not say that such a Wonder-worker is a sinner: I will not give an unjust vote against One Who is mighty to work the works of God. The miracle wrought in me does not permit me to consent to your words: I was blind and I see. It is not another man's account of His doings that I have believed: I am not carried away by the reports of mere strangers: it is not cures effected upon others that I am led to admire. I myself, he says, am a proof of His power: I stand here seeing, having been formerly blind, as a sort of monument, exhibiting the excellence of His love for men, and flashing forth the greatness of His Divine power. Something like this I conceive to be the real significance of the words used by him who had received his sight. For to say: *Whether he be a sinner I know not;* and immediately to add: *One thing I know, that, whereas I was blind, now I see,* is not in the style of a simple statement, but shews a deeper meaning of very wise reasoning.

Chap. 1. c. ix. 26.

26 *They said therefore unto him again, What did He to thee? how opened He thine eyes?*

They again resort to questioning, and inquire about the manner of the Divine sign; not doing this out of good feeling or a laudable curiosity, but placing and reckoning

Book 6. c. ix. 27. the speaking well of Christ by any living being as baser than any villainy and worse than any wickedness, they stir up all these matters afresh; thinking perhaps that the man would no more repeat the same words, but would vary his account of the event, and say something inconsistent with his former answers, so that they might lay hold of the contradiction and denounce him as an impostor and a liar. For, supercilious in their excessive cleverness, they imagined the force of the miracle to depend on the mere words of the man, as though it were not evident from the fact of what had been done. And moreover, I think that they may have experienced something of this sort: such as are not backward in hating others unjustly, when they are making inquiries about anything done by them which does not seem to have been rightly done, wish to hear it from the witnesses not once only but over and over again, whetting as it were into keener action the anger which seems too feeble. For, conscience, ever testing our motives, makes us uncomfortable, and ceases not to accuse us of injustice, even though from passionate prejudice we may feel a certain pleasure in the unjust action. The man who had been healed is accordingly provoked and urged against his will to go over the story again and to answer the same questions, while they almost make signs to one another to observe closely whether something illegal might not have been done in the working of this Divine sign on the sabbath. For conscience checks the savage design that rages within them, and (so to speak) puts a bridle on them, though they are unwilling to admit its interference.

27 *He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again?*

It seems superfluous now, he says, to tell the story over again to an incredulous audience, and it is useless for you to inquire so often concerning these things, when you do not gain anything whatever, although you learn and have conclusive evidence. But you bid me now again reiterate

the same words for no good purpose, as experience proclaims. For hereby the man who had been healed thoroughly convicts the Pharisees of unreasonableness, of *turning away their ears from the truth,* as it is written, not being laudably angry at the law being broken, but by these questions bidding him who wished to speak well of the Wonder-worker to appear in the character of an accuser, rather than accepting him as an admirer. For this was in truth their aim, since the transgression of the law was altogether a matter of indifference to them, and passed over as quite unimportant. On this account they set aside just judgment and were only bent on gratifying their prejudice; forgetting God, Who says: *The priest's lips shall guard judgment and they shall seek the law at his mouth.*

Chap. 1. c. ix. 27.

2 Tim. iv. 4.

Mal. ii. 7.

Would ye also become His disciples?

He has now confessed distinctly, and without any evasion, that he has been made a disciple, if not by argument yet in consequence of the marvellous deed; and has become a believer, accepting his miraculous sight in the place of instruction. For when he said to them: *Would ye also become His disciples?* he as it were revealed his own condition of mind, that he was not only willing to become, but actually had already become, a disciple. And in some degree even before he had fulness of faith, acting upon the precept: *Freely ye received, freely give,* he was prepared at once and very unselfishly to communicate his advantages to them. He affirms unhesitatingly and often his account of the marvellous deed, if they had only considered his narrative really as instruction. He certainly therefore observed in an excellent way that in the Book of Proverbs: *He speaketh in the ears of them that hear.*

S. Matt. x. 8.

Ecclus. xxv. 9.

It seems probable that some deep and hidden meaning is obscurely intimated in these words of his, and I will briefly state what it is. There were some of the magistrates who recognised that the Wonder-worker was in truth Christ, but keeping their knowledge of Him buried (so to speak) within their hearts, they as yet were unsus-

Book 6. c. ix. 27. pected by the majority of their companions. And our witness will be the wise Evangelist himself, where he says
Infra xii. 42. that the rulers knew that He was the Christ, *but because of the Pharisees they did not confess it.* The proofs of this will be strengthened also to some extent by Nicodemus, boldly exclaiming and saying to Our Lord Jesus Christ: *Rabbi, we know that Thou art a Teacher come from God, and that no man can do these signs that Thou doest, except God be with Him.* Certainly therefore some of the rulers knew, and the report of this was spread abroad throughout all Jerusalem. The majority of the Jews suspected that the rulers knew, but were determined not to confess it through malice and envy; and that this also is true, we will shew from the evangelical writings themselves. For the blessed
Sup. vii. 27. John himself somewhere says that Jesus stood teaching in the very temple and explaining things which, at least to the understanding of His hearers, seemed to be breaking the law. And when the magistrates of the Jews did not proceed at all against Him, nay, did not venture so much as to say: "O fellow, cease teaching what does not harmonize with our ancient laws," they brought suspicion on themselves among the multitudes as we have just observed.
Sup. vii. 25, 26. Thus for instance it is written: *Some of them of Jerusalem said, Is not this He Whom they seek to kill? And lo, He speaketh openly and they say nothing unto Him. Can it be that the rulers know that this is the Christ?* Surely he all but says, "Those whose lot it is to be leaders know that He is indeed the Christ; see, although they are generally considered to be desirous of killing Him, He is speaking with very great boldness and they do not rebuke Him even so much as by words." Accordingly, this suspicion being spread abroad through all Jerusalem, the blind man had at some time heard it, and had this report about these men ringing in his ears. Gracefully therefore reproving them, as we may suppose, he says: "Surely it is to no purpose that ye bid me again utter the same words and again speak the praise of the marvellous deed: or do ye indeed consider the narrative a pleasure, thirsting even

now for instruction from Him, although, overcome by fear of others, ye allow ungrateful cowardice to stand in the way of such excellent knowledge?" Chap. 1. c. ix. 28.

28 *And they reviled him, and said, Thou art His disciple; but we are disciples of Moses.*

We almost see the Evangelist smile as he says this. For he beholds those whose lot it was to hold sacred offices degraded in mental stupor so far as to make an object of reviling that which was so excellent, namely discipleship under Christ; smitten with a worthy love of which, some of the saints say: *How sweet are Thy words unto my throat, sweeter than honey and honeycomb unto my mouth.* Ps. cxix. 103. And again another, as if speaking to Our Lord Jesus the Christ concerning those that disobey Him, says: *Consume them, and Thy word shall be to me a pleasure and delight, yea the joy of my heart.* Jer. xv. 16. (LXX) But they attach no value to His sacred words, and think that one who is being instructed by Him is worthy of blame even on that account alone; and holding so far true opinions even against themselves, they speak of the Christ as the blind man's teacher, and Moses as their own. For in very truth the Gentiles were illuminated by Christ through the Evangelical teaching, and Israel died in the types given by Moses and was buried in the shadow of the letter. Wherefore also Paul somewhere says of them: *Unto this day, whensoever Moses is read, a veil lieth upon their heart.* 2 Cor. iii. 15. And there is no doubt that it was as a type of the Gentiles that we were as in a picture delineating the history of the blind man, fashioning, as in a type, the incidents connected with him to express the truth concerning them.

Yet this also is signified, that to suffer reproach for Christ's sake is a thing delightful and most honourable; for the very means by which those who do not shrink from becoming persecutors think to vex those who love Him, become (though the persecutors know it not) sources of joy to them. Yea, those who persecute Christians cause their excellence to shine more conspicuously, and do not

Book 6. c. ix. 29. so easily succeed in causing them injury. The abandoned Pharisees then, disparaging as seems probable themselves more than Christ, say of the blind man: *Thou art His disciple;* and being elated and puffed up with pride, foolishly say of themselves: *But we are disciples of Moses.*

29 *We know that God hath spoken unto Moses: but as for this Man, we know not whence He is.*

Boldly do they speak again, armed with that folly which is so familiar and dear to them; and in undiminished shamelessness they once more boastfully exclaim: *We know.* And when they add: *that God hath spoken unto Moses,* thereby recognising that he deserved great honour, they in another way again insult him, seeing that they take no account of his precepts. For they ignorantly condemn One Whom as yet they know not, or rather they dishonour Him in spite of what they have learnt concerning Him, although the Law forbids them to act unjustly and quarrelsomely towards any or to judge at all in this way. Something of this sort they say again now: "confessedly God hath spoken unto Moses; there is no sufficient reason for any to be in doubt on this point; He enacted laws by him, and laid down regulations how every thing is to be done. Certainly therefore, he says, he is a transgressor of the sacred Scriptures, who has contrary opinions to those expressed by Moses: and manifestly the law concerning the sabbath has been broken, for thou wast healed on the sabbath: it is righteous not to acknowledge one who is detected in this matter and therefore condemned. Now we have good reason to say that He has not observed the Divine law." Then, when they say of Christ: *We know not whence He is,* they surely do not say so as being ignorant Who or whence He was, for they are elsewhere found publicly confessing that they know all about Him. *Is not this the carpenter's Son, Whose father and mother we know? How then doth He say, I am come down out of heaven?* Certainly therefore we can not accept this statement: *We know not whence He is,* as indicative of ignorance,

S. Matt. xiii. 55. Si pra vi. 42.

but we shall look upon it as the [9] expression of the arrogance which was in them. For, throwing contempt on their own previous judgment, and setting it altogether at naught, they make this statement concerning Him. Perhaps indeed their words indicate that they argued as follows; for it is only fair to their arguments that we should scrutinise them more carefully. "*We know,*" say they, "*that God has spoken unto Moses:* certainly therefore we must believe without hesitation what was spoken by him, and observe the commandments given him from God. *But this Man we know not,* for God hath not spoken unto Him, nor have we recognised any such thing with regard to Him." But the Pharisees, wont to be wise in their own conceit, and boasting much of their knowledge of the Divine word, ought to have considered that God the Father thus speaks, when by the all-wise Moses He proclaims the future advent of Jesus: *I will raise them up a Prophet from among their brethren like unto thee, and will put My words in His mouth, and He shall speak unto them as I shall command Him. And whatever man shall not hearken to whatsoever that Prophet shall speak in My Name, I will take vengeance on him.* Surely any one might have rebuked the Jews with good reason, and said: O ye who only know how to disbelieve, if ye are so readily persuaded by the words of Moses, because *God hath spoken unto* him, ought ye not to believe Christ in the same way, when ye hear Him publicly declaring: *The words that I say unto you are not Mine, but the Father's Who sent Me;* and again: *I speak not from Myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak.* Certainly therefore the words of the Pharisees are a mere excuse, a fiction of vain reasoning. For if they say they ought rather to follow Moses, on this account, that God spake to him; why do they not think similarly with regard to Christ, when He distinctly says what we have just mentioned? But while in part they honour the law, and pretend to hold God's will in high esteem, in another way they violate it and dishonour it

Chap. I. c. ix. 29.
[9] καρπὸς

Deut. xviii. 18, 19.

Infra xiv. 10, 24.

Ib. xii. 49.

Book 6. c. ix. 30. greatly by refusing to accept its proclamation concerning their time, that namely which was announced by it concerning Christ, that by His Incarnation He should appear in the character of a Prophet.

30 *The man answered and said unto them, Why, herein is the marvel, that ye know not whence He is, and yet He opened mine eyes.*

I am astonished, he says, and very justly, that you say you do not know One Who is borne witness to by such holiness and by the Divine power shewn in His actions; yet you are thought to incessantly give attention to God's teaching, you administer the law, you make the verbal study of the sacred Words your great delight, you possess the chief power among the people and especially may be expected to know who are good [1] teachers. For who ought to rightly know those who by God's power work wonders, if they do not who are appointed to minister in holy things and who have been put in charge of the venerable mysteries? And by saying that he is astonished that they are altogether ignorant respecting the Divine sign, so wonderful and strange, which had been wrought upon him, the man covertly and by implication rebukes them, hinting that they were so far removed from sanctification and fitness for piety, that they shamelessly confessed themselves utterly ignorant of Him Who is truly holy, that is, Christ.

[1] φρουτισταὶ

For let us lay bare what we believe to have been the concealed thought. If that is true which is somewhere well said: *Every beast loveth his like, and a man will cleave to his like,* how then if they were holy and good did they turn away and refuse to cleave to Him Who was holy and good? Certainly therefore that which was spoken was pregnant with a rebuke of the accursed policy and behaviour of the Pharisees. And I think another thing also will help to make this manifest. For I think that the diligent student who devotes his attention to such expressions will perceive more distinctly that which seems to be hidden in each. What then is this? Many rumours

Ecclus. xiii. 15, 16.

went about through all Judæa concerning our Saviour Christ, but they spoke of Him only as a Prophet. For thus the Law prophesied that He would come, saying: *The Lord our God will raise up a Prophet from among your brethren;* yet they hoped that when He was revealed in His proper time He would instruct them in things above the Law, and by unfolding the truer intent of the Lawgiver would educate them in worthier wise. And thou needest not wonder that there was among the Jews such a hope and opinion, when even among the other nations the same opinion was spread abroad. For instance even that Samaritan woman said: *We know that Messiah cometh (which is called Christ): when He is come, He will declare unto us all things.* Most clearly therefore the Jews knew that Christ would come, (for this is what Messiah meaneth), and would interpret to them the higher counsel of God; and moreover that He would also open the eyes of the blind was declared by Isaiah, who says distinctly: *Then shall the eyes of the blind be opened.* But there was also another opinion prevalent in Jerusalem, forasmuch as the prophet Isaiah speaks of the Ineffable Son of God the Father as quite [2] unrecognised, saying: *Who shall declare His generation?* The Jews, here also distorting the force of the words in accordance with their own notions, imagined that the Christ would be altogether unrecognised, no one whatever knowing whence He was: although the Divine Scriptures establishes for us very evidently His birth in the flesh, and therefore exclaims: *Behold, the virgin shall be with child, and shall bring forth a Son.* And that the mind of the Jews in this again was uneducated as regards the comprehension of essential truths, when they supposed that the Christ would be unrecognised, it is easy to see, from what the blessed Evangelist John declared to be evident concerning Him, when speaking to them of Jerusalem. *For some of them of Jerusalem said, Is not this He Whom they seek to kill? And lo, He speaketh openly, and they say nothing unto Him. Can it be that the rulers indeed know that this is the Christ? How-*

Chap. 1. c. ix. 30.

Deut. xviii. 15.

Supra iv. 25.

Isa. xxxv. 5.

[2] ἄγνωστος

Ib. liii. 8.

Ib. vii. 14.

Supra vii. 25—27.

Book 6. c. ix. 31. *beit we know this Man whence He is: but when the Christ cometh, no one knoweth whence He is.*

While the Jews therefore are thus absurdly laying down these opinions concerning Christ, the man who had been blind already forms [right] ideas about Him, quickly drawing inferences from the marvellous deed, and all but seizes on the words of the Pharisees in confirmation of his own reasoning. For he says: *Why, herein is the* miracle, *that ye know not whence He is, and yet He opened mine eyes.* Two signs, he says, I have, and very clear ones, of His being the Christ. For *ye know not whence He is,* but yet *He opened mine eyes.* Certainly therefore this is evidently He Who was foretold by the Law, and borne witness to by the voice of Prophets.

31 *We know that God heareth not sinners: but if any man be a worshipper of God, and do His will, him He heareth.*

Having already in some measure shewn his delight in the proclamations made by the Prophets and the Law as now fulfilled, both in its being unknown whence Christ was, and in the eyes of the blind being opened, he collects for himself aids to faith from every quarter, and thus discovers something else also. Starting from necessary and acknowledged principles, he makes a show of going on to the inquiry as to what is profitable and fitting, and constructs what may be termed a piece of reasoning well-pleasing to God. For he maintains, and surely there are good grounds for so thinking, that the God Who loves justice and virtue never hears those who love sin; and laying this down as indisputable and universally acknowledged, he introduces as a contrast the opposite statement as true, and as gainsaid in no quarter, I mean of course that everywhere and always the Lord of all listens to such as are habitually pious. And although the conclusion to be drawn was designed to refer to the Christ alone, it was so constructed as if it had reference to a general and universal principle. For as I have already pointed out by anticipation, the man who had been blind has an unworthy

conception of Christ and has not yet learnt accurately that He is by nature God; so that he thinks and speaks of Him as a Prophet, to Whom he might without blame ascribe piety: but this does not rightly apply to Christ at all, because He is by nature God, receiving the worship of the pious as it were a spiritual sacrifice. Chap. I. c. ix. 32.

32 *Since the world began it was never heard that any one opened the eyes of a man born blind.*

Pained as it seems very keenly, and grieving as we may say over their revilings against Christ, so as to be vexed beyond endurance because they contemptuously said: *Thou art His disciple, but we are disciples of Moses,* he is eager to speak on behalf of his Master; hence he draws a sort of comparison between the achievements of Moses and the brilliant deeds of Our Saviour, showing that as the latter is greater in wonder-working, so far He is the better. For indeed, is it not a matter of course that he who accomplishes the greater work should be in every way superior in glory? Surely it is not to be doubted. And at the same time he probably signifies something of this sort. Whereas a very ancient prophecy foretells and declares thus concerning the coming of Christ: *Then shall the eyes of the blind be opened,* and no one ever before caused astonishment by having done any such deed; now it has been fulfilled by Him and Him only, Whom you (I know not why, he says) do not scruple to call a sinner. Moreover, a great company of holy prophets are spoken of, and a number not easily computed of just men are mentioned throughout the Sacred Scriptures, but *since the world began it was never heard that any one opened the eyes of a man born blind.* Is it not therefore certain that this is the Christ, Who accomplishes the declarations of the Prophets, Who thoroughly and completely fulfils the things proclaimed of old? For if no other besides Him opens the eyes of the blind, what henceforth shall stand in the way of faith? What shall turn us aside from accepting Him? Or how can we fail, every doubt being

Sup. ver. 28.

Isa. xxxv. 5.

Book 6. c. ix. 33. cast aside, to attain by the very easiest way the mystery of knowing Him?

Thus in these words also the man who was healed speaks on behalf of the Saviour Christ. And see how cleverly he puts together the argument of his plea. For it would really have been altogether outspoken and frank to say that Christ was better and more illustrious than Moses and the Prophets, but it was not unreasonable to suppose that the Pharisees, frantic at that, would have pretended that they were contending for the saints thus insulted, and with a good excuse would have attempted to punish the man, that he might not live and be looked upon as a monument of Christ's glory and a sort of representative of the Divine power which Christ possessed: wherefore, craftily avoiding the passion that might arise, and depriving their murderous thoughts of this pretext for development, he diverts the application of the argument to what is universal and indefinite, saying: *Since the world began* that which Christ had wrought upon him had never been done by any one. This was nothing else than shewing that Christ was certainly greater and more glorious than all, since He manifested by His actions such power and authority to be possessed by Him, as none of the saints had ever possessed. Thus he crowns his Physician with excellent honour in every thing, taking for justification the marvellous deed never before accomplished or attempted, namely, the removal of blindness.

33 *If this Man were not from God, He could do nothing.*

He who had just received sight and been miraculously freed from his old blindness, was quicker to perceive truth than they who had been instructed by the law, for see, see how by very many and wise arguments he demonstrates the utter baseness of the Pharisees' opinion. For when they absurdly said of Christ: *As for this Man we know not whence He is,* he in reply severely rebukes them for their unfairness of thought, when they deny all knowledge of One Who worked such wonders; it being evident to all

Sup. ver. 29.

that one who was *not from God* would be unable to do any of those deeds which are only accomplished by Divine energy. For God works such deeds through the saints only, and would never bestow upon a stranger who had not yet entered on the way of godliness the ability to boast of such glories. Else let the dumbfoundered Pharisee come forward and say what is henceforth the distinction with God between the holy and the profane, the just and the sinner, the impious and the devout. For if He enables each equally to become glorious by the same means, there is no longer any distinction, but at once all things are brought into confusion, and we will say with good reason that which is written: *How shall we fitly serve Him, and what will be the profit if we appear before Him?* For if, as one of the Greek poets said:

Chap. 1. c. ix. 33.

Job. xxi. 15.

[f] Ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι,

Homer: Iliad. ix. 318.

and the evil and the good are held in equal honour, will it not be useless to experience bitter hardships on account of virtue? But we will not consider that these things are so, and wherefore? Because: *Them that honour Me,* saith God, *I will honour; and he that despiseth Me shall be despised.*

1 Sam. ii. 30. (1 Kgs. ii. 30. LXX)

For my part, I would ask the self-conceited Pharisees, if God indifferently works such deeds even by the hands of sinners, why the magicians of Egypt did not achieve the same things as the great Moses? Wherefore could they not do equally wonderful works and carry off the same glory as he did? But thou wilt say that Moses' rod when it fell on the ground became a serpent, and those of the magicians became so in like manner. We answer that their rods were not transmuted into serpents, but a deceit was practised, and something which appeared to men like the form of serpents deluded them into error; a certain magical art made their rods look like serpents: whereas Moses' rod was truly changed into a serpent and suddenly

[f] "The same share is allotted to him who remains at home as to him who fights bravely."

Book 6. c. ix. 34. received the nature of that beast. And from the distinction which is laid down in the Sacred Scriptures thou wilt see that what I have said is true. For Moses' rod swallowed up their rods: for since the latter were merely in the outward form of serpents, but the former was truly and in nature that which it appeared to be, it was provoked to anger that they should look no longer like rods but like living beings, and devoured them with unheard of power beyond the power of an [ordinary serpent], God rendering such a difficult thing easy to it. And again, let the Pharisee tell me why these magicians, who caused their own rods to take the outward form of serpents, did not exhibit a leprous hand made clean, but in despair openly confessed: *This is the finger of God?* And tell me why the priests of Baal did not bring down fire from heaven, and yet Elijah brought it down? Are therefore God's ways certainly characterised by respect of persons? God forbid! But because He is just and a lover of just men He works His gracious miracles through the agency of the saints, but by no means through the agency of the sinful. With excellent reason therefore the man who had been blind rebukes the impudent pratings of the Pharisees and convicts them of an erroneous opinion, when they say He is not *from God* Who is proved to have a Divine Nature by His power of working miracles.

Exod. viii. 19.

34 *They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.*

Hard of acceptation to most people are the wounds of refutation, and the consequent correction of error. They are certainly welcome and sweet to the wise, since they convey much profit and have an improving tendency, although they may carry with them a painful sting. But to those who love sin they are bitter, and wherefore? Because, having fixed their mind on debasing pleasures, they turn away from any warning that draws them thence as vexatious, and deem it a loss to be diverted from their pleasures, setting no value on what is truly profitable.

For just as they who fall overboard from a ship, and, being caught by the current of a river, are not strong enough to resist it, and, thinking it dangerous to swim in opposition to the waves, are simply borne on by the current; so I think these men, of whom we were just speaking, overcome by the tyranny of their own pleasures allow those pleasures to rush on unbridled, and decline to offer any resistance whatever. Hence the wretched Pharisees are displeased, and crying out like wild beasts against him who brought forward excellent arguments, they welcome the beginnings of anger, and spouting forth the extreme rage of madness, unlawfully revile him; and somehow recurring to the haughtiness so natural to them, say that the blind man was *born in sins*, thus maintaining the Jewish errors, and ignorantly supporting a doctrine that will not hold together. For that no living person, either on his own account or on account of his parents, is born either blind or with any other bodily infirmity; moreover, that God does not visit the sins of their fathers upon children, not unskilfully, in my opinion at least, we have shown at some length, when we had to explain the words: *Rabbi, who did sin, this man, or his parents, that he should be born blind?* Since therefore the man who had been born blind knew how to refute the Pharisees, he was on that account not only reviled, but cast out by them. And here again learn that what was done is typical of a true event: for that the people of Israel were going to utterly loathe the Gentiles as nurtured in sins from erroneous prejudice, any one can recognise from what the Pharisees said to that man. And they expel him, exactly as they who plead the doctrine of Christ are expelled and cast out by the Jews.

Chap. 1. c. ix. 35.

Supra p. 1 sqq.

Supra ver. 2.

35 *Jesus heard that they had cast him out.*

The inspired Evangelist says that our Lord Jesus Christ *heard*, not implying certainly or of necessity that any one reported the fact to Him, but because, as one of the wise somewhere says: *The Spirit of the Lord filleth the world,*

Wisd. i. 7, 10.

Book 6. c. ix. 35. Ps. xciv. 9. (xciii. 9. LXX.) *and the ear of hearing heareth all things.* Surely He hears, as the Psalmist says: *He that planted the ear, doth He not hear? and He that formed the eye, doth He not perceive?* When therefore we suffer insult on His account, or endure any grievous thing from those who are wont to fight against God, we are bound to believe that most assuredly God is a looker-on, and listens as it were to the trial that comes upon us: for the very nature of the occurrence, and the sincerity of those who are dishonoured on His account, cry aloud in His Divine Ears.

And finding him, He said unto him, Dost thou believe on the Son of God?

The man who had been blind has been cast out by the Pharisees, but after no long interval of time Christ seeks him, and finding him, initiates him in mysteries. Therefore this also shall be a sign to us that God keeps in mind those who are willing to speak on His behalf and who do not shrink from peril through faith in Him. For thou hearest how, making Himself manifest as though to give a good recompense, He hastens to implant in him the highest perfection of the doctrines of the faith. And He proposes the question in order that He may receive the assent. For this is the way of shewing faith. Wherefore also those who are going to Divine Baptism are previously as a preparation asked questions concerning their belief, and when they have assented and confessed, then at once we admit them as fit for the grace. Hence therefore arises the significance of the event to us, and we have learnt from Our Saviour Christ Himself how right it is that this profession of faith should be made. Wherefore also the inspired Paul asserted that [Timothy] *confessed* the *confession* of these things with *many witnesses,* meaning the holy angels: and if it is an aweful thing to falsify what is spoken before angels, how much more so before Christ Himself? So then He asks the man who had been blind not simply if he was willing to believe, but also mentions on Whom. For the faith [must be] *on the Son of*

1 Tim. vi. 12.

God, and not as on a man like ourselves, but as on God Incarnate. Surely this is the fulness of the mystery concerning Christ. And in saying: *Dost thou believe?* He all but says "Wilt thou shew thyself superior to the madness of those men? Wilt thou bid farewell to their incredulousness and accept the faith?" For the emphatic *Thou* implies such a contradistinction from other persons in some way.

Chap. I. c. ix. 36, 37.

36 *And Who is He, Lord, saith he, that I may believe on Him?*

The soul furnished with sound reason, diligently seeking the word of truth with the eyes of the understanding free, without embarrassment makes straight for it like a ship going into port, and obtains its advantages by a chase without fatigue. And again the man who had been blind will be a proof of what has been said. For when he had already by many arguments and reasonings admired the mystery concerning Christ, and moreover had been struck with astonishment at His unspeakable might, which had been experienced not by any other but by himself in himself, he is found thus ready to believe and without delay proceeds to do so. For see, see, he earnestly asks upon whom he should fasten that faith which had been already built up within him. For this alone was lacking to him, and he was previously prepared for it, as we have said.

37 *And Jesus said, Thou hast both seen Him, and He it is that speaketh with thee.*

Being asked upon whom it was proper to believe, Jesus points to Himself, and not simply by saying "It is I," but by saying that the Person Whom the other was looking at and by Whom he was being addressed, was the Son of God; in every way consulting beforehand our advantage, and in divers manners constructing aids towards a faith both free from error and unperverted, lest while thinking ourselves pious we might fall into the meshes of the net of the devil, by foolishly turning aside from the truth of the mystery. For even now some of those who think

Book 6. c. ix. 37. themselves Christians, not accurately understanding the scope of the Incarnation, have dared to separate from God the Word that Temple which was for our sakes taken from woman, and have divided Him Who is truly and indeed One Son into two sons, even because He was made Man. For with great folly they disdain to acknowledge as probable that which the Only-Begotten disdained not even to do for our sakes. For He, *being in the form of God,* according to that which is written, *counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant,* that He might become a Man like us, of course without sin: but they in their strange opinions find fault in a sort of way with His Divine and philanthropic design, and thrusting away the Temple taken from woman from the true Sonship as far as they can in their thoughts, they do not accept His humiliation: and conceiving an opinion far removed from the truth, they say that the Only-Begotten Son of God the Father, that is, the Word Begotten of His Essence, is One; and that the son born of woman is another again. Still, when the inspired Scripture proclaims the Son and Christ to be One, are they not full of all impiety who sever into two Him Who is truly and indeed One Son? For inasmuch as He is God the Word, He is thought of as distinct from the flesh; and inasmuch as He is flesh, He is thought of as distinct from the Word: but inasmuch as the Word [1] of God the Father was made flesh, the two will cease to be distinct through their ineffable union and conjunction. For the Son is One and only One, both before His conjunction with flesh, and when He came with flesh; and by flesh we denote man in his integrity, I mean as consisting of soul and body. Certainly therefore on account of this pretence, with the greatest foresight, the Lord here again when asked, "Who is the Son of God?" did not say, "It is I," for it would then perhaps have been possible for some ignorantly to suppose that the Word alone Who shone forth from God the Father was thereby signified; but shewed Himself forth in the very manner which to

Phil. ii. 6, 7.

[1] ἐκ

Supra. ver. 36.

some seems so doubtful, by saying: *Thou hast seen Him,* and also indicated that the Word Himself was dwelling in the flesh by speaking again and adding: *And He it is that speaketh with thee.* Thou seest therefore what a unity the Word possesses; for He makes no distinction but says that Himself is both that which presents itself to bodily eyes, and that which is known by speech. Certainly therefore it is altogether ignorant and impious to say as some inconsiderately do say: "O Christ's man," for being God He was made man without being severed from His Divinity, and is the Son also with flesh: for in these things is the most perfect confession and knowledge of faith in Him.

38 *And he said, Lord, I believe. And he worshipped Him.*

Quick to make a confession, I mean as regards his faith, and warm in shewing piety, is the man who had been blind. For when he knew that the One present with him and visible to his eyes was truly the Only-Begotten Son, *he worshipped Him* as God, although beholding Him in the flesh without the glory which is really God-befitting. But having had his heart illumined by Christ's indwelling power and authority, he advances to wise and good thoughts by fair reasoning, and beholds the beauty of His Divine and Ineffable Nature; for he would not have *worshipped Him* as God unless he believed Him to be God, having been prepared and led thus to think by what had happened unto himself, even the miraculously accomplished marvellous deed. And since we transferred all the circumstances connected with the blind man to the history of the Gentiles, let us now speak again concerning this. For see, I pray you, how he fulfils by the prefiguring of the worship in spirit the type to which the Gentiles were conducted by their faith. For it was the custom for Israel to serve the Lord of all according to the bidding of the Law, with sacrifices of oxen and incense and with offerings of other animals; but the faithful among the Gentiles know not this manner of service but were turned

Book 6. c. ix. 39. to the other, that is, the spiritual, which God says is truly and especially dear and sweet to Him. For He says: *I will* not *eat the flesh of bulls,* neither *will I drink the blood*
Ps. l. 13.
Ib. 14. *of goats.* And in preference He bids us *offer the sacrifice of thanksgiving,* that is, worship with song, to celebrate which the Psalmist through faith in the Holy Spirit sees that all the Gentiles would go up, and says as if to our Lord and
Ps. lxvi. 4. Saviour: *All the earth shall worship Thee, and shall sing unto Thee; yea they shall sing to Thy name.* Moreover, Our Lord Jesus Christ Himself shows the spiritual to be better than the legal service, when He says to the woman
Supra iv. 21. of Samaria: *Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship*
Ib. 23, 24. *the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit, and they that worship Him must worship Him in spirit and truth.* And if we rightly think, we shall conclude that the holy angels also are distinguished by this kind [of service], presenting unto God such worship as a sort of spiritual offering. For instance when the Spirit gave command to those above to bring God-befitting honour to the Firstborn and Only-Begotten, He says:
Deut. xxxii. 43. (LXX). *And let all the angels of God worship Him.* Moreover the
Ps. xcv. 6. Divine Psalmist called us to do this, saying: *O come let us worship and fall down before Him.* And it would not be difficult to treat of this matter at great length; but putting a convenient limit to our words, we will abstain from bringing forward any more arguments for the present. Except that we will once more repeat that the man who had been blind admirably carries out the type of the service of the Gentiles, making his worship the close companion of his confession of faith.

39 *And Jesus said, For judgment came I into this world, that they which see not may see; and that they which see may become blind.*

Christ, when explaining to us by the voice of Isaiah the

cause of His manifestation, I mean in this world, says: *The Spirit of the Lord is upon Me, because He anointed Me: He hath sent Me to preach good tidings unto the poor, to proclaim deliverance to the captives, and recovery of sight to the blind.* Moreover he saith somewhere in another place: *Hear, ye deaf; and receive your sight O blind, that ye may see.* When therefore He saith that for this cause He was chosen by God the Father, that He might proclaim recovery of sight to the blind, how is it that here He saith: *For judgment came I into this world, that they which see not may see; and that they which see may become blind?* Is then, some one will say, *Christ a minister of sin,* according to the language of Paul? *God forbid.* For He came to accomplish the predetermined intention of His goodness towards us, namely, to illuminate all men by the torch of the Spirit. But the Jews, being obstinate in unbelief did not accept the grace shining upon them, imprecating as it were on themselves a self-chosen darkness. For instance, it is written concerning them in the prophetic records: *While they waited for light darkness came upon them: waiting for brightness they walked in obscurity.* For inasmuch as He was to come according to the declaration of the Law, the Jews waited for brightness and the Light, that is, Christ. For they accepted the fact that He would come, and expected Him, but they who thought themselves pious in this matter were walking in obscurity, that is, in profound darkness, when there was no other cause why they suffered the gloom that came upon them, except that by their own unbelief they drew the affliction upon themselves. I came therefore, He says, to give sight to the blind through their faith; but the unyielding obstinacy of the stubborn and refractory, which tended greatly to unbelief, caused the coming of the Illuminator to be unto them a coming *for judgment.* For since they believe not, they are condemned. And this the Saviour has said more clearly to thee in other words also: *Verily, verily, I say unto you, He that believeth on the Son is not judged: but he that believeth not on the Son hath been judged already,*

Chap. 1. c. ix. 39. Isa. lxi. 1. (LXX).

Ib. xlii. 18.

Isa. lix. 9.

Supra iii. 18. cf. 36.

Book 6. c. ix. 40. *because he hath not believed on the name of the Son of God.* With beautiful fitness therefore He mentions this in connection with the event now under our consideration, making the deed miraculously wrought upon the blind man the basis as it were of his discourse: for He declares that man to have received sight not only as regards the body, but also as regards the mind, because he had accepted the faith; but that the Pharisees suffered just the contrary, because they did not behold His glory, although it was shining most clearly, even in that marvellous deed that was so great and so novel.

40 *Those of the Pharisees which were with Him heard these things, and said unto Him, Are we also blind?*

The Pharisees keep close to the Saviour Christ and are eager to associate with Him, although they have a sharp arrow shot into their heart, and pine with vexation and envy at His glory; they associate with Him, however, gathering nourishment for their hatred, and devising various slanders against His marvellous deeds, and by these means perverting the guileless mind of such as are more ready to believe. And when they heard Christ say these words, they were cut to the heart again, for it was not likely they would fail to know that the aim of the discourse was directed against them. But when He said at first, vaguely and indefinitely: *That they which see may become blind,* not yet having an occasion to find fault with good reason as being insulted, they maliciously question Him, applying the force of what had been said to their own persons, and demanding as it were that He should say more clearly whether He meant that they were *blind also,* so that they might now condemn Him again as offending against the commandment of the Law. For being constantly familiar with every part of the writings of Moses, they knew that it was written: *Thou shalt not speak evil of a ruler of thy people.* Either therefore expecting to be insulted they say such words, so that they

Supra ver. 39.

Exod. xxii. 28.

might seem with good reason to attack Him, and to be angry, and now without blame to take counsel against Christ; or because they really felt such excess of bitterness in their mind, and were bursting to show the malice which was in them. For when Christ said: *For judgment came I into this world, that they which see not may see,* and by these words indicated the restoration of sight to the blind man, they were unable to endure being reminded of the miracle, and being goaded by envy they once more rise up against Him, and endeavour to oppose Him. In His presence they do not shrink from saying what almost amounts to this: "O fellow, thou boastest strange things, having accomplished none of those deeds which Thou thinkest Thyself to have wrought. Dost Thou indeed wish, say they, to impose even upon us with Thy wonder-working? Wilt Thou be capable of saying that Thou hast healed us, for that *we are blind also?* Dost Thou wish that we should ascribe to Thee the glory of a physician and wonder-worker, telling lies after the manner of this man, of whom Thou sayest that he has received his sight, having been born blind? Wilt Thou dare to deal falsely with us by similar statements?" Certainly therefore the language of the Pharisees as they mock at the events relating to the blind man is evil and very bitter, and they deem the whole thing an imposture rather than a truth; for nothing convinces the obstinate.

Chap. 1. c. ix. 41.

Supra ver. 39.

41 *Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sins will remain.*

The Saviour once more confounds them, tempering His reproof with skill. For He holds aloof from all reviling and puts them out of countenance by setting before them the force of the truth: He shows them that they derive no advantage from possessing sight, or rather that they fell into a worse condition than one who could not see at all. For the blind man, saith He, by not beholding any of the deeds miraculously wrought, escaped without sin,

Book 6. c. ix. 41. and is so far blameless; but they who have been watchers and beholders of the marvellous deed, and through great folly and evilness of disposition have not accepted the faith in consequence of them, make their sin difficult of removal, and it is really hard to escape from the condemnation which such conduct incurs. Therefore it is not hard to understand the meaning of this as regards bodily blindness and restoration to sight: and when we pass to that which is to be understood by analogy, receiving our impressions from the argument itself, we shall again repeat the same signification: that the man who does not understand may claim his pardon with excellent reason from the judge, but he who is keen of intellect and understands his duty, and then, having indulged his debasing inclination in the baser principles of his mind, and given himself to the sway of pleasures and not of duty, shall shamelessly claim compassion,—the request for which he ought to be punished shall in no wise be granted, and he will very justly perish for having kept in himself a sin without excuse. For instance Our Lord Jesus Christ signifies exactly the same thing in the Gospels, saying: *He that knew his lord's will, and did it not, shall be beaten with many stripes.* For the charge against him that knew not is merely that of ignorance; but against him that understood and yet inconsiderately refused to act, the charge is that of overweening presumption. Observe again how guardedly accurate was the language of the Saviour on this occasion also; for He does not say plainly, "Ye see," but He says: *Ye say, We see.* For it would of course have been very much beside the mark, to ascribe understanding to those who possessed a mind so blind and emptied of light as to dare to say concerning Him: *We know that this Man is a sinner.* Self-condemned therefore are the Jews, who affirm of themselves that they see, but do not act at all as they ought; aye, most emphatically self-condemned, for they know the will of the Lord, but are so self-conceited that they thus resist even His mightiest miracles.

S. Luke xii. 47.

Supra ver. 24.

Chap. x. 1 *Verily, verily, I say unto you, He that entereth not* Chap. 1. c. x. 1-5.
by the door into the fold of the sheep, but climbeth up some
2 *other way, the same is a thief and a robber. But he that*
3 *entereth in by the door is the shepherd of the sheep. To*
him the porter openeth; and the sheep hear his voice: and he
4 *calleth his own sheep by name, and leadeth them out. When*
he hath put forth all his own, he goeth before them, and the
5 *sheep follow him: for they know his voice. And a stranger*
will they not follow, but will flee from him: for they know
not the voice of strangers.

Very probably it may seem to those who listen carelessly that the language of the parable before us is not introduced very appositely: because after a discussion on blindness and recovery of sight, we straightway come upon statements about sheep, and a fold, and a door. But he in whom dwells a wise mind, which hastens more diligently to compare the ideas, will perceive here also that the argument proceeds so to speak straight forward, and swerves not at all from what is right and fitting. And here I will once more repeat what I have said many times before. It was the custom of the Saviour Christ, when any came unto Him, to reply not merely to the words which they expressed through their voice, but to speak with reference to their inward thoughts also, since He sees both heart and reins; for *to Him all things are* Heb. iv. 13.
naked and laid open, and there is no creature that is not manifest in His sight. Wherefore also He saith to one of the saints: *Who is this that hideth counsel from Me, and* Job. xxxviii. 2. (LXX)
hath words in his heart, and thinketh to conceal them from Me? When therefore the unholy company of Pharisees craftily asked, as we said just now, if they were *blind also,* in order that if he said truly what they were, namely blind, he might again be accused as one who reviled the magistrates and spoke evil of those whose lot it was to rule the people, (for they prided themselves inordinately upon this); Our Lord Jesus Christ, fighting in this case again with their inward thought, necessarily and profitably introduces the parable, implying (somewhat obscurely

Book 6. c. x. 1-5.

and as it were in riddles) that on account of their arrogant selfishness they would not be firmly maintained in the leadership, and that the dignity would not be confirmed to such as insulted in their pride God the Giver of it; and teaching that this dignity would only belong to those who should be called by Him to the leadership of the people. Therefore He says that Himself is *the Door* introducing of His own will to the leadership of His rational flocks the man who is prudent and God-loving. But him who thinks himself able to take by violence and tyranny the honour that is not given to him, He calls *a thief and a robber, climbing up some other way.* Such were some concerning whom He speaks perhaps by one of the Prophets; *They reigned as kings, and not by Me; they ruled, and not by My Spirit.* And He intimates by the words before us, that if they would take pleasure in being rulers of the people they must believe and must receive through Him the Divine call to undertake this dignity, in order that they might have their rule unshaken and well established; which of course was the case with the holy Apostles, and with the Teachers of the holy Churches after them; to whom also *the porter openeth.* That is, either the Angel who is appointed to preside over the churches and to assist those whose lot is to minister in holy things for the good of the people, or else the Saviour Himself, Who is at the same time both the Door and the Lord of the Door. At all events, He very well asserts that the flock of sheep rightly obey and yield to the voice of the shepherd, but very quickly turn away from the voice of strangers; so that thou mayest understand a true matter by extending the application of the argument to something more general. For in the churches we teach by bringing forward our doctrines from the inspired Scripture, and setting forth the Evangelic and Apostolic Word as a sort of spiritual nourishment. And they who believe in Christ and are conspicuous for unperverted faith, are obedient listeners to such teaching; but they turn away from the voices of falsifiers, and avoid them as

Hosea viii. 4. Isa. xxx. 1.

a deadly evil. But then, some one will say, what is herein intimated to the Pharisees? Gathering it up into a short and summary explanation I will tell thee this again. He shows Himself therefore as Lord of the fold, and *Door and Porter,* that they may accurately learn that they will not have their position of leadership confirmed to them, unless they come to it through Him and thus possess the God-given honour. And by adding that the sheep obey their own shepherds, but run away from strangers, He again skilfully hints that the Pharisees would never be leaders of those that should become believers in Him, but that His sheep would refuse their instruction and attach themselves to the shepherds appointed by Him. CHAP. I. c. x. 6.

6 *This parable* [or *proverb*] *spake Jesus unto them: but they understood not what things they were which He spake unto them.*

Simple is the language of the saints, and far removed from the elaborateness of the Greeks: for *God chose the foolish things of the world,* according to the word of Paul, *that He might put to shame them that are wise.* He used therefore the name of [5] *proverb,* for thus he designates the parable, perhaps because the distinction of the two words was always somewhat confused, and the signification is understood equally well whether both or either be used. Yet this we do say, that the inspired Evangelist marvels much at the Jews' want of understanding. For as the experience of events itself bears witness, they have a mind like to rocks or to iron, persistently refusing to accept any profitable instruction of any sort. Wherefore it was said to them by the voice of Joel the Prophet: *Rend your hearts and not your garments.* 1 Cor. i. 27. [5] παροιμία Joel ii. 13.

And again, the writer of the Book seems to me not inconsiderately to have said: *This parable spake Jesus unto them: but they understood not,* he says, *what things they were which He spake unto them;* and he utters this with no little emphasis. For it is just the same as if he said plainly: So far are the Pharisees from being able to

Book 6 c. x. 7. understand any necessary matter, although absurdly wise in their own conceits, that *they understood not this parable*, so clear to see, and so transparent, in which there is nothing hard to lay hold of, or tortuous to follow, or difficult to comprehend. And with propriety he mocks at the ill counsel of the Jews, since Christ appeared of no account to them, although He taught what was higher than the Law, and exhibited a system of instruction much more pleasing than that of Moses.

7 *Jesus therefore said unto them, Verily, I say unto you, I am the Door of the sheep.*

He most thoroughly knew, being by nature God, and beholding that which lies in the depth, that the Pharisees understood none of His sayings, although accustomed to pride themselves greatly on their learning in the Law, and excessively supercilious in thinking themselves wise. Therefore He gives them a very clear explanation, and winding up as it were the long thread of the argument, He tells them in few words the main scope of the parable. For being naturally good, He leads on towards a clear comprehension those even who do not deserve it, that perhaps by some method the light may reach them. And He distinctly says that Himself is *the Door of the sheep*, teaching something which is generally acknowledged; for only through faith in Him are we admitted into relationship with God, and He Himself is a witness to this, saying: *No one cometh unto the Father, but by Me.* Either therefore He wishes to signify something of this sort, or, as is more suitable to the questions we are considering, He once more makes it clear that we come to the rule and leadership of rational flocks through Him, according to what is said by Paul: For *no man taketh the honour unto himself, but he that is called of God.* For instance, no one of the holy Prophets [6] consecrated himself; no, nor even will the great and shining company of the Apostles be found to have been self-called to this office. For they were consecrated through the will of Christ, Who

Inf. xiv. 6.

Heb. v. 4.

[6] ἀνέδειξε

called them to the apostleship by name, and individually, as He says in the parable before us. For we know how in the Gospel according to Matthew the names of the Apostles are set down in order, and immediately following is the manner of their public proclamation: for, *These twelve*, he says, the Saviour consecrated; *whom also He named Apostles.* Seeing therefore that the foolish Pharisees wished to be rulers, and were immoderately boastful of the name and character of leadership, He profitably teaches that Himself is the bestower of leadership upon men and mighty to conduct them to it without difficulty. For being *the Door* of the sacred and Divine fold, He both will admit him who is fit, and also will block the entrance against him who is not.

CHAP. 1. c. x. 8.

S. Matt. x. 5; S. Luke vi. 13.

8 *All that came are thieves and robbers: but the sheep did not hear them.*

Practising all kinds of enchantment upon the obstinate mind of the Pharisees, and trying to turn them to sound reason, He attempts to show them that it is a bootless and perilous thing to dare to act as leaders, without the election from above or the Divine counsel, but thinking that rule may be obtained by human folly, although the Bestower of it may be unwilling. Wherefore, having plainly said that Himself is *the Door,* which signifies the only means of admitting such as are fit to the leadership, He straightway brings forward the attempts of those who lived in earlier times, so that, beholding delineated as in a picture the result to which such action leads, they might then clearly understand that the ability to govern and lead flocks of people comes only through grace given from above, and not from ambitious endeavours. Therefore here also his speech is profitable, bringing to mind the history of those who lived in earlier times: *All that came are thieves and robbers: but the sheep did not hear them.* For certain men came forward publicly, pretending to have the office of good shepherds; but since there was none who committed the leadership unto them, and who

Book 6. c. x. 8. could persuade those whom they ought to have ruled to obey them, the multitude of the sheep ran away from them.

But by no means must we suspect, because He said: *All*, that the apostleship of the holy Prophets is set at naught by Our Saviour Christ; for the saying is not against them, but against others. For since His object was to speak about false shepherds and such as climbed up some other way into the fold of the sheep, of necessity the language was used with respect to those who had been clearly signified beforehand: He says: *All*, but we will in no wise think that the persons of the holy Prophets are hereby renounced; for how could they be renounced by Him Who established the truth of their plain declarations regarding His own coming; Who saith: *I have multiplied visions, and used similitudes by the ministry of the prophets;* Who consecrated Moses, and said unto Jeremiah: *Say not, I am too young: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak;* and to the blessed Ezekiel: *Son of man, I will send thee to the house of Israel, who are provoking Me bitterly?* The scope of the language therefore is not directed against the company of the holy Prophets, but looks rather to such as at any time pretended to prophesy in Judæa, stating falsely that they came from God, and persuading the people not to obey those who were in truth God's prophets, but to join in undertakings and opinions devised by themselves; concerning whom the Lord God, the Sovereign of all, Himself somewhere says again: *I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.* And unto the blessed Jeremiah: *The prophets prophesy lies in My name: I sent them not, neither did I speak unto them, neither did I command them: for they prophesy unto you visions and divinations and prophecies out of their own hearts. If they be prophets, and if the word of the Lord be with them, let them come before Me. What hath the chaff to do with the wheat?* For the word that truly is from God has the power of nourishing greatly, and *strengthens man's heart*, as it is

Hos. xii. 10.
Jer. i. 7.
Ezek. ii. 3. (LXX)
Jer. xxiii. 21.
Ib. xiv. 14.
Ib. xxvii. 18. (xxxiv. 18. LXX)
Ib. xxiii. 28.
Ps. civ. 15.

written, but that of the unholy false prophets and false teachers, being thoroughly clean-threshed and chaff-like, conveys no profit to the hearers. When therefore He names those who preceded His coming *thieves and robbers*, He signifies either the lying and deceiving multitude of whom we have just spoken, or thou mayest apply the force of the words to those also who are mentioned in the Acts of the Apostles. For the rulers of the Jews having on one occasion gathered the holy Apostles together, and brought them into their own most lawless council-chamber, were taking counsel to banish them from Jerusalem, and to force them to be continually facing extreme dangers; but Gamaliel reminded them of certain false teachers in the following words:—*Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be some great one; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to naught. After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and all who obeyed him were scattered abroad.* From these considerations then thou seest clearly and indisputably that Christ's words do not refer to the holy Prophets, but to those of the opposite description, in order that even against their will He might persuade the Pharisees not to seek in their own foolish notions a pretext for rashly making themselves guides, when God was not willing for them to be at the head of the people, but in all things to subject their authority to the Divine approbation; and to hasten to enter by the real Door rather than to endeavour to climb up by some other way into the sheepfold after the manner of plunderers.

Chap. I. c. x. 9.

Acts v. 35—37.

9 *I am the Door: by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.*

After His usual manner, He moulds the form of His speech to a spiritual application as though it arose natu-

Book 6. c. x. 9.

rally from the course of His story, and seems to treat things which are simple to look at and contain nothing difficult of comprehension, as images of things more obscure. For the thieves, He saith, and robbers, violently breaking into the enclosures of the sheep, do not enter by the door, but leap in by some other way, and by getting over the wall of the fold put themselves in danger. For perhaps, or rather very probably, one who is robbing in this way and rashly practising villainy may be detected and caught; but they who enter by the door itself, effect an entrance without risk, being manifestly not mean in conduct, nor yet unknown to the lord of the sheep. For he who standeth at the doors openeth to them and they run in: moreover, saith He, such as these shall be together with the sheep in great security, having effected an entrance very lawfully as it were and without guile, and without incurring any suspicion of being robbers. This therefore is the part of the story which is typical; and passing over to what is thereby intimated for our spiritual profit, we say this, that they who without the Divine sanction and will proceed to take the leadership of the people, as though altogether refusing the entrance by the Door, will perhaps also perish, doing violence to the Divine decree, at least by the motive of their endeavours. But they who are allotted a God-given leadership, and come to it by Christ, with great security and grace they will govern the most sacred fold, escaping so entirely from the anger which falls on the others that they even receive honour for their work: they will obtain crowns from above such as they do not yet dare to hope for; because their aim is not at all in any way to grieve their flocks, but rather to benefit them: they will do things well-pleasing to the Lord of the flock, and love by all means to keep safe those who belong to Him. By these words also the Lord greatly troubles the obstinate Pharisees, saying that they will certainly not be kept safe, but will utterly fall from the leadership in which they now are; and very justly, since they suppose they will possess it firmly, not

by God's approval, but by their own folly. But herein I cannot help admiring the incomparable love for men shown by the Saviour. For *the Lord is* really *compassionate and merciful*, offering to all a way of salvation, and in divers manners inviting to it even the very obstinate and hardened. And I will take the proof of my assertion once more from the thing itself. For when He fails, either by marvellous deeds or by the longing which yearns and hopes for the glory which shall be hereafter, to persuade the Pharisees to receive His teaching; He sternly proceeds to that, by which it was likely they would be especially troubled, so that henceforth they might look upon obedience as an inevitable necessity. For knowing them to be attached to the glory of being leaders, and to eagerly reckon upon no ordinary gain from thence, He says they will be deprived of it, and will be utterly despoiled of that which was so highly valued, and which was then in their possession; unless they will yield themselves to willingly listen to Him, and seek pardon at His hands.

Chap. 1. c. x. 10.

Ps. cxi. 4.

10 *The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.*

While Our Saviour Christ was saying He Himself was the Door, and teaching that it was His both to admit those whom He would and to keep outside him who is unfit and quite useless for shepherd's work; and moreover, in addition to this, had denounced as thieves and robbers those who were self-appointed to an honour not given them from above; the wretched Pharisees again were taking counsel, deliberating Who this Man was that shewed so much boldness, and considering whether He ought not Himself perhaps to be numbered among those whose coming He reproved: for they thought that He too was a false shepherd and a false teacher, as merely self-consecrated by His own determination; not that being God He had been made Man, according to the ancient declaration of the inspired Scripture. And it is indeed

Book 6. c. x. 10. probable that even when they had gathered a true knowledge of Him, they rejected it as something which was intolerable to their unbelief, and refused to consider anything which was not in harmony with their own pleasure and their own dear delight; and this was to be leaders of the people and to be spoken of accordingly. When therefore He knew that such were their thoughts and that they so whispered one to another, He did not wait for them to express these ideas more openly, but answered them as was fitting, and declares that the question ought to be decided by testing their actions, as to who was the shepherd, and who was the thief; saying that it would be by no means difficult to thus discriminate, if any one would consider the object and behaviour of each. For *the thief cometh,* He says, for the destruction of the sheep, since the desire of taking plunder undoubtedly leads to this issue; but the really good shepherd will come without bringing any harm into the sheepfold, but rather will work for their advantage, and whatever he may understand to be for their greatest good, that he will zealously labour for.

Therefore let us now pass as from another image to the truer matter to which the force of the words applies, and let us again consider the Pharisees, how they at that time were acting like false shepherds and false teachers towards such as were cheated by them; and then let us consider what Christ came to give, and what happiness He came to bring us. They certainly never scrupled to speak falsely, and feigning themselves to be sent from God, they prophesied (according to that which is written) *out of their own hearts, and not out of the mouth of the Lord;* and besides these, that Theudas also, and Judas of Galilee, drawing away people after them, were destroyed together with those who had been led to join them: but Our Lord Jesus Christ came to bestow upon us eternal *life,* out of the love which He had towards us. And their aims being so opposite, and the manner of their coming so different, how can it be explained except that their dispositions and offices were of opposite character? Therefore by the test

Jer. xxiii. 16.

Acts v. 37.

of their behaviour in office we ought to discern, He says, on the one hand what they were, and on the other what He was. For thus it was possible perhaps to persuade the rulers not to think unreasonably of Him any longer by supposing Him to be one of the false shepherds, or one of those who climb up some other way into the sheepfold: but that rather Christ, the Door and the Porter and the Shepherd, had come, not only *that* the sheep *may have life*, saith He, but also something [7] *more;* for besides the restoration to life of those who believe in Him, there is also the certain hope of being blessed with all good things. And probably the word *more* refers also to this life, meaning what is more abundant or more honourable, and implying the most perfect participation of the Spirit, although very secretly. For the restoration to life is common to both saints and sinners, to both Greeks and Jews, as well as ourselves, for: *The dead shall arise, and they that are in the tombs shall awake, and they that are in the earth shall rejoice,* according to the sure promise of the Saviour. But the participation of the Holy Spirit is not thus common to all, being the *more* than *life,* as it were something beyond that which is common to all; and will be bestowed only upon those who are justified by faith in Christ: and the Divine Paul also will prove this to us, saying: *Behold, I tell you a mystery: We shall all sleep, but we shall not all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* For indeed all shall rise from the dead, because this is granted to all nature, through the grace of the Resurrection; and in One, that is, Christ, Who was the first and foremost to break down the dominion of death and attain eternal life, the common lot of humanity was changed and made incorruptible, even as also in one, that is, the first Adam, it was condemned to death and corruption. But there will be at that time an important difference among those who are raised, and very widely distinct will be their destiny. For those who have gone to their rest with faith in Christ,

Chap. 1. c. x. 10.

[7] περιττόν

Isa. xxvi. 19. (LXX)

1 Cor. xv. 51, 52.

Book 6. c. x. 11. and who have received the earnest of the Spirit in the appointed time of their bodily life, will obtain the most perfect grace, and will be changed to the glory which shall be given from God. But those who have not believed the Son, and have deemed such an excellent reward of no account, shall be once more condemned by His voice, and, sharing with the rest in nothing save in the restoration to life, shall pay the penalty of such prolonged unbelief. For they shall depart down into Hades to be punished, and S. Matt. viii. 12. shall feel unavailing remorse. For, saith He, *there shall be the weeping and gnashing of teeth.*

11 *I am the Good Shepherd.*

Having previously well and clearly shown how grievously those who lived in earlier times suffered from the hypocrisy of the false prophets and false shepherds, and having made manifest the advantages to be brought about by His own coming; having now also shewn His own superiority by comparing the future destinies of the sheep, and being crowned as Conqueror by the votes of truth; He appropriately utters the words, *I am the Good Shepherd.* 'Certainly therefore,' He says, 'your plans against Me will be vain, since without being able to complain that I wish in any thing to damage the interests of the sheep, ye hesitate not to number Me with those who are wont to do this, and Him Who is truly good ye call evil, losing through your self-regard the ability to judge each matter fairly according to the injunction of the lawgiver.' Therefore He rebukes the rulers as unjust, as quite regardless of the words of Moses, as ignorant of the object of His coming, so that henceforth the prophet Isaiah may be acknowledged to speak truly concerning Isa. v. 20. them, for he says: *Woe unto them that call evil good, and good evil; that call sweet bitter, and bitter sweet; that put darkness for light, and light for darkness.* For indeed will they not be found to do this, who treat the True Light, that is, Our Lord Jesus Christ, as darkness, by scrupling not to reckon our Good Shepherd as one of the falsely-named

shepherds, or perhaps daring to esteem Him even less honourable than they? For such as professed themselves utterers of the Divine Word, and exercised themselves under the guise of prophecy in robbing the understanding of the common people and in cunningly stealing them from the way of truth, and led their followers astray to do their own pleasure instead of God's,—such as these were held in high esteem by those who seemed to be in power at that time. Certainly Shemaiah the Salamite opposed his own falsehood to God's words, and made himself bold against the reputation of Jeremiah; for the latter was in bonds, and the former had honour from Zedekiah as a reward for his lies. And now the wretched Pharisees going far beyond similar impiety, and characterised by more daring insolence, do not assign to Christ even the position allowed to false teachers. For indeed what did they actually say to some who were listening with great pleasure to His discourse? *He hath a devil, and is mad; why hear ye Him?* Wherefore Himself also says concerning them, by the prophet Isaiah: *Woe unto them! for they have fled from Me; wretched are they, for they have been impious towards Me: though I have redeemed them, yet they have spoken lies against Me.* And again: *Their rulers shall fall by the sword for the rage of their tongue.* For are they not worthy of every punishment, who foolishly whet their tongue to such a sharpness as to dare to say against Christ such things as are not becoming in any way for us, but only for those who hold similar opinions, either to receive within the ears or heedlessly to repeat?

Chap. 1. x. 12, 13.

Inf. ver. 20.

Hos. vii. 13.

Ib. 16.

12 *The Good Shepherd layeth down His life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them:*
13 *he fleeth because he is a hireling, and careth not for the sheep.*

Having made a skilful comparison between the prating speeches and lawless daring of some and the splendour of

Book 6. x. 12, 13. His own works, and having characterised and described the former as thieves and robbers and climbers into the sheepfold by some other way, and Himself as the really Good Shepherd; He now passes on to speak of the rulers of the Jews themselves, and shews His own leadership to be better than that of the Pharisees. And the demonstration of this again He makes most evident to them by means of a comparison. For He sets in contrast as it were with their heedlessness and indifference His own watchfulness and love; and again accuses them of caring nothing for the flock, whereas He says His care for it was so intense that He despised even life, which to all is so dear. And He explains the proper method of testing a good shepherd, for He teaches that in a struggle for the salvation[8] of the flock such a one ought not to hesitate to give up even life itself freely, a condition which was of course fulfilled by Christ. For man, having yielded to an inclination for sin, at once wandered away from love to God. On this account he was banished from the sacred and Divine fold, I mean the precincts of Paradise; and having been weakened by this calamity, he became the prey of really bitter and implacable wolves, the devil who had beguiled him to sin, and death which had been germinated from sin. But when Christ was announced as the Good Shepherd over all, in the struggle with this pair of wild and terrible beasts, He laid down His life for us. He endured the cross for our sakes that by death He might destroy death, and was condemned for our sakes that He might deliver all men from condemnation for sin, abolishing the tyranny of sin by means of faith, and *nailing to His cross the bond that was against us,* as it is written. Accordingly, the father of sin used to put us *in Hades like sheep,* delivering us over to *death* as *our shepherd,* according to what is said in the Psalms: but the really Good Shepherd died for our sakes, that He might take us out of the dark pit of death and prepare to enfold us among the companies of heaven, and give unto us mansions above, even with the Father, instead of dens situate in the depths of the abyss or

[8] σωτηρία

Col. ii. 14.

Ps. xlix. 14. (xlviii. 15 LXX)

the recesses of the sea. Wherefore also He somewhere says to us: *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.* These words apply to the sheep tended by Christ: but let us now consider the state of the flocks of those others. Surely, by him who looks carefully and fairly into their condition, those others will be detected as nothing else than hirelings and false shepherds and wretches and betrayers and cowards, who have never taken any thought for the benefit of the sheep, but eagerly grasp on every side at whatever seems pleasing in any way to themselves individually. For they were *hirelings,* according to the Saviour's words, *whose own the sheep were not.* No: the sheep were Christ's, Who hired those men from the beginning, and appointed the priests to the highest honours and headships over the people of the Jews: but they, [dishonouring] so dignified [a position], and altogether neglecting the sheepfold, betrayed the sheep to the wolf, and we will briefly explain how they did it. In earlier times the numerous people of the Jews acknowledged God only for their king: to Him they paid *the half-shekel,* to Him they offered sacrifices and brought the observance of the Law as a sort of tribute. But there came upon them like some savage *wolf* a man of foreign race, imposing on them the name and the reality of slavery, and laying on them the yoke of a human sovereignty, compelling them somehow to adopt a strange and unwonted manner of life, demanding tribute, plundering the kingdom of God. For it was of course necessary for them when reduced to such distress to submit to the enactments of their conqueror. The foreigner came, overthrowing the rule which is from God, that is, the tribe ordained to minister in holy things, to whom judgment and the magistracy were committed by God; changing everything and exercising oppression; causing his own image to be struck on the coins, and practising all manner of arrogance. Against such intolerable insolence the shepherds did not show vigilance. They *saw the wolf coming,* and abandoned the flock, and fled, for *the sheep were not their own;* they did

Chap. 1. x. 12, 13. S. Luke xii. 32.

S. Matt. xvii. 24.

Book 6. c. x. 14. not call upon Him Who was able to help, Who delivered them out of the hands of the people of Babylon, and turned away the Assyrians, Who slew by the hand of an angel *a hundred and eighty five thousand* of the foreigners. And that the people of Israel were in no small degree injured and demoralised by the acceptance of the rule of the aliens, I mean under those of foreign race, thou mayest learn from the actual result. For at one time Pilate rebuked the unlawful boldness of the Jews, because they bade him crucify the Lord, and when he publicly said: *Shall I crucify your King?* they then actually at once threw aside their servitude under God, and burst asunder the bonds of their old allegiance, and proceeded to subject themselves as it were to a new yoke, exclaiming without more ado: *We have no king but Caesar.* And these things, both what the people did and what they cried out, appeared to their leaders to be right and proper; certainly therefore we must ascribe to them the authorship of all the people's misfortunes. So they are condemned, and very reasonably, as betrayers of the sheep, as wretches and cowards and most certainly [g] fond of fighting, even refusing altogether to protect and defend the sheep placed in their charge. Wherefore also God reproves them, saying: *For the shepherds became brutish, and did not seek the Lord; therefore none of the flock had understanding, and they were scattered.* From the events themselves therefore it is made manifest that Christ is a really Good Shepherd of sheep, but that the others are corrupters rather than good [shepherds] and are altogether to be excluded from any praise for sincerity.

Isa. xxxvii. 36.

Inf. xix. 15.

Ib.

Jer. x. 21. (LXX)

14 *I am the Good Shepherd.*

Again He exults in having gained the victory and obtained the suffrages [of His hearers to the effect] that He ought to be acknowledged as ruler of the Jews, suffrages not expressed by the open testimony of any, but arising from the investigation of facts which has just been under-

[g] Either οὐ should be inserted in the text, or φιλόμαχοι is ironical.

taken. For just as after He contrasted His own works with the villainies brought about by the false-prophets, and shewed the result of His doings to be better than that of their falsehood: for He says that they came, unbidden, merely to steal and to kill and to destroy, to tell lies and to say things unlawful; but that He Himself was come that the sheep might have not life merely, but also something more; beautifully and rightly He exclaimed: *I am the Good Shepherd:* so also here, after characterising the really good shepherd as one who is ready to die on behalf of the sheep, and willing to lay down his life for them, whereas the hireling, even the foreign ruler, is a wretch and a coward and worthy of all such names previously given him; since He knows that He Himself is going to lay down His life for the sheep, with good reason He again cries aloud: *I am the Good Shepherd.* For *He* Who *in all things hath the pre-eminence* must of course be superior to all, so that the Psalmist once more may appear truthful, when he says somewhere unto Him: *That Thou mightest be justified in Thy words and victorious when Thou art judged.*

Chap. 1. c. x. 14.

Col. i. 18.

Ps. li. 4. (l. 6. LXX.)

And besides what has been said, this other matter also deserves consideration. For my own part I think that teaching intended to be of great benefit to the people of the Jews was urged upon them by the Lord, not merely by His own words, but also the utterances of the Prophets, to persuade them to a willingness to think according to right reason, and to know of a certainty that He is the Good Shepherd and the others are not so. And whence? Surely it would not be unreasonable to suppose that even if they were not persuaded by words of His, yet at any rate they would not be unwilling to yield to those of their own Prophets. He accordingly says: *I am the Good Shepherd,* bringing to their remembrance as it were the words spoken by the voice of Ezekiel and recalling them to the minds of the Jews. For thus speaks the Prophet concerning Christ and those whose lot it was to rule the flock of the Jews: *Thus saith the Lord God: O shepherds of Israel, do shep-*

Ezek. xxxiv. 2-6. (LXX.)

Book 6. c. x. 14. *herds feed themselves? do not shepherds feed their flocks? Behold, ye consume the milk, and clothe yourselves with the wool, and ye slay them that are fat; but ye feed not My sheep. The diseased ye have not strengthened, neither have ye refreshed the sick, neither have ye bound up the broken, neither have ye turned back the strayed, neither have ye sought the lost; but ye have killed even the strong with hardships. And My sheep were scattered because there were no shepherds, and they became meat to all the beasts of the field: and My sheep were scattered on every mountain, and upon every high hill, and over the face of all the earth; and there was none who sought them or turned them back.* For the one aim of the rulers of the Jews was to look only for their own gain, and to make money out of the offerings of their subjects, and to collect tributes, and to impose burdens over and above the law, but certainly not to take any account of anything which was likely to benefit or able to keep in safety the people in their charge. Wherefore again the really excellent Shepherd speaks concerning them in these words:

Ezek. xxxiv. 10. *Thus saith the Lord God: Behold, I am against the shepherds, and I will require My sheep at their hands, and I will cause them to cease from feeding My sheep; neither shall the shepherds feed themselves any more: and I will deliver My sheep out of their mouth, and they shall no longer*

Ib. 23-27. *be unto them for meat.* And again, after other words: *And I will set up One Shepherd over them, and He shall feed them, even My Servant David; and He shall be their Shepherd, and I the Lord will be their God, and David shall be a Prince among them: I the Lord have spoken it. And I will make with David a covenant of peace, and I will cause the evil beasts to disappear out of the land; and they shall dwell in the wilderness and sleep in the woods. And I will set them round about My hill, and I will give you rain, even the rain of blessing, and the trees of the field shall yield their fruit, and the earth shall yield her increase.* Surely in these words God very well and distinctly declares that the unholy multitude of the Pharisees shall be removed from the leadership of the Jews, and manifestly announces

that after them shall be set over the rational flocks of believers He Who is *of the seed of David according to the flesh*, even Christ. For by Him God hath concluded *a covenant of peace*, namely, the Evangelic and Divine proclamation, which leads us to reconciliation with God, and wins the kingdom of heaven. Likewise also through Him comes *the rain of blessing*, that is, the first-fruits of the Spirit, making as it were a fruitful land of the soul in which it dwells. And since the Pharisees caused no small grief to their sheep, in no wise feeding them, but rather suffering them to be in many ways tormented, whereas Christ saved His sheep and was shown to be a giver and promoter of blessings from above, He appears to be right in this which He says of Himself: *I am the Good Shepherd.*

Chap. 1. c. x. 15. Rom. i. 3.

And let no one find it a stumbling-block, I pray you, that God the Father called Him Who was made Man of the seed of David a *servant*, although He is by Nature God and Very Son; but let it rather be understood, that He has *humbled Himself, taking the form of a servant.* He is therefore called by God the Father by a name suitable to His assumed form.

Phil. ii. 8, 7.

15 *And I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.*

Without sufficient thought any one might say that by these words the Lord wished to signify nothing more than this:—that He would be well-known to His own people, and would freely bestow knowledge concerning Himself upon those who believe on Him; and also that He would recognize His own people, manifestly implying that the recognition would not be without profit to those whose lot it might be to experience it. For what shall we say is better than being known by God? But since what is here expressed somehow claims for itself a keener scrutiny, especially because He added: *As the Father knoweth Me and I know the Father;* come and let us proceed towards such an understanding of the words before us. For I do

Book 6. c. x. 15. not think that any living being who has a sound mind will say that he has power to be able to attain to such knowledge concerning Christ as that which we may suppose God the Father has concerning Him. For the Father alone knows His own [9] Offspring, and is known by His own Offspring alone. For *no one knoweth the Son, save the Father; nor again doth any know what the Father is, save the Son,* according to the saying of the Saviour Himself. For that the Father is God and the Son likewise is Very God, we both know and have believed: but what their ineffable Nature is in its Essence is utterly incomprehensible to us and to all other rational creatures. How then shall we know the Son in like measure as the Father doth? For we must consider in what sense He declares that He will recognize us and be recognized by us, as He knoweth the Father and the Father Him.

[9] γέννημα

S. Matt. xi. 27.

cf. Vol. I. p. 678.

Therefore we must also investigate what meaning we shall consistently attach to the words so as not to be out of harmony with the context; this we must seek for. For my part, I will not conceal that which comes into my mind; nevertheless let it be accepted [only] by such as are willing. For I think that in these words He means by "[1] knowledge" not simply "[2] acquaintance," but rather employs this word to signify "friendly relationship," either by kinship and nature, or as it were in the participation of grace and honour. In this way it is customary for the children of the Greeks to say they "know" not only those who are of more distant family relationship, but also even their actual brothers. And that the Divine Scripture too speaks of friendly relationship as knowledge, we shall perceive from what follows. For Christ somewhere says concerning those who were not at all in friendly relationship with Him: *Many will say to Me in that day,* namely, in the Day of judgment, *Lord, Lord, did we not by Thy Name do many mighty works, and cast out devils? Then will I profess unto them, Verily, I say unto you, I never knew you.* Again if "knowledge" means simply "acquaintance," how can He Who has *all things naked and laid open before*

cf. Vol. I. p. 676, 677.

[1] γνῶσις
[2] εἴδησις

S. Matt. vii. 22, 23.

Heb. iv. 13.

His eyes, as it is written, Who even *knows all things before they be,*—how can He be without knowledge of any living beings? It is therefore quite unintelligible, or rather it is positively impious, to suspect that the Lord is without knowledge of any; and we will rather think that He means to speak of them as brought into no friendly relationship or communion with Him. As though He says: "I do not know you to have been lovers of virtue, or to have honoured My word, or to have joined yourselves unto Me by good works." Conformably with this thou wilt also understand what is spoken with regard to the all-wise Moses, when God says to him: *I know thee above all* [other men], *and thou hast found grace in My sight;* which signifies: "Thou, more than any other man, hast been brought into friendly relationship with Me, and hast obtained much grace." And when we say this, we do not take away the signification of "acquaintance" from the word "knowledge," but simply attach a more suitable meaning in harmony with our ideas on the subject. Accordingly, when He says: *I know Mine, and am known by Mine, even as the Father knoweth Me, and I know the Father;* it is equivalent to saying: "I shall enter into friendly relationship with My sheep, and My sheep shall be brought into friendly relationship with Me, according to the manner in which the Father is intimate with Me, and again I also am intimate with the Father." For just as God the Father knows His own Son and the Fruit of His Substance, by reason of being really His Parent; and again, the Son knows the Father, holding Him as God in truth, inasmuch as He is Begotten of Him: in the same way, we also, being brought into friendly relationship with Him, are called His kindred and are spoken of as children, according to that which was said by Him: *Behold, I and the children whom God hath given Me.* And we both are and are called the kindred in truth of the Son, and through Him of the Father; because the Only-Begotten, being God of God, was made Man, assuming the same nature as ours, although separate from all sin. Else how *are we the offspring of God,* and in what

Chap. 1. c. x. 15. Hist. Sus. 42.

Exod. xxxiii. 12. (LXX)

Isa. viii. 18.

Acts xvii. 28, 29.

Book 6. c. x. 15. 2 S. Pet. i. 4.

way *partakers of the Divine Nature?* For not in the mere will of Christ to receive us into friendly relationship have we our full measure of boasting, but the power of the thing itself is realised as true by all of us. For the Word of God is a Divine Nature even when in the flesh, and we are His kindred, notwithstanding that He is by Nature God, because of His taking the same flesh as ours. Therefore the manner of the friendly relationship is similar. For as He is closely related to the Father, and through the sameness of their Nature the Father is closely related to Him; so also are we to Him and He to us, in so far as He was made Man. And through Him as through a Mediator are we joined with the Father. For Christ is a sort of [3] link connecting the Supreme Godhead with manhood, being both in the same Person, and as it were combining in Himself these natures which are so different: and on the one hand, as He is by Nature God, He is joined with God the Father; whereas on the other hand, as He is in truth a Man, He is joined with men.

[3] μεθόριον

But perhaps some one will say, "Dost thou not see, O fellow, to what a perilous hazard thy argument is leading thee? For if in so far as He became Man we shall think that He knows His own, that is, comes into friendly relationship with His sheep; who remains outside the fold? For they will be all together in friendly relationship, because they are men just as He is Man. Why then does He any longer use the superfluous word '*Mine?*' And what is the peculiar mark of those that are really His? For if all are in friendly relationship from the above-mentioned cause, what greater advantage will those who know Him intimately have?"

We say in reply, that the manner of the friendly relationship is common to all, both to those who have known Him and to those who have not known Him; for He became Man, not showing favour to some and not to others, out of partiality, but pitying our fallen nature in its entirety. Yet the manner of the friendly relationship will avail nothing for those who are insolent through

unbelief, but rather will be allotted as a distinguishing reward to those who love Him. For just as the doctrine of the resurrection extends to all men, through the Resurrection of the Saviour, Who causes to rise with Himself the nature of man in its entirety, yet it will profit nothing those who love sin, (for they will go down into Hades, receiving restoration to life only that they may be punished as they deserve); nevertheless it will be of great profit to those who have practised the more excellent way of life, (for they will receive the resurrection to the participation of the good things which pass understanding): in just the same way I think the doctrine of the friendly relationship applies to all men, both bad and good, yet is not the same thing to all; but while to those who believe on Him it is the means of true kinship and of the blessings consequent upon that, to those who are not such it is an aggravation of their ingratitude and unholiness. Such is our opinion on this subject, but let any one who can do so think out the more perfect meaning.

Chap. 1. c. x. 15.
Vol. I. pp. 199, 411. et alibi

Now however we must notice at the same time how true and carefully accurate the language is, for Christ is not found to treat subjects in inconsistent and varying ways, but to put every separate thing in its own and most suitable place. For He did not say: "Mine know Me and I know Mine," but He introduces in the first place Himself as knowing His own sheep, then afterwards He says that He shall be known by them. And if knowledge be taken in the sense of acquaintance, as we were saying at the beginning it might be, thou wilt understand something like this: "We did not first know Him, but He first knew us." For instance, Paul when writing to some of the Gentiles says something of this sort, as follows:— *Wherefore remember, ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in*

Eph. ii. 11—13.

Book 6. c. x. 15. *Christ Jesus ye that once were far off are made nigh in the blood of Christ.* For out of His unbounded kindness Christ introduced Himself to the Gentiles, and knew them before that He was known by them. And if knowledge be understood as friendship and relationship, again we say likewise: "It was not we who began this state of things, but the Only-Begotten Son of God." For we did not lay hold of the Godhead which is above our nature, but He Who is in His Nature God *took hold of the seed of Abraham,* as Paul says, and became Man, so that being *made like unto His brethren in all things,* except sin, He might receive into friendly relationship him who of himself had not this privilege, that is, man. Therefore, as a matter of course, He says that He first knew us, then afterwards that we knew Him.

Supra p. 82.

Heb. ii. 16.

Ib. 17.

And I lay down My life for the sheep.

Thus He was prepared on behalf of those who were now His friends and relations to afford protection in every way, and He promises even willingly to incur peril, giving a proof in fact by taking this upon Himself that He really is the Good Shepherd. For some, abandoning the sheep to the wolves, were well designated on that account as wretches and hirelings; but since He knew that He must strive on their behalf so vigorously as not even to shrink from death, He might with good reason be deemed a Good Shepherd. And by saying: *I lay down My life for the sheep,* because *I am the Good Shepherd,* He covertly rebukes the Pharisees, and gives them perhaps to understand that one day they would act thus frantically, and reach such a pitch of madness against Him, as to compass the death of One Who by no means deserved this, but rather was worthy of all praise and admiration, both because of the deeds which He wrought and on account of His excellent skill in the duties of a shepherd.

Nevertheless we must remark that Christ did not unwillingly endure death on our behalf and for our sakes, but is seen to go towards it voluntarily, although very easily able

to escape the suffering, if He willed not to suffer. Therefore we shall see, in His willingness even to suffer for us, the excellency of His love towards us and the immensity of His kindness. CHAP. I. c. x. 16.

16 *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd.*

In divers manners He rattles His blows around the [4] lawless Pharisees; for that they would almost immediately be thrust out from the charge of the sheep and that in their stead He Himself would govern and lead them, He intimates by many sayings. And He throws out hints that, having joined the flocks of the Gentiles to the better disposed of Israel, He will rule not merely the flock of the Jews, but will at once extend the light of His own glory over the whole earth, and call the nations in every quarter to the knowledge of God; not suffering Himself to be known in Judaea only, as was the case in early times, but rather in every country under heaven giving the information which leads to the enjoyment of the true knowledge of God. And that Christ was appointed to be a Guide of the Gentiles unto piety, any one may learn, and very easily; for the inspired Scripture is full of testimonies to this, and perhaps it would not be wrong to pass it over altogether, leaving it to the more studious to seek out such passages; but nevertheless I will adduce two or three sentences from the Prophets concerning this, before I pass on to what follows. Well then, God the Father somewhere says with regard to Christ: *Behold, I have given Him for a witness to the Gentiles, a leader and commander to the Gentiles.* For Christ bore witness to the Gentiles, giving them instruction unto salvation, and frankly telling them the things whereby they must be saved. And the Divine Psalmist, as if calling those in all quarters into one joyous company, and bidding all under the sun to gather themselves together to a heavenly feast says: *O clap your*

[4] ἄτακτος

cf. Ps. lxxvi. 1.

Isa. lv. 4.

Ps. xlvii. 1.

Book 6. c. x. 16. *hands, all ye Gentiles; shout unto God with the voice of exultation.* But if it may seem good to any one to inquire into the cause of such a glorious and noble act of praise, he will find it clearly expressed: *For God is the king of all the earth: sing ye praises with understanding: God reigneth over all the Gentiles.* And somewhere also he has introduced the Lord Himself announcing in His own words the Evangelic Proclamation to all the Gentiles together; for in the eight and fortieth Psalm He says: *Hear this, all ye Gentiles; give ear, all ye inhabitants of the world, both the low-born and the nobles, rich and poor together. My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.* For how shall any one mention any thing wiser than the Gospel precepts, or what shall we find so full of hidden understanding as the instruction which comes through Christ? Therefore, for our explanation must revert to what we began with, He clearly foretells that the multitude of the Gentiles shall be united into one flock with the obedient of Israel. But "For what reason," some one who is more keenly searching into the signification of this passage may say, "does the Saviour, when addressing the rulers of the Jews, and speaking to men whose hearts burned with hatred and envy, reveal mysteries? For tell me why such men should be informed that He would rule the Gentiles, and that He would gather into His own folds the sheep from beyond the limits of Judaea?" What then shall we say to this, and how shall we explain it? Not as to friends does He impart mysteries [to these men], but neither does He deem the explanation of these matters useless to them: on the other hand, He thus speaks because He knew it would profit them as much as anything He could do; for this was His object, although the mind of His hearers, being quite obstinate and not yielding to obedience, remained inflexible. And because He was aware that they knew the writings of Moses and the announcements of the Holy Prophets, and in the Prophets the statements are frequent and abundant that Christ was to

Ps. xlvii. 7, 8.

Ps. xlix. 1—3. (xlviii. 2—4. LXX)

convert the Gentiles also to the knowledge of God: on this account He set this matter before them as a most manifest sign that He was clearly the One fore-announced. He publicly declared that He would call even those sheep who were not of the Jewish fold, in order (as we said just now) that they might believe Him to be really the One Whom the company of the holy men had foretold. Chap. 1. c. x. 17.

17 *Therefore doth the Father love Me, because I lay down My life, that I may take it again.*

He replies oftentimes not only to the words uttered at the time with the tongue, but to the reasonings in the depth [of the heart]; for being Very God, He has a clear knowledge of all things. Accordingly, when the unholy Jews mocked at His words, especially because He promised that He would struggle on behalf of His own sheep to such a degree and so very earnestly that He was actually ready even to die for them, thinking that He now talked foolishly and deeming Him mad; forcibly now at length He shows those who were mockers, because of the ignorance and at the same time the unbounded impiety that was in them, that they are guilty both in words and in deeds of dishonouring that which God the Father recognises as worthy of great honour. For *the Father loveth Me,* He says, for this very thing that you through your great lack of understanding so utterly despise. Are ye not therefore arrogant and chargeable with gross impiety, when ye say that is a fit object for mockery which to God is most acceptable and well-pleasing? And somehow also He gives them to understand from these words, that they were greatly hated by God. For if God *loves* the One Who *lays down His life* for the sheep of the fold entrusted to His care, it is of course necessary to suppose that He holds in detestation the one who *beholdeth the wolf coming and leaveth* the herd [a prey] to the prowling and ravenous beast, and turneth to flight; just what Christ had convicted those, whose lot it was then to rule the people or flock of the Jews, of doing. At the same time therefore He reproves

Book 6. c. x. 17. them both as hated by God and as being ungodly, because they did not shrink from laughing at what God honoured most highly. Moreover, Christ declares that He was loved by God the Father, not merely because He lays down His life, but *because He lays it down that He may* also *take it again:* for of course it is in this point especially that the greatness of the benefits He wrought for us appears conspicuous. For if He had only died, and had not risen again, what would have been the advantage? And how would He appear to have benefitted our nature, if He had remained amongst us, dead, under the bonds of death, and subjected to consequent corruption in the same way as others? But since *He laid it down that He might* also *take it again,* He in this way saved our nature perfectly, bringing to naught the power of death; and He will display us as a new creation.

Accordingly, the Son is beloved by God the Father; not as though He would have remained without that love, had not His work for us been done; for He was always and at all times beloved. And we will proceed towards the comprehension of what is here said. The qualities which naturally are inherent in any thing, or which happen to be possessed by it, are most strikingly manifested at any particular time when they are exhibited with special intensity. For example, fire naturally has in itself its own heat, but when it displays it upon pieces of wood, then especially we recognise what force and what power there is in it. Similarly, the man who has acquired a knowledge perhaps of grammar or of some other such science, would not be admired for it, I suppose, if he remained silent, but rather when he has exhibited to the appreciation of others the excellence of the knowledge he possesses. In like manner therefore the Divine and ineffable Nature, when it strongly exhibits any of Its own inherent qualities, or any of the attributes naturally belonging to It; at such a time It also is by Itself most strikingly manifested, and so is seen by us. For instance, Wisdom saith in the Book of Proverbs: *I it was in Whom He rejoiced, and daily I was*

Prov. viii. 30, 31.

delighted, [being] always in His presence; when He was delighted at having finished the world, and was taking delight in the sons of men: although joy always belongs to God, and His gladness is without end. Surely nothing whatever grieves Him Who possesses authority over all; yet He rejoices in His own Wisdom at having finished the world. For when He beholds the energy of His own Wisdom exhibited in His work, then most especially He thought that He must more abundantly rejoice. In this way therefore we will understand what is said in this place. For God the Father being love, according to the language of John, and not simply good but rather goodness itself, when He saw His own Son laying down His life for us through His love towards us, and His surpassing goodness keeping unaltered the exact characteristics of His own Nature, reasonably loved Him; not bestowing His love upon Him as a sort of reward for the things that had been done for us, but, as we have said, beholding in His Son that which was true to His own Essence, and being drawn to love Him as if by certain necessary and irresistible impulses of nature. Therefore, just as even among ourselves, if any one beholds perchance in his own child the image of his own form exactly represented, he is drawn to an intensity of love whensoever he looks at him: after this manner I think God the Father is said to love His own Son, Who for us lays down His own life, and takes it again. For it is a work of love to have chosen even to suffer, and to suffer ignominiously, for the salvation of some; and not to die only, but also to take again the life that was laid down, in order to destroy death and to take away sorrow from [the thought of] corruption. Therefore, being alway beloved by reason of His Nature, He will be understood to have been beloved also on account of His love towards us, causing thereby gladness of heart to His Father: since He in that very thing was enabled to see the Image of His own Nature shining forth quite unclouded and unadulterated.

Chap. 1. c. x. 17.

1 S. John iv. 8.

[OUR FATHER AMONG THE SAINTS

CYRIL

Archbishop of Alexandria

ON THE

GOSPEL ACCORDING TO JOHN.]

THE FRAGMENTS WHICH ARE EXTANT OF

BOOK VII.

x. 18. *No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.*

In this place He teaches that He is not only a Good Shepherd enduring peril for the sake of His flock, but also in His Nature God. Therefore He would not have suffered death, had He not been willing, through His possessing the very God-befitting *power* of undertaking this work, so very advantageous to us. And the structure of the discourse taught the Jews this also, that they were never going to prevail against Him unless He was willing. And not only as regards *laying down life* did He say: *I have power;* but this expression: *I have power,* He used with regard to both His Death and His Resurrection, in order that the action of might and energy might not appear to be that of another, as though it were a concession granted to Him as to a minister and servant in office; but in order that He might display as a fruit of His own Nature the power to exercise authority over the very bonds of death, and easily to modify the natures of things in whatever way He wished, which is really a characteristic of Him Who is by Nature God. This then He wishes to show by saying: *I have power to lay down*

My life, *and I have power to take it again:* because, c. x. 18.
neither commanded as a servant or a minister, nor even as it were from necessity, nor being violently compelled by any, but willingly, He came to do this.

This commandment received I from My Father.

For lest any one should say that against the will of the Son the Father is not able to take away His life, and hence introduce discord and variance into the One Godhead of the Father and the Son; by these words which He says: *I received commandment,* He shows that the Father also agrees and consents to this, and professes that They come forward to it as with one accord, although He is the Will of the Father. And this will be found consistent also with His Incarnation. By saying that He received in the way of a commandment that which seemed right in the eyes of His Father, He being by Nature God does not make Himself inferior to the Father, but observes what befits His participation of man's nature. Again, He puts us in mind that He is Himself the Prophet concerning Whom the Father said: *He shall speak according as I* Deut.
shall command Him; speaking of the common Will of xviii. 18.
both Father and Son as received like a commandment. This He spake to the Jews lest they should think that He said things contrary to the ordinances of the Father. And if the Father named His own Consubstantial Son a Prophet, be not troubled; for when He became Man, then also the name of Prophet was suitable to Him, then also we may say that commandments were given to Him by the Father agreeably to His human nature. But one who receives commandments is not for that reason inferior or unlike in essence or nature to one who gives commandments, inasmuch as men give commandments to men, and angels to angels, and we do not for that reason say that those who are commanded are of different nature or inferior. Therefore the Son is not inferior to the Father, although He became Man, in order that He might become a Pattern of all virtue for us. By this means He also

Book 7. c. x. 18. cf. Vol. I. p. 391. teaches us that we ought to obey our parents in all things, although we are equal to them as regards our nature. And in some places when it is said by the Father: "*I will command*," the meaning is: "I will deal fitly with," as when He said: *And I will command the whole world for their evil deeds, and the ungodly for their sins.* Moreover there are times when the Son speaks with helpful condescension, so that we may as far as is possible get an understanding of the ineffable [1] oracles: yet His having said: *I received a commandment*, does not make One Who is in His Nature God cease to be God. Either therefore say He is God and ascribe to Him all that properly befits the Godhead, or say plainly He is a creature. For the fact of having received a commandment does not strip any one of the qualities which naturally belong to him. But since the Son speaks whatever the Father commands Him, and He says: *I and the Father are One*, thou art obliged to say, either that the Father commanded the Son to tell the truth, or to tell a lie. For what the Son hath received commandment to speak, He speaketh; for He saith: *The Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak.* And although He also said: *My Father is greater than I*, that is nothing to the contrary. For in so far as He is in His Nature God, He is equal to the Father; but in so far as He became Man and humbled Himself, He in accordance with this speaks words which befit His Humanity. Nevertheless, as the name of commandment is something external to the essence of a person, it could not be made an objection to His Essence. For it is not in the Father's giving Him commandment that the Son has His Being, nor could this ever be made the limit of His Essence. The Son, therefore, as being the Counsel and Wisdom of the Father, knows what is fittingly determined by Him; and if He receives it as a commandment, do not marvel. For by human modes of expression He signifies things beyond expression, and things unspeakable by our voices are brought down to the mode of expression usual amongst

Isa. xiii. 11.

[1] λόγια

Inf. ver. 30.

Inf. xii. 49.

Inf. xiv. 28.

us, so that we may be enabled to understand them. Accordingly let us blame, not the inconsistency of the matter, but the weakness of the words, which cannot reach to the full expression and accurate interpretation of the matters, as they ought. x.19—21.

19 *There arose a division again among the Jews because of*
20 *those words. And many of them said, He hath a devil and*
21 *is mad: why hear ye Him? Others said, These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?*

The words of the Saviour go down into the hearts of His hearers, and those whom they find gentle and yielding they immediately mould and transform to a good condition, but those whom they find hard they recoil from or in some manner turn away from. So that he who has his mind somewhat prepared for fair reason will gladly receive the saving words, but he who is not so will not. Something of this sort was what happened to the people of the Jews to experience. For when they had heard the Saviour's words, they are divided into two parties, and those who are more amenable to reason now incline towards the first principle of salvation, but the hard of heart become worse than they were at first. And the inspired Evangelist seems to be struck with astonishment as to how it happened that the people of the Jews were divided on account of these words. For I think it is very evident that from surprise at the hardness of those who did not believe he says: *There arose a division because of these words;* by means of which, he seems to imply, the Jews ought to have been [2] fully persuaded that Jesus was the Christ. So wonderful were the words of the Saviour. But when even these words were spoken, by which it was fair to expect that even the very hard to catch would be ensnared into conviction, *there arose a division among* them. He marvels much therefore that they had given themselves over in an unholy manner to a shameless disregard of evidence. For I suppose it was just to accuse them in

[2] ἀκριβῶς

Book 7. x.19—21. proportion as it was reasonable to marvel at the words of Our Saviour. He certainly spake God-befitting words and such as went beyond man; and the magnificence and God-befitting boldness of His superhuman words drive the multitude to intemperate folly. And since it was usual for those who were in truth possessed with devils to speak evil very readily, being of course easily provoked to rage and outside the pale of all intelligence, and since they thought that the Lord was a mere man, not understanding that He was in His Nature God; for these reasons they said He had a devil, as one who blasphemed so intemperately. Because they heard Him say such things as it befitted only God to say. Looking upon Him as one like ourselves, and not yet knowing Who He was by Nature, they considered Him to speak evil when He spake in any way that befitted God. Therefore, agreeably to His Incarnation and condescendingly, because of the infirmity of His hearers, He also often employs our manner of speech. The people of the Jews therefore are divided: and some, understanding nothing whatever of the mysteries concerning Him, are insolent in an unholy manner; but others, who are more reasonable in their habit of mind, do not condemn Him rashly, but ruminate on His words, and carefully test them, and begin to perceive the sweetness in them. And in this way they arrive at a most praiseworthy discernment, and do not attribute to the babblings of a demoniac words so sober and full of the highest wisdom. For it is the custom of those [demons] when they are driving men mad, to speak beside the mark. The Pharisees therefore were more like demoniacs, who called by this name One Who was free of all disease; and did not notice that they were proclaiming the disease which was in themselves, and were doing no other than explaining in their folly the very evil that possessed themselves. And for my part I think that they speak with the highest degree of evil craftiness, when they say the Lord is demoniac. For since He charged them with being wretched and hireling shepherds, who abandoned their sheep to the

Sup. ver. 12—13.

wolf, and cared altogether so little for their flock; being in no small alarm lest perhaps the people, understanding what was said, should now refuse any longer to be shepherded by them, and follow the instruction given by Christ; on this account, trying to cheat the understanding of the common people, they say: *He hath a devil; why hear ye Him?* But these words too, the words of those men who spake with evil craft, had the opposite result to that which they intended. And the *others*, judging from the quality of the words, discern that the words of the Lord are without blame, not such as would be those of one possessed with a devil: moreover, the miracles, says one, offer an irresistible testimony. For although you find fault with His words as not blamelessly spoken, yet it is impossible that any one can at the same time be possessed with a devil and do such works as only God is able to do. Therefore, fair judges recognised Him from His works and also from admiration of the words which He spake. x. 22, 23.

22 *And it was the feast of the dedication at Jerusalem, and it*
23 *was winter; and Jesus was walking in the temple in Solomon's porch.*

But the Lord was not present at the feasts as one Who would share the feasting, for how could He? He Who said: *I hate, I reject your feast days:* but in order that He might speak His most profitable words in the presence of many people, showing Himself openly to the Jews, and to mingle Himself with them without being sought. And we must suppose that *the feast of the dedication* here signifies either the chief feast [called by this name], in memory of that when Solomon performed the dedication; or [the other], when Zorobabel at a later time, together with Jeshua, rebuilt the temple, after the return from Babylon. And as *it was winter* and rainy weather at this time, probably all the people flocked to the porch. Therefore Christ also went there, in order that He might make Himself known to all who were willing to see Him, Amos v. 21.

Book 7. c. x. 24. and distribute blessings to them. For those who saw Him were provoked to ask somewhat of Him, because at holidays more than at other times men are naturally given to stir up anxiously such arguments.

24 *The Jews therefore came round about Him, and said unto Him, How long dost Thou hold us in suspense? If Thou art the Christ, tell us plainly.*

The envy which embitters them takes away all keenness to perceive what might lead to faith, but the greatness of the works He performed forces them to admiration. Nevertheless they find fault with His words, and say that the obscurity of His teaching stood in the way of their being able to understand what they ought to learn. They accordingly request Him to speak more clearly, although they had often heard Him and had received a long instruction on this point. For though He did not say distinctly: "I am the Christ," yet He brought forward in His public teaching many statements of the honourable names which naturally belonged to Him, at one time saying: *I am the Light of the world;* and again at other times: *I am the Resurrection and the Life; I am the Way; I am the Door; I am the Good Shepherd.* Surely by these names which He gives Himself, He signifies that He is the Christ. For the Scripture is wont by such honourable names to decorate the Christ, although the Jews required Him to call Himself plainly by that title. Yet it would perhaps have been in vain and not very easy of acceptance to say in simple words: "I am the Christ," unless actions followed for proof, by which it might have been reasonably believed that He was the Christ. And it is beyond comparison better that He should be recognised as the Christ, not from the words which He said, but from the attributes which naturally belong to Him, and from which the Divine Scriptures concerning Him foretell and declare that He would be manifestly known. Which things the Jews in their littleness of soul not understanding, they say: *How*

Supra viii. 12. Infra xi. 25. Infra xiv. 6. Supra ver. 9. Ib. 11.

long dost Thou hold us in suspense? For it is usual for those who are contemptuous to speak thus. x. 25-28.

25 *Jesus answered them, I told you, and ye believe not: the works that I do in My Father's name, these bear witness of Me.*

Even Christ therefore considered it superfluous to say the same things over again to those who had often heard them and had not been persuaded by them. For every one's nature ought to be estimated from the quality of his works, and we ought by no means to look [solely] at his words. And He says of Himself that He accomplishes *His works in His Father's Name,* not enjoying the use of power from above in the manner of an ordinary saint, nor accusing Himself of want of power, being God of God, Consubstantial with the Father, the Power of the Father; but as ascribing to the Divine Glory the Power of His performances, He says that He does *His works in His Father's Name.* Yet He also gives the honour to the Father, lest He might give the Jews a pretext for attacking Him. Moreover He also thought it fitting not to overpass the limit of *the form of a servant,* although He was God and Lord. And by saying that *in His Father's Name He did His works,* He teaches that the Jews blasphemed when they said that He *cast out devils by Beelzebub.* And since the Father does the marvellous deeds, not because He is a Father, but because He is in His Nature God; so the Son also, not because He is a Son, but as God of God, is able Himself to do the works of the Father: wherefore suitably to His Nature He said *He did His works in His Father's Name.* S. Luke xi. 15.

26 *But ye believe Me not, because ye are not of My sheep.*
27 *But as I said unto you, My sheep hear My voice, and I know*
28 *them and they follow Me: and I give unto them eternal life, and they shall never perish.*

A willing readiness to obey characterises the sheep of Christ, as disobedience marks those that are not His. For thus we understand the word "hear," as equivalent to

Book 7. c. x. 28. Cf. Sup. p. 82.

"obey," namely, the words that are spoken: and they who thus hear God are known by Him, and "known" signifies "brought into friendly relationship:" for no one is altogether unknown by God. When therefore He saith: *I know Mine*, He saith this: "I will receive them and bring them into friendly relationship both mystically and firmly. And any one might say that, inasmuch as He has become Man, He brought all men into friendly relationship by being of the same race; so that we are all united to Christ in a mystical relationship, inasmuch as He has become Man: but they are alienated from Him, who do not preserve the correspondent image of His holiness. For in this way also the Jews, who are united in a family relationship with Abraham the faithful, because they were unbelieving, were deprived of that kinship with him on account of the dissimilarity of character. And He saith: *And My sheep follow Me;* for they who are obedient and follow, by a certain God-given grace, in the footsteps of Christ, no longer serving the shadows of the Law, but the commandments of Christ, and giving heed to His words, through grace shall rise to His honourable Name, and *be called sons of God.* For when Christ ascends into the heavens, they also shall follow Him. And He says that He gives to those that follow Him as a recompense and reward, eternal life and exemption from death, or corruption, and from the torments that will be brought upon the transgressors by the Judge. And by the fact of His giving life, He shews that He is in His Nature Life, and that He furnishes this from Himself and not as receiving it from another. And we understand by *eternal life*, not [only] the length of days which all, both good and bad, are going to enjoy after the resurrection, but also the spending it in bliss.

S. Mat. v. 9.

It is possible also to understand by "life" the mystical blessing by which Christ implants in us His own life through the participation of His own Flesh by the faithful, according to that which is written: *He that eateth My Flesh and drinketh My Blood hath eternal life.*

Supra vi. 54.

29 *And no one shall snatch them out of My hand. My Father,* x. 29, 30.
Which hath given them unto Me, is greater than all; and
30 *no one is able to snatch them out of My Father's hand. I and*
My Father are One.

The faithful also have the succour of Christ, the devil not being able to snatch them; and they who have an endless enjoyment of good things, remain in it, no one henceforth snatching them away from the bliss that is given to them into punishment or torments. For it is not possible that they who are in Christ's hand should be snatched away to be punished, because of Christ's great might; for "the hand," in the Divine Scripture, signifies "the power:" it cannot be doubted therefore that the hand of Christ is unconquerable and mighty to all things. But when He saw the Jews mocking at Him as being a mere man, not understanding that He Who to sight and touch was Man was in His Nature God, to persuade them that He is the power of the Father, He saith: *No one shall snatch them* from *My Father's hand,* that is, from Mine. For He says that Himself is the all-powerful Right Hand of the Father, forasmuch as by Him the Father effecteth all things, even as by our hand the things are effected which we do. For in many places of the Scripture, Christ is named the Hand and Right Hand of the Father, which signifies the Power; and the all-producing energy and might of God is named simply His hand. For in some way the language used concerning God is always superior to bodily representation. And the Father is said to give to the Son, not as to one who had not alway creation under His hand, but as to Him Who is in His Nature Life; bringing us who are in need of life to the Son, that we may be made alive through Him Who is in His Nature Life, and has it of His own. But also, inasmuch as He has become Man, it is suitable for Him to ask and to receive from the Father things which He already had as being in His Nature God.

For Christ, having admitted what pertained to His humanity, recurs to His God-befitting dignity, taking

Book 7. c. x. 31. pleasure in the advantages of His Nature for the profit of the faithful and for the sake of sound faith, which is, never at all to suspect that the Son is inferior to the Father. For thus He is shewn to be the undamaged Image of the Father, preserving in Himself whole and sound the Very Impress of the Father. And we say the Son and the Father *are One,* not blending their Individualities by the use of that number, as do some who say that the Father and the Son are the same [Person], but believing the Father by Himself and the Son by Himself to personally subsist; and collecting the two into One Sameness of Essence, also knowing them to possess one might, so that it is seen without variation now in One and now in the Other.

I and the Father are One. By the word "*One*" He signifies the Sameness of their Essence: and by the word "are" He severs into two that which is understood, and again binds them up into One Godhead.

But this also we must understand, in opposition to the Arians, that in His saying: *I and the Father are One,* there is signified, not the proof of sameness of will, but the Oneness of their Essence. For indeed the Jews understood that in saying this, He said that Himself was God and equal to the Father; and Christ did not deny that He had said this as they understood it.

31 *The Jews therefore took up stones again to stone Him.*

For not refraining themselves from Him, when He said that Himself was One with the Father, they rush to kill Him; although each of the works wrought by Him proclaimed that He was in His Nature God. And not only now, but on other occasions also when they took up stones to kill Him, they stood motionless through the power of Christ: so that it became evident from this also, that He would not suffer except He was willing. Moreover in His gentleness Christ checked their unreasonable impulse, saying not: "For which of the words that I said, are ye angry?" but: "*For which of the works* that I did?" For

if I had not done, He says, many God-befitting works which shew that I am in My Nature God, ye might be reasonably angry with Me now, hearing Me say that *I and the Father are One.* But I should not have said this, had I not shewn it by all things that I did. And He speaks of the works as *from the Father*, not from Himself, shewing this modesty for our profit, so that we may not boast when we receive anything from God. And He says the works were *shown from the Father*, not to indicate that the power exhibited in them was other than His own, but to teach that they were the works of the whole Godhead. And we understand One Godhead in Father and Son and Holy Spirit. For whatsoever the Father does, this is accomplished by the Son in the Spirit; and again, what the Son does, this the Father is said to do in the Spirit. Wherefore also Christ saith: *I do nothing of Myself, but the Father abiding in Me, He doeth the works.*

c. x. 33.

Supra ver. 30.

Supra viii. 28. Inf. xiv. 10.

33 *For a good work we stone Thee not, but for blasphemy.*

Having *a zeal for God, but not according to knowledge,* they became angry when they heard Christ saying: *I and the Father are One.* For what was the impediment to His being One with the Father, if they believed that He was God by Nature? Wherefore also they attempt to stone Him, and in self-defence giving the reason why they did so, they say: "*We stone Thee, not* on account of the *good works* which Thou didst, *but* because Thou *blasphemest.*" They were the blasphemers, on the contrary, because they wished to stone One Who was truly God, not knowing that Jesus was destined to come, not in the undisguised Godhead, but Incarnate of the Seed of David; [and thus] they speak of His true confession as blasphemy.

Rom. x. 2. Supra ver. 30.

I said, Ye are gods, &c.

34 sqq.

Since therefore the Father called certain men gods, and of necessity the honourable name was something external, super-added to them, for He Who is God by Nature is One only; lest Jesus also should be deemed to be one

Book 7. c. x. 33. of that class—clothed in the glory of the Godhead, not as essentially His own, but rather as something external, super-added to Himself, in the same way as was the case with those others—He as a matter of necessity clearly distinguishes Himself from them. For He shews that He differed so far from their poverty, that when He was in them, [then only, and] on that very account they were called gods: because He is *the Word of God* the Father. And if *the Word*, being in them, was in any cases sufficient to make those who were really [only] men shine with the honour of the Godhead; how could He be anything else than God by Nature, Who bestowed freely even upon those others His splendour in this way?

Now convicting the Jews, that not because He said: *I and the Father are One*, they were stoning Him, but without reason; He says: "If, because I said I was God, I seem to blaspheme; why, when the Father said by the Law to certain men: *Ye are gods*, did ye not judge that to be blasphemy?" And this He says, not as instigating them to say anything against the Father, but to convict them of being ignorant of the Law and the inspired Scriptures. And seeing that the difference between those who were called gods and Him Who is in His Nature God is great, through the words which He uses, He teaches
Supra i. 1. us the distinction; for if the men *unto whom the Word of God came* were called gods, and were illumined with the honour of the Godhead, by admitting and receiving the Word of God into their soul, how could He through Whom they became gods, be other than in His Nature God? For *the Word was God*, according to the language of John, Who also bestowed this illumination on the others. For if the Word of God through the Holy Spirit leads up to superhuman grace, and adorns with a Divine honour those in whom He may be, Why, saith He, *say ye that I blaspheme* when I call Myself *Son of God* and God? Although by the works I have done from Him I am borne witness to as in My Nature God. For having sanctified Me He *sent* Me into the world *to be the Saviour of the*

world; and it is the attribute only of One in His Nature God, to be able to save men from the devil and from sin and from corruption. c. x. 33.

But perhaps when the Divine Scripture saith that the Son was sent from the Father, the heretic straightway deems the expression a support to his own error, and will say in all probability: "Ye who refuse to speak of the Son as inferior to the Father, do ye not see that He was sent from Him, as from a superior and a greater one?" What then shall we say? Surely, that the mention of His being sent is particularly suitable to the measure of His [1] self-humiliation; for thou hearest that Paul, uniting Both, then says that the Son was sent from the Father, when He was also made of a woman and under the Law as a Man amongst us, although being Lawgiver and Lord. And if the Son be understood as made in the form of a servant, then said to be sent from the Father, He suffers no damage whatever, with regard to His being also Consubstantial with Him and Coequal in glory and in no respect at all falling short. For the expressions used among ourselves, if they are applied to God, do not admit of being accurately tested; and I say that we ought not to understand them just exactly as they are usually understood among ourselves, but as far as may be suitable to the Divine and Supreme Nature itself. For what [else could happen], unless the tongue of man possessed words competent to suffice for setting forth the Divine glory? Accordingly it is absurd that the preeminence of the glory which is highest of all should suffer injury through the weakness of the human tongue and its poverty of expression. Remember that which Solomon says: *The glory of the Lord maketh language obscure.* For when we waste our labour in trying to express accurately the glory of the Lord, we are like to those who wish to measure the heavens by a span. Therefore when anything is said concerning God in words generally applied to men, it must be understood in a manner befitting God. Else what wilt thou do when thou hearest David singing in his psalm:

[1] κένωσις

Gal. iv. 14.

Prov. xxv. 2. (LXX)

Isa. xl. 12.

Book 7. c. x. 33. Ps. lxxx. 1, 2. *O Thou that sittest upon the Cherubim, shew Thyself; stir up Thy strength and come to save us?* For how does the Incorporeal sit? And where does He call upon the God of the universe to come to for us, the God Who saith Jer. xxiii. 24. by the Prophets: *Do not I fill heaven and earth, saith the Lord?* Where therefore should He come to for us, when He filleth all things? Again, it is written that some Gen. xi. 5, 6, 7. were building a tower to reach unto heaven, *and the Lord came down to see the city and the tower; and the Lord said, Come and let Us go down and there confound their tongues.* Where did the Lord go down? Or in what manner doth the Holy Trinity urge Itself on to the descent? And how, tell me, did the Saviour Himself also promise to send to us the Paraclete from heaven? For where or Wis. i. 7. whence is That Which filleth all things sent? *For the Spirit of the Lord filleth the world*, as it is written.

Therefore the expressions ordinarily used of ourselves signify things above us, if they are spoken concerning God. Dost thou wish to understand any of those things so difficult of comprehension? Then thy mind proves too weak to grasp them, and dost thou perceive that it is so? Be not provoked to anger, O man, but confess the weak- Ecclus. iii. 21. ness of thy nature, and remember him that said: *Seek not out the things that are above thy strength.* When thou directest thy bodily eye to the orb of the sun, immediately thou turnest it away again, overcome by the sudden influx 1 S. Tim. vi. 16. of the light. Know therefore that the Divine Nature also dwells in unapproachable light; unapproachable, that is, by the understandings of those who over-busily look into it. Therefore also when things concerning God are expressed in language ordinarily used of men, we ought not to think of anything base, but to remember that the wealth of the Divine Glory is being mirrored in the poverty of human expression. For what if the Son is sent from the Father? Shall He then on this account be inferior? But when from the solar body its light is sent forth, is that of a different nature from it and inferior to it? Is it not foolish merely to suppose such a thing for

a moment? Therefore the Son, being the Light of the Father, is sent to us, as we may say, from a Sun that darteth forth Its Beam; which indeed David also entreats may take place, saying: *O send out Thy Light and Thy Truth.* And if it is a glory to the Father to have the Light, how dost thou call that in which He is glorified inferior to Him? And the Son Himself also says concerning Himself: *Whom the Father sanctified and sent.* Now the word "sanctified" is used in the Scripture in many senses. For it is said that anything dedicated to God is sanctified. For instance He said unto Moses: *Sanctify unto Me all the firstborn.* And again, that is sanctified which is prepared by God for the execution of any of His designs, for He speaks thus concerning Cyrus and the Medes, when He determined that they should make war against the city of the Babylonians: *The mighty ones are come to fulfil Mine anger, being both joyous and proud; they have been sanctified, and I lead them.* And again, that is sanctified which is made to participate of the Holy Spirit. Therefore the Son saith that Himself is sanctified by the Father, as having been prepared by Him for the restitution of the life of the world, and for the destruction of those who oppose Him; or still further, in so far as He was sent to be slain for the salvation of the world; for indeed those things are called holy which are set apart as an offering to God. And we say that He was sanctified, even as men like ourselves are, when He became flesh: for His Flesh was sanctified, although it was not in its nature holy, by being received into union with the Word; and because this is come to pass, He is sanctified by the Father; for the Godhead of Father and Son and Holy Spirit is One.

x. 37, 38.

Ps. xliii. 3.

Cf. Supra Vol. I. pp. 410, 524. Exod. xiii. 2.

Isa. xiii. 3. (LXX)

37 *If I do not the works of My Father, believe Me not. But if I*
38 *do, though ye believe not Me, believe My works: that ye may know and believe that the Father is in Me and I in Him.*

What He says is this. Though it is easy for any one to call God Father, yet to demonstrate the fact by works

Book 7. x. 37, 38. is hard and impossible to a creature. By works however of a God-befitting character, He says, I am seen to be equal to God the Father: and there is no defence for your unbelief since you have learnt that I am equal to the Father by the evidence of the God-befitting works which I do, although as regards the flesh I seemed to be one among you like an ordinary man. Hence it is possible to perceive that *I am in the Father and the Father in Me.* For the sameness of their Essence makes the Father to be and to be seen in the Son, and the Son in the Father. For truly even among ourselves the essence of our father is recognised in him that is begotten of him, and in the parent again that of the child. For the delineation of their nature is one in them all, and they all are by nature one. But when we distinguish ourselves by our bodies, the many are no longer one; a distinction which cannot be mentioned concerning One Who is God by Nature, for whatever is Divine is incorporeal, although we conceive of the Holy Trinity as in distinct Subsistences. For the Father is the Father and not the Son; the Son again is the Son and not the Father; and the Holy Spirit is peculiarly the Spirit: although They are not at variance, through Their fellowship and unity One with Another.

Infra xiv. 10.

Cf. Supra Vol. I. p. 678.

From the Syriac

The Holy Trinity is known in the Father and in the Son and in the Holy Spirit. But the designation of each one of These Who have been enumerated denotes not a part of the Trinity, but the Whole of It; since in truth God is undivided and simple, although distributed in These Subsistences.

From the Greek

Therefore, as there is but One Godhead in Father and Son and Holy Spirit, we say that the Father is seen in the Son, and the Son in the Father. And it is necessary to know this other point also, that it is not the wishing the same things as the Father, nor the possessing one will with Him, that makes the Son say: *I am in the Father, and the Father in Me,* and: *I and the Father are One;* but because, being the genuine Offspring of the Essence of the Father, He shews forth the Father in Himself, and Him-

Inf. xiv. 10. Sup. ver. 30.

self also is shewn forth in the Father. For He says that x. 40-42.
He wills and speaks and effects the same things as the Father, and easily performs what He wishes, even as the Father doth, in order that He may be acknowledged in all respects Consubstantial with Him, and a true Fruit of His Essence; and not merely as having a relative unity with Him, only in similarity of will and the laws of love; which unity we say belongs also to His creatures.

40 *And He went away again beyond Jordan into the place where*
41 *John was baptizing; and there He abode. And many came unto Him; and they said, John indeed did no sign: but all*
42 *things whatsoever John spake of this Man were true. And many believed on Him there.*

Leaving Jerusalem, the Saviour seeks a refuge in a place possessing springs of water, that He might signify obscurely as in a type how He would leave Judæa and go over to the Church of the Gentiles which possesses the fountains of Baptism: there also *many* approach unto Him. crossing through the Jordan; for this is signified by Christ taking up His abode *beyond Jordan.* They therefore having crossed the Jordan by Holy Baptism, are brought unto God: for truly He went across from the synagogue of the Jews unto the Gentiles: and then *many came unto Him and believed* the words spoken by the saints concerning Him. And they believe *on Him there,* where the springs of water are, where we are taught the mystery of Christ. For Christ was not in the streams before the Jordan, but somewhere *beyond;* and He came and *abode,* continuing constantly in the Church of the Gentiles. And we honour John, not as having performed any God-befitting work, but as having borne true witness concerning Christ. For Christ was more wonderful, not only than John, but than every saint; for whereas they were Prophets, He was the wonder-working God. And we must notice that the words of John and of the other Prophets are a way [to lead us] to believe Christ.

Book 7. c. xi. 1-3. Chap. xi. 1. *Now a certain man was sick, Lazarus of Bethany,*
2 *of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.*

With a purpose does the Evangelist make mention of the names of the women, showing that they were distinguished for their piety. Wherefore also the Lord *loved* them. And of the many things which probably had been done for the Lord by Mary, he mentions the *ointment,* not at haphazard, but to shew that Mary had such thirst after Christ that *she wiped His feet with her* own *hair,* seeking to fasten to herself more really the spiritual blessing which comes from His holy Flesh; for indeed she appears often with much warmth of attachment to have sat close to Christ without being distracted by interruption, and to have been drawn into friendly relationship with Him.

Infra ver. 5.

3 *His sisters therefore sent unto Him, saying, Lord, behold, he whom Thou lovest is sick.*

The women send to the Lord, ever wishing to have Him near them, but on this occasion sending under a fair pretext on account of him who was sick. For they believed that if Christ would only appear the sufferer would be set free from his disease. And they gently remind Him of the love which He had for the sick man, drawing Him thither especially by this means; for they knew that He took thought for this man. And He was able, even though absent, to heal him, as being God and tending all things; nevertheless, they thought that if He were present, He would put forth His hand and awaken him. Not even they possessed as yet the perfection of faith, wherefore also they are troubled, as it seems probable, with the thought that Lazarus would not have been ill at all, had not Christ neglected him: for, say they, since such as are beloved by God possess all good things, why is *he whom Thou lovest, sick?* Or perhaps they even say: Great is the audacity of the sickness, because it dared to attack such as are beloved by God. And it may be too that they

seem to say something of this sort. Since Thou lovest c. xi. 4-6.
and healest even Thine enemies, much rather oughtest Thou to confer such benefits on them that love Thee. For Thou art able to do all things by merely Thy Will. Therefore their language is full of faith and proves their close relationship to Christ.

4 *But when Jesus heard it, He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.*

The Lord now says this, not that the men may go away and report it to the sisters of Lazarus, but as God foretelling what should come to pass, because He saw that the conclusion of the affair would be for *the glory of God;* not that the sickness came upon the man for this reason, that *He should be glorified;* for it would be silly to say this; but since it had come, He also saw that it would result in a wonderful end. And He says that Himself is in His Nature God, for that which is done, is done for His glory. For after saying that *the sickness* was *for the glory of God,* He added: *That the Son of God may be glorified thereby,* speaking concerning Himself.

And if He Himself said that the *sickness* of Lazarus was *not unto death,* and yet his death took place, there is nothing to marvel at. For looking on to the final result of the affair, and seeing that He was going to raise him up after a little time, we do not consider anything that took place in the interval, but only how the end would result. For the Lord determined to set forth the weakness of death, and to shew forth all that happened as for the glory of God, that is, of Himself.

6 *When therefore He heard that he was sick, He abode at that time two days in the place where He was.*

And He deferred His arrival in order that He might not heal him while sick, but raise him when dead; which is a work of greater power, so that He would be more greatly glorified.

Book 7. xi. 7-10.

7 *And after this He saith to His disciples, Let us go into*
8 *Judæa again, His disciples say unto Him. Rabbi, the Jews were but now seeking to stone Thee; and goest Thou thither again?*

Now when the Lord said: *Let us go into Judæa again,* He seems almost to declare "Even though the people there are unworthy of kindness, yet now that an opportunity presents itself of conveying them some advantage, let us go back to them;" but the disciples in their love for Him think it right to try to hinder Him, and moreover as men they suppose that He would be unwilling to put Himself in peril by going amongst the Jews. Wherefore also they remind Him of the madness of the Jews against Him, all but saying: "Why again dost Thou seek to be amidst the unbelieving and ungrateful people who are not softened either by Thy words or even by Thy works? who even yet are of murderous intent against Thee, and who are boiling with passionate rage?" Either then they say this, or their language signifies that He is leading them into evident danger. Nevertheless, they are obedient to their Teacher, as to One Who knows what is best.

9 *Jesus answered, Are there not twelve hours in the day? If therefore a man walk in the day, he stumbleth not, because*
10 *he may see the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him.*

Perhaps He compares to the ever-moving course of the day, the easily-swayed and novelty-loving mind of men, which is not established in one opinion, but vacillates from one way of thinking to another, just as the day changes from one hour to another. And thus also thou wilt understand the words: *Are there not twelve hours in the day?* That is, "I," says He, "am the Day and the Light. Therefore, just as it is not possible for the light of the day to fail, without having completed its appointed time; so it is not among possibilities that the illumination which proceeds from Me should be shrouded from the Jews, without having fully reached its fitting measure of

philanthropy." And He speaks of the time of His presence as "*day*," and of that before it as "night;" as also when the Lord says: *We must work the works of Him that sent us, while it is day.* This therefore is what He here says: "It is not now a time for Me to separate Myself from the Jews, even though they be unholy, but I must do all things that pertain to their healing. For they must not now be punished, by having the Divine grace (like the light of the sun) withdrawn from them. But just as the light of the day does not fail until the twelve hours have been completed, so the illumination that proceeds from Me is not shrouded before the proper time; but until I am crucified I remain among the Jews, sending forth unto them like light the understanding of the knowledge of God. For since the Jews are in the darkness of unbelief, and so stumble at Me as at a stone, I must go back to them and enlighten them, that they may desist from their madness in fighting against God."

c. xi. 11.

Supra ix. 4.

11 *These things spake He: and after this He saith unto them, Our friend Lazarus is fallen asleep: but I go, that I may awake him out of sleep.*

"A worthy cause draws Me towards Jerusalem;" for so much is signified by the words: *Our friend is fallen asleep*; "and if we should let it pass neglected, we should incur the reputation of being devoid of compassion. Wherefore we must avoid the disgrace of such conduct, and run to the [5] help of our friend, despising the plots of the Jews." And shewing His own God-befitting power, He calls the departure of the human soul from the body by the name of sleep, and very rightly: for He does not think it proper to call it death, Who created man for immortality, according as it is written, and made the generations of the world to be [6] healthful. Moreover, the language is also true, because the temporary death of our body is in the sight of God really a sleep and nothing different, brought to an end by a mere and single sign from that which is by nature Life, namely, Christ. And

[5] σωτηρία

Cf. Wisd. i. 12—15.

[6] σωτηρίος

Book 7. xi. 12-15. notice that He did not say: "Lazarus is dead and I go to raise him to life," but says: "He *is fallen asleep*," avoiding boastfulness, for our instruction and profit; for [without some such good reason] He would not have uttered a sentence so obscure in its hidden meaning that not even the disciples themselves understood what was said. For He did not say: "*I go* to quicken him into life" or "to raise him up from the dead," but "*that I may awake him out of sleep*;" which was at the time insufficient to suggest His real meaning.

12 *His disciples therefore said, Lord, if he is fallen asleep, he*
13 *will recover. Now Jesus had spoken of his death; but they thought that He spake of taking rest in sleep.*

They, not understanding the force of the words, thought that Jesus spake *of taking rest in sleep*, which when sick men can do, they generally experience refreshment; wherefore the disciples say: "It is not worth while to go and disturb Lazarus from his sleep, for it does not benefit a sick man to awake him out of sleep." And this they said, wishing to hinder Him from the journey by remarking that it was not meet to go into the midst of those murderers for the sake of doing something which would produce no good result.

14 *Then Jesus said unto them plainly, Lazarus is dead. And*
15 *I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.*

The disciples therefore not understanding that He had called death by the name of sleep, He made His meaning clearer, saying: *He is dead.* And He says that He is glad, not out of a love of glory, because He was going to do the marvellous deed, but because this was going to become for the disciples a ground of faith. And the words: *I was not there*, signify as follows: "If I had been there, he would not have died, because I should have had pity on him when he was suffering only a little; but now in My absence his death has taken place, so that, by raising him

to life, I shall bestow upon you much advantage through xi. 16-19.
your faith in Me." And Christ says this, not as being able to do God-befitting deeds only when He was present; but because if He had been present, He could not have neglected His friend until the occurrence of death. And He says: *Let us go unto him,* as unto a living person; for the dead, inasmuch as they are destined to live, are alive unto Him as God.

16 *Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with Him.*

The language of Thomas has indeed zeal, but it also has timidity; it was the outcome of devout feeling, but it was mixed with littleness of faith. For he does not endure being left behind, and even tries to persuade the others to adopt the same resolution: nevertheless he thinks that they are destined to suffer [death] at the hands of the Jews, even against the will of Christ, by reason of the murderous passion of the Jews; not looking at the power of the Deliverer, as he ought rather to have done. And Christ made them timid, by enduring with patience beyond measure the sufferings He experienced at the hands of the Jews. Thomas therefore says that they ought not to separate themselves from their Teacher, although undoubted danger lay before them; so, perhaps with a gentle smile, He said: *Let us go,* that is, *Let us die.* Or he speaks thus: Of a certainty if we go we shall die: nevertheless let us not refuse to suffer, for we ought not to be cowardly to such a degree; because if He raises the dead, fear is superfluous, for we have One Who is able to raise us again after we have fallen.

17 *So when Jesus came to Bethany, He found that he had been*
18 *in the tomb four days already. Now Bethany was nigh unto*
19 *Jerusalem, fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother.*

He mentions also the length of days that had intervened after the death of Lazarus for this reason, that the miracle

Book 7. xi. 20-24.

may be the more marvelled at, and lest any one should chance to say that He had come after one day, and that Lazarus was not dead, but He had raised him up from sickness. And he says that *many* Jews were in Bethany, although the place was not a populous one, being come out of Jerusalem; for the distance of road between the two places was not so great as to hinder their sincere friends from being with Martha and Mary. And since the miracle was talked about by all in Jerusalem and the country round about, he gives the reason, that as there were many people there, the story was naturally spread abroad in all directions; some telling what had been done from admiration, and others through envy, to attach a false accusation to the miracle through their lying account of it.

20 *Martha therefore, when she heard that Jesus was coming, went and met Him; but Mary still sat in the house.*

Perhaps Martha was the more eager to do such things as might be necessary; wherefore also she first *went and met* Him: but Mary was the more intelligent. Wherefore, as possessing a more sensitive soul, she remained at home, receiving the attentions of her consoling friends; but Martha, as a simpler person, started off, intoxicated indeed with her grief, but nevertheless acting with more vigour.

21 *Martha therefore said unto Jesus, Lord, if Thou hadst been*
22 *here, my brother had not died. And even now I know that,*
23 *whatsoever Thou shalt ask of God, God will give Thee. Jesus*
24 *saith unto her, Thy brother shall rise again. Martha answered Him, I know that he shall rise again at the last day.*

What Martha says, amounts to this. "Not for this reason," she says, "did my brother die, because the nature of man is subject to death; but because Thou wast not present, Who art able by Thy word to conquer death." But in her grief, wandering beyond propriety, she considered that the Lord was no longer able to do anything, as the time for help had gone by; and she thought that

He had come, not for the raising again of Lazarus, but that He might console them. For softly and gently she reproaches Him for His tardiness in not immediately coming when it would have been possible for Him to help them, when they sent saying: *Lord, behold, he whom Thou lovest is sick.* And the words: *Whatsoever Thou shalt ask of God He will give Thee,* are the words of one who is almost afraid to ask plainly what she wishes; nevertheless she stumbles concerning the truth in that she speaks not as to God, but as to one of the saints; His being seen in the flesh causing her to think that whatsoever He should ask as a saint, He would receive from God; not indeed knowing that, being in His Nature God and the Power of the Father, He possesses irresistible might over all things. For if she had known that He was God, she would not have said: *If Thou hadst been here*; for God is everywhere. Through His aversity to arrogance, however, the Lord did not say: "I will raise up thy brother," but: "He shall rise again;" all but softly rebuking her and saying: "He indeed rises again as thou wishest, but not as thou thinkest. For if thou supposest that it will be accomplished by prayer and supplication, take upon thyself the part of prayer, but do not bid Me do it, Who am a Wonder-worker, able by My own Might to raise the dead." The woman having heard this and being ashamed now to say: "Raise him to life," yet in some degree instigating Him to do the work at once, seems somewhat to be saddened at the postponement of the time, saying: "*I know that he shall rise again at the last day,* but I long to see before that time the resurrection of my brother." Again when the Lord said: *Thy brother shall rise again,* the woman all but signifies her agreement with this doctrine, saying: "I know that; for I believe that the dead will be raised, according as Thou didst teach: *For the hour cometh, and they shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.* And likewise Isaiah also in the Spirit said: *The dead shall be raised and they that are in the tombs shall*

xi. 20-24.

Supra ver. 3.

Supra v. 28, 29.

Isa. xxvi. 19. (LXX)

Book 7. xi. 25-27. *be awakened.* For I do not disbelieve in the doctrine of the resurrection, as the Sadducees do."

25 *Jesus said unto her, I am the Resurrection and the Life; he*
26 *that believeth on Me though he die, yet shall he live: and whosoever liveth and believeth on Me, shall never die. Be-*
27 *lievest thou this? She saith unto Him. Yea, Lord: I have believed that Thou art the Christ, the Son of God, even He that cometh into the world.*

Assuredly a fruit and reward of faith in Christ is eternal life, and in no other way does this come to the soul of man. For although we are all raised to life through Christ, yet this [eternal life given to the faithful] is the true life, namely, to live unendingly in bliss; for to be restored to life only for punishment differs nothing from death. If therefore any one notices that even the saints, who have received promises of life, die; this is nothing, for it is only what naturally comes to pass. And until the proper time has been reserved the display of the grace [of resurrection], which is powerful, not partially, but effectually, in the case of all men, even of those saints who have died in time past and are tasting death for a short time, until the general resurrection. For then, together, all will enjoy the good things. And in saying: *Though he die, yet shall he live,* the Saviour did not take away the death in this present world: but admits that it has such might against the faithful that it naturally happens to them, and no more; because He has reserved the grace of resurrection until the proper time. He certainly says: "*He that believeth on Me* shall not be without a participation in the death of the flesh in the ordinary course of human nature, but nevertheless he will suffer nothing worthy of fear in this, as God is able easily to make alive whomsoever He will." For he that believeth on Him, hath in the world to come an endless life in bliss and perfect immortality. Wherefore let not any of the unbelieving mock: for Christ did not say: "From this present moment he shall in no wise see death," but when He said abso-

lutely: "He shall *never* see death in any wise," He spake xi. 25-27.
concerning the world to come, reserving the end of the promise until then. And saying unto Martha: *Believest thou?* He demands the confession of faith as the parent and patron of the [eternal] life; and she readily assented and accurately confesses: not simply believing that He is a Christ and a Son of God; for a prophet also can be a christ, by reason of being anointed, and the same person can be understood to be a son [of God]: but using the definite article and saying: "*The Christ, the Son of God,*" she confessed the Only and Preëminent and True Son. Therefore her faith was on the Son, not on a creature.

Believest thou in this?

Having previously explained the force of the mystery in Himself, and shown plainly that He is by Nature Life and Very God, He demands assent to the faith, furnishing in this matter a model to the Churches. For we ought not quite vainly to cast our words into the air when we confess the venerable mystery, but to fix the roots of the faith in heart and mind and then to let it bear fruit in our confession; and we ought to believe without any hesitation or double-mindedness. For the *double-minded man* is in- S. Jas. i. 8.
solent and halting as regards the faith; wherefore also he is *unstable in all his ways.* Nevertheless, it is necessary to know that we make the confession of our faith unto God, although we are questioned by men, I mean those whose lot it is to minister in sacred things, when we say the "I believe" at the reception of Holy Baptism. Certainly therefore to speak falsely and to slip aside towards unbelief is a most aweful thing; lest we may have as both Judge and Witness of our folly the Lord of all Himself, saying: *Even I am a Witness, saith the Lord.* And we Jer. xxix. 23. (xxxvi. 23, LXX)
must observe that, as Lazarus was lying dead, on his behalf in a certain way the assent to the faith is demanded of the woman, that the type in this also may have force among the Churches; for when a newborn babe is brought, either to receive the chrism of the catechumenate, or that of the [7] complete-[Christian]-condition at Holy Baptism

[7] τελείωσις

the person who brings it repeats aloud the "Amen" on its behalf. And on behalf of those who are assailed by extreme sickness, and on that account are going to be baptized, certain persons make the renunciation [of Satan] and the declaration of attachment [to Christ], by an act of charity lending as it were their voices to those who are disabled by sickness: a thing which we see to have been done in the case of Lazarus and his sister. And Martha wisely and prudently first sows the confession of faith, that afterwards she may reap the fruit of it.

28 *And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth*
29 *thee. And she, when she heard it, arose, and went unto Him.*

She went away to call *her sister*, that she also might share the happiness which arose from the expected event, and receive at once in common with herself the dead one raised again beyond all hope. For she had heard the words: *Thy brother shall rise again.* And she told the good news of the coming of the Saviour to her sister *secretly*, because there were sitting by her some of those Jews who felt ill-will towards Christ for His wondrous works.

And we shall not find in the Gospels that Christ said: "Call thy sister to Me;" but Martha taking the undeniable emergency of the affair and the right due to her sister of being invited to come, as equivalent to an uttered command, she speaks as she does. And Mary readily ran towards Him, and was willing to go to meet Him. For how could she help doing this, when she was in such great grief at His absence, and had such a warm feeling of piety and great love towards Him?

30 *Now Jesus was not yet come into the village, but was still in*
31 *the place where Martha met Him. The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, saying that she was going unto the tomb to weep there.*

The Jews therefore who were present, thinking she had run to *the tomb* to tear herself [in her grief], follow her;

doing this by the will of God, in order that they might go in a body to see the marvellous deed, even without wishing to do so. For had this not taken place by the providence of God, the Evangelist would not have mentioned it; neither would he have written down the concurrent causes of each matter, had he not been everywhere very zealous for the truth. Therefore he stated the cause wherefore many ran to the tomb, and were found there, and became beholders of the marvellous deed, and reported it to others. xi. 32-34.

32 *Mary therefore, when she came where Jesus was, and saw Him, fell down at His feet, saying, Lord, if Thou hadst been here, my brother had not died.*

Certainly Mary says that death had happened to her brother prematurely through the absence of the Lord, and says that He had come to the house, when the time for healing had passed by: and it is possible also from this to conjecture that she said this as to God Himself; although she did not speak accurately, from thinking that He was not present even though absent in the body. But being more accurate and intelligent than Martha, she did not say: *Whatsoever Thou shalt ask of God God will give Thee.* Supra ver. 22. Wherefore to her the Lord says nothing, whereas to Martha He spake at some length. And Mary intoxicated with her grief, He does not reprove for saying: "*If Thou hadst been here*" to Him Who fills all creation; doing this also for our example, that we should not reprove those who are in an agony of mourning: and He condescends still further, revealing His human nature, and weeps and is troubled, when He sees her weeping and the Jews who came with her also weeping.

33 *When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and*
34 *was troubled, and said, Where have ye laid him?*

Now since Christ was not only God by Nature, but also Man, He suffers in common with the rest that which is human; and when grief begins somehow to be stirred

Book 7. xi. 32-34. within Him, and His Holy Flesh now inclines to tears, He does not allow It to indulge in them without restraint, as is the custom with us. But *He groans in the spirit,* that is, in the power of the Holy Spirit He reproves in some way His Own Flesh: and That, not being able to endure the action of the Godhead united with It, trembles and presents the appearance of trouble. For this I think to be the signification of "*He was troubled;*" for how otherwise could He endure trouble? Shall that Nature which is ever undisturbed and calm be troubled in any way? The flesh therefore is reproved by the Spirit, being taught to feel things beyond its own nature. For indeed on this account the Almighty Word of God was made in Flesh, or rather was made Flesh, that He might strengthen the weaknesses of the flesh by the energies of His own Spirit, and withdraw our nature from too earthly feelings, and transform it as it were to such feelings only as are pleasing to God. Surely it is an infirmity of human nature to be abjectly overcome by griefs, but this as well as the rest is brought into subjection, in Christ first, that it may be also in us.

Or thus we must understand the words: *He groaned in the spirit and was troubled,* viz:—as equivalent to: "Being moved to compassion by reason of many weeping, He in a manner gave commandment to His own Spirit to overthrow death before the time, and to raise up Lazarus." And it is not as being ignorant that He asks: *Where have ye laid him?* For He Who had known of Lazarus' death when He was in another part of the country, how could He be ignorant about the tomb? But He speaks thus as being averse to arrogance: therefore He did not say: "Let us go to the tomb, for I will awaken him," although asking the question particularly in the way He did has this significance. Moreover also by saying this, He prepared many to go before Him that they might shew Him that which He sought. With a set purpose therefore He said this also, drawing by His words many to the place, and appears not to know, not at all shrinking from the poverty of

man's condition, although in His Nature God and knowing all things, not only those which have been, but also those which shall be, before their existence. xi. 36, 37. Cf. Hist. Sus. 42.

And the asking a question therefore does not imply any ignorance in Him Who for our sakes was made like unto us, but rather He is shown from this to be equal to the Father; for He too asks a question: *Adam, where art thou?* Christ also feigns ignorance and inquires: *Where have ye laid him?* so that through the inquiry a multitude might be gathered together to the manifestation, and that by His enemies, rather than by others, testimony should be given to the miracle of restoring to life one who was already corrupt. Gen. iii. 9.

36 *The Jews therefore said, Behold how He loved him! But*
37 *some of them said, Could not this Man, which opened the eyes of him that was blind, have caused that this man also should not die?*

Certainly the Evangelist, seeing the tearless Nature weeping, is astonished, although the suffering was peculiar to the flesh, and not suitable to the Godhead. And the Lord weeps, seeing the man made in His own image marred by corruption, that He may put an end to our tears. For for this cause He also died, even that we may be delivered from death. And He weeps a little, and straightway checks His tears; lest He might seem to be at all cruel and inhuman, and at the same time instructing us not to give way overmuch in grief for the dead. For it is one thing to be influenced by sympathy, and another to be effeminate and unmanly. For this cause therefore He permitted His own flesh to weep a little, although it was in its nature tearless and incapable of any grief, so far as regards its own nature. And even they who hate the Lord, admire His tears. For they who follow philosophy to an extreme and have a brilliant reputation therein, shed tears with the greatest reluctance, as overcoming by manly vigour every misfortune. And the Jews thought that He wept on account of the death of Lazarus, but He

Book 7. xi. 38, 39. wept out of compassion for all humanity, not bewailing Lazarus only, but understanding that which happens to all, that the whole of humanity is made subject to death, having justly fallen under so great a penalty. And others, being wounded by envy, said nothing good; for in truth they did not find fault with the Lord for suffering Lazarus to die; for this would have been the language of men who believed that He was able to stay death: but they almost speak thus: "Where is Thy might, O Wonder-worker? For behold, even when Thou wert unwilling, He who was beloved by Thee has died. For that Thou didst love him is evident from Thy weeping. If therefore that which was done to the blind man was the work of Thy might, Thou wouldst be able also to stay death, which is a similar deed beyond the nature of man." As malignantly rejoicing therefore, because they saw His glory in a manner diminished, they say this.

38 *Jesus therefore again groaning in Himself cometh to the*
39 *tomb. Now it was a cave, and a stone lay against it. And Jesus saith, Take ye away the stone.*

Here we understand the groaning as if it were the will struggling with a sort of movement according to its power, both because He rather sternly reproved His grief, and the tears which were about to be shed from His grief. For, as God, He in the way of a master reproves His Manhood, bidding it be manly in sorrowful circumstances; or by His God-befitting movement He distinctly lays it down that we must hence forward overthrow the powerful influence of death. And this He makes manifest by His very own Flesh, and signified by the movement of His Body that which was concealed within. And this is shown here by the expression: "He groaned," which means, that through the outward action of His Body He indicated His hidden commotion.

And He did not roll away the stone Himself for these two reasons: first, to teach that it was superfluous to work wonders when there was no necessity for them; and se-

condly, [to teach] that He Himself awakes the dead, but His angels will be at hand to minister in the event, whom indeed the Lord elsewhere in a parable calls reapers. c. xi. 10. S. Matt. xiii. 39.

Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days.

It is usual to refuse to believe in the possibility of great deeds, and to be somewhat reluctant to admire is a feeling which naturally is consequent upon things beyond our experience. It seems to me that even the good Martha suffered this; for the excessive greatness of the event took from her the sure confidence of faith, and the strangeness of the hope bewilders her proper reason. And it is nothing astonishing if she who had confessed her faith is again overtaken by littleness of faith through the excessive greatness of the marvellous deed. And either solely out of honour to Christ she said: *By this time he stinketh;* that He might not be disgusted by the bad smell of the corpse: or she says this as if from shame. For the relatives of the dead hasten, before the body becomes ill-smelling, to bury it down in the earth, out of consideration for the living, and deeming it a dishonour to the dead that it should become an object of loathing to any.

40 *Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?*

A most excellent thing is faith, when it is produced from an ardent mind; and it has such great power that not only is the believer healed, but in fact others also have been healed besides them that believed; as the paralytic let down [through the tiles] at Capernaum, by the faith of those who carried him; and as Lazarus, by that of his sister, to whom the Lord said: *If thou believest, thou shalt see the glory of God;* all but saying: "Since Lazarus, being dead, is not able to believe, do thou fill up that which is lacking of the faith of him that is dead." And the form of faith is twofold: first, dogmatic, con-

Book 7. c. xi. 42. Supra iii. 18. 1 Cor. xii. 8, 9.

sisting of an assent of the soul to something, as: *He that believeth on the Son is not judged;* and secondly, a gift by the participation of grace from Christ: *For to one,* He says, *is given through the Spirit the word of wisdom, and to another faith,* which is not merely dogmatic, but also capable of effecting things beyond human power, so as even *to remove mountains.* The faith of Martha however, by the feebleness of her reason, fell away into unbelief. But the Lord does not permit it to remain so: He effects a speedy remedy for the suffering. For He says she must believe, that she may behold what was beyond hope. For double-mindedness is a great infirmity and deprives us of the gracious gifts of God. Wherefore, by rebuking her, [Christ] warned the whole human race not to be detected in the evil ways of double-mindedness. And shunning vainglory, the Christ did not say: *Thou shalt see* My *glory,* but: *the glory of God.* And the glory of God was the raising the dead. Surely therefore He Himself Who said: *I am the Resurrection,* is by Nature the God Whose glory He says not long afterwards the woman should see, since Thou wilt suppose that the Truth—and the Christ is the Truth—does not lie. And it was promised to her that her dead brother should rise again. And Mary, being more intelligent, utters no word of doubt; but Martha was affected by the disease of double-mindedness.

Supra ver. 25.

42 *And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou heardest Me. And I knew that Thou hearest Me always: but because of the multitude which standeth by I said it, that they may believe that Thou didst send Me.*

Of course it is agreeably to His self-humiliation as a Man that the Christ thus speaks in a lowly manner, not according to the excellency of the Godhead: and He offers His thanks to the Father not on account of Lazarus only, but for the life of all men. For being good, He is of one mind with the Father in bringing back to life the nature of man which had fallen into liability to corruption through its disobedience; and there is no distinction

between His goodness and that of the Father. And just c. xi. 42.
as we ourselves even are persuaded by our own reasonings to leave undone what we had intended to do, so also the Lord, being the Word and Counsel of the Father, has made the Father friendly to us. And of course we do not say that what is Divine indulges in anger, but that [God], being just and good, knows when it is the proper time to rebuke, and when it is the proper time to relax. However, the Lord gives thanks, and this He does as a Pattern for us, honouring the Father. But when an equal gives thanks to an equal, he by no means does this as a mark of inferiority of essence. And on this account [Jesus] notifies that *because of the multitude* He spake thus, all but saying: "I have simulated the outward appearance of prayer, and I gave thanks, in conformity with My assumed condition." For *I knew that Thou hearest Me always.* For the one Nature of the Godhead is not disobedient to itself, since the Mind of the Trinity, Father, Son, and Spirit, is One. Knowing therefore, He says, that Our purpose is one and Our will one, *because of the multitude* I spake thus. And the Christ thus speaks because of the Jews, giving thanks to the Father as if effecting by Him His God-befitting deeds, that they might no more say it was *by Beelzebub* He did signs. And S. Matt. xii. 24.
He also explains His conduct with regard to the outward appearance of prayer, that we may not be caused to stumble, saying: *because of the multitude* I did this. Moreover, He says: *Thou didst send Me,* because of the suspicions of the Jews: for I came not of Myself, as do the false prophets; but with Thy approbation and good will I *emptied* Myself, *taking the form of a servant,* that I Phil. ii. 7.
might restore the life to all. The manner of the prayer therefore was in agreement with His assumed condition and suitable to His outward appearance in the flesh, not to the excellency and incomparable splendour of the Godhead. For to ask and to receive would be actions altogether befitting a servant rather than a lord, and are usual with such as are under dominion. Nevertheless,

Book 7. c. xi. 42. Christ does even these things without blame; for having accepted for Himself the condition of a Man, how could He any longer decline the characteristics of humanity?

From the Syriac. IN THE SEVENTH BOOK OF THE COMMENTARY ON THE GOSPEL OF JOHN, CYRIL [WRITES] AS FOLLOWS.

For the Son is in every respect perfect in Himself, and in no way does He lack any single excellence. For He is begotten of the Essence of God the Father, and is full of power and of God-befitting glory. Everything is under His feet and there is nothing which His power cannot effect. For, according to the voice of the saint, *He can do everything.* Yet, although it is [8] true that everything is in His possession, He asks, it is said, from the Father, and receives *the heathen and the uttermost parts of the earth* as a glorious inheritance. But it is necessary that we should ask how He receives or when: for this is in truth fitting and necessary, I mean, that we should in such matters ask about the times, and investigate the occasions, and make a diligent inquiry as to their significations. When, therefore, He became Man; when He *emptied Himself,* as it is written; when He humbled Himself to *the form* of those to whom it is befitting that they should ask; then it was that He both did and spake those things that are befitting to men, and we are told that they were made perfect concerning Him from the Father. For where did He exhibit the outward appearance of humility, or how did that self-emptying show itself victoriously, except that contrary to His Majesty He endured something willingly, when for our sake He *emptied Himself?* For in the same way that He was weary from the fatigue of the journey, although He is the Lord of Powers; and as He was in need of food, although He is *the Bread which came down from heaven, and giveth life to the world;* and as He endured death *in the flesh,* although it is He *in Whom we move and have our being;* so it is said that He asked, although He is the Lord of all. That when the Only-Begotten became Man, He was not then at first called to His kingdom, we might

Job. xlii. 2.
[8] Syriac: "good."
Ps. ii. 8.
Phil. ii. 7.
Supra vi. 33.
1 S. Pet. iv. 1.
Acts xvii. 28.

easily show. But to dispute much about this would be c. xi. 42.
not far removed from folly. Therefore we maintain that what thou hast spoken of was done rather for the same reason. Thinkest thou that the Lord prayed for Lazarus, and thus obtained for him life? But thou wilt not continue to think this at all, when thou art reminded of the words that remain. For He not only said: *Father, I thank Thee that Thou heardest Me;* but He added further: *Because of the multitude which standeth around I said it, that they may believe that Thou didst send Me.* And thou seest here the occasion of the prayer clearly. For because the Jews were wicked and bold, so that they made an accusation when the Lord was working miracles, and said that *by Beelzebub* He performed those God-befitting deeds; S. Matt. xii. 24.
therefore He justly refuted the thought that was in them, and shewed that He performed everything together with the Father as God, and did not (like those men the false prophets) come of His own will. Moreover, as regards His choosing to speak words which seemed not right for God, He said: *Because of the multitude which standeth around I said it, that they may believe that Thou didst send Me.* Had it not therefore been meet to correct the notion of those standing around, in order that it might be understood that the miracle, which He received for Lazarus' sake, was from above, and from the Father, He would not have said at all these words: *Father, I thank Thee that Thou heardest Me.* For He was both the Will and the Word, and the Counsel of the Father as regards all excellencies. What counsel did He ask, or what will, or what word, of Him Who begat Him, that He might receive some works,—when He had the Father in Him by Nature, and He was in the Father, because He was of His Essence? How as one far removed did He ask of the Father, or how was He not able to expel from a corpse sad death, Who even at the beginning formed man out of inanimate matter, and exhibited him animated and rational? We will accept therefore the explanation which does not err in the faith, not of those men who speak foolishly, but of the Scripture

Book 7. xi. 43-44. spoken by the Spirit, in which there is nothing crooked or perverse.

From the Greek 43 *And when He had thus spoken, He cried with a loud voice,*
44 *Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin.*

O the marvel! the ill-smelling corpse, even after the fourth day from death, He brought forth out of the tomb; and him that was fettered fast and bound hand and foot, He commanded to walk! And immediately, the dead man started up, and the corpse began to run, being delivered from its corruption and losing its bad smell, and escaping through the gates of death, and without any hindrance to running being caused by the bonds. And although deprived of sight by the covering which was over his face, the dead man runs without any hindrance towards Him Who had called him, and recognises the masterful voice. For Christ's language was God-befitting and His command was kingly, having power to loose from death, and to bring back from corruption, and to exhibit energy beyond expression. The use of a piercing cry, however, was altogether strange and unwonted in the Saviour Christ. For instance, God the Father somewhere says concerning Him: *He shall not strive nor cry aloud,* and so on. For the works of the true Godhead are without noise or tumult of any kind; and this was the case with Christ, for He is in His Nature God of God and Very God. So then what do we say when we see that He cried aloud in an unusual manner? For surely no one will degrade himself to such a depth of folly as to say that Christ ever went beyond what was fitting or indeed ever erred from absolute perfection. How then is it to be explained? Certainly the cry has a reason and a purport, which we feel it necessary to state. It was for the good of the hearers. Christ wrought the miracle upon Lazarus as a sort of type of the general resurrection of the dead, and that which was fulfilled in the case of an individual He set forth as a

Isa. xlii. 2.

beautiful image of what will be universal and common to the whole race. For it is part of our belief that the Lord will come, and we hold that there will be a cry made by the sound of a trumpet, according to the language of Paul, proclaiming the resurrection to those that lie in the earth, although it is manifest that the deed will be effected by the unspeakable power of the Almighty God. xi. 43-44.

For on this account also the Law given by Moses, when laying down directions concerning the feast of Tabernacles, says: Celebrate it as *a memorial of trumpets.* For when human bodies are about to be set up again, as tabernacles, and every man's soul is about to take to itself its own bodily habitation in a way as yet unknown, the masterful command will be previously proclaimed, and the signal of the resurrection will sound forth, even *the trump of God,* as it is said. As a type therefore of this, in the case of Lazarus Christ uttered a great and audible cry, not much heeding His usual habit, that He might exhibit the type of what is to be expected hereafter. Lev. xxiii. 24. (LXX)

Jesus saith unto them, Loose him and let him go.

For their good therefore He bade them with their own hands to loose him, that they might have no opportunity of misrepresenting what had been done, but might be witnesses of the miracle. And this too is representative of the general resurrection, when, being loosed from sin and the corruption of death, every one will be set free. For, falling into sin, we have wrapped the shame of it like a veil about the face of our soul, and are fast bound by the cords of death. When therefore the Christ shall at the time of the resurrection bring us out from our tombs in the earth, then in very truth does He loosen us from our former evils, and as it were remove the veil of shame, and command that we be let go freely from that time forward; not under the dominion of sin, not subject to corruption, or indeed any of the other troubles that are wont to cause suffering; so that there will be fulfilled in us that which

Book 7. xi. 45-48. Mal. iv. 2. (LXX) was said by one of the holy prophets: *Ye shall both go forth and leap as calves let loose from bonds.*

And consider I pray you the miracle as regards its inner meaning. For if our mind be dead like Lazarus, it behoves our material flesh and our nobler soul, like Martha and Mary [respectively,] to approach the Christ with a confession of faith, and to entreat His help. Then He will stand by us, and command the hardness that lies upon our [a] memory to be taken away, and cry with the loud voice of the Evangelic trumpet: "*Come forth* from the distractions of the world," and loose the cords of our sins; so that we may be able in full vigour to devote ourselves to virtue.

45 *Many therefore of the Jews, which came to Mary and beheld*
46 *that which Jesus did, believed on Him. But some of them went away to the Pharisees, and told them that which Jesus had done.*

Overcome by the miracle *many* believe; but others, wounded with envy, deem the marvellous deed a fit opportunity for carrying into effect the intentions of the envious, and reported to the leaders what had taken place; that when those men also were grieved at the works which the Christ had wrought, they might have some consolation of their own grief in the knowledge that others shared their feelings and were partakers of the same foolish grief; and that, as they were unable themselves to injure Him Who had done no wrong, they might rouse to anger against Him those who possessed more power.

47 *The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this Man doeth many*
48 *signs. If we let Him thus alone, all men will believe on Him: and the Romans will come and take away both our place and our nation.*

Of course the Pharisees also cease to wonder and are turned to grief, and when they see Him stronger than

[a] μνήμη. There is a play on the word, which is very similar to μνημεῖον, *tomb*, and is in fact sometimes used in the same sense.

death, they take counsel to kill Him. Not considering His unspeakable authority, but thinking of Him as a mere man, they said: *What do we? for this Man doeth many signs.* Although they ought rather to have believed from this that He was indeed the Christ, of Whom the inspired Scripture had previously proclaimed in many places that He would be a Worker of *many signs.* But they actually allege it as a reason, by which they endeavoured to persuade the more thoughtless to kill Him; and they say: *If we* leave *Him thus alone,* that is, if we allow Him to live and to work wonders, we shall suffer terrible things. For if many believe in this breaker of the Law, all that we have will bye and bye go from us; and presently, when at length the Jews have grown weak, *the Romans* will attack us, and will not permit us to freely practise the customs of our fathers, or to rule our own people, or to give judgment; themselves rather giving judgment, and we doing so no longer. xi. 49-52.

49 *But a certain one of them, Caiaphas, being high priest that*
50 *year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for us that one man should die*
51 *for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year,*
52 *he prophesied that Jesus should die for the nation; and not for the nation only, but that He might also gather together into one the children of God that are scattered abroad.*

Behold, the very thing of which we were speaking, the very thing which the Jews were secretly exercising themselves to bring into effect, this their high priest openly counsels them to do, even to kill the Christ; saying that it would be *for the nation,* although the nation was unjust. And he makes a true statement, his words being verified not by the perversity of the people, but by the power and wisdom of God. For they, to their own destruction put the Christ to death, but He, *being put to death in the flesh,* became for us a source of all good things. And what he calls the destruction of the nation, namely, the being under the hand of the Romans and losing the shadow of 1 S. Pet. iii. 18.

Book 7. c. xi. 53. the law: the very thing which they were seeking to turn away, they actually suffered. Prompted therefore by an unlawful principle, Caiaphas said what he did; nevertheless his language was made to indicate something true, as being spoken by one in the official position of a prophet. For he proclaims beforehand of what good things the death of the Christ would become the source, saying that which he did not understand, and glorifying God (as Balaam did) under constraint, since he was holding the prerogative of the priestly order: the prophecy being as it were given, not to him personally, but to the outward representative of the priesthood. Unless indeed, as may have been the case, the words spoken by Caiaphas were accomplished and came to pass afterwards, without his having received any prophetic gift whatever. For it is probable that what some people say, will really happen, although they may say it without certainly knowing that it will come to pass. Caiaphas then said that the death of Christ would be for the Jews only, but the Evangelist says that it would be for all mankind. For we are all called the offspring and children of God inasmuch as He is the Father of all, having by way of creation begotten as it were and brought into existence the things that were not. And also, because we had from the first the honour of being made in His image, and were allotted the supremacy over earthly things, and were accounted worthy of the Divine covenant, and enjoyed the life and bliss of Paradise. But Satan, being unwilling that we should remain in that condition, scattered us, and in divers manners led man astray from his nearness to God. And the Christ collected us all together again and brought us through faith into one fold, the Church; and united us under one yoke, all being made one, Jews, Greeks, Barbarians, Scythians; and we are fashioned again into *one new man*, and worship one God.

Eph. ii. 15.

53 *So from that hour forth they took counsel together that they might put Him to death.*

For they had the desire to defile themselves with Christ's

Blood, and from the moment at which the assembly took place, it received as it were a fresh start, the common consent of all to it being publicly acknowledged. For the Evangelist did not say simply: "From that hour they took counsel to commit the murder," but: "They took counsel *together*;" that is to say, the very thing which seemed desirable to each one individually was pleasing to them all collectively. xi. 54-55.

54 *Jesus therefore walked no more openly among the Jews, but departed thence into a city called Ephraim near to the wilderness; and there He tarried with His disciples.*

Here also therefore as God, to the condemnation of the Jews, He knows their secret design, although no one reported it to Him; and withdraws, not because He was afraid, but lest His presence might seem to irritate those who were already eager for His death. And He also teaches us to retire from the passions of those who are angry, and not to thrust ourselves into dangers, not even when they may be for the sake of truth: when we are actually overtaken by dangers, to stand firm; but when we see them coming, to get out of their way; because of the uncertainty of the issue.

55 *Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover to purify themselves.*

Passing over everything else, the Evangelist goes on to the time of the passion. And he calls it *the passover of the Jews* typically; for [he refers to] the [8] true Passover, not of the Jews, but of Christians, who eat the Flesh of Christ the [8] true Lamb. And, according to the ancient custom, those who had sinned whether wilfully or through inadvertence purified themselves before the feast; and the typical passover was not shared in by any gentile, or uncircumcised person, or stranger, or hired servant, or unclean person: all which types are spiritually fulfilled in the case of Christians. [8] ἀληθινὸς

Book 7. xii. 1-2. 56 *They sought therefore for Jesus, and spake one with another,*
57 *as they stood in the temple, What think ye? That He will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where He was, he should shew it, that they might take Him.*

The form of expression however leaves it doubtful whether the words: Think ye *that He will not come to the feast?*, are the utterance of those who hated or of those who loved Him. For it was not unlikely that those who believed on Him might speak to the unbelievers thus: "Since ye took counsel to put Jesus to death, and think that He is ignorant of what you have secretly planned, this will be a clear sign to you that He is God. For of course He will not come now to join us in celebrating the feast, because as God He knows your plans." Or the expression may be thus paraphrased as the utterance of those who hated Jesus: "As it is ever a custom with Jesus to set aside the law, are ye who believe on Him willing to acknowledge that this is His character, seeing that He is not now come to the feast, disregarding the law of the feast by not joining us in the celebration of it?" And they say this, not because it was necessary for all to go together to Jerusalem at the passover, as at the feast of Tabernacles, but rather implying that His not coming up to Jerusalem was an indication of cowardice, as though He was unable to protect Himself at such a time, and on that account failed to come. Or again, those appointed to take Him may have said these words to one another, being in despair, because they did not yet see Him come, and were eager quickly to execute that to which they had been appointed.

Chap. xii. 1. *Jesus therefore six days before the passover came to Bethany, where Lazarus was, the dead man whom He had*
2 *raised from the dead. So they made Him a supper there: and Martha served; but Lazarus was one of them that sat at meat with Him.*

Disdaining the plot of the Jews, the Lord gives Himself up, willing to suffer when the time for suffering was come,

going *to Bethany;* not actually into Jerusalem, lest, suddenly appearing to the Jews, He might kindle them to anger; but by the rumour of His being so near gradually softening the rage of their wrath. And He eats with Lazarus, thereby reminding those who saw them of His God-befitting power. And by telling us this, the Evangelist shows that Christ did not despise the law; whence also *six days before the passover,* when it was necessary that the lamb should be purchased and kept until the fourteenth day, He ate with Lazarus and his friends: perhaps because it was a custom, not of law but from long usage, for the Jews to have some little merry-making on the day before the lamb was taken, in order that after the lamb was obtained they might devote themselves, from that time until the feast, to fasting or spareness of food, and to purifications. The Lord therefore is seen to have honoured even in this the customs of the feast. And in amazement the Evangelist says that he who had been four days dead was eating with the Christ, to remind us of His God-befitting power. And he adds that *Martha,* out of her love towards Christ, *served,* and ministered at the labours of the table. xii. 1-2.

[OUR FATHER AMONG THE SAINTS

CYRIL

Archbishop of Alexandria

ON THE

GOSPEL ACCORDING TO JOHN.]

THE FRAGMENTS WHICH ARE EXTANT OF

BOOK VIII.

Chap. xii. 3. *Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment.*

While Martha was serving, Mary anointed the Lord with ointment, thus accomplishing her love towards Him; and by the actions of both, the measure of love was filled up and made perfect.

4 *Judas Iscariot, one of His disciples, which should betray*
5 *Him, saith, Why was not this ointment sold for three hundred*
6 *pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief and had the*
7 *bag, and took away what was put therein. Jesus therefore said, Let her alone: against the day of My burying hath she*
8 *kept this. For the poor ye have always with you; but Me ye have not always.*

The traitor rebukes the woman who had shown her devotion towards Christ, and attacks the admirable deed, and affects to blame it out of love towards *the poor*, because ointment was brought and not money. But it was out of ignorance as to what is really excellent that Judas said this. For the bringing of presents unto God ought to be honoured more than the poor.

The Evangelist however sets forth the reason, on account of which Judas said this: it was not that he felt any concern for the poor, *but because he was a thief* and a sacrilegious person, stealing the money which was dedicated to God. And the Lord also makes it clear that the woman was free from any blame, whereby He covertly rebukes the traitor; not in His good judgment finding fault with things that were worthy of praise, but saying: *Let her alone.* And He said in defence of the anointing with the ointment, that it had been done, not out of luxuriousness, but because of a certain mystery which had reference to His burying; although she who did it was unaware of the design of the mystery. For many things have been both said and done with reference to a mystical type, when they who spoke and acted were unaware of it. Yet here again the Lord rebukes Judas, because he said this not out of piety, but because he was greedy of base gain, and was going for a little gain to betray his Master. For the *burying* and the allusion thus made to His death indicate this plainly. And the Lord also brings forward an argument which convinces us that nothing is better than devotion towards Him. For, He says, love for the poor is very praiseworthy, only let it be put after veneration of God. And what He says amounts to this: The time, He says, which has been appointed for My being honoured, that is to say, the time of My sojourn on earth, does not require that the poor should be honoured before Me. And this He said with reference to the Incarnation. He does not however in any way forbid the sympathetic person to exercise his love towards the poor. Therefore when there is need of service or of singing, these must be honoured before love towards the poor; for it is possible to do good after the spiritual services are over. He says therefore that it is not necessary always without intermission to devote our time to honouring Himself, or to spend everything upon the priestly service, but to lay out the greatest part upon the poor. Or thus: As He bids His disciples to fast after He had ascended to the Father,

xii. 3-8.

S. Matt. ix. 15.

Book 8. xii. 9-11. so also He says that then they may more freely give attention to the care of the poor, and exercise their love for the poor with less disturbance and more leisure: which indeed was the case. For after the Ascension of the Saviour, when they were no longer following their Master on His journeys, but had leisure; then they eagerly spent all the offerings that were brought to them upon the poor.

9 *A great multitude therefore of the Jews learned that He was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.*

Through the strangeness of the sign the multitude are astonished; and that which they heard to have been done they wished also to behold with their eyes, that they might believe it more confidently. And they not only wished to see Lazarus, but also the Christ, the doer of the sign; not then seeing Him for the first time, for they had often seen Him and companied with Him; but inasmuch as He had gone into retirement, that He might not suffer before the proper time, they were seeking again to see Him: and the more reasonable among them even admired Him, as they recognised no fault in Him. With a settled purpose therefore the Lord did not immediately enter into Jerusalem, but remained outside, in order that by the report [which would reach the city] He might draw the common people to a desire of wishing to see Him.

10 *But the chief priests took counsel that they might put La-*
11 *zarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.*

See now how frantic the rulers seem to become, wildly rushing hither and thither under the influence of their envy, and saying nothing coherently. They seriously meditate murder upon murder, thinking to remove the force of the miraculous deed at the same time with their victim, that they might stop the people running to believe Christ.

12 *On the morrow a great multitude that had come to the feast* xii. 12-15.
13 *when they heard that Jesus was coming to Jerusalem, took the branches of the palm-trees, and went forth to meet Him, and cried out, saying: Hosanna: Blessed is the King of Israel that cometh in the Name of the Lord.*

The multitudes, being more obedient and yielding to the effect of the sign, went to meet the Christ, hymning Him as One Who had conquered death, and carrying palm branches. And they do not praise Him with ordinary language, but quote from the inspired Scripture that which was beautifully spoken with regard to Him; confessing that He was indeed *King of Israel,* Whom also they called specially their own King, accepting the lordship of the Christ. And the Son, they say, is *Blessed:* not because He Who blesseth all things and guards them from destruction, and Who is of the ineffable Essence of the Father, receives the blessing which comes from the Father; but because the blessing which is due to One Who is God and Lord by Nature is offered to Him from us, inasmuch as He came *in the Name of the Lord.* For all the saints did not come with the authority of lordship, but as trusted servants; This One, on the contrary, as Lord. Wherefore the prophetic language was quoted very suitably with regard to Him. For indeed some are called lords, who are not such by nature, but have the honourable name granted to them by favour. As also, to take another case, men are called "true," when they abstain from falsehood: but this is not the thing to say with regard to Christ; for He is not called "Truth" for the reason that He does not speak falsely, but because He has that Nature which is altogether superior to falsehood. Ps. cxviii. 25, 26.

14 *And Jesus, having found a young ass, sat thereon; as it is*
15 *written, Fear not, daughter of Zion: behold, thy King cometh unto thee, sitting on an ass's colt.*

For when a great multitude were escorting Him like a body-guard and shouting His praises, with the most perfect self-restraint He seated Himself upon an ass, teaching

Book 8. c. xii. 16. us not to be lifted up by praises, and omitting no necessary thing. Matthew therefore related at greater length the circumstances concerning the ass; but John comes at once to the point of the affair that was most suited to the occasion, as it is his custom to do. And since, contrary to His usual habits, on this occasion only, Christ appears seated on an ass, we do not say that He so sat for the reason that it was a long distance to the city; for it was not more than fifteen furlongs off: nor because there was a multitude; for it is certain that on other occasions when He was found with a multitude He did not do this: but He does so, to indicate that He is about to make subject to Himself as a new people the unclean among the Gentiles, and to lead them up to the prerogative of righteousness, and to the Jerusalem above, of which the earthly is a type; into which this people being made clean shall enter with Christ, Who will be hymned by the guileless angels, of whom the babes are a type. And He calls the ass a *colt*, because the people of the Gentiles had been untrained to the piety which faith produces.

Supra xi. 18.

16 *And His disciples understood not these things at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him.*

At first therefore they were ignorant that these words had been written with regard to Him; but after the Resurrection, they did not continue to suffer from the Jewish blindness, but the knowledge of the Divine words was revealed to them through the Spirit. And then was the Christ *glorified*, when after being crucified He came to life again. And the Evangelist does not blush to mention the ignorance of the disciples, and again their knowledge, since his object was, to take no heed of respect for men, but to plead for the glory of the Spirit; and to show what sort of men the disciples were before the Resurrection, and what sort of men they became after the Resurrection. If therefore these disciples were ignorant, how much more

were the other Jews. And after He was crucified, *the veil was rent,* in order that we may know that nothing any longer remains hidden and concealed from the faithful and godly. They were enlightened therefore with knowledge from the time of the Resurrection, when the Christ breathed into their face, and they became different from the rest of men. And to a still greater extent they were enlightened on the Day of Pentecost, when they were transformed into the power of the Holy Spirit Who came upon them.

xii. 17-20. S. Matt. xxvii. 51.

Infra xx. 22.

17 *The multitude therefore that was with Him when He called Lazarus out of the tomb, and raised him from the dead, bare*
18 *witness. For this cause also the multitude went and met Him, for that they heard that He had done this sign.*

The gathering of the common people, having heard what had happened, were readily persuaded by those who bare witness that the Christ had raised Lazarus to life, and annulled the power of death, as the prophets said: *for this cause also* they *went and met Him.*

19 *The Pharisees therefore said among themselves, Do ye see how ye prevail nothing? Lo, the whole world is gone after Him.*

This they say, finding fault with themselves, that they had not long ago put Jesus and Lazarus also to death, urging themselves to murder; being angry concerning the believing multitude, as though deprived of their special possessions—those which really belonged to God.

20 *Now there were certain Greeks among those that went up to worship at the feast.*

Any one might be perplexed at these words and wonder with what motive *certain* of the *Greeks* should be going up to Jerusalem to worship, and this at the time when the feast was being celebrated according to the Law. For surely no one will say that they went up merely to look at the people there; certainly it was with the intention of

Book 8. xii. 17-20. participating in the feast which was suitable for Jews and Jews only, that they were journeying up in the company of the Jews. What was the point, as regards the motive of worship, that was common to both Greeks and Jews? And indeed we shall find that the habit and inclination of the two differed very widely; for the one honoured the truth, whereas the other honoured what was false. What shall we say then with regard to these words? As the territory of the Jews was situated near that of the Galileans, and as both they and the Greeks had cities and villages in close vicinity to each other, they were continually intermingling together, and interchanging visits, invited thereto by a variety of occasions. And since it somehow happens that the disposition of idol-worshippers is very easily brought to welcome a change for the better, and inasmuch as nothing is easier than to convict their false worship of being utterly unprofitable, some among them were easily persuaded to change; not yet indeed in full perfection to worship Him Who alone is truly God, being somewhat divided with regard to the arguments in favour of abandoning idolatry, and following the precepts of their own teachers, I mean Plato and those who are called the wise men of his school. For they say that one (God) is the Creator of all things, and that the rest are [1] included within the universe, and have been elected by Him as directors for the administration of human affairs. It was then a custom for certain of the inhabitants of Palestine, especially the Greeks, who had the territory of the Jews closely adjoining and bordering on their own, to be impressed in some way by the Jewish habits of thought, and to honour the name of One Sovereign [Deity]; and this was the view current among those Greeks, whom we just now mentioned, albeit they did not express it in the same way that we do. And they, not having the tendency to Judaism in full force, nor even having separated themselves from the habits dear to the Greeks, but holding an intermediate opinion which inclined both ways, are called "worshippers of God." People of this kind therefore,

[1] ἐγκόσμιος

seeing that their own habits of thought were not very sharply distinguished from those of the Jews as regarded sacrificial rites and the conception of a Sovereign Ruler: (for the Israelites did not previously know the doctrine of the Holy and Consubstantial Trinity, nor even the true force of their spiritual worship:) they were in the habit of going up with the Jews to worship, especially at the national gatherings, not meaning to slight their own religion, but as an act of honour to the One All-supreme God. xii. 21, 22.

21 *These therefore came to Philip which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.*
22 *Philip cometh and telleth Andrew: Andrew cometh and Philip, and they tell Jesus.*

Even though they knew it not, the Pharisees were telling the truth when they said: *Behold, the whole world is gone after Him.* For not Jews only, but Gentiles as well, were destined to accept the faith. Wherefore also the application of the Greeks happened at that time as a sort of firstfruits; and to Philip as being himself a Galilean, the Galilean Greeks came, asking him to shew them Jesus Whom they wished to see, as they were continually hearing Him well spoken of; that they might worship Him and attain the object of their desires. But Philip, remembering that the Lord said unto them: *Go not into any way of the Gentiles, and enter not into any city of the Samaritans,* is afraid lest by any means he should seem to give offence by bringing to Christ those who had not believed, not knowing that it was of set purpose that the Lord had forbidden the disciples to approach the Gentiles until the Jews should first have rejected the grace given to them. And so Philip tells Andrew, he being more disposed for and accustomed to such things; and then, with his approval, they both carry the message to the Lord. And by his wise conduct Philip teaches us that it is not well to speak in a careless fashion to those who are above us, even though the matter seem to be a right and proper one, but rather

Supra ver. 9.

S. Mat. x. 5.

Book 8. c. xii. 23. to take counsel with wise friends as to what ought to be done.

23 *And Jesus answered them, saying, The hour is come that the Son of man should be glorified.*

Seeing therefore that Gentiles are hastening in eager desire to see Him and to turn towards Him, on this account He says: *The hour is come.* For near at hand was the time of His Passion, after which the calling of the Gentiles immediately followed. And He calls the time now present "*the hour,*" with the intention of shewing that no other occasion can bring Him to the necessity of suffering, save only this season marked out by His own appointed limitations. For having done all things that were to lead men on to faith, and having preached the word of the kingdom of heaven, He now desires to pass onward to the very crowning point of His hope, namely to the destruction of death: and this could not otherwise be brought to pass, unless the Life underwent death for the sake of all men, that so in Him we all may live. For on this account also He speaks of Himself as glorified in His Death, and in suffering terrible things at the hands of the sinners who dishonour Him. Even though by the angels in heaven He had been glorified from everlasting, yet nevertheless His Cross was the beginning of His being glorified upon earth by the Gentiles as God. For after He had left to themselves the Jews who openly despised Him, He turned to the Gentiles and is glorified by them as God, being confidently expected to come again *in the glory of the Father.* And He declares not merely that the Word shall then be glorified, but, shewing that He Who is ineffably to be regarded as sharing in humanity no less than Deity is One Only Son, He uses the title "*Son of man:*" for He is One Son and One Christ, capable since His Incarnation of no separation of Nature; but ever remaining and ever regarded as God, although clothed in flesh.

S. Matt. xvi. 27.

From the Syriac. [He is One Son and One Christ, capable since His In-

carnation of no separation of Nature,] except so far as this, c. xii. 24.
that we may say that we acknowledge separately the Nature of the Word and [the nature] of the flesh. And [we may say] that they are not the same in conception, for the one is of the Essence of God the Father, but the other had its root upon earth in the holy Virgin. Nevertheless there is only One Christ of the two, Who is not divided into a duality of Sons after the concourse of these Natures which have been mentioned, but remains and is regarded as in possession of the power of the Godhead, although clothed in Flesh.

24 *Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.* From the Greek.

He not only foretells His suffering and the nearness of the time, but He also alleges the reason why He counted His suffering [2] most precious, saying that the benefit of His passion would be great; for else He would not have chosen to suffer, for He suffered not unwillingly. For by reason of His clemency towards us, He displayed such great and tender kindness as deliberately to endure cruelties of all kinds for our sake. And even as *a grain of wheat* sown in the earth shoots forth many ears of corn, not receiving through them any loss to itself, but being present by its power in all the grains of every ear; for out of it they all shot forth: so also the Lord died, and opening the recesses of the earth, brought up with Himself the souls of men, Himself being in them all according to the doctrine of the faith, over and above His own separate and distinct existence. And it is not to the dead only that He has granted the power of receiving the fruits of the benefit He brings, but to the living also; if indeed the doctrine is made faithfully to correspond to the form of the parable. For the life of all men, both of dead and living, is a fruit of the sufferings of Christ. For the death of Christ became a seed of life.

[2] ἡδιστον

Can it be then that the Divine Nature of the Word

Book 8. xii. 25-26. became capable of death? Surely it were altogether impious to say this. For the Word of God the Father is in His Nature Life: He raises to life, but He does not fall: He brings death to naught, He is not made subject to corruption: He quickens that which lacks life, but seeks not His own life from another. For even as light could not become darkness, so it is impossible that Life should cease to be life. How then is the same Person said to *fall into the earth* as *a grain of wheat*, and also to "*go up*" as "*God with a shout?*" Surely it is evident that to taste of death was fitting for Him, inasmuch as He became Man: but nevertheless to go up in the manner of God, was His own natural prerogative.

Ps. xlvii. 5.

25 *He that loveth his life will lose it; and he that hateth his life in this world shall keep it unto life eternal.*

You not only ought not to be offended at the thought of My suffering, or to disbelieve the words I said, but it is even right that you should be prepared in anticipation of it; for he that thinks fit to be careful over his life here, and is not willing to expose it to dangers for My sake, loses it in the time to come. But he who exposes it to dangers in this present world is laying up in store for it great rewards. And he who despises his life in this world shall obtain in the world to come life incorruptible. And the Lord said these words, not as implying that the life [i.e. the soul] can suffer anything here, but meaning by "love of life" the disposition to hold it firmly, as shown by those who do not expose their body to dangers.

26 *If any man serve Me, let him follow Me.*

What He says is something of this kind: If I, He says, for the sake of benefitting you am exposing Myself to death, is it not indeed cowardly on your part to shrink from despising your transient life for the sake of enjoying your private advantages, and from obtaining life imperishable by means of the death of the body? For they seem to be hating their own life, with regard to the

endurance of suffering, who expose it to death, and keep c. xii. 26.
it for everlasting blessings. And they also who live in asceticism hate their own lives, not being subdued by the pleasures of the love of the flesh. What therefore Christ did, in suffering for the sake of all men, He did that it might be an example of manly courage; teaching those who are desirous of the hoped-for blessings to be eager in the practice of this virtue. For it is needful, He says, for those who wish to *follow Me*, to display manly courage and endurance like Mine: for so only will they receive the crown of victory.

And where I am, there shall also My servant be.

And since the Author of our salvation travelled not by the path of glory and luxury, but by that of dishonour and hardships; so also we must do and not complain, in order to reach the same place and share the Divine glory. And of what honour shall we be worthy, if we refuse to endure sufferings like those of our Master? But perhaps in saying: *where I am, there shall also My servant be,* He speaks not of place, but of progress in virtue. For by the same qualities in which Christ appeared conspicuous, those who follow Him must also be characterised. This does not refer to the God-befitting and superhuman prerogatives, for it is impossible for a man to imitate Him Who is the True God and in His Nature God; but to all such qualities as the nature of man is capable of displaying: not the bridling of the sea and deeds of similar character, but the being humble and meek and tolerant of insults.

If any man serve Me, him will the Father honour.

Herein, He says, certainly consists their recompense, in being honoured by the Father: for the disciples of Christ are sharers of the kingdom and glory of Christ, according to the measure fitting for men. And He says that the honours are given from the Father, although Himself is the Giver of blessings; ascribing to the Divine Nature

Book 8. xii. 27, 28. the act of giving to every man according to his work, and showing us that the Father wills that we should obey the commands of the Son, because the Son does not legislate in opposition to the Father.

We must note therefore that he that does things pleasing to God serves Christ, but he that follows his own wishes, is a follower rather of himself and not of God.

27 *Now is My soul troubled; and what shall I say? Father,*
save Me from this hour. But for this cause [came I] unto
28 *this hour. Father, glorify Thy name.*

Now, He says, *is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.* See I pray you in these words again how the human nature was easily affected by trouble and easily brought over to fear, whereas on the other hand the Divine and ineffable Power is in all respects inflexible and dauntless and intent on the courage which alone is befitting to It. For the mention of death which had been introduced into the discourse [3] begins to alarm Jesus, but the Power of the Godhead straightway subdues the suffering thus excited and in a moment transforms into incomparable boldness that which had been conquered by fear. For we may suppose that even in the Saviour Jesus Christ Himself the human feelings were aroused by two qualities necessarily present in Him. For it must certainly have been under the influence of these that He shewed Himself a Man born of woman, not in deceptive appearance or mere fancy, but rather by nature and in truth, possessing every human quality, sin only excepted. And fear and alarm, although they are affections natural to us, have escaped being ranked among sins. And yet besides this, profitably were the human feelings troubled in Christ: not that the emotions should prevail and go forward, as in us; but that, having begun, they might be cut short by the power of the Word, nature in Christ first being transelemented into some better and Diviner condition. For in this way and no other was it that the process of the healing passed over

[3] πειρᾶται

even unto us. For in Christ as the firstfruits the nature c. xii. 28.
of man was restored to newness of life, and in Him we have also gained things above our nature. For on this account He is also named in the Divine Scriptures a second *Adam*. And in the same manner that as Man He 1 Cor. xv. 45.
felt hunger and weariness, so also He feels the mental trouble that is caused by suffering, as a human characteristic. Yet He is not agitated like we are, but only just so far as to have undergone the sensation of the experience; then again immediately He returns to the courage befitting to Himself. From these things it is evident that He indeed had a rational soul. For as the circumstance of feeling hunger or indeed of experiencing any other such thing is a suffering which is peculiarly that of the flesh, so also the being agitated by the thought of terrible things must be a suffering of the rational soul, by which alone in truth a thought can enter into us through the [4] processes of the mind. For Christ, not having yet been [4] ἐνθυμήσεις
on the Cross actually, suffers the trouble by anticipation, evidently beholding beforehand that which was to happen, and being led by reasoning to the thought of the future events. For the suffering of dread is a feeling that we cannot ascribe to the impassible Godhead, nor yet to the Flesh; for it is an affection of the cogitations of the soul, and not of the flesh. And although an irrational animal is troubled and agitated, inasmuch as it possesses a soul, yet it does not come to feel dread by a process of thought, nor by a logical anticipation of coming suffering, but whenever it happens to find itself actually involved in any evil plight, then it painfully experiences the sensation of the danger which is present. Here, on the other hand, the Lord is troubled, not by what He sees, but by what He anticipates in thought. Further it is noteworthy that Christ did not say "My flesh *is troubled*," but "*My soul*;" thereby dispelling the suggestion of the heretics. And although thou mayest say that in the ancient Scripture God said to the Jews: *Your fasts and holiday-keeping and* Isa. i. 13, 14.
festivals My soul hateth, and other expressions of a similar

Book 8. c. xii. 28. kind; we shall maintain that He has made use of our habits of speech, especially by reason of His helpful condescension towards us; just as also by a forced use of language He attributes to His Incorporeal Nature a Face and Eyes and other bodily organs. But after the Incarnation, if we were to explain such expressions in the same way, it would follow that He was a mere image or phantom or shadow and not truly a Man, according to the teaching of the ungodly Manes. Therefore the Word of God made one with Himself human nature in its entirety, that so He might save the entire man. For that which has not been taken into His Nature, has not been saved.

Nevertheless, after speaking of being *troubled*, He does not relapse into silence, but transforms the suffering which had affected Him into dauntless courage, almost going so far as to say: "Death is in itself nothing; but on this account I permitted My Flesh to feel dread, that I might infuse it with a new element of courage. I came to restore life to those who are on earth, wherefore also I am prepared for My Passion."

He then makes a request of His Father and exhibits the outward appearance of prayer, not as being weak in respect of that Nature which is Almighty, but in respect of His Manhood, ascribing to the Divine Nature those attributes that are superhuman; not implying that the Divine Nature was something external to Himself, since He calls God His own Father, but in full consciousness that universal power and glory would be the lot of both Father and Son. And whether the text has: *Glorify Thy Son*, or: *Glorify Thy Name*, makes no difference in the exact significance of the ideas conveyed. Christ however, despising death and the shame of suffering, looking only to the objects to be achieved by the suffering, and almost beholding the death of all mankind already passing out of sight as an effect of the death of His Own Flesh; knowing that the power of corruption was on the point of being for ever destroyed, and that the nature of man would be thenceforth transformed to a newness of life: He all but

says something of this sort to God the Father: "The body, O Father, shrinks from encountering the suffering, and dreads that death which is unnatural to it; nay more, it seems a thing not to be endured that One Who is enthroned with Thee and Who possesses Almighty power should be grossly outraged by the audacious insults of the Jews; but since this is the cause for which I have come, *glorify Thy Son*, that is, prevent Me not from encountering death, but grant this favour to Thy Son for the good of all mankind." And that the Evangelist in some other places also speaks of the Cross under the name of "glory," thou mayest learn from what he says: *For the Holy Spirit was not yet [given]; because Jesus was not yet glorified.* For in his wisdom he in these words speaks of being "crucified" as being "*glorified*:" and the Cross is a glory. For although at the season of His Passion, Christ willingly and patiently endured many contumelies, and moreover underwent voluntarily for our sake sufferings which He might have refused to suffer; surely the undergoing this for the benefit of others is a characteristic of excessive compassion and of supreme glory. And the Son became glorious also in another way. For from the fact that He overpowered death, we recognise Him to be Life and Son of the Living God. And the Father is glorified, when He is seen to have such a Son begotten of Himself, of the same Nature as Himself. And He is Good, Light, Life, and superior to death, and One Who does whatsoever He will. And when He says: *Glorify Thy Son*, He means this: "Give Thy consent to Me in My willingness to suffer." For the Father gave up the Son to death, not without taking counsel, but in willingness for the life of the world: therefore the Father's consent is spoken of as a bestowal of blessings upon us; for instead of "suffering" He spake of "glory." And this also He says as a Pattern for us: for while on the one hand we ought to pray that we fall not into temptation, yet on the other hand if we should be so tried we ought to bear it nobly and not to rush away from it, but to pray that we may be saved

c. xii. 28.

Supra vii. 39.

Book 8. c. xii. 28. unto God. But *Glorify Thy Name.* For if through our dangers it comes to pass that God is glorified, let all things be accounted secondary to that end.

Moreover, just as death was brought to naught in no other way than by the Death of the Saviour, so also with regard to each of the sufferings of the flesh: for unless He had felt dread, human nature could not have become free from dread; unless He had experienced grief, there could never have been any deliverance from grief; unless He had been troubled and alarmed, no escape from these feelings could have been found. And with regard to every one of the affections to which human nature is liable, thou wilt find exactly the corresponding [5] thing in Christ. The affections of His Flesh were aroused, not that they might have the upper hand as they do indeed in us, but in order that when aroused they might be thoroughly subdued by the power of the Word dwelling in the flesh, the nature of man thus undergoing a change for the better.

[5] λόγον

From the Syriac AND AGAIN, WHEN [S. CYRIL] IS MANIFESTLY REPROVING THE IMPIETY OF ARIUS AND OF EUNOMIUS, AFTER OTHER THINGS HE TEACHES AS FOLLOWS:—

Since therefore that which is the outcome of thoughts could not truly happen to inanimate flesh, but on the contrary is suitable to a human and rational soul; how can it be improper to imagine that we think rightly in assigning the suffering to it [i. e. the human soul,] rather than in casting it upon the Nature of the Godhead, [as we must do] by forcible and inevitable reasoning, if truly (in accordance with their doctrine) the Divine Nature dwelling in Christ's body occupied the place of the soul?

From the Greek *There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again.*

The Evangelist did not say that it was the Father Who uttered the voice from above, but that the voice came from heaven; in order that no heretics, because they heard that the Father spake, might attempt to say that also the Divine Nature, to wit, the Father, is encompassed with a

gross body. Wherefore he speaks indeed of the harmo- c. xii. 30.
nious voice, but how the voice was brought to pass it is not in our power to say. But what the interpretation of its words signifies is this: The Son was conspicuous by many signs, the Father withal working the miracles along with Him; and inasmuch as He was Fellow-worker with Him in all things which He did, He says now that He has glorified [His Name,] and freely promises that He will also glorify it again, through the sign [6] at His Death. For inasmuch as the Son is both God of God, and Life born of That which is by nature Life, He raised Himself from the dead; but inasmuch as He is regarded as a Man like us, albeit without sin, He is not regarded as having raised Himself, but as risen by the power of the Father.

[6] ἐπὶ τῷ θανάτῳ

30 *Jesus answered and said unto them, This voice hath not come for My sake, but for your sakes.*

The Father replied aloud—after what manner He only knows—unto His own Son, manifesting His own purpose with intent to rouse the zeal of the hearers, that they might believe without any doubt that He is by Nature the Son of God the Father. But the multitude were perplexed and divided unto different surmisings, without understanding. For they ought to have apprehended that it was the Father that gave answer, unto Whom the Son had addressed His words. For the Son asked not for thunder to come, nor for an angel to utter a voice, nevertheless He saith: The *Voice hath not come for My sake, but for your sakes.* For He knew the purpose of Him Who begat Him, even if no word had been uttered, for that He was and is the Wisdom and Word of the Father. *For your sakes* therefore, He says, *the Voice hath come;* in order that ye may receive Me as Son of God, Whom the Father knoweth to be by Nature His own Son. Now the Lord says that *the Voice hath come;* yet He adds not that it was the Father's Voice, nor how it came: for this is a superfluous matter. He affirmed however that although they had even heard a Voice as from heaven, they persisted none the less in their impiety.

Book 8. xii. 31, 32.

31 *Now is the judgment of this world: now shall the prince of this world be cast out.*

[7] τριπόθητος

This [7] sore-yearned-for time of the Saviour's sojourn upon earth showed that the judgment and justice for the Gentiles was already come. For they were about to be delivered from the arrogant usurpation of the devil, and the Holy and Righteous Judge was portioning out most righteous mercy to them. For I think we ought not to suppose that the world was even now being condemned, when the moment of its justification was come; but judgment, in the sense of vengeance, shall come upon the world hereafter. Again: *the prince of this world shall be cast out.* There shall be, He says, judgment against him that wronged the world, and not against the world that endured the wrong. For truly, as Christ Himself said: *God sent not His Son to judge the world, but to save the world.* This then He says will be the character of the impending judgment, that *the prince of this world shall be cast out.* And cast out whence? Manifestly, from the dominion that hath been gained by him through violence, and from the kingdom that in no wise belongs to him. And "*out*" indicates the punishment of Hades and the passage to it.

Supra iii. 17.

32 *And I, if I be lifted up from the earth, will draw all men unto Myself.*

Howbeit, after that Christ had given Himself unto the Father for our salvation as a Spotless Victim, and was now on the point of paying the penalties that He suffered on our behalf, we were ransomed from the accusations of sin. And so, when the beast has been removed from our midst, and the tyrant is deposed, then Christ brings unto Himself the race that had strayed away, calling not only Jews but all mankind as well unto salvation through the faith that is in Him. For whereas the calling through the Law was partial, that through Christ was universal. For Christ alone, as God, was able to procure all good things for us. And with exceeding good omen, He speaks of being "uplifted" instead of being "crucified." For He would keep the mystery invisible to those intent on killing Him; for

they were not worthy to learn it: nevertheless, He allowed them that were wiser to understand that He would suffer because of all and on behalf of all. And especially I suppose any one might take it in this way, and very fitly; that the Death on the Cross was an [8] exaltation which is ever associated in our thoughts with honour and glory. For on this account too Christ is glorified, forasmuch as the benefits He procured for humanity thereby are many. And by these He draws men *unto Himself*, and does not, like the disciples, lead them to another. He shows therefore that He is Himself by Nature God, in that He does not put the Father outside Himself. For it is through the Son that a man is drawn unto the knowledge of the Father.

xii. 33, 34.

[8] ὕψος

33 *But this He said, signifying by what manner of death He should die.*

Hereby the Evangelist showed that the Lord did not suffer in ignorance, but voluntarily; and with full knowledge, not only that He was dying, but also in what manner: and He named the Cross [as His] death.

34 *The multitude therefore answered Him, We have heard out of the Law that Christ abideth for ever: and how sayest Thou, The Son of Man must be lifted up? Who is this Son of Man?*

And this they say, as we have remarked, understanding that being "*lifted up*" meant being crucified. For it was their wont to signify by more auspicious names things which pointed directly to sore disasters. They essay therefore by means of the Scripture to prove that Christ speaks falsehood. For the Scripture, says [one of them], denies that the Christ is but for a time, when it says concerning Him: *Thou art a Priest for ever.* How then sayest Thou: "I am the Christ," whereas Thou sayest that Thou wilt die? For, because they understand not, the Jews say that by reason of the Passion He cannot be Christ; and they deny that it was written that the Christ must suffer and rise again and ascend unto the Father, to be *Minister of the Sanctuary* and High Priest of our souls,

Ps. cx. 4.

Heb. viii. 2.

Book 8. xii. 35, 36. when He should return to life, a Conqueror and Incorruptible. Albeit the Scripture foretells expressly, not only that He should come in this common fashion of a Man, but that He should die for the life of all men, and should return to life again after breaking asunder the bonds of death: whereby the saying that *Christ abideth for ever* is fully and fitly accomplished. For when He had shown Himself superior to death and corruption, He ascended unto the Father.

35 *Jesus therefore said unto them, Yet a little while is the Light among you. Walk while ye have the Light, that the darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.*

To the Jews, without understanding and faithless as they were, the Christ does not clearly and at length declare the deep mystery of the saying. But He speeds on at once to utter another, at the same time both expounding what is profitable for them and shewing them the cause wherefore they do not understand the things in the Scriptures, and that, if they believed not Him Who is Light, the darkness of ignorance would overtake them without fail, and they would forfeit the benefits that come of the Light. For inasmuch as their expectations were drawn from the Scripture, they looked for the Messiah as a Light. But when He came, all their hopes fell out contrariwise; for a darkness overtook them because of their unbelief. Recover yourselves therefore (saith He) speedily, while it is possible for you to win some small share in the radiance of *the* Divine *Light,* in order that *the darkness* of sin *overtake you not.* And right well He said that after *the Light* cometh *the darkness.* For the darkness presseth hard on the track of the departing light. But whereas He spake of "the Light," using the definite article, He signified Himself, for He alone is in truth *The Light.*

36 *While ye have the Light, believe on the Light, that ye may become sons of Light.*

He proved therefore that the faith which is in Him,

through Whom a man comes to the knowledge also of the Father, is the way of salvation. And He names them *sons of Light* whether of Himself or of the Father, for He speaks of the Father as Light after having spoken of Himself as Light—in order to show that the Nature of Himself and of His Father is One: and we become sons of the Father, when, through the faith which is in Christ, we accept the Father Who is Light; for then shall we also be entitled children of God. xii. 37-40.

These things spake Jesus, and He departed and hid Himself from them.

After teaching them in few words what was profitable, once again by God-befitting power He betakes Himself from their midst, concealing Himself; and not permitting them to be roused to anger, but giving them opportunity to change their mind, with intent that they might do what was better. And He withdraws with a set purpose, His Passion being nigh; shewing that it was not His will to be put to death by the Jews, notwithstanding that He willingly yielded Himself up to suffer, giving Himself a Ransom for our life; and accepted death, which men naturally liken unto sorrow, and changed the sorrow into gladness.

37 *But though He had done so many signs before them, yet they believed not on Him.*

And the Evangelist, wishing to convict their immoderate stubbornness, adds also the words: *before them;* showing that they did not believe even what they saw.

38 *That the word of Isaiah might be fulfilled, which he spake,*
Lord, who hath believed our report? And to whom hath
39 *the arm of the Lord been revealed? For this cause they*
40 *could not believe, for that of old Isaiah said, He hath blinded*
their eyes, and He hardened their heart; lest they should
see with their eyes, and perceive with their heart, and should
be converted, and I should heal them.

It was not however with intent to fulfil the prophecies that the Jews slew the Lord, for in that case they would

Book 8. c. xii. 40. not have been impious; but it was by reason of their own malignity. For although the prophets foretold the things which were certainly to be brought to pass by their determined evil counsel, they foretold it for this cause, that the sober might leap over the pitfalls of the devil: for surely they who heard might also have taken heed. On which account also the prediction was needful.

AGAIN: A SOLUTION OF ANOTHER QUESTION:—

That it was not God Who blinded the Jews. For else He would not have required them to give account thereof, forasmuch as He surely pardons involuntary offences. But the meaning is on this wise. It is just as though Isaiah were setting before us, as having been spoken by God, the words: "If I should become a Man, and with Mine own voice expound unto you what is profitable, not even so will ye hearken unto Me, as neither did ye hearken unto the prophets; neither, when ye see signs beyond description, will ye be profited aught by seeing them." Isa. vi. 9. (LXX) This is really what "*Ye will not see*" means. For He did not say: "I will harden their hearts and blind their eyes;" but He said: "Although ye hear, ye will not hear; and though ye see, ye will not see, in order that ye may not be converted and I may heal you." For if they had heard and seen in such a way as they ought, they would surely have found benefit thereby. And so the passage contains no indication of an [9] inevitable punishment, nor does it set forth a decree of One condemning and sentencing the Jews; but it is a prediction given with a good purpose. For He knew what manner of men they were going to become, and He made a declaration concerning them. Yet the saying does not go against all [the Jews], but only against the unbelieving; for many of them have believed. In this way therefore the Seventy have rendered the passage. But it is likely that the Evangelist followed the text of the Hebrews, which differs from that of the Seventy, and therefore said: *For this cause they could not believe*, because: *He hath blinded* them; and so

[9] ἀναγκαῖος.

far as the actual wording of the prophet goes, he has not said that "God" blinded them. And it is likely that some one else did this, in order that the Jews *should* not *convert* and find healing. But even though we should accept the supposition that God blinded them, yet it must be understood in this way;—that He allowed them to suffer blinding at the hands of the devil, when they were not good as regards their character. For in this way He gives up to a reprobate mind and to passion those who are of a disposition like theirs. But whilst they were such, it was not just that they should know the depth of the mystery and its secrets, seeing that they were men that kept not even the commandments of the Law. Whereas then they received neither the Law nor the ordinances of the Gospel, closing fast the eye of their understanding; on this account they receive not the instruction that is able to illuminate them. xii. 42-45.

42 *Nevertheless even of the rulers many believed on Him; but because of the Pharisees they did not confess [it], lest they*
43 *should be put out of the synagogue: for they loved the glory of men more than the glory of God.*

Now, however, when constrained by the signs to believe and no longer daring to gainsay the Lord, they fail of eternal life through the persistence of their own abominable perversity in esteeming their position in the eyes of men higher than their relationship to God, and in being slaves of a temporal glory, deeming it an intolerable loss to fail of honour at the hands of the Pharisees. Forasmuch therefore as this was what hindered them from believing, hear what the Christ says:—

44 *And Jesus cried and said, He that believeth on Me, believeth*
45 *not on Me, but on Him that sent Me. And He that beholdeth Me beholdeth Him that sent Me.*

Contrary to His wont He cries aloud, and the cry convicts the ill-timed fear of men which influenced those who believed on Him and yet veiled their belief. For He

Book 8. xii. 14, 15. wishes to be honoured of men that choose to admire Him, not stealthily, but openly. For He assumed that while faith ought to be laid up in the heart, nevertheless the most wise confession that is founded thereon ought to be made with great boldness. And forasmuch as, being by Nature God, He condescended to take a form like ours, He refuses for the time to declare [1] in plain words into the ears of men who hate Him that they ought to believe in Him, although He often did say this; and with fullest adaptation to the needs of those who suffer the distemper of untamable envy at Him, He gradually accustoms their minds to penetrate towards the depth of the mysteries concerning Himself, [leading them] not to the Human Person, but to That Which was of the Divine Essence; inasmuch as the Godhead is apprehended completely in the Person of God the Father, for He hath in Himself the Son and the Spirit. Exceeding wisely He carries them onwards, saying: *He that believeth on Me believeth not on Me, but on Him that sent Me;* for He does not exclude Himself from being believed on by us, because He is God by nature and has shone forth from God the Father. But skilfully (as has been said) He handles the mind of the weak to mould them to piety, in order that thou mightest understand Him to say something of this kind: "When ye believe on Me, Who for your sakes am on the one hand a man like yourselves, but on the other hand am God [2] by reason of My own Nature and of the Father from Whom I am, do not suppose that it is upon a man you are setting your faith. For I am by Nature God, notwithstanding that I appear like one of yourselves, and I have within Myself Him Who begat Me. Forasmuch therefore as I am Consubstantial with Him that hath begotten Me, your faith will assuredly pass on also to the Father Himself." As we said therefore, the Lord, gradually training them to something better, and profitably interweaving the human with what is God-befitting, said: *He that believeth on Me* and the words that follow. For that the faith must not be directed simply to a man, but to the Nature of

[1] γυμνῶς

[2] δι' ἑαυτὸν

God, notwithstanding that the Word was clothed in flesh, xii. 46-48.
because His Nature was not converted into man, He hath very clearly informed us; and that He is on an [3] equality in every respect with God the Father, by reason of Their likeness of Nature and Their identity (as we may term it) of Essence, He made amply clear: by saying:—

[3] ταυτότης

46 *I am come a Light into the world, that whosoever believeth on Me may not abide in the darkness.*

Behold, again He grasps their faith and fixes it on Himself, and effects at once two most useful ends. For on the one hand in professing Himself to be *Light* He proves that He is God by Nature, for so to be called befits Him alone Who is in His Nature God; and on the other hand by adding the cause of His coming, He brings a blush to the cheek of any man who thinks but little of loving Him. Because we evidently must understand that those who had not yet believed on Him are as yet in darkness, inasmuch as to be in the light that flows from Him is theirs only who have believed on Him. And He leads them also to the remembrance of the things that are spoken in many passages concerning Him, whereby He foretold that He would come to enlighten the world; as for example; *Be enlightened, be enlightened, O Jerusalem, for thy Light, the True Light, is come, and the glory of the Lord is risen upon thee;* and: *Send out Thy Light and Thy Truth.* Therefore it is just as if He had said: "I am the Light that in the Scripture is looked for, to come for the salvation of the world, to enlighten them that are wandering in darkness as if in night."

Isa. lx. 1. (LXX)

Ps. xliii 3.

48 *The word that I spake, the same shall judge him in the last day.*

They will be self-condemned therefore, He says, who refuse to hear Him and do not accept the saving faith. For He that came to illumine, came not in order to judge, but to save. He therefore that disobeys and thereby subjects himself to the greatest miseries, let him blame him-

Book 8. c. xii. 48 self as justly punished. "For I am not the cause thereof, Who desire to save those that are going to fall into judgment, and Who came for this end. For he that makes a law punishing the disobedient, makes it not for the sake of punishing them that transgress it, but in order that they that hear may take heed of it and be safe. I therefore, having come to save, charge you to believe, and not to despise My words; inasmuch as the present is a time of salvation, not of judgment. For *in the day of judgment, the word* that called you to salvation will bring the penalties of disobedience upon you. And of what nature was *the word that I spake?*"

From the Syriac [a] FROM THE EIGHTH BOOK OF S. CYRIL'S COMMENTARY ON THE GOSPEL OF JOHN; WHAT HE SAITH CONCERNING THE HERETICS, WHO, DESIRING TO CONCEAL THEIR IMPIETY, USE OBSCURE LANGUAGE.

For justly their conscience does not suffer them [to speak plainly], although an impulse from within urges them to *lift up* their *horn on high,* as it is written, and they speak evil against Him Who truly and by Nature is God, namely the Only-Begotten, Who reflects the Nature of the Father, being the essential and natural Likeness and Image of Him.

Ps. lxxv. 5.

FROM THE EIGHTH DISCOURSE OF S. CYRIL'S COMMENTARY ON THE GOSPEL OF JOHN.

For it is by Jesus Christ that those who believe have glory and indwelling with God, and the Divine Paul contends on our side, writing thus, that it was *God* Who *was in Christ reconciling the world unto Himself.* For let none of those who are accustomed after a foolish manner to hear the Scripture which is inspired by God, corrupt what is read, when it asserts that *God was in Christ;* or think that [Paul] says "one clothed with the Spirit," for the expression is not very correct. For Christ is indeed by Nature God, and not a man "clothed with God" as one of the prophets.

2 Cor. v. 19.

[a] The proper position in the Book of this fragment, and the three that follow, is uncertain.

SIMILARLY, IN THE EIGHTH BOOK OF THE COMMENTARY ON THE GOSPEL OF JOHN. c. xii. 48.

Therefore a type of the change is that faith which justifies, which when the Son receives unto Himself He truly causes to approach the Father also, for there is One Godhead in Them Both, and an undistinguishable glory of Essence.

ON THIS ACCOUNT ALSO THE WISE CYRIL, IN THE EIGHTH BOOK OF THE COMMENTARY ON THE GOSPEL OF JOHN, WROTE AS FOLLOWS.

Was therefore the Mystery of Christians, so adorable and great, an image or shadow, or rather an imagination or phantom: or was it verily real? And did Manes, that lover of heathendom, and a guilty wretch too, as well as ungodly, indeed make no mistake, no not at all; but is it rather we who err, in reasoning thus against these men? But these things are not so: God forbid. Let them rather be "cast away on some mountain far off, or to the waves," as some say. For not in vain do we believe that He was a Man, that is, one Who in everything was like ourselves, sin only excepted. Homer Iliad vi. 347.

CHAPTERS IN THE NINTH BOOK.

CYRIL

Archbishop of Alexandria

COMMENT ON THE

GOSPEL ACCORDING TO JOHN.

BOOK IX.

S. John xii. 49. *For I spake not from Myself; but the Father Which sent Me, He hath given Me a commandment, what I*
50 *should say, and what I should speak. And I know that His commandment is life eternal: the things therefore which I speak, even as the Father hath said unto Me, so I speak.*

He reminds the people of the Jews of the things that had been aforetime proclaimed concerning Him by Moses, and by this means skilfully rebukes them; and, exposing the impiety that was in them, He clearly proves that they were caring nothing for having insolently outraged even the Law itself, although it was believed to have been given from God. For what God said concerning Christ by Moses is well known to all men, but still I will quote it because of the necessity of perceiving the exact idea: *I will raise them up a Prophet from the midst of His bre-* Deut. xviii. 18, 19.
thren, like unto thee; that is to say, a lawgiver, and a mediator between God and men: *and I will put My word in His mouth, and He shall speak unto them according as I may command Him; and the man who will not hearken to whatsoever the Prophet may speak in My Name, I will take vengeance on him.* At one and the same time therefore our Lord Jesus the Christ censures the boastful temper of the Jewish people, displayed in their fighting even

Book 9. c. xii. 49. against God the Father; and, by saying that He has received a commandment from the Father and speaks not of Himself, clearly proves that He Himself is the Prophet fore-announced by the Law and heralded by the voice of God the Father from ages long before. And in a way He calls to their remembrance, although their minds were sluggish in comprehending it, that if they refused to be persuaded by the words that came from Him, they would certainly fall a prey to inevitable punishment, and would endure all that God had said. For they who transgress the Divine commandment of God the Father, and thrust away from themselves the life-giving word of God our Saviour Christ, shall surely be cast down into most utter misery, and shall remain without any part in the life that comes from Him; with good reason hearing that which was spoken by the voice of the prophet: *O earth, earth, hear, O hear the word of the Lord. Behold, I bring evils upon this people, as the fruit of their turning away, because they obeyed not My Law, and ye rejected My word.* For we shall find that the Jews were liable to a twofold accusation: for they failed to honour the Law itself, although it was generally held dear and accounted an object of reverence, in that they refused to believe on Him Whom the Law proclaimed; and they turned a deaf ear to the words of our Saviour Christ, although He announced openly that He was certainly the Prophet spoken of in the oracles of the Law, when He declared that it was from God the Father that He was supplied with His words.

Jer. xxii. 29. and vi. 19. (LXX.)

And let no one suppose that the saying of the Lord—that nothing is spoken by Himself, but that all comes from the Father—can do Him injustice in any way at all, as regards the estimate either of His Essence or of His God-befitting dignity; but first let the matter be thought over again, and let an answer be given to this question of ours:—"Can any one really suppose that the name and exercise of the prophetic office befit Him Who altogether is and is regarded as being in His Nature God?" Surely,

I think, every one, however simple he may be, would answer in the negative, and say that it is incredible that the God Who speaks in prophets should Himself be called a prophet: for He it was Who *multiplied visions*, as it is written, *and was likened to similitudes by the hands of the prophets.* Since however He assumed the name of [1] servitude and the outward fashion of resemblance to ourselves and with regard to His resemblance to us was called a Prophet, it necessarily follows also that the Law has endued Him with the attributes befitting the prophet, that is to say, the privilege of hearing somewhat from the Father and of receiving *a commandment, what* He *should say and what* He *should speak.* And moreover I shall feel obliged to say this much also. The Jews, possessed with a strong prejudice concerning the Law, believing that it had been spoken from God, could not have been expected to accept the words of the Saviour when He changed the form of the ordinances of old into a spiritual service.

c. xii. 49.

Hos. xii. 10. (LXX.)

[1] δουλεία

And what cause had they to allege for being unwilling to accept the transformation of the types into their veritable significance? They were not aware that He was by Nature God, nor did they even admit the supposition that the Only-Begotten, being the Word of the Father, had borne our flesh for our sakes: for else, in immediate submission to God, they would have changed their opinion in any way whatever without hesitation, and would have faithfully revered His Divine glory. But the wretched men rather thought that He was altogether one like ourselves, and that, although a mere man, He had thought so highly of Himself as even to attempt to put an end to the very laws which came from God the Father. For instance they once said to Him plainly: *For a good work we stone Thee not, but for blasphemy; because Thou, being a Man, makest Thyself God.* Our Lord Jesus therefore, by much wisdom and with a definite design, seeking to turn His hearers from the idea that had taken possession of their minds, changes the subject of His discourse from

Supra x. 33.

Book 9. c. xii. 49.

that which was simply and solely the human personality to Him Who was the object of acknowledged and undisputed adoration, I mean of course God the Father; thinking it right to use every means of importunately pleading with the uneducated heart of the Jews, and striving by every possible method to lead on their dull minds to the desire to learn true and more befitting doctrines. So much then may suffice in the way of argument and speculation for any one who would get rid of the carping criticisms of the unholy heretics, when they suppose that the Son will make Himself in any respect whatever inferior to His own Father by saying that He speaks nothing of Himself, but that a commandment has been given Him, and that He speaks according as He has heard.

And I think that this would really suffice: yet I will also say something else by way of exposing the insolence of their loquacity. For come now, if it seems good to thee, and let us, having summarized for the present occasion in few words the doctrine of the Incarnation, shew concerning the Only-Begotten Himself that it was well and rightly said: *I speak not from Myself; but the Father which sent Me, He hath given Me a commandment what I should say and what I should speak.* For being Himself the Living and [1] Personal Word of God the Father, He is necessarily the medium of interpreting what is in the Father; and in bringing to light that which is, as it were, the set will and purpose of His own Father, He says He has in effect received a commandment: and any one might see even in the case of ourselves that the fact is truly so and could not be otherwise. For the language of utterance, which consists in the putting together of words and phrases, and which makes itself heard externally by means of articulate speech, reveals that which is in the intellect, when our intellect gives a commandment as it were to it; although indeed the whole process does not take much time. For, the moment it has decided upon anything, the mind at once delivers it over to the voice; and the voice, passing outwards, interprets what is in the innermost

[1] ἐνυπόστατος

depth of the mind, altering nothing of what it has been commanded to utter. "Where then is the strange part of the matter, sirs," any one might very well say to our opponents, "if the Son, being the Word of God the Father, does (in a manner not indeed exactly like ours, for the ways of God transcend all comparison,) interpret the will of Him Who begat Him?" For does not the prophet speak of Him as called by a title most fitting for Him: "*Angel of great counsel?*" But this I think is quite clear. The Only-Begotten therefore will suffer no detraction as regards His Essence or His dignity, even though He is said to have received a *commandment* from God the Father: for we ourselves also are often commanding others and ordering them to do something, but they will not on this account deny their community of nature with us, nor will they lose their likeness to us or be less consubstantial with us, whether before or after the utterance of the command.

c. xii. 49.

Isa. ix. 6. (LXX)

But thou wilt say that while they remain consubstantial with us, their dignity suffers from their submission to us.

And I say this to thee on this point, concerning the Only-Begotten: "If it were not written concerning Him that *being in the form of God* He *counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, and being found in fashion as a man, He humbled Himself,*—the form of thy objection might really have had a not invalid significance: but since the manner of His submission and humiliation is clear, why dost thou recklessly rail at Him Who endured to suffer even this for our sakes?" Making therefore our argument on every side to conform to accuracy of doctrine, we maintain that our Lord Jesus Christ has spoken the words of the phrase before us in full agreement with the scheme of His Incarnation.

Phil. ii. 6—8.

xiii. 1 *Now before the feast of the passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in this world, He loved them unto the end.*

The meaning contained in the words before us seems

Book 9. c. xiii. 1.

to most men somewhat obscure and not very capable of exact explanation, nor indeed to possess (as any one might suppose) any [1] simple signification. For what can be the reason why the inspired Evangelist at this point notifies to us particularly, and (so to speak) as a necessary sequence of things, that: *Before the feast of the passover, knowing that His hour was come that He should depart out of this world unto the Father,* Christ acted as He did? And again, what is the meaning of: *Having loved His own that were in the world, He loved them unto the end?* Allowing therefore that the uncertainty involved in this passage is by no means slight, I suppose it to imply something of this sort, namely, that the Saviour, before enduring His suffering for our salvation, although aware (says the Evangelist) that the time of His translation to heaven was now close *even at the doors,* gave a proof of the absolute perfection of His love for His own that were in this world. And if there is any necessity for conceiving a wider meaning for the passage, I will only repeat once more what I was saying just now. To Christ our Saviour peculiarly belong as His own possessions all things made by Him, all intellectual and reasonable creatures, the powers above, and thrones, and principalities, and all things akin to these, in so far as regards the fact of their having been made [by Him]; and again, to Him peculiarly belong also the rational beings on earth, inasmuch as He is Lord of all, even though some refuse to adore Him as Creator. *He loved* therefore *His own that were in the world. For not of angels doth He take hold,* according to the voice of Paul; nor was it for the sake of the angelic nature, that, *being in the form of God the Father, He counted it not a prize to be on an equality with God:* but rather for the sake of us who are *in the world,* He the Lord of all has emptied Himself and assumed the form of a servant, called thereto by His love for us. *Having* therefore *loved His own which were in this world, He loved them unto the end,* although indeed *before the feast,* even before *the passover,* He knew *that His hour was come that*

[1] ἁπλοῦς

S. Matt. xxiv. 33.

Heb. ii. 16.

Phil. ii. 6.

He should depart out of this world unto the Father. For it would have been the manner of one who loved them, but not *unto the end*, to have become man, and then to have been unwilling to meet danger for the life of all; but He did love *unto the end*, not shrinking from suffering even this, although knowing beforehand that He would so suffer. For the Saviour's suffering was not by Him unforeseen. While therefore, says the Evangelist, He might have escaped the rude insolence of the Jews and the unholiness of those who were meditating His Crucifixion, He gave a proof of the absolute perfection of His love towards *His own which were in the world;* for He did not shrink in the least from being offered up for the life of all mankind. For that herein especially we may see the most perfect measure of love, I will bring forward our Lord Jesus Christ Himself as witness, in saying to His holy disciples: *This is My commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.* And for another reason the holy Evangelists always set themselves purposely to shew that our Lord Jesus the Christ foreknew the time of His suffering, namely, lest any of those who are wont to be heterodox should disparage His Divine glory by saying that Christ was overpowered through weakness on His part, and that it was against His will that He fell into the snares of the Jews and endured that death which was so very aweful. Therefore the language of the holy men is in accordance with the Divine system and profitable for our instruction.

c. xiii. 1.

Inf. xv. 12, 13.

2 *And during supper, the devil having already put into the*
3 *heart of Judas Iscariot, Simon's [son], to betray Him, [Jesus,] knowing that the Father had given all things into His hands,*
4 *and that He came forth from God, and goeth unto God, riseth from supper, and layeth aside His garments; and He took a*
5 *towel, and girded Himself. Then He poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.*

The Saviour strives to eradicate utterly from our thoughts

Book 9. xiii. 2-5. the vice of pride, as the basest of all human failings, and worthy of universal and utter abomination. For He knows that nothing so commonly injures the soul of man as this most loathsome and detestible passion, to which even the Lord of all Himself stands in just opposition, after the manner of an open foe; for *the Lord resisteth the proud*, according to the voice of Solomon. The holy disciples therefore especially stood in need of a sober and submissive temper, and of a mind that reckoned empty honour as no high ambition. For they possessed in no slight degree the germs of this sad infirmity, and would have easily glided down into subjection to it, if they had not received great help. For it is always against those who occupy an illustrious position that the malignant monster vainglory directs its attacks. Think then, what position can be more brilliant than that of the holy Apostles? or what more attractive of attention than their friendship with God? A man who is of little account in life would not be likely to experience this passion: for it always avoids one who possesses nothing that others can envy and nothing that is inaccessible to those whose lot is of no consequence in the world; for how could such a one possibly exhibit vainglory on any subject whatever? But pride is a feeling dear to a man when he is in an enviable position, and when for this reason he thinks himself better than his neighbour; foolishly supposing that he differs very greatly from the rest of mankind, as having achieved some special and surpassing degree of excellence, or as having followed a path of policy unfamiliar to and untrodden by the rest of the world. Since therefore it has come to be regularly characteristic of all who hold brilliant positions to be liable to attacks of the infirmity of pride, it was surely needful for the holy Apostles to find in Christ a Pattern of a modest temper; so that, having the Lord of all as their model and [4] standard, they themselves also might mould their own hearts according to the Divine will. In no other way therefore (as it seems) could He rid them from the infirmity, except by teaching them clearly that each one should regard himself as inferior

Prov. iii. 34.

[4] εἰκών

in honour to the rest, even so far as to feel bound to undertake the part of a servant, without shrinking from discharging even the lowest of menial offices; [and this He taught them] by both washing the feet of the brethren and girding on a towel in order to perform the act. For consider what utterly menial behaviour it is, I mean according to the world's way of thinking and outward practice. Therefore Christ has become a Pattern of a modest and unassuming temper to all living men, for we must not suppose the teaching was meant for the disciples alone. Accordingly the inspired Paul also, taking Christ as a standard, exhorts to this end, saying: *Let each one of you have this mind in himself, which was also in Christ Jesus.* And again: *In lowliness of mind each counting other better than himself.* For in a lowly temper there is established a settled habit of love and of yielding to the will of others. Moreover, in order to highly exalt the significance of what was done, and to prevent us from supposing that Christ's action was a commonplace one, the inspired Evangelist again cannot help being astounded at the thought of the glory and the power that were in Christ, and His supremacy over all; as he shows by saying: *Knowing that the Father had committed all things into His hands.* For although, he says, Christ was not ignorant that He possessed authority over all, *and that He came forth from God*, that is, was begotten of the Essence of God the Father, *and goeth unto God*, that is, returns again to the heavens, there sitting as we know by the side of His own Father; yet so excessive was the humiliation He underwent that He even girded Himself with a towel and washed the feet of His disciples. As therefore we have in this act of Christ a very excellent pattern of affectionate care, and a most conspicuous standard for our love for each other to imitate, let us be modest in mind, beloved, and let us consider that, whatever may be our own goodness, our brethren have attained to greater excellences than those to be found in ourselves. For that we may both think and be willing to think in this way, is the wish of Him Who is our great Pattern.

xiii. 2-5.

Phil. ii. 5.

Ib. 3.

Book 9. xiii. 6, 7. 6 *So He cometh to Simon Peter, and he saith unto Him,*
7 *Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt understand hereafter. Peter saith unto Him, Thou shalt never wash my feet.*

The fiery and impulsive character of Peter, always far more eager than the other disciples to display devotion, can be observed, one might almost say, throughout all the records that are written of him. And so it happens that on this occasion also, following the bent of his peculiar character and usual tone of mind, he thrusts aside the lesson of extreme humility and love, the record of which has been preserved in this passage,—remembering on the one hand who he is himself by nature, and on the other hand Who He is that is bringing the bason to him, and shrinking not from fulfilling the duty of a menial servant. For he is dismayed not a little at the action, which is in a manner hard of acceptance to faith, even though it happened to be seen by many eyes. For who is there who would not have shuddered at learning that He Who with the Father is Lord of all had shown His devotion to the service of His own disciples to be so intensely compassionate, that the very thing that seems to be the work of the lowest grade among servants, He willingly and of deliberate intention performed, to furnish a pattern and type of modesty in temper? Therefore the inspired disciple is dismayed and distressed at the circumstance, and makes the refusal as a natural result of his accustomed and habitual devotion. Moreover, not yet understanding the cause of the action, he supposes that the Lord is doing it with no special motive, and thinking only of the refreshment of their bodies; for that is the sole object of washing the feet, and not a little does it relieve their condition after walking. On this account he insists even very earnestly, saying: *Lord, dost Thou wash my feet?* For surely, he says, surely this ought to be done by us who are by nature in the condition of "servants," not by Thee, the "Lord" of all. Christ however defers for a

while the explanation of the event; yet, to make him account its cause more weighty, He tells Peter that he should understand what the action meant *hereafter*, meaning of course at the time when He should give a fuller explanation of it. c. xiii. 6–8.

And this point again, taken in connection with the others, will profit us not a little. For notice how, when the occasion calls for action, He defers His discourse; and again, when the occasion calls for discourse, He postpones action: for He was ever wont to assign all things to their fit and proper seasons. When therefore Peter made a sign of dissent, and plainly asserted that Christ should *never wash* his *feet*, the Saviour at once lays clearly before him the loss he would suffer in consequence, saying as follows:

Jesus answered him, If I wash thee not, thou hast no part with Me.

Inasmuch therefore as He had come to what manifestly and obviously is the central point of the incident before us, He says: "If thou shouldst refuse to receive this strange and novel lesson of humility, thou wouldst find *no part* or lot *with Me*." And since oftentimes our Lord Jesus the Christ, taking small matters as the suggestive occasions of His discourses, makes His exposition of general application; and, drawing out to a wide range the lessons arising out of a single event or the words spoken solely with regard to some individual circumstance, introduces into the discussion of the matters in hand a rich abundance of profitable illustrations: we shall suppose that in this also He meant to say that unless through His grace a man washes away from himself the defilement of sin and error, he will have no share in the life that proceeds from Him, and will remain without a taste of the kingdom of heaven. For the uncleansed may not enter the mansions above, but only they who have their conscience cleansed by love to Christ, and have been sanctified in the Spirit by Holy Baptism.

Book 9. c. xiii. 9.

9 *Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head.*

He who lately exhibited to us so strongly his opposition to what Christ was doing, and who expressly refused to allow the washing of his feet, now offers not them only, but also hands and head as well. For if, says he, my refusal to assent to Thy wish and Thy deliberate purpose, in the matter of washing my feet, is to be followed by my falling away from my fellowship with Thee, and by my being excluded from the blessings for which I hope; then I will offer Thee my other members also, rather than incur so very frightful a loss. Certainly therefore pious devotion was the motive of the former refusal: it was the behaviour of one who feared to submit to the action because there seemed to be something about it which he could not bring himself to tolerate, and not at all the conduct of one who set himself in opposition to his master's injunctions. For bearing in mind, as I said, both the dignity of the Saviour and the utter unworthiness of his own nature, he at first refused; but on learning the jeopardy in which he had thus put himself, immediately he hastens to change his will so as to conform to the good pleasure of his Master.

Supra ver. 8.

But look again closely, and accept what was done as a pattern for our profit. For in spite of having said: *Thou shalt never wash my feet*, he in a moment changes from his purpose thus expressed, not allowing it to be the uppermost thought in his mind that he ought to appear truthful in the eyes of men by adhering to his own words, but rather [influenced by the warning] that he would find a greater and more grievous loss to be the necessary consequence of holding to what he had said. Therefore every one ought to guard against using rash and hasty words, and no one ought in a spirit of violent energy to hastily urge a course of action, which on account of its very recklessness may be afterwards bitterly regretted. But if anything should ever happen to be said by any one in

such a way that by persistence in adhering to it something of great value and importance would suffer harm, let the speaker in such a case learn from the words before us that it is very much better for him not to preserve consistency, and not to vainly carry out an intention merely because he has once given expression to it, but rather to use all his efforts to do what will really be profitable to him. For every one, I imagine, will allow that it is safer to incur an indictment for inconsistency in our words, than to suffer a loss of indispensable blessings. And let swearing be altogether absent from our conversation; for words are often spoken on the spur of the moment and without deliberate intention, and our plans are necessarily liable to occasional change and chance. For surely it may be called a worthy and in very truth an enviable possession, to have a discreet tongue, that very rarely lapses into unbefitting language. And since even the Divine Scripture itself has shown to us that the matter is one for violent and tedious struggling—for, as it is written, *the tongue can no man tame*,—let us keep the utterance of our words free from oaths. For then, if circumstances compel us to refrain from carrying out something we have said, the blame will be less, and our error will be liable to a less severe indictment. And readily will pardon be granted, I think, even by God Himself, for the thoughtless levity of language that is ever besetting us: for *who can understand his errors?* according to that which is written. Else surely man would utterly perish from the face of the earth, since most easily does language fall away into mistakes of all kinds; for it is a work of the greatest difficulty to keep our tongue under due restraint.

c. xiii. 9.

S. Jas. iii. 8.

Ps. xix. 12.

Book 9. c. xiii. 10, 11.

10 *Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean,*
11 *but not all. For He knew him that should betray Him; therefore said He, Ye are not all clean.*

He draws His illustration from a common incident of ordinary human life, and opportunely contrives the rebuke to the traitor, teaching the man both to repent of his purpose and to change himself to a better mind. For even if Christ's reproaches do not yet convict him of his meditated treachery, yet the saying must carry with it a stern significance. For in testifying to the perfect cleanness of some [but not all] of the disciples, He thereby makes the one who was not clean feel an uneasy suspicion, and points out the presence of a polluted one. For Christ graciously commends the cleanness of His other disciples, as shown by their willing joy in attending on Him continually, the hardship they underwent in following Him, their firmness in faith, and their fulness of love towards Him. On Judas, however, the reproach of his insatiable covetousness and the feebleness of his affection for our Lord Jesus the Christ are branding the ineffaceable stain, and steeping him in the pollution, of his incomparably hideous treachery. When therefore Christ says: Now *ye are clean, but not all*, though the language is obscure, yet it conveys a profitable rebuke to the traitor. For although He did not speak plainly, as we have just said, still in each man's heart conscience was sitting in judgment, pricking the sinner to the heart, and bringing home to the guilty one the force of the words according to their necessary meaning.

And notice how fully the conduct of Christ is expressive of a certain set purpose and of God-befitting forbearance. For if He had said plainly who it was that would betray Him, He would have made the other disciples to be at enmity with the traitor. Judas might thence perhaps have suffered some fatal mischief, and

have undergone a premature penalty at the hands of one who was spurred on by pious zeal to prevent the murder of his Master by previously putting to death His would-be betrayer. Therefore, by merely giving an obscure hint, and then leaving the conviction to gnaw its way to the conscience, He proved incontestably the greatness of His inherent forbearance. For although He well knew that Judas had no kindly feeling or wise consideration for His Master, but that he was full of the poison of devilish bitterness and even then devising the means whereby he might effect the betrayal, He honoured him in the same measure as the rest, and washed even his feet also, continually exhibiting the marks of His own love, and not letting loose His anger till He had tried every kind of remonstrance. For thou mayest perceive how this special characteristic also is peculiar to the Divine Nature. For although God knows what is about to happen, He brings His punishment prematurely on no man: but rather, after bearing with the guilty for the utmost length of needful time, when He sees them in no way profiting thereby, but rather remaining in their self-chosen evil ways, then at length He punishes them; showing it to be the actual result of their perverse folly, and not really an effect of His own counsel or of His will. For instance, Ezekiel on this account says: *As I live, saith the Lord, I desire not the death of him that dieth, but rather that he should turn from his evil way and live.* Therefore with long-suffering and forbearance our Lord Jesus the Christ still treats the traitor just as He does His other disciples, although *the devil had already put into* his *heart to betray Him,* (for this also the Evangelist was constrained to point out at the outset of the narrative;) and washes his feet, thus making his impious conduct absolutely inexcusable, so that his apostasy might be seen to be the fruit of the wickedness which was in him.

c. xiii. 10, 11.

Cf. Ezek. xviii. 32 & xxxiii. 11.

Supra ver. 2.

Book 9. c. xiii. 12–15.

12 *So when He had washed the disciples' feet, and taken His garments, and sat down again, He said unto them:*
13 *Know ye what I have done to you? Ye call Me Lord,*
14 *and Master: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also*
15 *ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you.*

He now clearly explains the object of what He has done, and says that this example of incomparable humility had been set forth for the sake of the benefit therefrom derived for us: and in making His reproof of pride unanswerable, He is constrained to put forward the conspicuous example of His Own Person. For in such an act anyone may behold the incomparable greatness of His humiliation. When anything is in itself considered most ignoble, or held to be quite undignified, in what manner could it possibly suffer degradation or pass to a stage of lower esteem? For anyone may see that in such a thing, if in nothing else, there is an original and natural baseness. But when we have been observing an object pre-eminent for its high position, our wonder is excited if we see it suddenly humiliated: for it has descended to a sphere not its own. Therefore it was that our Lord Jesus the Christ felt constrained, in giving the lesson of humility to His disciples, or rather through them to all that dwell on the earth, not merely to say: "As I washed your feet, so also ought ye to do," but rather to bring into conspicuous prominence His peculiar claim to their obedience; and, while setting forth to their minds the glory that was His by natural right, by His action to put to shame the vain-glorious. For He says: *Ye* yourselves style *Me Lord, and Master; and ye say well, for so I am.* And observe how in the midst of His discourse He showed His watchful care for the edification of those who believe, and was not unaware of the evil-speaking of the unholy heretics. For after saying to His own disciples: *Ye* style *Me Lord, and Master;* then, lest any should suppose that

He is not by nature Lord or Master, but that He holds the title simply as a mark of honour from those who shall be devoted to Him, He has emphatically added, to dispel such suggestions, the words: *And ye say well, for so I am.* For Christ does not hold the title *Lord* as an empty name of honour, like we do ourselves when, although we remain by nature mere servants, we are decorated by favour of others with titles that surpass our nature and merit: but He is in His nature "*Lord*," possessing authority over the universe as God; concerning Whom it is said somewhere by the voice of the Psalmist: *For all things serve Thee.* And He is by nature "*Master*" [or "*Teacher*"] also, for *all wisdom cometh from the Lord*, and by Him cometh all understanding. For inasmuch as He is wisdom He makes all intelligent beings wise, and in every rational creature both in heaven and in earth He implants the intelligence that is fitting for it. For just as, being Himself in His nature Life, He vivifies all things capable of receiving life; so also, since He is Himself the wisdom of the Father, He bestows on all the gifts of wisdom, namely, knowledge and perception of all good things. By nature therefore the Son is *Lord* and *Master* of all things. "Since therefore," [He seems to say,] "I, Who am such as this and so mighty in glory, have shown you that I shrink not from condescending to this ill-befitting humiliation, even to *have washed your feet*, how will ye any longer refuse to do the like for one another?" And hereby He teaches them not to be ever scornfully declaiming against the honour bestowed on others, but each one to think his fellow-servant to excel himself and in every possible respect to be superior. And very excellent this teaching is: for I do not think anyone can shew us anything to match a temper that is ever averse to arrogance; and nothing so severs brethren and friends as the unbridled passion for miserable and petty dignities. For somehow we are always grasping after what is greater, and the empty honours of life are ever persuading our easily-yielding

c. xiii. 12–15.

Ps. cxix. 91.

Ecclus. i. 1.

Book 9. c. xiii. 16, 17.

minds to vault up towards a more brilliant station. In order therefore that we may save ourselves from this disease, and obtain final relief from so loathsome a passion,—for the passion for vain-glory is a mere fraud, and nothing less,—let us engrave on our inmost hearts the memory of Christ the King of all men washing *His disciples' feet*, to teach us also to wash one another's feet. For by this means every tendency to arrogance will be kept in restraint, and every form of worldly vain-glory will depart from among us. For if He Who is by nature Lord acts the part of a servant, how shall one that is a servant refuse to undergo any of those things that are altogether proper for his condition, without suffering in consequence the worst possible penalty?

16 *Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that*
17 *sent him. If ye know these things, blessed are ye if ye do them.*

Christ proceeds to strengthen the effect of His action by [deriving the same lesson from] laws that may be termed necessary, and shows that the transgression of His beneficial commandment would be in the highest degree dangerous. For when a law is confirmed by an oath, the transgressor of it cannot escape a just accusation. He says therefore that it is an offence admitting of no palliation, for servants to refuse to be of the same mind as their own masters: because a passionate longing for greater things, and for things higher than our merits deserve, is really covetousness and nothing else. And just so He would with perfect justice bring the same charge against the Apostles, namely, of seeking to be on a higher level than He Who commissioned them. For the mind of Him Who sent them should suffice for them, as the measure of all their glory. But this is nothing else than to use exactly the following argument:—"You will justly be laughed to scorn before the Divine tribunal if through excess of pride you refuse to do for each other the same

things that I have done for you, although you have received as your lot the common name of servants, whereas I have been from the beginning in My nature God and Lord." For it would be truly preposterous, or rather not without indication of a share in the most extreme madness, for those who are servants, and therefore inferior to their Master and Sender, to blush with unsuitable shame at the idea of being servants to one another. c. xiii. 16, 17.

If therefore ye understand *these things*, He saith—that is, "if ye can clearly perceive the meaning of what I am saying,"—*blessed are ye if ye do them.* For it is not the knowledge of virtue, but rather the practice of it, that may well be pronounced worthy of both love and zeal. And I think that perchance it may be even better never at all to have learned, than after so learning to hamper one's mind with the bonds of indolence, and refuse to carry out in action what one knows to be the best and right course; according to the saying of the Saviour: *He that knew not his lord's will, and did it not, shall be beaten with few stripes; but he that knew it, and did it not, shall be beaten with many stripes.* For in the case of a man who has sinned in total ignorance, it would not be at all unseemly for him, if perchance he were being visited with correction for his carelessness, to ask for a partial forgiveness: but in the case of one who knew what he was doing, that knowledge would become grievously weighty towards his condemnation. For though nothing was wanting to enable him, yet he disdained to do what was right and seemly. Knowledge therefore must lead to action: for then, clothed with perfect confidence in our citizenship in Christ, we shall receive in due season our most plenteous reward. As an instance of this, the Saviour said that whosoever did and taught [His commandments] should *be called great in the kingdom of heaven:* and that very justly, for what is wanting to such a man to make his goodness perfect? And whensoever a man can show that he can take to himself full credit for good deeds, then surely he will be able to glory in Cf. S. Luke xii. 47, 48.

Book 9. c. xiii. 18. receiving most perfect gifts from God. And so whenever actions go hand in hand with knowledge, then assuredly there is no trifling gain; but when either is lacking, the other will be very much crippled: and it is written: *Even faith apart from works is dead.* Although the knowledge of God Who is One even in nature, and the confession of Him in guilelessness and truth is all included in *faith*, yet even this *is dead*, if it is not accompanied by the bright light which proceeds from *works*. Surely therefore it is utterly profitless merely to know what is good and yet to be undesirous to practise it at once. For this reason then He says that His own disciples, and so also all that believe on Him, will be *blessed*, *if* they have not only grasped the knowledge of the words spoken by Him, but are also fulfilling those words by their deeds.

S. Jas. ii. 26.

18 *I speak not of you all, for I know those whom I have chosen: but that the scripture may be fulfilled, He that eateth his bread with Me lifted up his heel against Me.*

The meaning of these words is involved in no slight uncertainty. For while saying that they shall be *blessed*, who, knowing what is good, are ever zealous to carry it out in action, He straightway adds: *I speak not of all.* In these words, as I with many others believe, He hints darkly at the traitor; for in no enviable plight is one who is hated of God, and never would one be reckoned among the *blessed* who had so degraded his soul as to make it capable of such horrible impiety. And this interpretation of the passage before us is the one currently accepted with most men: but there is besides yet another possible meaning. For as Christ was intending to say, according to the perfect and most holy word of Scripture: *He that eateth My bread* did magnify himself contemptuously, or *lifted up his heel against Me*, He in some sort explains Himself beforehand, and carefully avoids giving pain to the faithful company of the other disciples, by attaching the force of His reproach to one

Ps. xli. 9.

single individual. For since they were all eating His bread, that is, sharing the same feast and helping to consume the food that He had caused to be provided, therefore He does well in not allowing the minds of the innocent to be crushed by vain fears, and He drives away the bitterness of suspicion by saying: *I speak not of you all; for I know whom I have chosen. But*, He says, *that the Scripture may be fulfilled, He that eateth My bread lifted up his heel against Me*, or, did magnify himself contemptuously, according to the voice of the Psalmist. Something of this kind I imagine the passage to imply. Seeing therefore that a double meaning is delivered to us by these words, let the devout student test for himself the better and truer sense of them: but now let us comment further on the saying, in the endeavour to confirm the faith of simple folk. c. xiii. 18.

For doubts may be felt regarding this passage in two ways. And first, some one will meet us with the objection: "If we believe that Christ was all-knowing, why did He choose Judas; and why did He associate him with the other disciples, if He was not unaware that he would be convicted of treachery and fall a prey to the snares of covetousness?" Furthermore, another will say: "And if, as Christ Himself says, Judas *lifted up his heel against* his Master on this account, namely, *that the Scripture may be fulfilled*, surely he himself could not be deemed guilty, as responsible for what had happened, but the blame must rest with the power that caused the Scripture to be fulfilled."

Now it is our duty speedily to give answers in detail to the objections we have mentioned, and to construct by all the arguments in our power the proper defence to be urged against each, for the edification and comfort of those who are not enabled by the resources of their own minds to understand the contents of the Divine Scripture. And first we have this to say, that if we were to be carried away by such criticisms on all the dealings of God, we should never cease to censure our

Book 9. c. xiii. 18. Maker, but should be ever railing against the God Who calls non-existent things into being, and ignorantly depreciating His boundless love to man. For tell me what there is to prevent others also from using, possibly, objections such as this: "Why didst Thou choose Saul and anoint him to be king over Israel, when Thou knewest that he would altogether disregard Thy favour?" And why do I say only this? For the plausible nature of the charge thus laid will extend back to Adam, the leader of our race. Some one of those who are thus minded will perhaps say: "Why didst Thou, the All-knowing, fashion man out of the ground? For Thou wast not ignorant that he would fall and transgress the commandment given to him." On the same principle he would go on to make further clamorous objections on even higher and more important matters: "Why hast Thou created the nature of angels, well knowing, as God, the senseless decadence into apostasy that would befal some of them? For not all of them have *kept their own principality*." S. Jude 6. What result therefore would such reasoning lead to? The foreknowledge of God would never have allowed Him to appear as Creator, nor would the rational creation have even passed at all into existence, so that God would have been Sovereign of the irrational and senseless creation only, without anyone to acknowledge Him as being in His nature God. Now I think that those who look into the matter cannot help very clearly perceiving, that the Creator of all things entrusted to the rational among His creatures the guidance of their own purposes; and suffered them to move, at the bidding of impulses regulated by themselves, towards whatsoever object each might individually choose, after discovering by tests the best possible course. Those therefore that have inclined rightly to the side of good, preserve safe their own fair reputation, and remain sharers of the good things that have been allotted to them, and find themselves undisturbed in their tranquillity of mind. But those that are corrupted in their

own evil thoughts, and are dragged down to lawlessness c. xiii. 18.
as it were by irresistible torrents of passions, endure the penalty that befits their crime; and, justly convicted on the charge of their utter ingratitude, will be subjected to severe and endless retribution. You will find also the nature of the angels to have been created with similar possibilities and limitations. For those that *kept their own principality* have their abiding-place and station in the midst of all beatitude sure and steadfast: but they who by their proneness to evil have fallen gradually away from their ancient glory, are *cast* 2 S. Pet. ii. 4.
down to hell in chains of darkness, as it is written, and
are *kept unto the judgment of the great day*. In like S. Jude 6.
manner was the first man, that is, Adam, created in the beginning. For he was in Paradise, and amid the highest delights, namely those that are spiritual, and in the presence of the glory of God. And he would have remained in the enjoyment of the good things that were bestowed on his nature at the beginning, if he had not been turned away to apostasy and disobedience, most rashly transgressing the commandment enjoined from above. Thus, too, God anointed Saul to be king: for he was in the beginning a not ignoble character; when however his conduct showed that a change had come over him, God removed him from his honourable rank and regal splendour.

In like manner Christ chose Judas and associated him with the holy disciples, since he was certainly gifted at first with a capacity for discipleship. But when after a while the temptations of Satan succeeded in making him captive to base greediness for gain, when he was conquered by passion and had become by this means a traitor, then he was rejected by God. This therefore was in no way the fault of Him Who called this man to be an Apostle. For it lay in the power of Judas to have saved himself from falling, namely, by making the more excellent choice, and transforming his whole heart and soul so as to become a sincere follower of Christ.

Book 9. c. xiii. 19. And to the second of the objections we are considering we make this answer. Let no one suppose, as do some ignorant persons, that the oracles delivered by the holy prophets are carried onward to final accomplishment simply in order that the Scriptures may be fulfilled. For if this is truly the case, there will be nothing to prevent those who have minutely shaped their conduct according to the letter of Scripture, from finding not invalid excuses for sin, or rather from actually making out that they have never erred at all. "For if it needs must have been," one will say, "that the Scriptures should be fulfilled by such and such things, surely those who were the instruments of the fulfilment must be free from all censure." The Divine Scripture therefore in such a case must have appeared especially as *a minister of sin*, urging men on as it were by force to the deeds spoken of by it, in order that what was uttered in days of old might really come to pass. But, because of this, I think the argument is very full of blasphemy. For who could ever be so utterly void of proper reason as to suppose that the Word of the Holy Ghost should become to any a patron of sin? Therefore we do not believe that the deeds of any were done simply for this reason, namely, that the Scriptures might be fulfilled. But the Holy Ghost has spoken in perfect foreknowledge as to what will happen, in order that, when the time comes for the event, we may find in the prediction which describes the event, a pledge to establish our faith, and may thenceforward hold it without hesitation. And as our discussion of this question in another book is very full, it seems now somewhat superfluous to linger any further in lengthy discourses on the matter.

Gal. ii. 17.

19 *From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am He.*

I have been led on, He says, by very urgent reasons to give you, even before the time, this account of the events

that will very shortly happen. For it will [a] gratify those who hear Me, and bring them no slight advantage, if they know My aim in the matter. For to be recklessly wasteful in the use of words in meaningless dissertations is contrary to My custom and pleasure: but whatsoever seems likely to be fraught with no slight profit to you provided you have knowledge of it, this I feel constrained to instil in your ears. *From henceforth* therefore, He says, *I tell you* things that are even now at the doors, and I implant in you the knowledge of things not yet fulfilled; *that, when* the time for their occurrence has come, *you* may be able to harmonise the final issue of the matters with the prophecies uttered by Me, and so *may believe that I am He* concerning Whom the Divine Scripture has uttered such oracles. At one and the same time therefore our Lord Jesus the Christ wisely attempts to correct the traitor, putting forward His rebuke in a form concealed under slight obscurities, as well as to show that the issue of the treachery would be a sure sign and most clear indication of the fact that He is Christ. For, as we have already said by anticipation, any one who compared the utterances recorded from old time in the sacred Scriptures with the daring deeds of the traitor, would perceive I think very clearly and without difficulty that their interpretation in reference to Him was certainly and very evidently true. c. xiii. 20.

20 *Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.*

Having previously shown in a manner suitable to the occasion that He is the Christ, and having indicated the means by which the traitor was meditating his grievous outrage against Him, He now devises another very effectual method for overthrowing his evil designs. And now again His discourse seems to be marked by a certain want of distinctness: for He is still trying to conceal

[a] Adopting Mr. P. E. Pusey's conjecture of ἡσθήσεται.

Book 9. c. xiii. 20. the daring deed, and as yet does not openly say who is about to betray Him. He proves therefore, and that very effectually by a clear illustration, that it is absolutely necessary to consider the Person of God the Father as included in the object of the love and reverence shown to Himself. And yet the main object that He wishes here to demonstrate is surely not this, but rather perhaps in my opinion exactly the converse. For leaving, as seems probable, the plainer [negative] form of speech, which He used at other times,—as for example in the words: *He that honoureth not the Son honoureth not the Father*,—He has here passed to the milder [positive] form of expression, intending all the while that His hearers should from this infer the converse. For surely it was a time for threatening rather than for exhortation, when the deed was already at the doors, and when the grievous outrage against Him was already in course of preparation. For Satan had already planted the evil design in the heart of the traitor. "As therefore," He says, "a man would certainly acknowledge Me in My own person and not another, if he received one who had been sent by Me; even so he that received One sent forth by God the Father would in all likelihood receive the Father Himself." But in these words of Christ any one may perceive the meaning indicated, seeing through the mildness of the language. And turning the statement into its converse, the traitor's impiety will be seen to be a transgression, not only against the Son, but also against even the Father Himself. The language used is therefore a form of threatening, though couched in somewhat mild terms; and it conveys the same idea that words of foreboding would properly suggest. For even as one among ourselves will receive one sent by God, assenting to the words he speaks, and paying honour to the God of Whom he preaches by observing the Divine oracles he proclaims; on just the same grounds I think one would receive the Lord, and through Him the Father, by believing on the Son. For the manifestation of the

Supra v. 23.

parent is ever the natural office of the offspring. So he c. xiii. 21.
who has fully believed that Christ is the Son thereby fully confesses the God Who begat the Son. Terrible therefore is the sentence pronounced on the traitor, since his rebellious insult is even against God the Father, because so much is involved in his impious outrage against the Son. For if with unswerving faith he had acknowledged the Son to be God of God, he would then have accepted and reverenced Him, submitting heart and soul in sincerity to Him as to the Lord; and then would the wretched man have found his love to Christ stronger than base passions, nor methinks would he, by being found guilty of treachery, have made it true concerning himself that it would have been better for him if he had never at all been born.

21 *When Jesus had thus said, He was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.*

Who is there among living men who would not feel plainly convinced that our human faculties are incapable of supplying either ideas or words which may at all express, in an irreproachable and infallible manner, the attributes peculiar to that nature which is both Divine and ineffable? Therefore we depend on the words of which our faculties are capable, as a feeble medium of expressing such things as pass our understanding. For how can we speak with clear fulness on a subject that really transcends the very limits of our comprehension? We are compelled therefore to take the feebleness of human phrases as a faint image of the true ideas, and then to endeavour to pass onward, as far at least as circumstances will allow, to realise the peculiarities of the Divine attributes. The Divine nature is exceedingly terrible in uttering reproofs, and is stirred to violent emotion by unmingled hatred of evil, against whomsoever the Divine decree may have determined that this feeling is justly due; and this in spite of im-

Book 9. c. xiii. 21. measurable long-suffering. Whenever therefore the Divine Scripture wishes to express God's emotion against impious designs of whatever kind, it derives its language as on other occasions from expressions in use among us, and in human phraseology speaks of anger and wrath; although the Divine Essence is subject to none of these passions in any way that bears comparison with our feelings, but is moved to indignation the extent of which is known only to Itself and is natural to Itself alone, for the ways of God are utterly unspeakable. But the Divine Scripture, as we have said, is wont to record things too great for us in accordance with human fashion. Therefore here also the inspired Evangelist says that Christ *was troubled in the spirit*, calling the evil-hating emotion of the Spirit "trouble," because, as it seems, there was no other word he could use. And it certainly seems as though the emotion of the Godhead, intolerant of the restraint of the flesh, did really bring about a slight shuddering and an apparent condition of disturbance, exhibiting the outward signs of anger; doubtless similar to what is recorded also at [the raising of] Lazarus, [where we read] that Jesus went to the tomb *groaning* [or, moved with indignation] *in Himself*. For just as in that passage Christ's stern menace against death is called "groaning," even so here also His emotion against the impious traitor is indicated by the word "trouble." And good cause He had to be *troubled*, in indignation at the stubborn wickedness of Judas. For what could be the ultimate end of the impiety of one who, although in common with the other disciples he was the recipient of super-excellent honours and enrolled among the elect, yet was persuaded by a little silver to relinquish all his love to Christ, and while eating His bread lifted up his heel against Him,—a man who regarded neither honour nor fame, neither the law of love nor the reverence due to Christ as God, nor any other of the just claims that were laid upon him; but who, with his eyes fixed only

Supra xi. 38.

on the loathsome pieces of money that were to be the result of his bargain with the Jews, sold his own soul irrecoverably for those few coins, and betrayed the *innocent* and righteous *blood* into the hands of polluted murderers? Most reasonable was the plea Jesus had for being *troubled*. And the reproof comes home to them in all its sternness, affecting indeed in its special significance one person only of the twelve, but enabling them all in a remarkable manner to realise the extreme horror of the accusation laid; and all but loudly imploring each one among the listeners to strictly guard his own soul, lest by any means it should be unwarily caught in such fatal snares, and fall a foolish prey to the cruel wiles of the devil. Instructive therefore was the force of the reproofs, the disregard of which by the traitor's heart left him to the unchecked influence of his own ambitions. Most emphatically then Christ adds the words: *One of you shall betray Me.* Hereby He either seeks to upbraid the ingratitude of the daring traitor, or indicates the vastness of the wickedness of the devil, which could even carry off one of the Apostles themselves.

c. xiii. 22.

S. Matt. xxvii. 4.

22 *The disciples therefore looked one on another, doubting of whom He spake.*

Terror and dread at once thrill the hearts of the disciples, and they glance one at another, being filled with a twofold alarm at the words uttered. For each one, as was natural, on reviewing the state of his own individual soul, was weighed down with grievous fear; and furthermore, they all felt the agony, no less severe, which was produced by the suspicion that rested on them all in common. For they are well assured that the words spoken will be fully verified. They know that the saying of the Saviour could not pass away unfulfilled; and yet they reckon it as a terrible and unbearable misery that any one of those numbered among the disciples should have relapsed into such a depth of

Book 9. c. xiii. 23–26.

impiety. This leads them each one to examine his own conscience, and to look around him in bewildered inquiry as to who it is to whose share the lot of perdition is to fall, wondering much whence or how Satan will obtain such power as to steal away the allegiance of one even of Christ's own peculiar companions.

23 *There was at the table reclining in Jesus' bosom one of*
24 *His disciples, whom Jesus loved. Simon Peter therefore beckoneth to him to ask who it might be of whom He spake.*
25 *And he leaning back, as he was, on Jesus' breast, saith unto*
26 *Him, Lord, who is it? Jesus therefore answereth, He it is to whom I shall give the sop when I have dipped it.*

We might naturally be filled with admiration, and especially from this further instance, at the zealous ardour displayed by the holy disciples in their love to God, and at the excessive strictness of their devotion. For being unable of themselves to know the guilty person, whoever he might be, and refusing also to place confidence in the uncertainties of deceitful conjectures, they again give vent to their curiosity by questions, and make one who was preeminent among them, I mean Peter, the representative of their eagerness to learn the truth. Peter shrinks from putting the question by his own mouth, and entrusts the interrogation to him who is reclining next to Christ and who is beloved for his more conspicuous purity, I mean John, the author of the book before us; who, in speaking of himself as beloved by Christ, has concealed his own name, burying it in silence, lest he might seem to any to be making a boastful display. For the mind of the saints is untainted by any such ambition. And so, turning himself gently towards his Master, in a secret whisper he sought to learn who was to be *the son of perdition*. But the Saviour vouchsafes to him no further indication of the fact save what had been proclaimed of old by the voice of the prophet in the words: *He that eateth my bread did magnify himself*

Infra xvii. 11.

Ps. xli. 9. (xl. 10 LXX.)

contemptuously against me. For when He has dipped the sop, He gives it to Judas, thereby showing who it was that was eating His bread. And He thus both removes the fear felt by the holy disciples, and seems to remind them of another prophecy, that runs thus: *But it was even thou, O my companion, my guide, and mine own familiar friend: eating at the same board, thou didst make my food sweet to me: we walked in the house of God as friends.* For there was a time when even the traitor himself was a companion and a familiar friend to the Saviour, eating at the same board with Him, and sharing in everything that is reckoned to denote true discipleship; inasmuch as he had his allotted portion among the other holy disciples, who, with their whole lives devoted to the Saviour, traversing in His company the length and breadth of Judæa, were zealous attendants on Him in all His mighty works, and hastened on all occasions to do whatever might redound to His honour and glory. And yet this familiar friend and companion exchanged the grateful service owed to One Who had so honoured him for slavery to disgraceful passions.

c. xiii. 23–26.

Ps. lv. 13, 14. (liv. 14, 15. LXX.)

Notice again how effectually the very wise Evangelist spurs us on to a desire to live, as far as possible, in the manner most accordant with reason, and to train up the keenness of our intellectual powers so as to be able, and that with perfect ease, to act in obedience to the Divine intentions, and to endeavour, as far as in us lies, to thoroughly fulfil the conditions of the vision of God. He tells us that he was himself the object of special honour and love on the part of Christ our Saviour, so as even to recline next Him, actually in the very bosom of the Lord, deeming this circumstance a token of His surpassing affection towards him. Nearest therefore to God, and as it were in the highest place in His honour, will most especially be those whose heart is pure: and to them also the Saviour Himself assigns conspicuous honour when He says that *the pure in heart* shall be

S. Matt. v. 8.

Book 9. c. xiii. 27. *blessed, for they shall see God.* And we shall bring forward, as evidence of the truth of this saying, even this very wise Evangelist himself. For he has seen the glory of Christ, according to his own words, for he says: *I beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.* For surely not with bodily eyes could any one gaze at the nature of Him Who to every creature is absolutely invisible. For, according to the Saviour's words: *No man hath seen the Father, save He Which is from God,* that is, the Son; *He hath seen the Father.* To those however who keep their mind untainted by worldly stain, and freed from vain imagination whose only concern is with this life, it seems that Christ reveals His own peculiar glory by a subtle and perhaps incomprehensible process, thereby showing forth also the glory of the Father. For it must have been with this meaning that He said: *He that hath seen Me hath seen the Father.*

Supra i. 14.

Supra vi. 46.

Infra xiv. 9.

So when He had dipped the sop, He giveth it to Judas
27 *Iscariot, the son of Simon. And after the sop, Satan entered into him.*

Most distinct was the token to mark the traitor that the Saviour showed to His own disciples. For when He had dipped the sop He gave it to him, thereby making clearly evident who it was that did eat of His bread, and was now about to lift up his heel against Him. Nevertheless the very wise Evangelist tells us that the guide and instigator of his impiety and accursed cruelty to Christ, and the deviser of the whole scheme, had rushed into the heart of the traitor, even that Satan in all his evil power had taken up his abode within him after the giving of the sop. And let no one suppose on the contrary that the sop was to the traitor the cause of his being possessed by Satan. For we shall not have so nearly reached the verge of madness, nor shall we even prove ourselves so bereft of proper intelligence, as to suppose that such a [1] gift could have afforded the evil

[1] εὐλογία

one any pretext for an entrance; but we will rather say c. xiii. 27.
this, keeping our statement about the traitor well within the limits of the truth:—Seeing that, although perfect love had been shown towards him, and nothing was in any way lacking of the things that are generally reckoned to imply a disposition to confer honour, he still clung fast to the same evil endeavours, never correcting by repentance his wicked thoughts, never turning his heart away from its ungodly designs, never weeping in bitter sorrow for the wickedness he had so much as dared to conceive; but still thirsting more and more to accomplish to the full his impious purpose, and so to be finally ruined by his own evil recklessness: *Satan* consequently *entered into him*, finding his heart ready and open like a gate to receive him, unprotected by sobriety; and seeing that his mind was not locked against him, but rather already inflamed with a willingness to do whatsoever he might wish and suggest.

And by searching thoroughly the inspired Scripture we shall find this to be an accustomed habit, as we may say, of the evil one. He at the beginning opens his attack by trying the hearts of those who worship God, first of all sowing the seed of evil questionings, and inciting us with the bait of paltry pleasures to false steps of various kinds. And he above all most violently assaults us at any point where he sees we have already suffered and been vanquished before. For he always uses somehow our own weakness as an auxiliary to his wicked devices, and employs again the passion which previously injured our soul. Thus, for example, he harasses one man perhaps with violent assaults through the senses which become the most depraved incentives to fleshly pleasures; whereas in the case of another who is overcome by base gains, to make a profit of unholy wealth seems somehow held up to honour as the best thing possible. Whenever therefore he makes war against us, he uses as an auxiliary force the passion that has before held sway in warring against us, and by its

Book 9. c. xiii. 27. agency he ever devises the scheme of our perdition. For just as a commander, skilled in generalship, when laying siege to a city, hastens with all speed and by every device to attack the weakened parts of the wall, thither ordering his battering-engines to be brought into action, well knowing that in those quarters the capture will be easy; even so methinks Satan, when intending to lay siege to a human soul, sets to work at its weakest part, thinking that he will by this means bring it into easy subjection, especially when he sees it receiving no assistance from those helps by which it is likely the passion would be defeated, such as noble emotions, provocations to manly courage, suggestions to devotion, and the mystic [2] Eucharist. For this most of all is effective as an antidote to the murderous poison of the devil.

[2] εὐλογία

Therefore it happened that the traitor was not dismayed at rebukes uttered as yet quietly and secretly, nor did he even regard the invincible might of love, nor honour and glory and grace, nor the [3] gift that he received from Christ. But hurrying on, without pausing to reflect or checking himself for a moment, his eyes fixed on that, and that alone, which had proved too strong for him once before, I mean the curse of avarice, he was now finally ensnared, and fell to utter ruin. For no longer has he Satan merely as a counsellor, but he takes him now to be master of his whole heart and absolute dominator of his thoughts, who was at first merely an adviser who whispered suggestions. For *Satan entered into him*, according to the language of the gospel.

[3] εὐλογία

We must therefore be on our guard against, and very carefully avoid, the harm that may result from the first approaches of evil; and we ought as a duty to remember him who said: *If the spirit of the powerful one rise up against thee, leave not thy place, for a remedy will keep in check great sins.* For necessity would compel us again to grant authority over our thoughts to *the spirit*

Eccles. x. 4.

of the powerful one. If there is [b] not in us the power to resist altogether, still we are at any rate able to check a growing impulse at the outset, and not to allow it to take deep root by lazily yielding and giving way to it: rather we should hasten to extirpate it, as the germ of bitterness, desiring that our minds should be free from its vexations. Else we must surely know that Satan will prevail little by little through continual flattery, and we shall probably experience something like what the Psalmist did, who says: *Before I was humbled, I went wrong.* For before we suffer the full effect of the sin, we go astray in yielding assent to evil thoughts, cherishing them with approval, and so by this means giving Satan a place of access. And the case of the traitor will be to us a type and example of the whole matter.

c. xiii. 28.

Ps. cxix. 67.

28 *Jesus saith unto him, That thou doest, do quickly. Now no man at the table knew for what intent He spake this unto him.*

It may seem perhaps to some that this present verse is somewhat out of harmony, and not in a very close connexion with what has been just previously said. "For what can be the reason," some one may ask, and not inappropriately, "that, while reproving the would-be traitor, and in a secret and somewhat obscure fashion seeking to divert him from his murderous design against Himself, the Lord now seems to be spurring him on to carry it into action, and urges him to proceed without delay to such an accursed and impious deed? And verily," he would say, "what need was there to urge on, more than he himself was inclined, one who was possessed by a disease that sprang out of his own heart, to commit a crime that had been started by his own device; instead of rather curbing his passion by admonitions to amendment, and hindering him from carrying out his intended plans?"

[b] Adopting Mr. Pusey's conjecture of εἰ γὰρ μή.

Book 9. c. xiii. 28. One might readily say that the objection here alleged was wanting in proper cogency: still, by fastening our attention more keenly on the sense involved in the passage, we shall find that nothing is spoken unfittingly, but that on the contrary there is latent in the words a very pertinent signification, which I will endeavour briefly to set forth as far as I am able.

It was therefore not without careful foresight that the wise Evangelist told us in the preceding verses that Satan himself had forced his way and entered into the heart of the traitor, to the end that our Lord Jesus the Christ may now appear to be really and truly addressing Satan himself rather than the disciple who by heedless infatuation had fallen into his power, when He said: *That thou doest, do quickly.* It is as though He were saying plainly: "That work of thine, O Satan, whereof thou alone knowest, and which is ever dear to thee, see that thou *do quickly.* Thou killedst the prophets: thou wast ever leading on the Jews to impiety: in former days thou didst procure the death by stoning of those who were sent as ambassadors bearing the word of salvation to Israel: thou sparedst not one of those who were sent forth from God: towards them thou didst show forth thy incredible brutality and the excesses of thy madness. And now I am come following in their steps. To those who are still wandering in error I bring the power to avoid wandering so again for ever: to those that are in darkness I ensure a life within the light of God: and to those who have fallen into thy net, and become a prey to thy cruelty, I bring the power of escape from all thy snares. I am come to break up the sovereignty of the sin that thou hast caused to reign, and to make manifest to every man Who is in His nature the true God. But full well I know thy implacable temper. Whatsoever harm therefore thou art wont to attempt against all who wish to accomplish such works as I have come to do, that do thou even now practise against Me. For thou wilt cause Me no more grief by being swift to attack and

very urgent in thy assault, however great will be the pang piercing through Me at first." c. xiii. 28.

Verily I for my part imagine that these words of the Saviour imply by somewhat obscure intimations the substance of what I have just said: but pray let us now proceed further to investigate the reason for His urging that the daring deed should be hastened. Terrible indeed beyond all description is the rash cruelty of the godless sinners who had deliberately planned in their ungovernable madness the outrageous crime. Before Him there lay, as He knew, insults and blasphemies intolerable, stripes and spitting, and the final misery of the death on the tree; nails and cross, vinegar and gall, and the spear-wounds. Why then, one may ask, does He hasten it on, and desire that the devil's designs concerning His passion should be brought to a speedy accomplishment? For the Jews were indeed instruments and accomplices in the crime, but it is to the devil that we will attribute the original authorship of the wicked deeds, as well as the supreme direction of the whole matter on to its most accursed conclusion. Still, however terrible may have been the daring insults offered to Christ by the unholy Jews, and however intolerable the overweening impiety of those who crucified Him, He knew most fully the ultimate purpose of all He had to suffer, and foresaw everything that would follow therefrom. For by the effect of His precious cross the sovereignty of the devil was doomed to fall to eternal ruin; death was to be deprived of its sting, and the sway of corruption to be destroyed; the human race was to be freed from that ancient curse, and to be enabled through the gracious love of our Saviour Christ to hope for the annulling of the sentence: *Earth thou art, and to earth shalt thou return; all iniquity*, in the words of the prophet, was to *stop her mouth*, and those in all the world that know not Him Who alone is in His nature God were to be utterly brought to nought, and no longer to condemn those that had been in her power but were justified by faith in Christ; and for the

Gen. iii. 19.
Ps. cvii. 42.

Book 9. c. xiii. 28. time to come the gate of paradise was to be expected to be opened. The world below was to be united with the world above, and the *heavens* to be *opened*, according to the saying of Christ; and the bands of the holy *angels* were to *ascend and descend upon the Son of Man.* Tell me therefore, seeing that such wondrous blessings were now in store for men, and that so brilliant an expectation was raised into existence for us by the agency of the salutary cross, was it not a matter of course that He Who thirsted for our salvation, and for this cause was made like unto us except in sin, should be eager to see actually present the time for which He longed thus earnestly? And was it not natural for One Who knew no evil to despise the handiwork of devilish ingenuity, and to hasten rather to pass onward to the ardently-desired period of such a joyous consummation?

Supra i. 52.

To Satan then, who knew not that he was fighting against his own existence, and was utterly unconscious of going headlong to ruin in bringing to its accomplishment Christ's death upon the Cross, the Saviour addressed the words: *That thou doest, do quickly.* For this is the language of one threatening rather than of one exhorting. It is as though some handsome youth in early manhood, his heart swelling with fresh vigour at the sight of an opponent running at full speed to attack him, were to equip his right arm with a keen battle-axe; and, in full knowledge that his enemy will no sooner reach him than die, were then perchance to exclaim: "*That thou doest, do quickly;* for thou wilt feel the force of my right arm." And surely this would not be the speech of one who is desirous to die, but rather of one who knows certainly that he will be victorious, and will prevail over him who wishes to harm him. In this spirit our Lord Jesus the Christ urges Satan to speed more quickly on his course of daring assault upon Him. For the time has come when He will exhibit the offender fallen into feebleness and universal contempt, and will present to our view the world liberated from the tyrant who in arrogance held it

of old, and prevailed against it by cunning deceit so far as even to turn it away from faith in God. The disciples however understand not the force of the saying, and this (it seems) in accordance with the Divine dispensation, as Christ did not unfold its meaning to them: since in other places indeed we find Him teaching them that He would be delivered into the hands of sinners, and that He would be crucified, and put to death, and would rise again on the third day; but ever charging them by no means to tell this to any man. For His aim was to prevent the prince of this world from knowing who in very nature He was, to the end that He might actually be crucified, and by His crucifixion might destroy death, and effectually accomplish salvation for them that believe on Him. Therefore in accordance with His Divine purpose He conceals the deepest meaning of His words: for as God He ever knows what is best for man.

c. xiii. 29.

Cf. S. Mat. xvii. 22–23; xx. 18–19; S. Luke ix. 21.

29 *But some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor.*

The disciples failing to understand the force of Christ's words, readily resort to their ideas of what was usual, and suppose that Christ is once more indicating such commands as it was His wont to give. For as the feast was near at hand, they expected He was ordering the one who *had the bag* to buy something of what was necessary for it, or at least was very probably bidding him discharge that duty of which Christ was ever careful, namely, to give to the needy what He could, according to the resources at His disposal. For *the Lord is gracious and merciful*, as it is written. And for us also, the example of this occurrence will be found to be most excellent. For I think that those who wish to celebrate a feast in purity of heart and in a manner well-pleasing to God must not regard their own enjoyment alone, nor must they even take thought as to how

Ps. ciii. 8.

Book 9. c. xiii. 30. they themselves alone may keep the feast in all its fullest gladness; but rather they must interweave with their thoughtfulness about themselves the spirit of mercy towards others who are in need. For then, and then only, fulfilling the Divine law of mutual love, shall we in perfection celebrate a truly spiritual feast to the honour of the Saviour Christ. Therefore also the law ordained of old for the Jews concerning the ingathering of the manna, charges those who are able to gather it not to do so for themselves alone: for it says: *Gather ye every man for your companions that are in the tents.* For if any one of their tent-mates was troubled with sickness, those who were free from that affliction, lending him as it were their own vigour, gathered in with their own measure what was enough for the weak as well; so that, in the words of Scripture: *He that gathered much had nothing over, and he that gathered little had no lack.* For so it happened, by a sort of mingling of their stores, that the principle of equality was preserved for all. He therefore does dishonour to the example suitable for holy feasts, who does not combine care for the needy with anxiety on his own account. For the union of these would in very truth make a festival perfect.

Ex. xvi. 16.

Ib. 18.

30 *And he having received the sop, straightway went out: and it was night.*

In haste he hurries away in obedience to the will of Satan, and like one stung and goaded on to madness he rushes from the house. He sees nothing that can overcome his love of gain, and, marvellous though it is, we shall find him in no way benefited by the [4] gift from Christ, of course because of his irrepressible inclination for getting money. For, completely overpowered by his passion, and possessed heart and soul by the father of all iniquity, the wretched man henceforward cannot even discern whither he is rushing on. So with his soul sunk in a night of its own, and darkened by a gloom-bringing

[4] εὐλογία

swarm of unholy thoughts, he falls headlong into the abyss of Hades as into a trap; and, according to the saying in Proverbs, he flees away as a stag *smitten to the liver with a dart*, or like a dog into chains, *and knoweth not that he runneth with peril of his life.* And it seems to me that the inspired Evangelist did not without a purpose say that, *having received the sop, he straightway went out.* For Satan is terribly wont to urge on those whom he has once captured, and who have once for all fallen into his power, to straightway accomplish their evil works; and, throwing aside all delay, to compel them even against their will to carry out his pleasure. He fears, perhaps, with his usual bitterness of spirit and continual maliciousness, lest perchance in the interval of postponement some change of mind should overtake the man, inducing him to repent and to form a good resolution, and causing him to lay aside his pleasure in sin as a drunkard might leave off drunkenness; and so drag out of his net a victim whom he had deemed already caught in its toils. For this reason I suppose the offender harasses ever those who have fallen into his power, urging them to make great haste and speed in doing whatever is pleasing to him. For instance, he compels Judas, straightway after receiving the sop, as holding him now in his power, at once to proceed to that unholy deed; being very probably afraid as well of his repentance as of the effective power of Christ's [5] gift, lest this, shining as a light in the heart of the man, should persuade him rather to make a deliberate choice of well-doing, or at any rate should give birth to the genuine honest temper of one who had been at length persuaded against his better feelings even to attempt the betrayal.

c. xiii. 30.

Prov. vii. 23.

[5] εὐλογία

For that this is ever the wont of the demon in working against us we shall also see to be the case from what happened by way of type. The Jews were in subjection to Pharaoh while still in Egypt, and being by his orders sore vexed with laborious tasks in working with clay

Book 9. c. xiii. 31, 32. Ex. v. 9.

and making bricks, were allowed no time for the services they owed to God. For instance, Pharaoh says to the overseers of their tasks: *Let the tasks of these men be made heavier, and let them not regard vain words;* meaning by "vain words" their eagerness to escape to a state of freedom, their ardent passionate longing for this object, their lamentations over their slavery, and prayer for the greatest blessings. For he was not ignorant that in the leisure time which would be spent on these they would find great comfort. Passing then from the types to the perfect knowledge of the truer meanings, we shall find Satan ever hurrying onward to perform their wickedness those who have once fallen within his snares, and urging on those over whom he has already won a complete victory to be the ministers of such evil deeds as please him.

31 *When therefore he was gone out, Jesus saith, Now is the*
32 *Son of Man glorified, and God is glorified in Him; and God shall glorify Him in Himself, and straightway shall He glorify Him.*

The traitor departs to minister to the stratagems of the devil. And now Christ begins His discourse; teaching us thereby, as in a figure, that the things which are fitted only for true disciples are not to be uttered in the hearing of all men. For it is not meet to *give that which is holy unto the dogs*, as Christ Himself says, nor even to allow *pearls* to be insulted by the *feet* of *swine*. The very same lesson that He had thus given them before in the form of a parable He now endeavours to teach them at a time requiring its practice, and calling for a more distinct explanation of it. So then, after the departure of the traitor and his hasty withdrawal from the house, Christ now, as at the fitting moment, unfolds the mysteries to His true disciples, saying: *Now is the Son of Man glorified;* and by this He is pointing to His sufferings as Saviour, as being already at the doors, and after but a brief while to come

S. Matt. vii. 6.

upon Him. He says, however, that "*the Son of Man*" *is glorified*, meaning none other than Himself; not implying a separation in Himself, as some have thought, for the Christ is one only Son both before and after His incarnation, as well after He became man like unto us as before He had become man. But we must now inquire what manner of glorification that is to which He now specially alludes; for some perhaps may say: Was He not surely glorified before this, by the mighty wonders which He wrought? Surely, when with a single word He rebuked the angry rage of the sea and checked the violence of the fierce winds, then He was *worshipped* by those *that were in the boat*, and heard them say: *Of a truth Thou art the Son of God.* Again, when He had bidden Lazarus at Bethany return once more to life, the marvellous deed was noised abroad, even so much that as He went up to Jerusalem at the time of the feast all the people together with their babes came forth to meet Him, and joined in the strain of wondrous praise addressed to Him, saying: *Blessed is He that cometh in the name of the Lord.* Nay, more, there was a time when He brake five loaves and two small fishes, and satisfied therewith the hunger of the multitude who had come together unto Him, amounting to five thousand men, besides babes and women. And to some the wonder then wrought seemed so magnificent that, astonished at the greatness of the achievement, they sought even to proclaim *Him king;* for this the Evangelist himself has testified to us. And there would be no difficulty in extending our argument at length by enumerating many other deeds wherein Christ's glory was manifested no less highly than in those we have just mentioned. How then, after all, does it happen that He Who had been glorified long before speaks of Himself as glorified at this particular time? Truly He had been glorified in other ways, and had won for Himself most distinctly a reputation for possessing Divine authority: still the perfect consummation of His

c. xiii. 31, 32.

S. Matt. xiv. 33.

Ib. xxi. 9.

Supra vi. 15.

Book 9. c. xiii. 31, 32. glory and the fulness of His fame were summed up in the facts of His suffering for the life of the world and opening by His own resurrection the gate through which all may rise. For if we examine as well as we may the real character of the mystery of His work, we shall see that He died, not merely for Himself, nor even especially for His own sake; but that it was on behalf of humanity that He suffered and carried out both the suffering in itself and the resurrection that followed. For in that He died according to the flesh, He offered up His own life as an equivalent for the life of all; and by rendering perfect satisfaction for all, He fulfilled in Himself to the uttermost the force of that ancient curse. And in that He has risen again from the dead to a life imperishable and unceasing, in Himself He raises the whole of nature. For having died once for all, thence-
Rom. vi. 9, 10. forward, as it is written, *He dieth no more; death no more hath dominion over Him. For the death that He died, He died unto sin once: but the life that He liveth, He liveth unto God.* This also will for Christ's sake be true even in our own case. For we shall rise, no more subject to death, but endowed with endless life; even though there will be hereafter a great diversity of lot among those that rise—I mean as regards their glory and the recompence which each shall receive as
Phil. ii. 8, 9. due to his works. Christ therefore, after *becoming obedient* to God the Father *even unto death, yea, the death of the cross,* according to the saying of Paul, was once again *highly exalted,* receiving *the name which is above every name.* For He Who was believed to be a mere man was glorified very much beyond that, by being acknowledged as in very truth really God and the Son of God; not being promoted to a new dignity in possessing the Divine nature, but rather returning with His flesh to the full enjoyment of that very glory which was equally His before He took flesh. For this reason then we shall reckon that He was now glorified, although
1 Cor. ii. 8. there never was a time when He was not *Lord of glory.*

For in Christ we do not find one of His God-befitting attributes appearing as a new thing, but all appear as having naturally belonged to Him as God, even before the time when He is said to have emptied Himself. But still, when the form of a servant had been assumed, forasmuch as He raised Himself to those conditions again, even after He became man, He is conceived of as being "glorified," and is said to have "received" [the exalted name]. With Christ therefore in His glorification, *God* the Father also *is* greatly *glorified.* And He *is glorified in* the Son; not as receiving from His Offspring any addition of glory, for of no such addition does the Divine and ineffable nature stand ever in need; but because it is made known of what a Son He is the Father. For even as it is a pride and a glory to the Son to have such a Being for His Father, likewise also methinks it is a pride and a glory even to the Father to have born from Himself so glorious a Son. Therefore Christ says this: *And God is glorified in Him; and God shall glorify Him in Himself, and straightway shall He glorify Him:* for at the same time the Father is glorified on account of the Son, and straightway glorifies the Son in return. For to Both, for the sake of Both, the ascription of glory extends. c. xiii. 33.

But in order that we may bring down the application of the passage to our own level, and so make it a source of edification to our hearers, we will add this to what has been said. If in ourselves we glorify God, we may expect that we shall be glorified by Him. For, As I live, *saith the Lord, them that honour Me I will honour,* and they shall not be lightly esteemed. And God is glorified by us and in us, when, casting away the defilement of sin, we adorn our lives in all the beauty of good works. For thus it is that we live to His glory. 1 Sam. ii. 30.

33 *Little children, yet a little while I am with you.*

He places the disciples in the position of *little children* and accounts them as new-born babes, although they had

Book 9. c. xiii. 33. advanced to so high a stage in virtue, and were possessed of wisdom such as is fully vouchsafed to few; showing us hereby, and that very plainly, that even he who is accounted very perfect in the eyes of man is an infant in the sight of God, and feeble in mental faculties. For what is the understanding of man in comparison with the wisdom that fashioned the universe? Therefore it is that a Psalmist said to God: *I was as a beast before Thee.* And no one whatever will say, if he has any perception at all, that the Psalmist compares himself to a beast because of his having cleaved closely unto God; for such an idea would be a bitter disparagement of the Divine nature, and would be seen to involve a great impropriety. For he that cleaves to a wise man and "is" ever "before" him, (for I suppose I must adapt the words of the Psalm so far as is necessary,) would never become "as a beast;" but rather would become ready of mind, and quick of understanding, and skilful in judgment. If therefore any one acknowledged this to be very just and true, would not a person be thought foolish in the extreme who should suppose that one who cleaves fast to the wisdom that comes from God Himself will ever become *as a beast* in senseless folly? Why then does the Psalmist say that even he who is counted very wise among men will in comparison with the wisdom of God appear to be *as a beast*, and be reckoned among those who have no sense to guide them? It is because the understanding of man can no more be compared with the wisdom of God than the smallest star can vie with the rays of the sun, or even the heaviest of stones with the highest of all mountains; but rather is as nothing at all in comparison with it. And so it appears that even the perfect man is but as a little child.

Ps. lxxiii. 22.

Yet a little while, however, Christ said He would be with the disciples; not meaning that He was soon to depart so as to return no more, or to be separated from them altogether and entirely, for He is with us (according to His own words) *alway, even unto the end of the*

S. Matt. xxviii. 20.

world; but implying that He would not be with them c. xiii. 33.
in the flesh, as He had been yesterday and the day before, and that now there was even at the door, or rather within the door, the time of His departure thence unto the Father, and of His ascension into heaven. And I say that it is necessary for us all, at least those who are right minded and have their faith well established, to realise the fact that even though He is absent from us in the flesh, now that He has returned from earth to God the Father, yet He pervades all things in His Divine power, and is ever present with those who love Him. For surely this is why He also declared: Verily, verily, I say unto you, wherever *two or three are gather-* S. Matt.
ed together in My Name, there am I in the midst of xviii. 20.
them. For just as, while still sojourning among men, yea, while verily on earth with flesh, He filled the heavens, and even then was still present with the holy angels, and never left the realms above; so now also, while verily in heaven with His own flesh, He fills the earth, and is ever present with those who know Him. And notice how, although expecting to be removed from earth as regards His flesh alone, since in the power of His Divinity He is ever with us, He nevertheless speaks of being with us *yet a little while*, including in this statement His whole and perfect Self without any division: lest any should endeavour to sever the One Christ into two Sons, but that all should think and believe that the Word begotten of God the Father is one with the Temple assumed from the holy virgin; not that they are of the same essence, but that after their ineffable union, none can speak of severing them without impiety: for the Christ is, of them both, One.

Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

Not altogether without pain to His own disciples will the departure be, He says; it will be the departure of Himself. In the first place they will languish in

Book 9. c. xiii. 33. grief on account of it, and will find the weight of bitterness produced by it to be intolerable. For beyond all question they will thirst once more to be with Him, and long to live with Him for ever; just as also the inspired Paul, preferring the being with Christ to Phil. i. 23. life itself here, said it was *better to depart and be with Christ.* Perceiving this, and well knowing the hearts of those who love Him, Christ said that His [6] Ascension would not be without grief to His disciples. But there was also, besides this feeling, another just cause that forced the holy disciples to seek to be with Christ. They were destined within a brief while to be compassed about with grievous dangers, and to be exposed on all sides to the ungovernable frenzies of the Jews, and even to fall victims to madness on the part of strangers, while on their mission through the whole world, preaching the word of the Saviour to those that were still wandering afar; so as to become acquainted with prisons, and to have their part in all kinds of insult and outrage, and to gain no less experience of other tortures: and all this in spite of their never having experienced any such suffering while they were with Christ. "Then most especially," He says, "*ye shall seek* My company, when the manifold waves of trial break over you." And hereby He sought not to bring the disciples to cowardly timidity, or to shatter their courage with fear; but rather to brace them up to fresh vigour, and in a manner to teach them to be ready prepared for the patient endurance of all which they expected would come upon them. For we shall find the Psalmist's song to be anything but meaningless, nay, rather to convey very profitable in- Ps. cxviii. 60. (LXX.) struction in the words: *I was prepared and was not confounded.* For the wholly unexpected arrival of misfortune is wont to throw us into confusion, taking us as it were off our guard: but when a trial has been known beforehand and long expected, the greater part of the terror it occasions has passed away before it comes, and its power over its victims is not at all

[6] ἄνοδος

absolute, as the mind has already rehearsed it and often c. xiii. 33.
in imagination received its attack. In the same way, if some wild and savage animal, starting up from the midst of a luxuriant and dense jungle, rushes on one who does not see it coming, it tears him limb from limb before he is conscious of the attack, having seized him while he was unprepared for warfare: whereas if the beast is seen from afar and its coming expected, it meets an armed foe, and either does him less harm, or perchance has even to depart in helpless impotence. Just so in the case of temptations: that which is wholly unexpected will attack us more fiercely and more severely than one which has been anticipated for some time. With kind intent therefore does our Lord Jesus the Christ in saying "*Ye shall seek Me*" hint at the evils that will come on the disciples when His presence is removed, and the troubles that will arise from their enemies; preparing them by this warning for a renewal of their courage: with kind intent also He adds to these hints the statement that there will for the present be an obstacle in the way of their following Him. For *as I said to the Jews*, He says, *even so I say now unto you: Whither I go ye cannot come.* For not yet was the time come when the disciples should have accomplished their service on earth, and be admitted to the mansions above. For their entrance to those realms was reserved most strictly to its appointed season.

This point however we must notice again, that in speaking to the Jews, while giving to them this same warning, He said: *Ye shall seek Me, and shall not find Me;* but to His disciples He only says: *Ye shall seek Me*, fitly breaking off without the words "and shall not find Me." And why so? The Jews will rightly deserve to be told that they should never find Him, on account of their monstrous infidelity and the surpassing baseness of their impiety towards Him: but to those who have a true affection for Him, and have preserved their love in all sincerity, it could not be fitly said: "Ye shall

Book 9. c. xiii. 34. not find Me." For He was ever with them, and will be with them to the end.

34 *A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.*

2 Cor. v. 17. Well and truly writes the inspired Paul: *Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold all things are become new.* For Christ does renew us, and fashions us again to a newness of life which is unknown to and untravelled by the rest of mankind, who love to regulate their lives by the Law, and remain constant to the precepts given Heb. vii. 19. by Moses. *For the Law* makes *nothing perfect*, as it is written; but it is very evident that the standard of reverence towards God involved in the commands of our Saviour is the highest possible. For this is why He S. Matt. v. 20. Himself somewhere says to us: *Verily, verily, I say unto you, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.* We do not wish to struggle against the manner of life of the Jews, and yet except we outstrip very decisively the righteousness contained in the Law, I doubt if we should ever enter into the kingdom of heaven. And we do not mean to assert that the Law as given by Moses was useless and unprofitable: for it has brought to us, albeit imperfectly, a knowledge of good, or at any rate has been found to be a tutor for our instruction as to the nature of the Gospel dispensation. And in bringing before us by hints and types a pattern of the true worship, it imprinted on our minds the dim outline of the teaching we learn from Christ. Hence, surely Christ S. Matt. xiii. 52. Himself also said: *For I say unto you, that every scribe who hath been made a disciple to the kingdom of heaven is like unto a rich man, which bringeth forth out of his treasure things new and old.* For in very truth it is the highest form of spiritual wealth, that a man should be

well versed in the words spoken by Moses, and have all the good that can be derived from them treasured up in his mind, and besides should have added to this store the beauty of the evangelic teaching, and so have two-fold ground for boasting, in his knowledge as well of the ancient as of the new laws. Therefore our Lord Jesus the Christ, by way of shewing that His commandment was better than the ancient one, and that His preaching of salvation was as yet foreign to those who regulated their lives by the Law, now that He is about to ascend into heaven, lays down the law of love as a foundation and corner-stone of all that is good, meaning by love not that which was in accordance with, but that which transcended, the Mosaic Law. Therefore He says: *A new commandment I give unto you, that ye love one another.* "But tell me now," some one may say, "why He has called this commandment new, when He had said to former generations by the voice of Moses: *Thou shalt love the Lord thy God with all thy heart and with all thy mind, and thy neighbour as thyself.* For see, while setting love to God in its fitting place, in the forefront of and in preeminence to all other affections, He has there introduced in the very next place our mutual love, and has joined with our love to God love to each other, implying that in no other way would love to God rightly exist, except it were accompanied by the love which is due to our neighbour. For we all are brethren one of another. For instance, the very wise John, most excellent alike in knowledge and in teaching, says: *He that loveth his brother loveth God.* How then cometh a new commandment by Christ, although the very same had been declared by the ancient laws?" But notice, I pray you, the justifying clause; look at the illustration used. He does more than say: *A new commandment give I unto you, that ye love one another;* He plainly signifies the novelty involved in His command, and the extent by which the love that He enjoins surpasses that old idea of mutual love, by straightway adding the

c. xiii. 34.

S. Luke x. 27. Deut. vi. 5.

Cf. 1 S. John iv. 21.

Book 9. c. xiii. 34. words: *Even as I have loved you, that ye also love one another.*

We must investigate therefore the question how the Christ loved us, in order to understand clearly the full force of the words used. For then we shall indeed perceive, and that very easily, the novel character and the changed nature of the commandment now given. We know that, *being in the form of God, He counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.* And again: *though He was rich, yet He became poor*, as Paul elsewhere testifies to us. Dost thou see the novelty of His love towards us? For whereas the Law enjoined the necessity of loving our brethren as ourselves, our Lord Jesus the Christ on the other hand loved us far more than He loved Himself. Else He would never have descended to our humiliation from His original exaltation in the form of God and on an equality with God the Father, nor would He have undergone for our sakes the exceeding bitterness of His death in the flesh, nor have submitted to buffetings from the Jews, to shame, to derision, and all His other sufferings: speaking briefly, so as not to protract our argument to endless length by enumerating everything in detail. Nay, He would never have become poor from being rich, if He had not loved us very exceedingly more than Himself. Marvellous then indeed was the extent of His love. So also He would have us be minded, keeping ever our love to our brethren as superior to all other motives, such as reputation or riches; not hesitating to descend if need be even to death in the flesh, so that we may secure the salvation of our neighbour. And this is exactly what the blessed disciples of our Saviour have done, as also have those that followed in their train; reckoning the salvation of others superior to their own life, enduring

Phil. ii. 6–8.

2 Cor. viii. 9.

toil of all kinds, and suffering the extremest of evils, that so they might save the souls of those that were perishing. For instance, Paul in one place saith: *I die daily;* and in another again: *Who is weak, and I am not weak? Who is made to stumble, and I burn not?* Thus the Saviour urges us to practise ever the love that transcends the Law as the root of all true and perfect devotion to God; well knowing that so, assuredly, and not otherwise, we shall be most highly approved in the sight of God, and by tracing out the Divine beauty of the love by Him implanted in us we shall attain to the enjoyment of great and perfect blessings.

c. xiii. 35.
1 Cor. xv. 31.
2 Cor. xi. 29.

35 *By this shall all men know that ye are My disciples, if ye love one another.*

You will set upon yourselves, He says, an irresistible and unquestionable mark of your having been My disciples, if you hasten to follow in the track marked out by My own conduct, at least as far as your nature and the limit of human powers will permit; so as to have ever the bond of mutual love firmly drawn, and to be united one to the other in full sympathy, at least to the extent of mutual love and the incomparable glory of affectionateness: for this it is that will stamp on us most exactly the true character of our Master. "Nay, but," some one will object, meeting us perchance with this question: "How comes it that love alone is the characteristic token of discipleship to Christ, whereas in Him there appeared the perfect display of all possible virtues: not exhibited merely in kindness to others, nor again as the outcome of much labour and struggling, as would be the case in a man; but as the natural and essential attributes of His real self? For to the Divine Nature there belong as its special and peculiar attributes things which transcend all wonder."

In very truth, my good sir, we will admit that you acted most rightly in adding this last remark. For the peculiar and especial attributes of the Supreme

Book 9. c. xii. 35. Essence are the natural fruits of Itself. But it is quite possible to perceive, by looking into the matter, that every species of virtue is necessarily comprehended in perfect love, and that everything which can rightly be looked upon as really and truly good seems to have its principle and aim comprised in love. For this reason, surely, the Law lays it down as a commandment pre-eminent above all, to love the Lord God with all the soul, and with all the heart, and with all the mind; and, second only to this, there is joined to it in close proximity the sister commandment, to love one's neighbour, which completes the whole Law. So again, the inspired Paul, summarizing all the commandments in this one, writes in an epistle: *For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not swear falsely, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love, therefore, is the fulfilment of the Law.* And that love has created for itself a fashion of every kind of virtue within its own proper limits. and as it were embraces within its arms all that is really good, the very wise Paul himself again shall testify, exclaiming: *Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own,* and similar expressions—for it would be a long task to tell the full extent of love. Most especially then do I say that it is most befitting and right for those who have given themselves up to a life of love that they should make themselves known to all men as having become Christ's disciples, by making the crown of love their chief glory, and by bearing about with them their mutual affection as a sign and seal of their discipleship. And the reason for this I will specify in a few words. Supposing that any ordinary man were practising the art of working in brass or of weaving, would he not appear very evidently to have been a pupil of a brassworker or of a weaver? And what of the man who shows some experience in

Cf. S. Mark xii. 30.

Rom. xiii. 9, 10.

1 Cor. xiii. 4, 5.

carpentry? Would he not tell you that the reason why he can succeed in the works of his art is that, while gaining his experience, he had a carpenter as his guide? On just the same grounds I believe that they who display in themselves fully developed the power of Divine love, will speedily make known to the world that they have been disciples of Love, or of Christ Who is filled to the uttermost with love. For He *so loved the world* as to lay down even His life for it, and to endure the fierceness of Jewish outrages: and He shall Himself testify to this in His words to the disciples: *Greater love hath no man than this, that a man lay down his life for his friends.* For seeing that *God is love,* according to the saying of John, He, being the Son of Love, i.e. of Him Who is by nature the only and true God, has Himself also been shown forth to us as love; not resting His claim to the title on elaboration of arguments and grandiloquence of boastful words, but by deeds and positive facts proving Himself to be the Fruit of His Father's Essence. For by no means will we suppose that the Essence which is exalted far above all others is capable of receiving additional good; nor yet will we admit that the possession of any good quality is for It an acquired attribute, as with us; nor again that it is what we term a merely accidental quality, such as may pertain to an ordinary person, similar for example to the knowledge of any science which a man may possess: for man is not in himself knowledge, but is rather a recipient of knowledge; whereas we affirm that the Divine Ineffable Nature is by special right in Itself the sum of all that is good, whatsoever we may believe this to be; and is, as it were, a fountain-head containing within itself every kind of virtue, and pouring it forth in an inexhaustible stream. Most reasonably, therefore, will He, Who is the Fruit of Love, Himself also be Love; and being Himself like to the Father Whose Son He is, He will be shown forth in our lives most chiefly by

c. xiii. 35.

Cf. S. John iii. 16.

Infra xv. 13.

1 S. John iv. 16.

Book 9. c. xiii. 35. the token of love, ever engraving on the hearts of good men, as an evident characteristic of their close relationship to Himself, an ardent clinging to the grace of mutual affection. Besides, according to the saying of Eph. ii. 14. Paul, Christ *is our peace:* for in Him all things were united, the world below to the world above; and by His means we were reconciled to God the Father, though we had in old times deliberately wandered far away from Him in our evil courses; and we who had formerly been divided into two peoples, Gentiles and Israelites, Eph. ii. 14, 15. were created in Him into *one new man*, for *the middle wall of partition* has been broken down, and the power of *the enmity abolished*, the Law being put to silence by the ordinances of the Gospel. If this be so, how could those who had no peace in their mutual relations be known as disciples of [Him Who is] peace? For what else would be involved in the severance of love than a stirring up of war, and an utter overthrow of peace, and an introduction of every kind of discord? For just as by an unbroken bond of love all the blessings of peace are safely secured to us, so in the same way by the interruption of our love the evil that arises from war finds a way to insidiously enter. And what follows thereupon? Insults arise, and strifes, and jealousies, 2 Cor. xii. 20. and angers, and *wraths*, and *whisperings*, and *backbitings*, and envyings, and every form of baseness.

Seeing therefore that every virtue is summed up and fulfilled in the form and habit of love, let no one among us think highly of himself for fastings, or prostrations on the ground, or any other ascetic practices, unless he be faithful to preserve in all fulness his love for his brethren. For else he is carried away very wide of the turning-post in the race, like the more unskilled of the charioteers: and wanders out of his course like a pilot who, with the ship's rudder in his hand, ignorantly misses the goal that lies directly in front of his course. Wherefore also, he who said in 2 Cor. xiii. 3. all boldness: *If ye seek a proof of Christ that speaketh*

in me, I mean of course the inspired Paul, gloried not c. xiii. 36.
simply in the fact of his hastening onwards, but in the fact of his moving in the right direction, onward towards the goal: for to glory boastfully in bodily labours, while falling short all the while of the more important and essential qualities, this surely is to fail in hastening onwards towards our goal. And he knew so well that love is as it were a corner-stone at the foundation of every virtue, that he most justly says, in eager contention on its behalf: *And if I bestow all* 1 Cor. xiii. 3, 1.
my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing: if I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And so it appears that it is the special glory of love to be in us a figure and characteristic token of belonging to the Saviour Christ.

36 *Simon Peter saith unto Him, Lord, whither goest Thou?*

Peter again with his usual curiosity is anxious to learn more, and busies himself about the significance of Christ's words, not yet (as seems probable) comprehending the real meaning of what had been said, yet feeling with all the force of his fiery zeal that it was his duty to follow Christ. And in this matter most admirable is the behaviour of the disciples. For certainly no one would allow that it was only the chief disciple who was in ignorance while the others fully understood the matter, and that this was why he asked the question. I should rather say that they yielded to him, as chief among them, the privilege of speaking first, and of taking the initiative in courageous inquiry. For the speaking into the ears of their Master was no light and easy matter, even for those *who were reputed to be some-* Cf. Gal. ii.
what. And the conduct of Peter is no less admirable, 2, 6.
who is harassed by no fear of being thought sluggish in the comprehension of those matters of which he was ignorant, but zealously seeks for enlightenment, con-

Book 9. c. xiii. 36. sidering that the profit he will derive from gratifying his love of knowledge will be of more value than an unseasonable sense of shame: and so in this also he is a pattern to those that live after him. For we ought never, I think, to pass over the words of our teachers, even though they may not be so very distinct, merely for the sake of seeming to be shrewd people and very quick in intelligence; but rather to investigate the meaning and search it out wisely, in the teaching at first delivered to us for our profit. For the knowledge of what is useful is far nobler than a vain semblance of wisdom, and far better is it to learn a thing in reality than merely to seem to know all about it.

Jesus answered him, Whither I go, thou canst not follow Me now, but thou shalt follow afterwards.

Well knowing that the grief caused to His disciples would be heavy and intolerable if He said plainly that He was about to enter into heaven and to leave them on earth bereaved of His presence, though He would ever be with them as God, He employs a style of speech wisely adapted to their present feelings, and gently refrains from giving full information of what was in His mind. And thus, seeing them in ignorance, He suffers them so to continue. For the wise are accustomed occasionally to overshadow with weightier words things that seem likely to cause pain. For although, in returning on His way to the heavens above, He was most especially presenting Himself to God the Father as the firstfruits of humanity, and although what was being done was to secure the advantage of all mankind: for He consecrated for us a new way of which the human race knew nothing before: nevertheless, to the holy disciples, in their earnest longing ever to be with Him, it seemed unendurable that they should be separated from Christ, although He was ever with them in the power and co-operation of the Spirit. Finding therefore the blessed Peter ignorant of the force of the words used,

Christ leaves him, as well as the other disciples, in that condition, not at once explaining fully the exact import of what He had said, but waiting in His kindness until He should have finished the teaching that would be able to strengthen them to bear it. This indeed we shall perceive Him doing in the words that soon follow; for He says to them: *It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you.* He hastens however, as God, to promise the disciple who desires so to do, that he shall follow Him earnestly, and be with Him in all reality, with none to check his zeal; saying: *Whither I go thou canst not follow Me now, but thou shalt follow afterwards.* And the saying is pregnant with a twofold signification, one part of which is very evident and obvious, while the other is rather more indistinct and wrapped in mystery. For He means to say that Peter could not possibly follow Him now in His passage to the world above and in His return to heaven, yet that he would follow Him hereafter; namely, when the honour and glory for which the saints are ever hoping is conferred upon them by Christ, when they come to the city in the heavens to reign with Him for ever. But the words also contain another meaning, the nature of which I will explain. The disciples had not yet been *clothed with* the *power from on high*, neither had they received the strength that was to invigorate them and mould to courage their human dispositions, I mean the gift of the Holy Ghost; and so they were not able to wrestle with death and engage in a conflict with terrors so hard to face. And surely on another ground, since it was fitting for Christ alone, and reserved specially for Him to be able to shatter the power of death, it was unlikely that others should appear engaged in this work before Him. For to be freed from the fear of death could surely mean nothing else than to despise death as being powerless at all to harm us. Wherefore, in our view at least, even the blessed prophets used to dread the approach of death,

c. xiii. 36.

Infra xvi. 7.

S. Luke xxiv. 49.

Book 9. c. xiii. 36. when it had not yet been rendered powerless by the Resurrection of Christ. And it was from a right understanding of this that Paul said that the Word, Who was from God the Father and in God, *laid hold of the seed of Abraham, that through* the *death* of His holy Flesh, *He might bring* death *to nought, and might deliver all them who through fear of death were all their lifetime subject to bondage.* For the saving Passion of Christ is the first means that ever brought release from death, and the Resurrection of Christ has become to the saints the beginning of their good courage in meeting it. As therefore our natural life had failed as yet to crush the power of death, and had not even destroyed the terror that it casts over our souls, the disciples were still somewhat feeble in the presence of dangers. Therefore the Lord graciously intimates that Peter should be crucified when the time had come, and thereby should follow the footsteps of His Master: and in the words: *Whither I go, thou canst not follow Me now, but thou shalt follow afterwards,* He obscurely implies that now his mind is not firmly enough prepared for so severe a trial. For if it is not the death of Peter to which Christ darkly alludes in these words, why is it that, although admittedly all the other holy apostles have before them the promise that they shall continually be with Christ and follow Him, at the time of the resurrection, when a spotless life is secured to them amid all the blessings for which they hope, nevertheless He here applies the force of His words individually to Peter alone? Nay, it is abundantly evident that in special reference to Peter He dimly shadows forth what will happen to him in after time. In illustration of this He has explained the matter more distinctly in another place, where He says: *When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and others shall gird thee, and carry thee whither thou wouldest not. Now this He spake,* adds the Evangelist, *signifying by what*

Heb. ii. 16, 14, 15.

Infra xxi. 18, 19.

manner of death he should glorify God. For even c. xiii. 37.
though suffering for Christ's sake is a thing delightful for the saints, yet the danger is not wished for by them: but still it must be endured when of necessity it is brought upon them. Therefore also He bids us *pray* S. Luke xxii. 40.
that we *fall not into temptation.*

37 *Peter saith unto Him, Lord, why cannot I follow Thee even now? I will lay down my life for Thee.*

What is there, he means, that prevents or that can keep him back from following His Master, now that his deliberate aim is to die for Christ's sake, reckoning this as his proudest boast? For the utmost of all danger, and the extremest violence of the implacable enmity of persecutors, have no effect beyond the range of the flesh; for with the flesh alone has death to deal: and he that is ready and fully prepared even for this extreme, would not easily be hindered from his purpose, or give up his intense conviction as to the duty of following to the end. The zeal of Peter was most ardent, and the extent of his promise excessive; yet one might see that the power latent in him was not inconsiderable, or rather the issue of the events themselves would convince one of this. One point however must be considered. Our Saviour Christ, speaking now in one way and now in another of His ascension into heaven, says that Peter will not follow Him now, but will follow Him hereafter; as soon, namely, as his apostolate is fulfilled, and when the fit season has come to summon the bodies of the saints to the city above: whereas Peter himself protests that he is now ready even to risk his life, going as it were by a different way, and not coming by a direct course to the meaning of the words. And I think his language must imply this: failing as yet to attach to what has been spoken by Christ its exact signification, he believes that the Lord intends possibly to pass over to some of the wilder villages in Judæa, or even to visit foreign peoples, who will, after carefully listening, so violently

Book 9. c. xiii. 37. dissent from the words which He will be likely to speak, that the daring plots of the Pharisees will seem feeble compared with the base designs of the other Jews, and the madness inherent in them will be shown to be of the very mildest type. For this reason he declares that he will suffer nothing to interfere with his following Christ: he does not absolutely promise to die, but says that if the need should arise he will not shrink from death. Now there is a passage exactly similar to this in the previous part of this book, and I will proceed to tell you where it occurs.

At one time Christ was sojourning among the Galilæans to avoid the fury of the Jews, their ungovernable temper, and their unbridled insolence in speech; and great was the wonder excited in those quarters by His marvellous deeds. But when the brother of Mary and Martha had died, I mean of course Lazarus, He as God knew of it, and forthwith said to His disciples: *Our friend Lazarus is fallen asleep, but I go that I may awake him out of sleep.* Hereupon the disciples affectionately reply: *The Jews were but now seeking to stone Thee; and goest Thou thither again?* And when Christ is on the point of starting, and urgently tells them that He must certainly return to the country of the Jews, *Thomas, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with Him.* I believe that Peter's object in speaking is pregnant with some similar idea. For he thinks, perhaps, as I said just now, that Jesus is on the eve of departing to preach somewhere else among people at whose hands He will be exposed to danger. Therefore he himself also, in his uncontrollable affection for Christ, declares that his zeal now to defend his Master will be invincible and irresistible, meaning that there is nothing left in the world that is strong enough to check his devotion, now that he has convinced himself that he must follow Christ, seeing that he is ready and willing even to die in his Master's cause.

Supra xi. 11.

Ibid. 8.

Ibid. 16.

38 *Jesus answereth, Wilt thou lay down thy life for Me?* c.xiii.38.
Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.

Wonderful as the zeal of Peter in this matter may be, his promises are beyond his power to fulfil: Christ, however, with the gloom of the threatening tempest in His mind, knowing well how severe will be the temptation and how bitter the persecution, seems as it were to shake His head in sorrow; and then, unfolding to Himself the whole extent of His sufferings, as though it were present to His bodily eyes, beholding the surpassing fury of the Jews in their madness, and seeing clearly all that will come to pass in that hour, He exclaims as though to say: "Dost thou, O Peter, lay down thy life for Me, and sayest thou that thy fear in this matter is as nothing? and supposest thou that thou wilt be strong enough to overcome the trials that will encompass thee? Nay, thou knowest not the grievous weight of the coming temptation, for the suffering that lies before thee is beyond thy strength to endure: thy heart shall fail thee utterly, even though thou wouldst not have it so: thrice shalt thou deny Me, and that too in one single night." We must surmise that Jesus means to speak somewhat to this effect: yet herein again it is fitting that we should admire the kindness to mankind that appeared in Him: for having predicted that the strength of Peter's courage will not be commensurate with the tone of his zealous assertions, but will fail and flag so utterly as to yield at the mere alarm of a coming danger, He added not one single word of threatening; [c] perhaps for this reason, that Peter had not spoken under any Divine impulse: at all events, for some reason or other He does not hold out any threat of chastisement against one who suffered from human infirmities. For He knew that the nature of man was as yet enfeebled,

[c] From this place to the end of the period the original is obscure, partly owing to a lacuna in the manuscripts.

Book 9. c. xiii. 38. and unable to endure the threat of death. Death had not yet been deprived of its power through His resurrection, and was still boastfully vaunting against the mind of all men, still strong enough to crush, even by fear and that alone, the hardiest and bravest of heroes. For human nature, being unnaturally subjected to death, yields to death as to a conquering power, or rather used to yield at that time: but now that our Saviour has burst its bonds, the approach of death is delightful to those who love Christ, even though it come in bitterness and pain. For the everlasting life has arisen in its stead, destroying the power of corruption.

And let no one here again imagine that Peter's denial and failure were caused by the words of Christ. He is not speaking by way of imposing any obligation on the disciple, or drawing him on by constraint to the sufferings of which He speaks; but rather He means to predict to His disciple exactly what as God He knows will most surely and certainly come to pass.

1 Cor. x. 11. But seeing that all that *happened* to the men of former times has been *written for* the *admonition* of those who live after them, let us now say somewhat necessary to our edification, drawing our conclusions from this passage. I do not think that we ought to make any rash vows before God, or to promise to perform what may sometimes be beyond our power, as though we could control human events. And I say this in regard to the charges to which we render ourselves liable in case of failure: especially I consider that hasty statements, such as "I will do this," or, "I will do that," as the case may be, are not far removed from arrogance. For in all cases where one may have deliberately determined to undertake any matter, wishing to carry it out successfully, one's duty is always to use those words of the very wise disciple: *If the Lord will, and we live.* For while I maintain that a zeal for good works must be inherent in the souls of the godly, as well as eager willingness to carry these virtuous resolves with all our might into effect, yet our duty is to

S. James iv. 15.

pray for the successful means of gaining this end through the gracious blessing that is from above, and not to make rash promises as though success lay already in our own grasp. Thus we shall be able to keep unbroken our promises to God of all that is good, and we shall have "our feet clear" of blame, according to the saying of the Greek poet. And on other authority: *Better is it not to vow* to any, *than to vow and not pay.*

c. xiv. 1.

Æsch. P. V. 263.

Eccl. v. 4.

CHAP. xiv. *Let not your heart be troubled.*

By saying that Peter's courage will fail him so utterly that he will deny his Master thrice, and will suffer so sad a downfall in one single night, He almost seems by the overwhelming weight of His words to arouse in the disciples the extremity of terror at the dangers before them. Whence it may very well have happened that the other disciples began at once to reason with one another, saying: "What can be the nature, the extent, or the exceeding heaviness of that dread of coming troubles, and of that temptation so irresistible as to attack the chief among us and overcome him, not once only, but many times by the same assault, and that within so brief a space of time? Surely, who among us will escape a yet worse plight, or how can any other among us withstand such an attack, when Peter wavers and yields as of necessity to the grievous weight of the trials that beset him? Vainly it seems have we endured toils for the sake of our duty in following Him: our efforts are ending only in the exhaustion of our vital powers, though they seemed to hold out to us a prospect of life with God." There is surely nothing improbable in supposing that the disciples were thus reasoning in their inmost thoughts: and since it was needful to restore again their drooping spirits, He introduces as it were the necessary antidote to the reasonings and fears that His words had aroused, and bids them arm themselves with a calm and untroubled spirit, saying to them: *Let not your heart be troubled.* Notice, however, in how guarded a manner He promises them the forgiveness of

Book 9. c. xiv. 1. their coming feebleness of spirit. He does not say plainly: "I will forgive you even in spite of your weakness," or, "I will be present with you none the less, although you deny Me and forsake Me;" His object therein being, not to completely remove their fears of shame, or completely take away their suspicions of failure, lest He should seem to make out their error to be a light matter and teach them to regard as of no account the blame they would incur in their denial of Him. But in bidding them not be troubled, He placed them as it were on the borderland betwixt hope and fear: so that, if they fell into weakness and suffering in their human frailty, the hope of His clemency might help them to recovery; while the fear of stumbling might urge them to fall but seldom, since they had not yet been endowed with the power never to fail at all, not having as yet been clothed with S. Luke xxiv. 49. the power from above, *from on high*, I mean the grace that comes through the Spirit. He bids them therefore not to be troubled, teaching them at once that it was fitting that those who were prepared for the conflict, and ready to enter on the struggles for the sake of the glory that is on high, should be altogether superior to feelings of cowardice: for an untroubled mind is a great help towards a courageous temper: at the same time, with somewhat obscure and not very distinct intimations, yet certainly, sowing the seed of a germinant hope of forgiveness, if ever it should really happen to them in their human weakness to fall away into cowardice. For a mind that is not yet stablished by the grace that comes from above is timid and easily upset, and very apt to be disturbed. For this reason also surely the very wise Paul prays for certain to whom he is writing, in the Phil. iv. 7. words: *And the peace of Christ, which passeth all understanding, shall guard your hearts.* For this is in reality to be untroubled in heart.

Ye believe in God, believe also in Me.

He is making an able soldier out of one who but now

was a coward, and while the disciples were smarting with the anxieties of fear He bids them take to themselves the terrible power of faith. For thus are we safe, and not otherwise, according surely to the song of the Psalmist: *The Lord is my illumination and my saviour; whom shall I fear? The Lord is the shield of my life; of whom shall I be afraid?* For if the all-powerful God fights for us and shields us, who could ever have power to harm us? And who will by any chance advance to such a height of power as to keep the elect in subjection to him, and to force them to submit to the evil designs of his perverse imagination? Or who could take by his spear and lead captive those that wear the panoply of God? Faith therefore is a weapon whose blade is stout and broad, that drives away all cowardice that may spring from expectation of coming suffering, and that renders the darts of evil-doers utterly void of effect and utterly profitless of success in their temptations. And this being the nature of faith, we must further notice another point: Christ bade them believe not in God alone, but also on Himself, not implying thereby that He is at all different from the One Who is in His nature God, I mean as regards identity of essence; but that to believe in God and to suppose that the province of faith must be wholly bound up in this one phrase, is rather a peculiar characteristic of the Jewish imagination, whereas the inclusion of the name of the Son within the compass of faith in God indicates the acceptance of an injunction of evangelic preaching. For those at least who are rightly minded must believe in God the Father, and not merely in the Son, but also in the fact of His Incarnation, and in the Holy Ghost. For the Persons of the Holy and Consubstantial Trinity are distinguished both by difference of names and by the peculiar qualities and special offices of each: for the Father is Father and not Son, the Son again is Son and not Father, and the Holy Ghost is the Spirit peculiar to the Godhead. And yet the Trinity is summed up into a common Unity of Essence, so that our

c. xiv. 1.

Ps. xxvii. 1. (xxvi. 1. LXX.)

Book 9. c. xiv. 1. Creed gives us not three Gods, but one God. Still, I maintain that we must preserve accurately the definitions of our faith, not content with saying "We believe *in God*," but fully explaining our confession, and attaching to each Person the same measure of glory. For in our minds there should be no difference as to the intensity of our faith: our faith in the Father is not to be greater than our faith in the Son, or even than our faith in the Holy Ghost. But one and the same is the extent and the manner of our confession, uttered in regard to each of the three Persons with the same measure of faith; in such a way that herein again the Holy Trinity may appear in Unity of nature, so that the glory that encircles It may be seen in unchallenged perfection, and our souls may display our faith in the Father and in the Son, even in His Incarnation, and in the Holy Ghost. And I believe no man, if he were wise, would make any distinction between the Word of God and the Temple formed from the virgin, at least as regards the question of sonship; for there is *One Lord, Jesus Christ*, according to the saying of Paul. But let him who would sever into two sons Him Who is One and One alone, know surely that he is denying the faith. The inspired Paul, for instance, in working out very excellently and accurately the doctrine on this point, would have us confess our belief not simply in Christ as the Only-begotten, but also in Him as made like unto us, that is, made man, and as having both died and risen again from the dead. For what does he say? *The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt say with thy mouth, Jesus is Lord, and shalt believe in thy heart that God 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.* Now if we believe on the Son as having risen again, who was He that died so that He might rise again? But it is evident that He is reckoned to have died according to the flesh.

1 Cor. viii. 6.

Rom. x. 8–10.

For His own body was imprisoned in the bonds of death, c. xiv. 2, 3.
and restored to life again: for it was a body that shared in our natural life, though containing in itself in full perfection that peculiar indwelling power so mysteriously united to it, namely an energy capable of bestowing life. Whensoever therefore any one shall sever these two natures, and in separating the flesh from Him Who corporeally dwelt therein shall dare to speak of two sons, let him know that he is believing on the flesh alone. For the Divine Scriptures teach us to believe on Him Who was crucified and died and rose again from the dead, as being no other than the Word of God Himself; not so much in regard to identity of essence, for the body of Christ is body and not Word, though it be the body of the Word; but rather in respect of veritable sonship. And if any one were to think that herein we are not speaking with all possible accuracy, he would have to come forward and show us the Word Who is from God dead as regards His Divine nature, a thing which it is impossible or rather impious even to conceive.

2 *In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.*
3 *And if I go and prepare a place for you, I come again, and will receive you with Myself; that where I am, there ye may be also.*

Having forcibly enjoined upon them that they ought not to be troubled, and having bidden them rather believe both in God the Father and in Himself, He now tells them plainly as an encouragement to them to shake off their feebleness of mind, that they shall not be excluded from the holy courts, but shall be made to dwell in the mansions above, living their eternal life in the Church of the Firstborn, in the enjoyment of bliss unending. He says moreover that *in* His *Father's house are many mansions*, teaching them thereby that heaven is wide enough for all, and that the world He has created needs no enlargement at all to make it capable of containing those who

Book 9. c. xiv. 2, 3. love Him. And it seems likely that in speaking of the *many mansions* He wishes also to indicate the different grades of honour, implying that each one who desires to live a life of virtue will receive as it were his own peculiar place, and the glory that is suitable to his own individual acts. Therefore if the mansions in God the Father's home had not been many in number, He would have said that He was going on before them, namely to prepare beforehand the habitations of the saints: but knowing that there are many such, already fully prepared and awaiting the arrival of those who love God, He says that He will depart not for this purpose, but for the sake of securing the way to the mansions above, to prepare a passage of safety *for you*, and to smooth the path that was impassable in old time. For heaven was then utterly inaccessible to mortal man, and no flesh as yet had ever trodden that pure and all-holy realm of the angels; but Christ was the first Who consecrated for us the means of access to Himself, and granted to flesh a way of entrance into heaven; presenting Himself as an offering to God
1 Cor. xv. 20. the Father, as it were *the firstfruits of them that are asleep* and are lying in the tomb, and the first of mankind that ever appeared in heaven. Therefore also it was that the angels in heaven, knowing nothing of the august and stupendous mystery of the Incarnation, were astonished in wonder at His coming, and exclaim almost in
Is. lxiii. 1. perplexity at the strange and unusual event: *Who is this that cometh from Edom?* that is, from the earth. But the Spirit did not leave the host above uninstructed in the marvellous wisdom of God the Father, but bade them rather open the heavenly gates in honour to the King and
Ps. xxiv. 7. (xxiii. 7. LXX.) Master of all, proclaiming: *Lift up the gates, O ye princes, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.* Therefore our Lord Jesus the Christ
Heb. x. 19. consecrated for us *a new and living way*, as Paul says;
Ibid. ix. 24. *not having entered into a holy place made with hands, but into heaven itself, now to appear before the face of God for us.* For it is not that He may present Himself

before the presence of God the Father that Christ has ascended up on high: for He ever was and is and will be continually in the Father, in the sight of Him Who begat Him, for He it is in Whom the Father ever takes delight: but now He Who of old was the Word with no part or lot in human nature, has ascended in human form that He may appear in heaven in a strange and unwonted manner. And this He has done on our account and for our sakes, in order that He, though *found as a man*, may still in His absolute power as Son, while yet in human form, obey the command: *Sit Thou on My right hand*, and so may transfer the glory of adoption through Himself to all the race. For in that He has appeared in human form He is still one of us as He sits at the right hand of God the Father, even though He is far above all creation; and He is also Consubstantial with His Father, in that He has come forth from Him as truly God of God and Light of Light. He has presented Himself therefore as Man to the Father on our behalf, that so He may restore us, who had been removed from the Father's presence by the ancient transgression, again as it were to behold the Father's face. He sits there in His position as Son, that so also we through Him may be called sons and children of God. For this reason also Paul, who insists that he has Christ speaking by his voice, teaches us to regard the events that happened in the life of Christ alone as common to the whole race; saying that God *raised us up with Him, and made us to sit with Him in the heavenly places, in Christ.* For to Christ, as by nature Son, it belongs as a special prerogative to sit at the Father's side, and the glory of this dignity we can ascribe rightly and truly to Him, and Him alone. But the fact that Christ Who sits there is in all points like unto us, in that He has appeared as Man, while we believe Him to be God of God, seems to confer on us also the privilege of this dignity. For even if we shall not sit at the side of the Father Himself,—for how could the servant ever ascend to equal honour

c. xiv. 2, 3.

Cf. Prov. viii. 30.

Phil. ii. 8.

Ps. cx. 1.

2 Cor. xiii. 3.

Eph. ii. 6.

Book 9. c. xiv. 4. with the master?—yet nevertheless Christ promised the holy disciples that they should sit on thrones. For He says: *When the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

S. Matt. xix. 28.

"I shall not then," He says, "depart to prepare mansions for you, for many there are already, and to make new habitations for creation is needless; but I go to make ready a place for you on account of the sin that has mastery over you, that so those who are on the earth may be able to be mingled with the holy angels; for else the saintly multitude of those above would never have mingled with those who had been so defiled. But now, when I shall have accomplished this work, and united the world below to the world above, and given you a path of access to the city on high, I will return again at the time of the regeneration, *and receive you*[d] *with Myself; that where I am, there ye may be also.*" And this is also in the mind of Paul, when he thus writes in his own letter: *For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

1 Thess. iv. 15–17.

4 *And whither I go ye know, and the way ye know.*

"I Myself," He seems to say, "am going on before to make ready for you the path of entrance into the heavens: but if you wish, and if it is the delight of your heart, to rest within those mansions, and if you have devoted all your endeavours to reach the city above and to dwell in the

[d] Reading μετ' ἐμαυτοῦ instead of Mr. Pusey's μεθ' ἑαυτοῦ.

company of the holy spirits, then *ye know the way*, which is Myself; for assuredly through Me, and none other, will you gain that blessing so marvellous. No other will ever open the heavens to you, or ever smooth for you the ground that none on earth could hitherto ever tread or ever know, except Myself alone." And the saying is true. Therefore surely it was that the prophet Jeremiah, speaking by the Spirit, bade us ever seek this way most diligently, saying: *Stand ye in the ways, and ask for the everlasting paths of the Lord, and see what is the good way, and walk therein; and ye shall find sanctification to your souls.* For the *ways* and *paths* of the Lord are, according to the prophet, the saving precepts of the holy prophets; but if any one devote his mind to them, he will find the *Good Way*, that is, Christ, through Whom cometh the perfect *sanctification* to our souls: for we are justified by faith, and are made *partakers of the Divine nature* by sharing in the gift of the Holy Spirit. Nay, more, Isaiah himself, that prophet of mighty-sounding voice, thus heralded forth to us the coming of Christ, saying: *There shall be in that time an undefiled way, and it shall be called a holy way;* where by the phrase "in that time" he clearly means to speak of the time of the Incarnation of the Only-begotten: for He has made Himself for us an *Undefiled and Holy Way*, along which whosoever shall travel will at the appointed season behold the fair brightness of the city of the saints, and *the Jerusalem* which is *free.* And again, the inspired Psalmist himself says to us, addressing himself as to God the Father: *Teach me, O Lord, in Thy way:* for he is desirous to be instructed in the laws that are given by Christ, as one who is not unaware that he will travel onward even to the city above, if led by the Evangelic teaching, journeying straight towards every blessing. And it would not be difficult to bring forward also many other testimonies out of the prophets, from which we might know assuredly that Jesus was called by them the holy "Way"; but I consider that there is

c. xiv. 4.

Jer. vi. 16. (LXX.)

2 S. Pet. i. 4.

Is. xxxv. 8.(LXX.)

Gal. iv. 26.

Ps. xxvii. 11. (xxvi. 11. LXX.)

Book 9. c. xiv. 4. no necessity for laying excessive stress on arguments whose effective use is so self-evident. "Ye know therefore," He says, "the way by which you yourselves also may pass to the mansions above;" signifying thereby just this, and nothing else: "There are indeed resting-places in God the Father's home, many and glorious; and I am going on before you to prepare for you a means of access whereby you may in all boldness enter the regions yonder. But be well assured that no man would ever be able to reach those courts save through Me, and Me alone." If therefore any one fall away from the love of Christ, or (giving way to profane babblings and to impure and unnatural suggestions on the part of men whose hearts are set on false slanders) venture to degrade to the condition of slavery His nature so ineffable and incomprehensible, numbering among those born in the world Him Who is the Word begotten of the Father's essence in perfect freedom, or having any like base thoughts; let that man be well assured that he has lost the track of the journey to heaven above, and that he has been "deceived as to the waggon-wheels of his own farm," according to the saying of some one, and will most certainly undergo the penalties that are merited by those who cling to the world below. Therefore also the most wise Paul says of those who in madness have refused to order their lives in the manner of Christ, rushing back to the shadows of the law, that they have Gal. v. 4. been alienated from Christ, and have *fallen from grace* in their desire to be *justified by the law*. For even as he who strays from the direct and beaten path will certainly be exposed to the disastrous consequences of his wandering, just so methinks and in the same degree will they who have rejected the righteousness that is in Christ, and have set at nought the teaching of the Evangelic dispensation, never see the city above, and never dwell with the saints. For Christ alone is the Way that can bring them thither.

c. xiv. 5, 6.

5 *Thomas saith unto Him, We know not whither Thou goest,*
6 *and how know we the way? Jesus saith unto him, I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me.*

Christ willed not as yet to tell His disciples in so many words that He was going away to the world above and returning to His Father, although in dark hints and through many impressive sayings He had been referring to the event. But one of His disciples, that one being Thomas, now questions Him directly, and by introducing at the same time a sort of argument, all but forces Him in spite of Himself to tell them plainly both whither it is that He is going, and where the path of His journey lies. For *we know not*, said he, *whither Thou goest:* so then, *how* could *we know the way?* Christ in His reply evades the excessive curiosity of His disciple, for He does not give the desired answer at all, but treasuring up the question in His all-knowing mind, and rather reserving it for a more convenient moment, He in His kindness unfolds a truth which it was essential for them to learn. He says, therefore: *I am the Way,* I *the Truth,* I *the Life.* Now as to the truth of the Lord's saying in these words concerning Himself, no reasonable person can ever have felt the slightest shadow of doubt; yet I conceive it is needful to examine the question attentively. For how comes it that, whereas in the inspired Scriptures He is spoken of as Light, and Wisdom, and Power, and by many other names, He selects a few only as being of very especial significance for the present occasion, calling Himself *the Way, and the Truth, and the Life?* For the real force of the words is deep and not easily discernible, as it seems to me; yet still we must not shrink from attempting to discover it. I shall say exactly what occurs to my own mind, commending to those who are wont to speculate more keenly the task of thinking out a higher meaning.

Book 9. c. xiv. 5, 6. Heb. xii. 23.

There are then three means whereby we shall reach the Divine courts that are above and enter *the Church of the firstborn;* namely, by practice in virtue of every kind, by faith in rightness of doctrine, and by hope of life to come. Is there any one else than our Lord Jesus the Christ, who could ever be a leader, a helper, or a means for granting us success in such matters as these? Surely not: do not think it. For He Himself has taught us things that are beyond the Law; He has pointed out to us the way that any one might safely take as leading to a virtue mighty in operation, and to a zealous and unhindered performance of those acts that are after the pattern of Christ. And so He Himself is the Truth, He is the Way; that is, the true boundary of faith, and the exact rule and standard of an unerring conception concerning God. For by a true belief in the Son, namely as begotten of the very essence of God the Father, and as bearing the title of Son in its fullest and truest meaning, and not even in any sense a made or created being, we shall then clothe ourselves in the confidence of a true faith. For he who has received the Son as a Son, has fully confessed a belief also in Him of Whose essence the Son is, and knows and will straightway accept God as the Father. Therefore He is the Truth, He is the Life; for none other will restore to us the life which is within our hopes, namely, that life which is in incorruption, and blessedness, and sanctification: for He it is that raises us up, and will bring us back again from the death we died under the ancient curse, to the state in which we were at the beginning. In Him therefore and through Him, all that is best and all that is precious has already appeared, and will appear for us. And notice again that the meaning connected with these words is very suitable to the idea involved in the previous verses. For while the disciple was still in doubt, and saying: *How know we the way?* He shewed him briefly that since they knew Himself to be the motive cause, the leader, and the prince of the blessings that would bring

them to the world above, they would have no further need of knowing the way. c. xiv. 5, 6.

But since He has added hereunto the words: *No one cometh unto the Father but by Me*, let us give some attention to this point in what we are about to say; first examining the question how one could go to the Father. We approach Him in two ways: either by becoming holy, as far as is possible for humanity, we thus are led to cleave to a holy God, for it is written: *Ye shall be holy, for I am holy;* or else we arrive, through faith and contemplation, at that knowledge of the Father which is as it were *in a mirror darkly*, as it is written. But no man would ever be holy and make progress in a life according to the rule of virtue, unless Christ were the guide of his footsteps in everything: and none would ever be united to God the Father save through the mediation of Christ. For He is Mediator between God and men, through Himself and in Himself uniting humanity to God. For since He is born of the essence of God the Father, in that He is the Word, the Effulgence, and the very Image, He is one with the Father, being wholly in the Father, and having the Father in Himself; while in that He has become a man like unto us, He is united to all on the earth in everything except in our sin: and so He has become a sort of border-ground, containing in Himself all that concurs to unity and friendship.

Lev. xix. 2.

1Cor. xiii. 12.

No man therefore will *come to the Father*, that is, will appear as a partaker of the Divine nature, save through Christ alone. For if He had not become a Mediator by taking human form, our condition could never have advanced to such a height of blessedness; but now, if any one approach the Father in a spirit of faith and reverent knowledge, he will do so, by the help of our Saviour Christ Himself. For even as I said just now, so I will say again, the course of the argument being in no wise different. By accepting the Son truly as Son a man will arrive also at the knowledge of God the Father: for one could not be looked upon as a son, except the father who

Book 9. c. xiv. 7. begat him were fully acknowledged at the same time. The knowledge of the Father is thus necessarily concurrent with belief in the Son, and knowledge of the Son with belief in the Father. And so the Lord says most truly: *No man cometh unto the Father but by Me.* For the Son is in nature and essence an Image of God the Father, and not (as some have thought) a Being moulded merely into His likeness by attributes specially bestowed, Himself being by nature something essentially different, and being so esteemed.

7 *If ye had known Me, ye would have known My Father also.*

Some may perchance say and think that the Son is here speaking of His own accord, and at His own suggestion. But it is not so. For He never uttered anything in an uncalled-for, or merely casual way; though He does occasionally repeat Himself in a most instructive manner, especially because of the utter inability of some to follow His teaching. But in the present instance His words are most profitable to us in connection with what He had said just before. For when Thomas questioned Him, asking: "Whither wilt Thou depart; or how can we know the way, if we know not whither Thou wilt go?" He thereupon answered him most effectively in the words: *I am the Way, and the Life, and the Truth;* and again: *No man cometh unto the Father but by Me;* thereby shewing that if any one willed to know the way which would lead to eternal life, he would strive with all diligence to know Christ. But since it was likely that some, who had been trained in Jewish rather than in Evangelic doctrine, might suppose that a confession of faith in and a knowledge of One Person only out of all was sufficient for a right belief, and that it was needless to learn the doctrine concerning the Holy and Consubstantial Trinity; Christ seems to absolutely exclude those who hold this opinion from a true knowledge concerning God, unless they would also accept Himself. For it is through the Son that we must draw near to

Supra ver. 6.

God the Father. For in a manner analogous to our acceptance of the Offspring, we shall arrive at our belief in the Parent also. For it is utterly impossible to doubt that a belief in the sonship of Son, as begotten of the essence of the Father, will certainly lead to a knowledge of the Father. c. xiv. 7.

According then to the simpler and more obvious interpretation, He must be supposed to have spoken with this meaning: but if any one believes that He is employing subtle ideas so as to penetrate to the very root of the whole matter, he will find once more that the Son is teaching truth. The Divine Nature, indeed, is utterly incomprehensible by any human intellect; and to claim for oneself to have fully discovered Who and What in very essence the Creator of the universe is, would involve a display of absolute folly. Still, it is not impossible for us, though in a shadowy and uncertain manner, to obtain some kind of knowledge by holding up as a mirror to our mind's eye the catalogue of Divine attributes which are inherent by nature in the Son. For from a knowledge of what Christ is in Himself, and of the works He has wrought when He became Incarnate as well as before His Incarnation, one might afterwards ascend by analogous reasoning to a contemplation of the Father Who begat Him. Behold, I pray thee, the glory and the power that were His: gaze on His authority, that extended without hindrance over all. Tell me, is there anything conceivable or inconceivable that He does not appear to have achieved with perfect success at His own free will, both before and since His Incarnation? Nay, more, He Who shewed Himself to us so mighty by the evidence of His works, says expressly: *I and the Father are One*, and: *He that hath seen Me hath seen the Father*. We must therefore, in reliance on what we have just quoted, pass onward from the Likeness to the Archetype, and from the Very Image to the full realisation of Him Whom the Very Image represents. We do not say, as some of the heterodox would have us say,

Supra x. 20.
Infra ver. 9.

Book 9, c. xiv. 7. that the Son is fashioned after the Father's likeness by means of certain attributes bestowed upon Him from without; nor even would we admit, as some in error suppose, that He is styled the Image of God the Father as possessing His glory, His power, and His wisdom, although being Himself really of a different nature: these are the foolish babblings of the heretics, sheer nonsense delicately veiled, or rather absolute impiety, designed according to their unholy and ungodly object to overthrow and destroy the doctrine of the Son's Consubstantiality with the Father. But Christ is a Son in very truth, begotten ineffably and incomprehensibly of the essence of God the Father, and as such is the Very Image and Likeness and Effulgence of Him, bearing innate within Himself the proper characteristics of His Father's essence, and possessing in all their beauty the attributes that are naturally the Father's. For we will not imitate the heretics in their extravagant madness, and degrade our own minds to such a depth of foolishness as to say that Christ in any respect differs from a Being Who is in very nature God, or to deny that He is begotten of the essence of God the Father, and so refuse to attribute to Him the glory of God; neither would we allow that any nature which was created and brought into existence out of nothing could ever, without undergoing change, be endowed with the Divine power and wisdom, or ever be such as the Divine and ineffable nature of God the Father may be imagined to be. For else, what distinction could any longer exist between the Creator and the creature; or what could intervene or sever, that is to say, between the thing made and Him Who made it, in regard to identity and essence? For if a creature possesses glory and power and wisdom exactly to the same degree as God the Father, I should be utterly unable to say, and I conceive the heretics would be in the same perplexity, wherein God's superiority can possibly consist, or how He can be greater than we or than His creature. Therefore we maintain

that the Son is in no wise fashioned so as to resemble the Father by the addition of attributes from without, nor is He like a representation in a picture, adorned by us with merely ideal colours which gloss over and falsely indicate the royal dignity; but He is truly the Very Image and Likeness of His Father, displaying to us the Father's nature in clearest light by the graces that are His own by nature. And this is why Christ pronounces it impossible for any to have fully known the Father without first knowing Himself, that is, the Son. c. xiv. 7.

And from henceforth ye know Him, and have seen Him.

Wonderful, it seems to me, is the gracious intention and the unspeakably profound purpose that underlies this saying also. For after having just said: *If ye had known Me, ye would have known My Father also*, and seeming thus to reproach His disciples for their ignorance of truths so essential, He immediately passes on to comfort them with the assurance: *From henceforth ye know Him and have seen Him.* For since they were destined to become rulers of the Churches throughout the world, in obedience to the Saviour's commission: *Go ye and make disciples of all nations*, for this reason above all others, as I think, He first utters a most useful truth of universal reference to all time, that whosoever knoweth the Son will most assuredly also know God the Father of Whom the Son is begotten; and then in His kindness He goes on to testify that His disciples possess this knowledge: not speaking at all by way of compliment, for He could never utter aught but truth, but inasmuch as they really knew Him and had most fully acknowledged Him. For that they knew and had believed that the Lord was really Son of God can by no means be a matter of doubt to right-minded persons. For how came it that Nathaniel the Israelite, when he heard Christ say: *Before that Philip called thee, when thou wast under the fig-tree, I saw thee*, immediately put forth his full confession of faith, saying: *Rabbi, Thou art the Son of God*, S. Matt. xxviii. 19. Supra i. 48. Ibid. 49.

Book 9. c. xiv. 7. *Thou art the King of Israel?* Moreover, when the sea was marvellously and supernaturally calmed, how was it that those who were in the ship worshipped Him, S. Matt. xiv. 33. saying: *Truly Thou art the Son of God?* Will any one maintain that this saying was uttered by men who did not know that He was God and begotten of God the Father? Surely such an one would give a most convincing proof of his want of intelligence. When, in the district of Cæsarea Philippi, they were asked by Christ Ibid. xvi. 13. Himself: *Who do men say that I the Son of Man am?* did not they first of all give the opinions of others? Ibid. 14. *Some*, they say, *think Thou art Elijah, and others Jeremiah, or one of the prophets.* But Who they themselves said that He was, they shrank not from telling Him plainly, all speaking by the mouth of their chief, Ibid 16. and that was Peter, affirming positively: *Thou art the Christ, the Son of the Living God.* Yet when Christ says: *If ye had known Me, ye would have known My Father also*, do not suppose that the saying is uttered entirely for the sake of the disciples: it is rather a general declaration laid down for all, the holy disciples being taken as representatives of all mankind.

Notice carefully then how clearly we shall find that they have not been ignorant that He is God and the Son of God; but when He spoke of Himself as "the Way" of God, then they did not understand what seemed to be spoken enigmatically: and this will comprise the full extent of any charge of ignorance that can be brought against them. For this reason surely, having briefly refuted the idea of their inability to understand what was told them indirectly, and then grounded on this a declaration affecting all men, teaching plainly that whosoever knows not the Son will also lose his knowledge of the Father; He then most justly testifies to the disciples' knowledge of Him, inasmuch as they had already made open confession of their faith: and this He does in the words: *From henceforth ye know Him and have seen Him.* And He uses the word "henceforth," not with

reference to that hour or that day on which He was uttering His teaching on these matters: but He uses the word in order to contrast with the days of the old and first dispensation the new and recently-arisen season of His own presence, whereby the knowledge of the Father as seen through the Son has been made clearer for all men throughout the world. Therefore also in the Book of Psalms, as speaking to God the Father, He says: *The knowledge of Thee has been greatly magnified by Me.* For having seen the Son excelling in deeds incredibly marvellous, and with God-befitting authority easily accomplishing His own good pleasure, we have been led on thereby to accept in reverent admiration the knowledge of the Father, believing it to be no other than the knowledge of the Son Who came forth from Him. *From henceforth*, therefore, *ye know Him and have seen Him.* For through the Son we have been led, as I said just now, to know Who the Father is, and not only have we known, but we have also beheld or seen. For knowledge indicates that mental contemplation at which one may very well arrive concerning the Divine and ineffable nature that is above all, and through all, and in all. But to have seen the Truth signifies the fulfilment of our knowledge by the vision of the miraculous works. For we have not simply known the bare fact that the Father is in His nature Life; nor have we had within ourselves the knowledge of the matter ideally and theoretically only: we have seen the truth carried out by the Son, in giving life to the dead, and restoring to existence those who had seen corruption. We have not simply known the fact that the God and Father of all is in His nature Life, and has the whole creation in subjection beneath His feet; and that He rules in sovereign authority over all things made by Him, so that, as it is written: *All His works shake and tremble at Him*, we have seen evidence of the truth in the action of the Son, when, in rebuking the sea and the winds, He said with all authority, *Peace, be still.*

c. xiv. 7.

Ps. cxxxix. 6. (cxxxviii. 6. LXX.)

1 Esdr. iv. 36.

S. Mark iv. 39.

Book 9. c. xiv. 8. Since therefore He was intending to say that "you have not only known, but have even seen the Father," He considered it essential to prefix the word "*henceforth;*" and why so? The reason was this: the law of Moses declared to the children of Israel, *The Lord thy God is one Lord*, and never offered the doctrine concerning the Son to the men of old time; it was content with driving them away from the worship of many gods and calling them to adore One, and One only: but our Lord Jesus the Christ by His Incarnation made known to us the Father through Himself by many signs and mighty works, and has shown that the nature of the Godhead which we believe to be contained in the Holy Trinity is in truth One. And so He does well to say "*henceforth*," on account of the imperfection of knowledge possessed by those who walk after the law, and order their lives in that system. And we must note well that in saying that He Himself and not the Father has been seen, He in no way denies the real and individual existence of the God and Father from Whom He is; nor does He even say that He Himself is the Father, inasmuch as He claims to have come to represent the Father's Person. But since He is Consubstantial with the Father, He says that His Father is seen in His Person; just as if an ordinary man's son, wishing to indicate plainly the nature of his father, were to point to himself and say to any chance inquirer in the matter: "In me thou hast seen my father." Here again, however, the Godhead will entirely transcend the power of the example to illustrate.

Deut. vi. 4.

8 *Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.*

Philip is anxious to learn, but not very keen in that understanding which is adapted to Divine vision; for else he would never have supposed it possible with bodily eyes to behold in its fulness the Divine nature in spite of the plain declaration of God: *No man shall see My Face and live.* For even if God in days of old appeared to the saints, as the inspired Scripture tells us,

Exodus xxxiii. 20.

yet no one I think would suppose that the Divine nature was ever made manifest in its full perfection, but rather that it moulded itself into that peculiar fashion of outward appearance which was more specially suitable for each occasion. For example, the Prophets have seen Him in different manners, and their description of God varies greatly. For Isaiah beheld Him in one way, and Ezekiel again in a manner not resembling the wonder recorded in Isaiah. Philip therefore ought to have understood that it was absolutely impossible that he could see the Divine Essence in the flesh and yet in no fleshly form; especially as it was far from wise, with the Likeness and Very Exact Image of God the Father present before his eyes, to seek to penetrate onward to the presence of the Archetype, as though it were not then visible before him and manifested in the most fitting manner. For surely the contemplation of Christ is most fully sufficient as a representation of the Essence of God the Father, unfolding most beautifully and most exactly the marvellous grace of the Kingly Essence from which He was begotten. *For the tree is known by its fruit,* according to the saying of the Saviour Himself. Seeing therefore that to one who is really thoughtful the contemplation of the Son suffices to represent to us in perfect fulness the nature of Himself and of His Father, we may in all probability reckon the saying of the disciple as out of place; but still it will be found meet to be reckoned within the number of things that deserve the highest praise. For I think we must admire him, and that more than moderately, for saying: *Shew us the Father, and it sufficeth us.* For it is as though he had said: "We should acknowledge that we were in the enjoyment of every pleasure, and there would be nothing for us to seek to fill our cup of happiness, if we ourselves also were deemed worthy of the longed-for sight of God the Father." But a man who preferred to every blessing, and to everything that could be imagined to contribute to his pleasure, the sight of

c. xiv. 8.

S. Matt. xii. 33.

Book 9. c. xiv. 8. God the Father, would surely be acknowledged to be worthy of all admiration. In this sense we shall understand the meaning in this passage, as I think, according to the obvious and simpler view taken by most men. But if it is needful to glance at a more elaborated sense, and perhaps to speak of some of the hidden meanings, we may suppose that Philip both spoke and also thought something on this wise. The leaders of the Jews, and besides them the scribes also and Pharisees, were stung to the quick by the Saviour's wondrous works, and pierced as by stones cast into their heart by His immeasurable proofs of Divine power; they were bursting with jealousy and knew that they were utterly powerless either to perform such wonders themselves or to prevent Him from working them. And so they cavilled at His miraculous acts, seeking to make light of His glory by deceitful words; and running up and down the whole territory of Judæa and Jerusalem itself, they spread reports, at one time that He wrought His signs in the power of Beelzebub; at another time, in the fury of their uncontrollable madness, that He had a devil and knew not what He said. For they kept rebuking the multitudes, saying: *He hath a devil, and is mad: why hear ye Him?* Moreover [there was another plan of theirs] devised in an insufferable manner to ruin His good reputation; and what this was, I feel it my duty to explain.

S. Luke xi. 15.

Supra x. 20.

For they tried to persuade the people, as we showed just now, not to attend to our Saviour's discourses, but to desert His teaching as contrary to the law; hastening to avoid Him as much as possible, and to adhere more firmly to the precepts given as from God by Moses. And on what grounds did they urge this? They said that the great Moses led forth the people of old *to meet with God*, as it is written, and presented them at the Mount Sinai, showing to them God in the mountain, and preparing them to hear His words, and assuring them most fully and clearly that God was uttering the laws: whereas Christ gave no such proofs of His authority,

Ex. xix. 17.

and did nothing at all of the like. And that this comparison was currently accepted among them thou wilt learn from hence. For thou wilt behold them saying to the man born blind whom the Saviour healed by ineffable power: *Thou art His disciple, but we are disciples of Moses. For we know that God hath spoken unto Moses; but as for this Man, we know not whence He is.* Those therefore who were arguing with Jewish pleas considered that their argument on this head was difficult to meet and impossible for most men to refute; and, as is probable, they did thereby confound and ensnare many. Bearing this in mind, and thinking that all the gainsaying of the Jews would be stopped if Christ Himself also would show the Father to those who believe on Him, Philip addresses Him in the words: *Lord, show us the Father, and it sufficeth us.* For conceive him to imply this much: "All things, O Master, that are conducive to faith are effected by Thy authority, and by wonders innumerable one might rebuke the immoderate extravagance of the Jewish gibings. But nothing whatever will fail us, if Thou Thyself wilt show forth to us God the Father; for this will be sufficient for Thy disciples, so as to enable them in the future very successfully to arm themselves in defence with the very arguments of those who put forth the former objections." By applying some such view as this to the passage before us, we shall I think succeed in arriving at the argument suitable to the occasion. For Philip himself invites our attention to this view of ths case, by saying, "*It sufficeth us* to see God the Father," as though this and this alone were wanting to those who have believed. And the Saviour Himself also may seem to suggest the same idea, by saying in what follows: *The words that I say unto you, I speak not from Myself: but the Father abiding in Me, He doeth the works.* But the sense we should attribute to this saying will be explained not in the present but in the more suitable and neighbouring passage.

c. xiv. 8.

Supra ix. 28, 29.

Infra ver. 10.

Book 9. c. xiv. 9.

9 *Jesus saith unto him, Have I been so long time with you, and dost thou not know Me, Philip? He that hath seen Me hath seen the Father.*

In an unexpected way He convicts the disciple of ignorance. For the less easily discernible portions of the meanings implied, in the apprehension of which our mental faculties are necessarily put to a more subtle test, will certainly, although possibly not in any short period yet still in a longer extension of time, be grasped by those who are desirous to learn, and will explain themselves most clearly; and those whose minds are not hardened and whose knowledge is unobstructed, may at once be expected to perceive such meanings and accept them with perfect ease. "What is it therefore," He seems to say, "that hinders you, O Philip, from arriving at perfection of knowledge of Myself? Tell Me. For although so long a time has elapsed since I have been with you as to suffice for a perfect knowledge of all that it was needful for thee to learn, nevertheless thou art still in doubt, or rather art convicted of absolute ignorance, as to Who I am by nature, and whence I come; and yet thou findest Me to be the Creator of all that is more especially admired in thy sight. How was it that thou didst not know that he who hath seen Me hath seen the Father? Thou supposest that the Jews of old saw the Divine Nature on Mount Sinai, and heard it speaking in delivering the laws that govern men's conduct; but not yet hast thou realised that through Me and in Me thou hast seen the Father. For *he that hath seen Me hath seen the Father.*" And to show my hearers that it is no corporeal contemplation that Christ here indicates, needs I think not many words. For no thoughtful person would ever maintain that the Divine Nature can be made an object of corporeal vision; nay, no one could endure to behold with the eyes of the body that which is now apprehended dimly as *in a mirror: for we see darkly,* and I believe that even the man who

boasts of the very highest knowledge has but a faint idea concerning God. c. xiv. 9.

But this also we must say to the enemies of the truth, who are profuse in their railings against us, or rather against the very essence of the Only-begotten. For if it is untrue that the Son is of the very essence of God the Father, so as to be by generation That which He is, namely in His nature and in very truth God; and if He is made illustrious by the mere addition to Himself of features that were not originally His own, so that He shines as it were by reflected light from glories bestowed upon Him, and not by His own natural lustre, while appearing all the while as a true Likeness of the Father and an unchanging Image of God; then surely in the first place He could not be in His nature a Son, or even in any true sense an Offspring, but He must be either a created object like unto ourselves, or some other being standing in a similar relation: and this much being admitted and accepted as true, we shall then, it seems, have established this consequence also, that the Father could never be really and naturally a Father, but only so in [7] will and in semblance, just as He is reckoned a Father of us also. And what will be the natural sequence of this? We shall still necessarily have to acknowledge a Trinity: only no longer do we express any belief whatever in the Holy Trinity, but rather in three utterly distinct Persons, each having nothing essentially in common with any other, each one of those named receding as it were into the special peculiarity of His own nature, each totally separate from the other. For the weightiness of the subject forces us to speak even more firmly still on the point. And if we allow that this is true, and confess that it follows as we have said, and admit that the Son is utterly different from the essence of God the Father, surely then Christ will be speaking falsely in the words: *He that hath seen Me hath seen the Father.* For since the Father is from the beginning in His nature God, how could the Son,

[7] θέλησις

Book 9. c. xiv. 9.

although not being (according to the view of these heretics) in His nature God, shew forth the Father in Himself? For how shall we behold the Uncreated in the created? And in one who once was not (according to their theory), how could any man possibly behold Him Who was from all eternity? For let not any of these blasphemers tell me, in his sophistical declamations against the power of truth, that because Christ is endued with the glory of God and His power and wisdom and good and omnipotence, so that He can bring into being things that never before existed, therefore He is also an Image of Him: but first let such an one prove whether Christ does not display Himself as in His nature God, and that so irrefutably that there is nothing which impairs the universal and absolute resemblance of the Image to the Archetype. And if he hesitates in perplexity and is unwilling to prove this, we will in the next place ask him to tell us what explanation will allow of one who (according to their accursed notions) is not in His nature God, being enabled to fulfil the works that belong to the Godhead: for this is what they mean by saying that He bears the Image of the Father. For if the Son, without possessing as His own a power sufficient for the purpose, borrows the power from the Father, and is by Him supplied with wisdom and might, so as to be able to perform actions which we shall allow to be beyond the power of any nature save that of the Father alone; then in so doing He will be falsely representing the Image and the Likeness. And if we refuse to admit that He (being of the nature we have just been describing) is guilty of falsehood, and accept the truth of His words, we shall then find ourselves convicted of wronging the glory of God the Father in a manner that I will now explain. We are constrained to admit one of two things: either He falsely represents the Image of God the Father, in that He possesses not in Himself the might sufficing for His acts, but is supplied therewith from another, whereas it is not so with the Archetype;

or else, if it is true as He says that in Him the Father is seen by us, and that there is really nothing whatever that disfigures or obscures or perverts His perfect similarity, it is absolutely necessary, willingly or unwillingly, to admit that the Father Himself holds His power as something received from another. For in this way He willed to display to us Himself in the Image of His own nature and of His glory. c. xiv. 9.

"Is it possible then," one might go on to say to these heretics, "that you do not perceive whither your theory, when once it quits the safe path, will lead you on, and into what an abyss of error it will plunge those who have held such views?" "But," say they, "surely it is possible that the Son, although a created being, may yet fulfil the works whereof by His nature He is capable, and so advance the glory of God the Father?" Now what suggestion can appear more impious than this? If this be as they say, there can no longer be any superiority or any higher dignity by which God excels His creatures, if even one of them is to be invested with the glory and power of the Godhead. For let no one be so excessively deranged in mind as to suppose that he is imagining and uttering a marvellous and magnificent compliment concerning the Son in thinking or saying that "He is a creature, but not as one of the creatures." Let him be well assured that he is thus in no small degree disparaging His glory. For the question is not whether His nature is specially superior beyond all other creatures, but whether He is at all a created being. For how could He avoid the consequences of being a creature, even though He were the noblest of all creatures? And if the glory of the Son is disparaged by saying that He was brought into existence, why do they vainly advance (to heal as it were His offended dignity) the statement that He was created in the highest of all possible ranks? It follows therefore that we shall offer insult to the essence of God the Father if we bestow such power on the Son, supposing the Son (according to their

Book 9. c. xiv. 9. ignorant and unskilful reasoning) is Himself a created being. And we shall not tolerate them when they tell us that the Son performs the acts of the Godhead, though Himself in His nature a creature, so as to glorify God the Father. If they can prove as much from the Divine Scripture, let them bring forward their citations, and let them observe the sayings of the holy writers in all sincerity: but if these are inventions of their own brains, and if they have themselves manufactured their arguments in this matter, we shall salute them with the words: *Woe to those who prophesy after their own heart!* (Ezek. xiii. 3. LXX.) For we shall allow that the Father ever is desirous of whatsoever He knows will maintain in integrity His Divine glory and preserve the absolute truth of the declarations made concerning Himself. And so we shall now bid farewell to the ignorant suggestions of those heretics and pass on to the real truth concerning Christ, believing that He is in truth begotten as Son of the essence of God the Father, and that He is in His nature God of God. For thus He speaks in perfect truth, in that He is both the Very Image and the Likeness of God the Father, when He says: *He that hath seen Me hath seen the Father.*

How sayest thou then, Shew us the Father?

"Thou mightest, Philip," He would say, "have beheld the glory of the Father in Me, and from what I am have perceived the nature of My Parent: for I have appeared in My true character as a Very and Exact Image and as a Perfect Likeness of His essence, bearing engraved on Myself the entire nature of God the Father. What additional manner of Divine vision other than this couldst thou ask for, at least if thou wouldst display thy ability to estimate things in true proportion; or tell Me what kind of contemplation thou dost require? Dost thou really suppose that a better and fuller manifestation was granted to the men of former times, when I came down on Mount Sinai in a vision of fire?" For this above

all else was the greatest and most usual boast of the Jews. c. xiv. 9.

This we may in all probability suppose to have been the meaning of Christ's answer. We must now, I conceive, feel it our duty to state in all boldness that the manifestation of the miracles of our Saviour Christ was a better guide to the knowledge of God the Father than the vision that appeared on Mount Sinai. For thus thou wilt see that Philip, when the true Image was before his eyes, was in no way constrained to ask for that other sight of God the Father which on Mount Sinai was granted to those of former time. For there the Lord descended, as it is written, in a form of fire, while the Israelites were looking on. Ex. xix. 18. But no one could, I think, thereby be made to advance to a right conception concerning God, or to ascend with one bound to a fitting comprehension of the Godhead. For how by means of fire as an image could we be led to realise the existence of God the Father as the Archetype [thereby shadowed forth]? For God is naturally good, and moreover is a Creator, calling previously non-existent things into being, bringing together the universe into consistence, and quickening all things: He is also Wisdom and Power, kind, compassionate, and merciful. And none of these attributes belong to fire. For no one would suppose, at least if he were gifted with sense, that fire was kind and compassionate to men; nor would any one soberly maintain that it was a creative influence, endowed with wisdom and the power of bestowing life. If this be so, tell me how any one could possibly from a vision of fire gather any ideas concerning the true nature of the Godhead. Or how could one behold *in a mirror darkly* any of those attributes that are inherent in it? What then, one may say, was the ground or reason that induced God to declare Himself in the form of fire on Mount Sinai? We shall answer that as the children of Israel were, at that moment above all others in their career, beginning their education in the way of godli-

Book 9. c. xiv. 9. ness, and were about to draw up the law which was to be observed as a strict rule to govern their own lives; it was most especially needful that God should appear as a Chastiser and a Terrible One to them, so that transgressors might be able to realise that they had to do with a Fire. Therefore surely it was that the great Moses also in speaking to the children of Israel said: *Our God is a consuming Fire.* And we should not at all be inclined to say that it was in order to exhibit to us the nature of God that the very wise writer thus compared Him to fire, but that he bestowed this title on God from the fact that, owing to His excessive hatred of wickedness, God shrinks not from wasting and consuming, like an all-devouring fire, those who despise Him. Therefore it is not in consequence of what He is in His nature that God makes Himself known in a vision of fire: but it was found to conduce to the profit of those who listened, that He should be thus named, and that He should have then appeared as fire. Let us pass now to that true and most exact vision of the Father granted to us in the Son. For we shall see Him to be an Image of the One Who begat Him, if we gaze intently with the eye of our minds on the extraordinary powers that are displayed in Him. Goodness belongs naturally to God the Father, and the same we shall find in the Son. For surely He is good, Who endured so great humiliation for our sakes, coming *into the world to save sinners*, and laying down His life for them. Similarly the Father is powerful, and so it is with the Son. For what power could be greater than that which commanded even the elements themselves, rebuking the sea and the winds, and transforming the nature of substances at His will; bidding the leper be cleansed, and giving sight to the blind: and all with God-befitting authority? The Father is in His nature Life: the Son also is equally Life, quickening those who have been turned to corruption, overthrowing the power of death, and thereby raising the dead to life. Rightly then does he say to Philip: *He that hath seen*

Deut. iv. 24.

1 Tim. i. 15.

Me hath seen the Father. "For whereas," He would say, c. xiv. 10.
"thou mightest in Me and through Me behold very clearly My Father, what other manner of Divine vision dost thou ask for, when thou hast received a far better one than that vouchsafed to the men of former time, and hast met with a most true Likeness of the Father, namely Mine own Self?"

10 *Believest thou not that I am in the Father and the Father in Me?*

"I indeed, O Philip," He would say, "in depicting in Myself the nature of My Father, am the Image of His essence, moulded as that implies after His likeness, not (as might be supposed) by the bestowal of glories that once were not Mine, nor even by the reflected brilliancy of Divine endowments that once were unfamiliar but have been granted from without: but rather in My own nature are contained the qualities peculiar to My Father; and whatsoever He may be, that in very truth am I, in regard to sameness in essence. To this thou wilt surely reply: for it seems thou didst not go on to realise that *I am in the Father, and the Father in Me.* And yet the force of my words shall constrain thee henceforth, even in spite of thyself, to acknowledge thy assent to this. Therefore, whatsoever I say is spoken as the words of the Father; and whatsoever I do, is done by the Father also." And Christ says this, not as one making use of the words of another, nor even as speaking in the office and capacity of a prophet to interpret the commands that came from the Father above: for the prophets ever spake, not their own words, but the words which they received by inspiration from God. Again, He attributes to His Father the successful performance of His miracles, not implying that He works His wonders by a power not His own, as did for instance those Apostles who said to the people: "Give not heed *to us, as though by our own* Acts iii.
power or godliness we had healed the sick man." For 12.
the saints are wont to use no power of their own in

Book 9. c. xiv. 10.

working their miracles, but rather the power of God: for they appear as ministers and servants, showing forth the words and also the works of God. But since the Son is Consubstantial with the Father, differing from Him in no respect except as to distinct personality, He says that His own words are those of the Father, since the Father could in no wise make use of words differing from those of the Son. And further, thou wilt understand the same to be signified in the majesty of His works. For since the Father could never by any possibility carry into effect any work without the Son's knowledge and co-operation, Christ attributes His works to His Father. For consider Him as saying more clearly this: "I am in all respects like to Him Who begat Me, and an Image of His essence; not merely adorned with the outward appearance of a glory that is not Mine, but, owing to the identity of essence, containing within Myself My Father in all His fulness."

The words that I speak, I speak not from Myself: but the Father abiding in Me Himself doeth the works.

"If," He would say, "My Father had spoken anything to you, He would have used words no other than these which I now speak. For so great is the equality in essence between Myself and Him, that My words are His words, and whatsoever I do may be believed to be His actions: for *abiding in Me*, by reason of the exact equivalence in essence, *He Himself doeth the works*." For since the Godhead is One, in the Father, in the Son, and in the Spirit, every word that cometh from the Father comes always through the Son by the Spirit: and every work or miracle is through the Son by the Spirit, and yet is considered as coming from the Father. For the Son is not apart from the essence of the Father, nor indeed is the Holy Ghost; but the Son, being in the Father, and having the Father again in Himself, claims that the Father is the doer of the works. For the

nature of the Father is mighty in operation, and shines out clearly in the Son. c. xiv. 10.

And one might add to this another meaning that is involved, suggested clearly by the principles that underlie the Incarnation. He says: *I speak not of Myself,* meaning "not in severance from or in lack of accordance with God the Father." For since He appeared to those who saw Him in human form, He refers His words back to the Divine nature, as speaking in the Person of the Father; and the same with His actions: and He almost seems to say: "Let not this human form deprive Me of that reverent estimation which is due and befitting to Me, and do not suppose that My words are those of a mere man or of one like unto yourselves, but believe them to be in very truth Divine, and such as befit the Father equally with Myself. And He it is Who works, *abiding in Me:* for I am in Him, and He is in Me. Think not therefore that a mighty and extraordinary privilege was granted to the men of former days, in that they saw God in a vision of fire, and heard His voice speaking unto them. For ye have in reality seen the Father through Me and in Me; since I have appeared among you, being in My nature God, and *have come visibly,* according to the words of the Psalmist. And be well assured that in hearing My words, ye heard the words of the Father; and ye have been spectators of His works, and of the might that is in Him. For by Me He speaks, as by His own Word; and in Me He carries out and achieves His wondrous works, as though by His own Power." Ps. xlix. 3. (LXX.)

And so I suppose that no reasonable theory would ever separate Him Who is the Word of the Father and the mighty Power of His essence, from the essence of the Father. Rather would every one freely confess that the Word ever was from the beginning in His nature contained in the Father's essence, every one at least who is anything but distraught in mental perplexity.

CHAPTER I.

Book 9. c. xiv. 11. That by reason of the identity of Their nature, the Son is in the Father, and the Father again is in the Son.

11 *Believe that I am in the Father, and the Father is in Me.*

He now admits plainly, or rather enjoins on the disciples henceforth, that it is fitting that we should be no otherwise minded than as the Word of Truth Himself may desire. For He is Consubstantial with His Father, nothing whatever intervening or in any way separating One from the Other into a diversity of nature. He is One with Him, so that the Son's nature appears in the essence of the Father, and in the essence of the Offspring appears conspicuously that of God the Father; just as one might see happen in the case of human relations. For we are in no way different in our nature from our offspring, nor are we sundered from them in an alienation of nature, although we are distinguished by a difference of outward personality; in illustration of which, let any man who has looked upon the son begotten by himself consider the history of the blessed Abraham. But in the case of men the difference is often very considerable, each one tending definitely, in a way, towards a retirement and withdrawal of himself into a peculiar line of life and manners, without feeling [8] personally bound up in the other; although their unity of essence may be certain and evident to all. But in the case of God, Who is ever in perfect accordance with His nature, thou wilt believe it to be otherwise. The Father indeed is in individual personality Father and not Son; and again similarly He Who cometh forth from the Father is Son and not Father; and the Spirit is peculiarly Spirit. But

[8] σωματικῶς

since the Holy Trinity is united and joined together into a oneness of Godhead, there is among us One God alone: and it would be impossible to attribute to each one of the Persons here indicated the habit of secession from the others, and neither will ever withdraw into absolute separation; but we believe that each Person is in very substance exactly what we have here entitled Him. We consider that the Son, being of the Father, that is, of His essence, proceeded forth from Him in a manner ineffable, and yet abides in Him. Likewise also concerning the Holy Spirit: He proceeds in very truth from God as He is by nature, and yet is in no wise severed from His essence; but rather proceeds forth from Him, still abiding ever in Him, and is supplied to the saints through Christ; for all things come through the Son by the Holy Spirit. Such is the true and upright teaching that the wisdom of the holy fathers has taught us: thus we have been trained also by the Holy Scriptures themselves to speak and to think. And the Lord would cheer us onward to accept this unreviled faith, when he says: *Believe that I am in the Father, and the Father in Me.*

Chap. 1. c. xiv. 11.

Or else believe for the very works' sake.

In these words He distinctly says that He could never have worked out and achieved those miracles which were characteristic of the Divine nature alone, if He had not been Himself essentially of that nature. And see on what sure grounds and also with what truth He makes this declaration. He does not claim credence for His words alone, although He knew no deceit, so much as for His actions. And why this is so I will tell you. There would be nothing to prevent any man, however mad and however foolish, from falsely using God-befitting words and speeches, and uttering such expressions in a most reckless manner: but who could ever display a God-befitting power of action? And to whom of created beings will the Father grant that glory which is especially His own? Do we not always say that the power

Book 9. c. xiv. 11. of doing all things and the possession of an all-supreme might is the glory of God alone, attaching to no other being, at least to no one ever numbered among the creatures of God? Therefore it is that Christ, wishing to give a proof of His Divinity resting on cogent and unquestionable arguments, urged them to believe the evidence of His actual works that He was in the Father, and that the Father again was in Him: that is, that he bears in His own substance the nature of the Father, as being His very own Offspring and most truly His Fruit, and appearing in natural relation to Him as Son to Father. But while the Church of Christ, in perfect confidence in the rightness of her teaching, holds in this form her doctrine concerning the Only-begotten, on the other hand the ungodly heretics have attempted to seduce to a different belief those who follow after and attend to their pernicious teachings. For the miserable creatures are furious in their outcries against Christ, and *consider one another* not *to provoke unto* godliness, but to the end that each one may appear more godless than another, and may utter something yet more unseemly. For since they drink the wine of Sodom and gather the bitter clusters of Gomorrah, because they receive not from the Divine Spirit their knowledge concerning Him, nor yet by revelation from the Father, but from the dragon himself; they can conceive in their minds nothing that is sound and right, but they utter sayings which bring to absolute wretchedness the souls of those who hear them, hurling them down to Hades and the abyss below. They venture moreover to publish these opinions in books, thus stereotyping their own wickedness for all time. It ought to have been sufficient for us to have said just so much on the present passage as would have been likely to benefit those who may chance to read it, by way of establishing in absolute accuracy the true conception concerning the Son, without making any allusion whatever to the heretical writings. But as it is in no way improbable that some persons of feeble

Heb. x. 23.

Cf. Deut. xxxii. 32.

intelligence may, on chancing to meet with their miserable sayings, be carried away by them; I considered it necessary to put an end to the harm that might result from their foolish talk, by exposing the utter weakness of the slanders they wish to raise in their vehement attack on the Son, or rather, for that is the truer way of putting the case, on the whole Divine nature. CHAP. I. c. xiv. 11.

I happened then to meet with a pamphlet of our opponents, and on investigating what they had to say on the text now before us, I found, in the course of reading it, these words used after certain others: "The Son therefore being essentially encompassed by the Father, has within Himself the Father, and it is the Father Who utters the words and accomplishes the miracles. This is the interpretation of His words: *The things that I speak unto you, I speak not from Myself; but the Father abiding in Me, He doeth the works.*"

Such are the exact expressions of the author's quibbling jugglery. Now since it is my duty to mention this view, which is opposed to the language of Scripture, and which may very well perplex an inexperienced mind, I make this assertion. As to their phrase, that "the Son is essentially encompassed by the Father," I do not in the least understand what in the world it means, or what it signifies,—I speak the truth, as I feel it my duty to do,—so great is the obscurity of the expression. The real sense of the words seems ashamed of itself, and inclined to veil itself in overmuch dimness, not daring to explain itself openly and clearly. For even as *he that doeth ill hateth the light, and cometh not to the light, lest he should be reproved*, according to the Saviour's word; even so every argument with an ill tendency is wont to move through dark ideas, and will not go towards the light of plain speaking, lest the meanness of its inherent unsoundness should be reproved. What then may we suppose to be the meaning of the Son's being "essentially encompassed by the Father?" For I will spare no pains to discover reasonings which may sift in Supra iii. 20.

Book 9. c. xiv. 11. every possible way the real import of that which is here so dimly expressed. and which perhaps shrinks from being understood lest it may then reveal the folly of its author. If then the meaning be this, that the Son, appearing in the essence of the Father as Consubstantial with Him, displays also in His own Person the Father brilliantly shining in the nature of His Offspring, we also will assent to the truth of the statement: still, the use of the word "encompass" would perchance do more than a slight injustice in its application to the Son. But if this be not the meaning,—and surely it cannot be, for never would it be admitted that the Son is begotten of the essence of the Father by one who has vomited such blasphemy against Him, insisting that like some finite body the nature of the Son is enclosed within that of the Father,—certainly such an one will be convicted of evident blasphemy, and will be shown to be full of the most excessive madness. For while admitting in words that the Son is God, they endeavour most illogically to invest Him with properties peculiar to [created] bodies. For the being parted off by a boundary line and separated by a definitely conceived measure, the starting from a fixed origin and ceasing at a fixed limit, all this surely implies existence conditioned by place and size and fashion and form. And these are surely attributes of [created] bodies. Shall we not then in this way be thinking of Him Who is above us as though He were on a level with us as one of ourselves? Would He not then be a brother to the rest of creation, having henceforth nothing in Himself by way of superiority to it, inasmuch as this theory has come to speak of His existence as merely finite? And, being so, at least according to the foolish supposition of our opponents, why did He vainly reproach us in the words: *Ye are from beneath; I am from above*, and again: *Ye are of this world; I am not of this world?* For in saying that He Himself is "from above," He does not simply mean that He came from heaven: else, how would He excel the holy angels, since

Supra viii. 23.

we shall find that they also are "from above," if we interpret the meaning in a merely local sense? But He signifies that He is the Offspring of that essence which is from above, and which is more excellent than all else in the universe. How then after this can He be speaking the truth, if He possesses the peculiar attributes of [created] bodies in common with all creation, and is "encompassed" by the Father, even as those things that are brought into existence out of nothing? For of course we are ready to agree that no created thing can be situated outside of the Father. And the inspired Psalmist also, speaking surely by the Spirit deep truths and hidden mysteries, says that the Son is all-pervading, attesting thereby His incorporeal and illimitable nature, and that as God He is confined to no one locality. For his words are: *Whither can I go from Thy Spirit, and whither can I fly from Thy Presence? If I ascend into heaven, Thou art there; if I descend into Hades, Thou art present: if I take my wings in the morning, and go unto the uttermost parts of the sea, even there also Thy hand shall guide me, and Thy right hand shall hold me.* But these heretics, in utter recklessness ranging their own opinions in antagonism to the words of the Spirit, subject the Only-begotten to limitations and boundaries, although they ought to have understood the matter from the cogent and instructive reasoning of this Scripture. For if He has filled the heavens and the uttermost parts of the earth, and therefore also the regions of Hades, is it not excessively unreasonable to apply to Him the word "encompassed," without reflecting that if His Presence, that is, if the Spirit—for the Psalmist calls the Spirit the Presence of the Son—fills all things, it is inconceivable that Christ Himself should be "encompassed" within any boundary, even though it be in the substance of God the Father? Nay, it will be no less outrageous to limit within a confined space that which is incorporeal than to include in a measure that which exists in no finite form. For to say that He

Chap. i. c. xiv. 11.

Ps. cxxxix. 7–10.

Book 9. c. xiv. 11. is "essentially encompassed by God the Father" is surely nought else than to imply that His essence is finite, exactly like any individual thing of the works that were made by Him: and these we shall safely and truly allow to be capable of being "encompassed": for they are [created] bodies, even though perchance not all such as ours.

But besides, there is this also to be thought of. If we maintain that it is necessary that whatever is enfolded by anything lies entirely within the limits of that which is said to "encompass" it, will it not certainly follow that we should think of that which is "encompassed" as something less than that which "encompasses" it, and should speak of it as limited thereby, and as it were enclosed within the compass of that which is greater than itself? What sayest thou now, my friend? Here we have Christ presenting Himself before us as a Likeness of God the Father, and plainly saying: *He that hath seen Me hath seen the Father*, and again straightway adding: *I am in the Father, and the Father is in Me.* Let us assume then that He means, as you would understand Him to say, that "although I am the Very Image and Likeness of My Father, yet I am essentially encompassed by Him." Surely it is acknowledged by all men that He would have us hold just such ideas concerning the Father as we would conceive concerning Himself also. Therefore it would follow that the Father also is subject to limitation, for He is in the Son: and let the heretic search if he will and find out who or what is greater than the Father; I should deem it impious to express or even to conceive such an idea. The Son can never be a Likeness of the Father in one way and not so in another. For if He has in Himself anything at all that would alter or interfere with His resemblance in all points, He would be, as a consequence of that, a partial and not a perfect Likeness. But where could you show us the Holy Scripture teaching such a doctrine as this? For most certainly we are not

Supra ver. 9.

Ibid. 10.

going to be led astray by your words so as to reject the plain truth of the Sacred [9] statements. And I wonder how it is they did not shrink in dismay from adding to their former arguments the following: "Just as Paul had Christ speaking in him and effecting the mighty deeds, exactly in the same way also the Son had the Father speaking in Him and working the miracles; wherefore He says: *Believe that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.*" After this, who will any longer allow the name of Christian to one who holds such views and thinks such thoughts concerning Christ? For behold how very evidently he maintains that Christ is no longer truly God: recklessly He invests Him with the limitations properly characteristic of creatures, proclaiming Him to be a sort of God-bearer, or one who participates in God, rather than One begotten God of God. To put it briefly, his aim is throughout the utter severance of Christ, in every way and in every respect, from the essence of God the Father; and to cut Him off altogether from that intimate relationship in nature and essence which He has with God His own Father.

CHAP. 1. c. xiv. 11.

[9] δόγματα

Cf. 2 Cor. xiii. 3.

Now what could be conceived to surpass such views as these in the immense amazement they are calculated to excite? How could one refrain from shedding in torrents uncontrollable tears of love over men so utterly abandoned to ungodliness, as though they were already dead and perished? One might say, and that very appropriately: *Who will give to my head water, and to mine eyes a fountain of tears, and I will weep for this people day and night?* For over those who have chosen to think such thoughts as these, one might fitly shed innumerable tears. But since it is by means of the doctrines of the truth that I conceive we ought to refute their slanders, for the sake of that which is profitable to simple folk, come now, and let us answer them by saying that we *have been very jealous for the Lord.* For assuredly, my friends, the inspired Paul or any other among the saints, while

Jer. ix. 1. (LXX.)

1 Kings xix. 10.

Book 9. c. xiv. 11. they had in themselves Christ tabernacled in their hearts by the Spirit, very easily did such things as seemed good unto God, and appeared as workers of miraculous deeds. It is an established fact therefore, and one that thou wouldst thyself admit to be true, that being really human in nature, and different in essence from the Holy Spirit of Christ that dwelt within them, they were fearers of God, and were glorious by reason of the grace bestowed on them by Christ. And thou wilt altogether agree with us in saying that they were at one time destitute of this gift, and were called thereunto when it seemed good to God, Who directs all things well, that thus it should be. It was then not impossible that, by some untoward action, or deed not well done, the blessed Paul, or any other of those similarly favoured, should after being joined unto God be capable of losing again the grace given to him, and being thrust back again to return to the humiliation whence he had arisen. For that which is wholly adventitious and from without may easily be spurned away, and is capable of being taken back even as it was given. Now then, my good sir: for my question is coming back to thee: if it is true, according to thy ignorant notions and most impious imagination, that even as Christ was speaking and working wonders in Paul, so one must admit that the Father is in the Son; what manner of doubt can there be that He must be in no sense whatever in His nature God, but rather something different from the Father indwelling in Him, the Father being God in very truth? For thus it was that Christ was in Paul. So then, [according to you,] the Only-begotten is a sort of instrument or implement [in the hand of the Father], cunningly devised to set forth His glory, in no wise differing from a flute or a lyre, giving utterance to whatsoever the mouth of the player might breathe into it or the touch of his finger call forth in rhythmic melody. And He will be acceptable to the Father as an assistance in the performance of His wonders, as one might conceive of a saw or an axe in the hands of a skilful carpenter.

And then what can be more paradoxical than this? For if He is by nature as those heretics say, He must be altogether alien from God the Father; whereas in our opinion He is by nature God, and none other than God. But if the Son is severed from the essence of the Father, as far at least as pertains to His being in nature God, surely we are correct in inferring that the Son Who sits at the Father's right hand is placed in the same rank with the created world, and reckoned among the results of God's workmanship, and regarded in the light of a mechanical instrument, and looked upon henceforth as a servant to ourselves rather than as a master; or indeed that He is in strict truth not actually a Son at all. For never could one regard or accept in the light of a Son a being who was placed in the rank of a mere instrument. The Father, it would appear, has begotten an instrument to show forth His wisdom and skill, and is deemed to have generated something quite different from that which He is Himself. How could this possibly happen? Surely it is the height of folly to conceive such a notion. If therefore thou refusest to surrender that opinion concerning the Son which regards Him as an instrument or a servant, and if thou art unwilling to acknowledge Him as at all in truth a Son, and deniest His ineffable generation from the essence of God the Father; thou wilt be doing injustice to the glory even of the Father Himself: for then the Father will cease to be Father in veritable reality; for how could one who had not begotten a son of his own essence be at all in his nature a father? It would follow that the Holy Trinity is altogether falsely named, if neither the Father is truly Father, nor the Son in His nature Son. And the logical sequence to this view will be blasphemy against the Holy Ghost as well.

Chap. I. c. xiv. 11.

It would therefore follow in this case that we have been grossly deceived: our faith is a falsehood: the Holy Scripture is coining a lie when it calls God by the name of the Father. And if the Son is not in His nature

Book 9. c. xiv. 11. God, as having been begotten of God the Father, we have been led astray, and together with us the citizens of the world above have erred also, even the undefiled multitude of the holy angels, when they joined us in glorifying and adoring the Son as One Who is in His nature God; being led on in some mysterious manner to sing the praise of one who (if we speak after the manner of the heretics' accursed folly) is a God-bearing vessel, the work of God's hands. And if the Father ever willed to withdraw from His relationship to the Son and His indwelling in Him, the Son would then be in no respect different from others who have fallen away from their original sovereignty, with nothing to distinguish Him, no trace within His nature of the Father Who begat Him; but rather one like ourselves in all things, who had only been strengthened by the Divine grace, and indeed honoured with the title of sonship, in the same degree as ourselves. Tell me then, why does He not Himself acknowledge His natural relationship to us? Bar. iii. 3. Why is it written: *We perish for ever, whereas Thou abidest for ever?* And why are we "servants" and He "Lord"? For even if we are called the sons of God, yet by acknowledging none the less our own proper nature we do not disgrace the honour done to us: but tell me the reason why—if He is like unto us and not at all superior to His creatures, inasmuch as He is not in nature God (for this is their ignorant opinion)—He does not confess His community with us in being a servant? Rather we find Him investing Himself with the honour and glory that peculiarly befit and are specially ascribed to the Divine nature, and saying to the holy disciples: *Ye call Me Lord and Master, and ye say well; for so I am.* This is the Saviour's saying: but our illustrious expositors, who introduce these doctrines attacking His Divinity, accept his words and affirmation asserting that He was truly called Lord, and yet thrust Him away from His natural lordship, because they are unwilling to confess Him as in His nature God of God; though

Supra xiii. 13.

they are not bold enough to bring against Him the worst of all the charges that their accursed blasphemy implies. Chap. 1. c. xiv. 11.

For that He wills not to be reckoned among those who hold the rank of servants, or even in the category of created objects, but rather that He ever looks to the freedom inherent in Himself by nature, even at the time when He was made in the form of a servant—all this thou wilt learn in the following manner. He had arrived at Capernaum, as we read in the Gospels: the collectors of the legal tribute-money came to Peter, and said: *Doth not your Master pay the half-shekel?* And when Christ heard of this, it is right that we should notice the question He addressed to Peter: *The kings of the earth, from whom do they receive toll or tribute? from their sons or from strangers?* And after Peter had wisely and sensibly acknowledged that it was a stranger to the kingdom, as regards birth and kinship as it is reckoned among us, who would be compelled to submit to ordinances and taxation; Christ forthwith brought forward His claim that a God-befitting nature was truly existent in Himself, by adding the words: *Therefore the sons are free.* Whereas if He had been a fellow-servant, and not a Son truly begotten of the essence of the Father, with no intimate natural relationship to the Father; why is it that, after implying that all besides are subject to the tribute, inasmuch as their nature is foreign to that of Him Who of right receives the tribute, and they are only in the rank of servants, He has claimed freedom for Himself alone? For it is by an inaccurate use of terms that attributes, which mainly and truly are befitting to the Godhead alone, are ascribed to us; whereas in Him they are in very truth inherent. And so if any one were to investigate accurately the nature of things created, he would perceive that to that nature the title as well as the fact of slavery most appropriately belongs; whereas if any like ourselves have been decorated with the glorious name of freedom, an honour that is due to

S. Matt. xvii. 24.

Ibid. 25.

Ibid. 26.

Book 9. c. xiv. 11. God alone is attributed to them only by an inexact use of language.

Now here again is another question I should be very glad to ask them. Will they allow to Paul the epithet [1] θεοφόρος of [1] God-bearer, seeing that Christ dwells in him through the Holy Spirit, or will they be silly enough to deny this? For if they shall say that he is not in truth a God-bearer, this will be sufficient I think to persuade all men for the future to reject the nonsense they talk, and to hate them utterly, as men who shrink from saying no absurd thing. And if, avoiding this, they shall turn to the duty of saying the truth, and confess him to be truly a God-bearer, because that Christ dwells in him, will they not be convicted of very impiously saying that the Son is alien from the essence of God the Father? For Paul is no longer a God-bearer, if the Son is not in His nature God. But sometimes they blush, and say—for they are also characterised by recklessness and perverseness in argument—that the Son is truly God, yet not in His nature begotten of God. And there is no manner of doubt that any man whatever will exclaim against them on this point too; for how could one who is not in his nature begotten of God be God? Further, we add this. You say that the Son is in His nature God: how then could He Who is in His nature God be a God-bearer or a partaker of God? For no one could ever be a partaker of himself. For to what end will God dwell in God, as though in something different? For if the recipient is in nature just the same as the indweller may be conceived to be, what henceforth becomes of the need of the participation? And if in the same way that Christ dwelt in Paul, the Father also dwelt in Him, will not Christ be a God-bearer in the same way as Paul? And He will not in any other sense possess the quality of being in His nature God, through His having the need of a greater one, namely, the indwelling God. Then again this noble friend of ours goes further in his clever inventions, and by many proofs (as

he seems to think them) he attempts to talk people round to his peculiar doctrine. For I think it is worth while to go through all his words in detail, and to make a direct investigation of the impious plot that he has laid, in order that he may be clearly convicted of numbering the Only-begotten among things created. And the wretched man, having buried his impiety towards Christ beneath a heap of cleverly devised conceits, confesses Him to be God, and yet, excluding Him from the Divinity that is truly and naturally His, imagines that he will elude the observation of those who are looking for the real truth. CHAP. I. c. xiv. 11.

Accordingly he writes thus: "But even as we, while we are said to be in Him, have our substance in no way mingled with His; in the same way also the Son, while He is in the Father, has His essence entirely different from the Uncreated One."

What lamentable audacity! What extravagant language, and how full of folly, or rather of all perversity and madness! *Professing themselves to be wise they* in reality *became fools;* and holding these views concerning the Only-begotten, *they denied the Master that bought them,* as it is written. For if they say that the Word of God is a man and one like ourselves, there remains nothing that prevents them from saying that He is in God in the same way that we are: but if they believe Him to be God, and have learnt to worship Him as being so by nature, why do they not rather ascribe to Him existence in a God-befitting way in His own Father, and also the possession of the Father in Himself? For this I think would be more fitting for those who are really lovers of God to think and say. And if we find them still cherishing their shamelessness undaunted, and persisting in the words they have uttered,—saying that the Father is in the Son in the same manner as may be the case with any one of us, who have been created out of nothing and formed out of the earth by Him,—why is it not permissible for those who wish to do so, to say henceforth with impunity: *He that hath seen me hath seen the Father,* Rom. i. 22. 2 Pet. ii. 1. Supra ver. 9.

Book 9. c. xiv. 11. Supra ver. 10.

and: *I am in the Father, and the Father is in me?* But I think that in this way any one would be condemned, and very properly, on a charge of the most utter folly possible. For not only is it absurd, but such a thing was never said by any of the saints in the inspired Scripture. On the other hand, they all concede to Him Who is in His nature Lord and God, the Only-begotten, an incomparable excellence above all good men; yea, verily, they proclaim aloud and say: *Who among the sons of God shall be likened unto the Lord?* How then is the Only-begotten any longer like us, if (according to the language of the saints) no one is His equal or His peer? Whereas if He is in God in just the same way that we are, we shall in consequence be compelled to say that the company of the saints are untruthful, and to ascribe to Him Who is in His nature Son nothing extraordinary which might distinguish Him as of a different rank from those who are sons only by adoption. Away with the loathsome idea, man! For we will not be so persuaded; God forbid! On the contrary, following the opinions of the holy fathers, we believe that we shall be well-pleasing unto God.

Ps. lxxxix. 6. (lxxxviii. 7. LXX.)

But seeing that they brought forward, as a proof of what they think and say, that well-known saying of Paul, that in God *we live, and move, and have our being*, arguing that when the Son is said to be in the Father the expression lacks precision, being adopted from our everyday life; come and let us subject their statement to the requisite investigation, and so convict them of deliberately misrepresenting the mind of the holy Apostle and most foolishly perverting to their own views what was said in absolute truth. For when the blessed Paul was at Athens and saw the inhabitants abjectly devoted to polytheistic error, although the people in that city were reputed wise, he attempted to lead them back from their ancient delusion, seeking (by argumentative exhortations to true piety) skilfully to convince them of the necessity for the future of knowing one God and one only, Who bestows on those that have been made by Him the power

Acts xvii. 28.

of moving and living and having their being. For the Creator of all, being in His nature Life, implants life in all, infusing into them by an ineffable process the power of His own Individuality. For in no other way was it possible that things which had received their allotted birth out of nothing should preserve their capability of existence: for surely each would have returned to its own nature, I mean back again to non-existence, unless, by the help of its relationship to the Self-Existent One, it had overcome the weakness of its own condition at birth. Therefore the inspired Paul very rightly and properly said, by way of showing that God is the life of the universe, that *in Him we live, and move, and have our being:* not at all meaning what the heretics invented for themselves, in corrupting (to suit their own peculiar theories) the true signification of the Holy Scriptures; but rather saying exactly what was true, and also highly profitable for those who were just being trained up to a knowledge of God. And, if it is needful to put it even more plainly, he has never wished to imply that we, who are in our nature men, are yet contained in the essence of the Father, and appear as existing in Him; but rather that *we live and move and have our being* in God, that is, our life consists in Him.

Chap. 1. c. xiv. 11.

For notice that Paul did not say simply and unreservedly, "We are in God," and nothing more. This was on account of thy ignorance, my good friend, and most naturally so. But he employed different expressions, by way of interpreting the exact meaning of his words. After beginning with the statement: "*We live,*" he added thereto the further idea: "*We move,*" and thirdly he brought in the phrase: "*We have our being;*" presenting this also, so as to supplement the meaning of the previous words. And I think that the correct argument we shall use concerning this matter will very probably put to shame the ungodly heretic: but if he insists in his opposition, and drags round the words "in God" to the meaning which pleases himself and no one else, we will set

Book 9. c. xiv. 11. forth the common use of the inspired Scripture. Scripture is wont occasionally to use the words "in God" in the sense of "by God." For let that man tell us what is the meaning of a certain Psalmist's declaration, when he says:
Ps. lx. 12. "*In God*" *let us do valiantly;* and again, addressing
Ps. xliv. 5. God: "*In Thee*" *will we push down our enemies.* For surely no one will suppose that the Psalmist means this, that he promises to accomplish something valiantly "in the essence of God," nor even that "in that essence" we shall discover our own enemies and push them down: but he uses the words "in God" in the sense of "by [the help of] God," and again, "in Thee" in the sense of "by Thee." And why also did the blessed Paul say in his
1 Cor. i. 4. letter to the Corinthians: *I thank my God concerning you all for the grace which was given you* "*in Christ*
Ibid. 30. *Jesus,*" and again: *But of Him are ye* "*in Christ Jesus,*" *Who was made unto us wisdom from God, and righteousness, and sanctification, and redemption?* For will any one reasonably maintain that the Spirit-bearer says that the grace which was bestowed on the Corinthians from above was given "in the actual essence of Christ," or to quote the authority of Paul in support of heterodoxy? Surely such a one would be evidently talking nonsense. Why therefore, setting aside the ordinary usage of terms in the Sacred Scriptures, and misrepresenting the intention of the blessed Paul, dost thou say that we are "in God," that is, "in the essence of the Father," because thou hearest him say to those in Athens, that *in Him we live, and move, and have our being?*

"Yes," says the defender of the pernicious opinions, "but if it seems to thee right and proper that the words 'in God' should bear and be acknowledged to bear the sense of 'by God,' why dost thou make so much needless ado? And why dost thou bring against us charges of blasphemy when we maintain that the Son was made 'by the Father'? For behold, He Himself says: *I am 'in the Father,'* in the sense of 'by the Father,' at least according to thy explanation, Sir, and

according to the common usage, which thou hast just laid before us in thy quotations from the Sacred Scriptures." Chap. I. c. xiv. 11.

But I say that it is necessary to defend myself again in reply to this, and lay bare their mischievous intentions and pernicious notions. For I am astonished that, after hearing gladly that it is a usage of the Sacred Scripture to use the words "in God" as equivalent to "by God," and after approving and accepting the phrase merely for the sake of being able to say something against the glory of the Only-begotten, they have by no means become conscious of the fact that they will again be convicted of talking as foolishly as before, although they claim to be wise and acute. For if our opponents were the only ones entrusted with the duty of defending from time to time the usage of the inspired Scripture in reference to the essence of the Only-begotten, and of saying that He was made by the Father, because of this, that He says He is "in God," and we have allowed that "in God" is to be understood in the sense of "by God;" then it might have seemed at least probable that their mischievous intention rested on grounds not altogether unreasonable. But if in truth there is nothing which can prevent us also, in our eagerness to refute by a *reductio ad absurdum* the unsoundness of the sentiments they hold, from carrying on the force of the meaning implied so as to make it refer to the Father Himself, and from saying plainly that since Christ also adds this: *The Father is "in Me,"* we must understand it in the sense of "by Me," so that as a consequence the Father Himself also will be a creature; surely then they, having relied on arguments so very foolish, will be universally condemned as guilty of unmitigated folly. For just as the Son says that He Himself is "in" the Father, so also He said that the Father is "in" Him: and if they wish the words "in the Father" to be understood in the sense of "by the Father," what is there that prevents us from saying that the words "in the Son"

Book 9. c. xiv. 11. shall be understood in the sense of "by the Son"? But we will not suffer ourselves again to be drawn down with them into such an abyss of folly. For neither will we say that the Son is made by the Father, nor indeed that He from Whom are all things, namely God the Father, was brought into existence by the Son; but rather, referring the usage of the inspired Scripture in due proportion to each occasion or person or circumstance, we shall thus weave together our theory so as to make it on all essential points faultless and indisputable. For with regard to those who out of nothing have been created into being, and have been brought into existence by God, surely it would be most fitting that we should regard them and speak of them as being "in God" in the sense of "by God:" but with regard to Him Who is in His nature Son and Lord, and God and Creator of the universe, this signification could not be specially or truly suitable. The real truth is that He is naturally in the Father, and in Him from the beginning, and has Him in Himself, by reason of His showing Himself to possess identity of essence, and because He is subject to no power that can sever between Them, and divide Them into a diversity of nature.

And perhaps it might seem to minds more open to conviction that this matter has been sufficiently discussed, as indeed I think myself: yet our opponent will by no means assent to this; but he will meet us again with the objection, dishing up again the argument introduced by him at the first, that the Father is in the Son in the same manner as we are in Him.

"What then," we might say, judiciously rebuking the unsoundness and childishness of his thoughts and words, "dost thou say that the Son is in the Father even as we are in Him? Be it so. What limit to our natural capacity then," we shall reply, "is there, that prevents us from using expressions with respect to ourselves as exalted as any of those which Christ is seen to have used? For He Himself, seeing that He is in the Father

and has the Father in Himself, inasmuch as He is thereby both an Exact Likeness and Very Image of Him, uses the expressions: *He that hath seen Me hath seen the Father: I and the Father are One.* But with regard to ourselves, tell me, if we are in Him and if we have Him in ourselves exactly in the same way that Christ Himself is in the Father and the Father in Him, why do we not extend our necks as much as we can, and, holding our heads high above those around us, say with boldness: "I am in Christ and Christ in me: He that hath seen me hath seen Christ: I and Christ are one"? Then what would come next? No one, I think, would any longer have any just cause for alarm, or any sufficient ground for hesitation, to prevent his speaking as follows, daring henceforth to say concerning the Father Himself: "I and the Father are one." For if the Father is one with the Son, surely such a man, having become an exact image of the Exact Image, namely of the Son, will share henceforth in all the Son's relations to the Father Himself. Who therefore will ever descend to such a depth of madness as to dare to say: "He who hath seen me hath seen Christ: I and Christ are one"? For if thou attributest to the Son the being in the Father and the having the Father in Himself in some non-essential manner and not in His nature, and supposest that we in like manner are in Christ and Christ in us; in the first place the Son will be on the same footing as ourselves, and in the next place there is nothing that prevents us at our pleasure from passing by the Son Himself as though He were an obstacle in our way, and rushing straight on to the Father Himself, and claiming that we are so exactly assimilated to Him that nothing can be found which distinguishes us from Him. For the being said to be one with anything would naturally bear this meaning. Do ye not then see into what a depth of folly and at the same time of impiety their minds have sunk, and of what absurd arguments the wild attack upon us has consisted?

Chap. 1. c. xiv. 11.

What their excuse is therefore for saying and uphold-

Book 9. c. xiv. 11. ing such things, and for buoying themselves up on such rotten arguments, I will now again tell. Their one endeavour is to show that the Son is altogether alien and altogether [2] foreign to the essence of the Father. For we shall know that we are speaking the truth in saying this, by reference to the words that follow after and are closely connected with the heretic's previous blasphemies. For he proceeds thus: "But even as we, while we are in Him, have our substance in no way mingled with His; in the same way also the Son, while He is in the Father, has His essence entirely different from the Unbegotten God." What sayest thou, O infatuated one? Hast thou made thy blasphemy against the Son in such plain language? Will any one therefore venture to say that we are trying to heap upon the heads of the God-opposers groundless and false accusations? For see clearly, they attribute to Him no superiority whatever over those who have been made of earth and have been by Him brought into existence. And although I can scarcely endure the things which the wretched men have dared to say, I will endeavour to prove this, as being in accordance with the scope of Divine Scripture, namely, that since they deny the Son they deny at the same time the Father also, and thenceforth are *without God and without hope in this world*, as it is written. And to prove that we are right in saying this, the God-beloved John will come forward as a trustworthy witness on our side, for he wrote thus: *He that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also.* And surely the Spirit-bearer speaketh very rightly, not failing to make his statement conform fittingly to his argument. For because he knows that [God the Father] is essentially in His nature what He is said to be, namely a Father, and that not merely in name but rather in reality, he consequently says that the One is necessarily denied when the Other is denied. For concurrently in some way or other with One Who is really

[2] ἔκφυλος

Eph. ii. 12.

1 S. John ii. 22, 23.

in His nature a Father and is so conceived of, there must always be the knowledge and manifestation of the Offspring that proceedeth from Him; and One Who has been in very truth begotten involves the Personal existence of Another capable by nature of begetting. For no sooner do we recognise a man as a father than we understand him to have begotten offspring, and we can by no means consider the idea of an offspring without implying that some father has begotten it. Thus by either term the other conception is produced in the minds of those who hear it, and so any one who denies that God is truly a Father makes out the generation of the Son to be altogether impossible, and similarly any one who does not confess the Son to be an Offspring must by implication lose all knowledge of the Father. When therefore, as from a sling, he hurls at us his unholy arguments, and maintains that the Son has His essence quite distinct from that of the Unbegotten God, why does He not openly deny that the Son is really a Son? And if there is not a Son, the Father Himself can no longer be conceived of as truly a Father. For whose Father will He be, if He has not begotten any Offspring? What we say is, that the Son is quite distinct from the Person, but not from the essence, of the Father; not being alien from Him in His nature, as forsooth these God-opposers think, but being possessed of His own Person and His own distinct subsistence, inasmuch as He is Son and not Father. But, if we understand our own mind rightly, we would not ourselves say, nor would we assent to any of the brethren who say, that He is distinct from the Father in regard to essence. For how can distinction exist in that one thing, with reference to which each individual has some special characteristic? For Peter is Peter, and not Paul, and Paul is not Peter; yet they remain without distinction in their nature. For both possess one kind of nature, and the individuals who are associated in a uniformity of nature have that same kind without any difference at all.

CHAP. I. C. xiv. 11.

Book 9. c. xiv. 11. For what reason are we saying such things as this? We confess that our object is to show that those who hold such blasphemous opinions rob the Son of the Godhead which is His by nature, when they (as we have already explained) ascribe to Him nothing more than a non-essential relationship to God the Father. Else why do they put forward ourselves in illustration of their argument, and say: "Even as we have our substance in no way mingled with His, while we are in Him; so also He Himself has His essence entirely different from God, although He is said to be in Him"? Is not their craftiness patent to all men? Will not any one be right in saying that the man who vomited forth such an abominable statement as this must surely be one of the "mockers" announced beforehand by the Spirit? For what does Jude, the disciple of the Saviour, write to us in his epistle? *But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, that in the last time there shall come mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit.* For no man whatsoever, who speaks in the Holy Spirit, will say anything against the glory of the Only-begotten. For I maintain that this is just the same as saying: *Jesus is anathema.* On the other hand, *sensual* and worthless men, and those whose hearts are devoid of the Holy Spirit, *make separations* between the Father and the Son; asserting that the latter is as essentially and completely severed from the former as are created things and each of the works made by Him, and believing Him to be in the Father only in the same way that we are in Him.

S. Jude 17–19.

1 Cor. xii. 3.

And that they who have dared to write such things have thereby reached the furthest verge of folly, let us if you please proceed to show in another way, as is quite possible, from the Divine Scripture; and let us hasten to prove to our hearers that we are in the Son in one way, whereas the Son is in His own Father in another way.

For one person is not a likeness of another's substance when he conforms himself to that other by the exercise of a virtuous will, nor is he on that account said to be in the other; but when he is in natural identity with the other, and possesses one essence with him. And let the most wise John be called in as a witness for us on this point, since he says: *Yea, and our fellowship is with the Father and with His Son Jesus Christ.* How then, pray, do they say, and in what manner do they think fit to assert, that we have *fellowship with the Father and with His Son Jesus Christ?* For if we are considered to be in Them, as having our own essence commingled with the Divine nature, that is, with the Father and the Son, and if the expression "fellowship" does not rather refer to the similarity of our wills; how can we have it with the Father and with the Son, when (according to these heretics) the Father and the Son are not Consubstantial? For in that case we must hold opinions worthy of ridicule, and say that we have cleft our own nature asunder into two parts, and given one half to the Father and the other to ourselves and to the Son, and thus we consider ourselves to be in Them. Or else we must reject such absurdity of statement, and say that by doing our best to make our own disposition brightly radiant through the exercise of a virtuous will and through conformity to the Divine and ineffable beauty, we obtain for ourselves the grace of fellowship with Them. But shall we therefore say that the Son is in the Father after a similar manner to this, and that He only possesses a non-essential and artificially-added fellowship with the One Who begat Him? And yet, if so, why in the world does He wish, through the similarity and indeed identity of their works, to lead our mind to feel the necessity of believing without any hesitation that He is Himself in the Father, and that He again has also the Father in Himself? For is it not seen by every one to be perfectly evident and true that, wishing the brilliancy of His deeds to be investigated by us, He shows Himself equal in strength to

CHAP. I. c. xiv. 11.

1 S. John i. 3.

Book 9. c. xiv. 11. His own Father, as if the severance as regards essence and the difference as to nature no longer maintained their position; since both Himself and the Father glorify themselves by similar achievements?

For observe how we who constantly strive after conformity with God do (so to say) render ourselves worthy of fellowship with Him, not in such ways as these, but in certain other ways. For when we show pity to one another, are ardently devoted to works of love, and practise all that is truly respectable in our ordinary life, even then we can hardly venture to pronounce ourselves "in God." And John is our witness, saying: *Hereby know we that we are in Him: he that saith he abideth in Him ought himself also to walk even as He walked;* and again: *As for you,* he says, *let that abide in you which ye heard from the beginning. For if that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.* And what he means by "*that which ye heard from the beginning,*" which he bids to remain in us in order that we may be in God, he himself will make no less clear to us when he says: *For this is the* [3]*command which ye heard from the beginning, that ye should love one another.* Thou hearest how we are in God, namely, by practising love one towards another, and striving to the utmost of our power to walk in the footsteps of our Saviour, imitating His virtue. When I say virtue, I do not mean such as was shown by Him in being able to create heaven, and make angels, and set fast the earth, and spread out the sea; nor that which He exhibited when, in His ineffable and simple majesty, by a word He lulled the violence of the winds, and raised up the dead, and graciously bestowed sight on the blind, and with great authority bade the leper be cleansed: but rather that virtue which may be suitable to the capacities of our humanity. We shall find Him, as indeed Paul says, *reviled* by the unholy Jews, yet *not* reviling *again;* instead of that, we see

1 S. John ii. 5, 6.

Ibid. 24.

Ibid. iii. 11.

[3] ἐπαγγελία

1 S. Pet. ii. 23.

Him suffering, yet not threatening, but rather committing Himself *to Him that judgeth righteously.* Again, we shall find Him saying: *Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.* Chap. 1. c. xiv. 11.

So then, when we strive by such conduct as this to imitate Christ Who is our guide unto all virtue, we are said to abide both in the Father and in Him, obtaining this distinction as a reward and compensation for the [4] worthiness of our life. But the Son does not wish us to estimate in this way the brilliance that is inherent in Him: He bids us direct our natural shrewdness of attention to the magnificence of His miracles, and infer from thence the exact resemblance which He has to His own Father; so that henceforth we may believe that, as they are Consubstantial, it is thus that He has in Himself the One Who begat Him, and that He Himself is also in the Father. Or let our opponents come forward and teach, that when the Son is conceived of as being in the Father, He too in common with ourselves has this distinction as a reward, and as a fair payment for conducting His life according to the law of the Gospel. But I suppose that even this appears to them nothing dreadful: for to men by whom no form of talking is unpractised, what expression, however extravagant and monstrous, seems unfit for use? It is possible therefore that they will say even this, that the Son is in the Father and again has also the Father in Himself on this account, namely, because He fashions Himself like to the Father by practising the virtues that are also attainable by us. And we would reply, "Why then, honoured Sirs, when Philip said: *Lord, shew us the Father,* did not the Christ put forward all the holy Apostles as a likeness and accurate representation of Him Whom they meant, and say, 'Have we [all] been so long time with one another, and dost thou not know the Father?" Whereas He does not associate with Himself a single one of the others, but comparing Himself alone

[4] σεμνότης

Supra ver. 8.

Book 9. c. xiv. 11. to the Father alone, He passes over our attributes as small matters altogether; and not willing that the Divine essence should be thought accurately imaged in human attributes, He has reserved to Himself alone the perfection of resemblance. For He says: *He that hath seen Me hath seen the Father.* Then to these words He straightway added: *Believe that I am in the Father and the Father is in Me.* For seeing that He possesses resemblance in the most absolute exactness, He must as a necessary consequence possess in Himself the Father, and be possessed (so to speak) by the Father. For think of something of the same kind, and accept it as an illustration of the words we are considering. If, for instance, any one were by chance to bring into our presence the son of Abraham or of any other man, and then were to question him as to the nature of his parent, desiring to learn precisely who and what kind of person the parent was; would not the youth employ reasonable language if he were to point to his own nature and say, "He that hath seen me hath seen my father: I am in my father, and my father is in me?" Then as a proof of his speaking the truth, would it not be fitting that he should draw attention to the identity with his father exhibited in his human doings and his physical peculiarities, and say: "Believe me for the very works' sake, seeing that I have all the qualities and can perform all the actions which pertain to human nature?" Indeed I think every one will say and will justly allow, both that he speaks the truth and that (in alleging the identity) he puts forward an accurate indication of the relationship involved in their particular actions. Why then do not they, who *pervert such things as are right*, persuade their own disciples to travel on the straight path of reasoning, instead of thrusting them off from the well-trodden king's highway, and taking an untrodden and rugged route, both deceiving themselves and destroying those who feel it their duty to follow them? We, however, not taking their road, will keep along the direct path;

Supra ver. 9.

Ibid. 11.

Mic. iii. 9. (LXX.)

and, giving credit to the Sacred Scriptures, we believe that the Son, Who is in His nature begotten of God the Father, is of equal strength and Consubstantial with the Father, and essentially His Image; and therefore that He is in the Father, and the Father in Him. CHAP. I. c. xiv. 12, 13.

12 *Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than*
13 *these shall he do; because I go unto the Father. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son.*

If anyone should think to discourse hereon commensurately with the extent of the meaning of what is here submitted to us, the task would be broad and deep. But if we consider what is rather profitable for the hearers, we shall think it beseems us to grasp in general wise the things signified, and to curtail the length of our discourse. For so would the meaning be most easy to be received by most men. So then, wishing to show forth that He was Consubstantial with His own Father, and that He is a Very Image of Him; carried in the Father as in an Archetype, albeit having the Archetype in Himself, as being a Very Image both naturally and essentially, and not in virtue of any shaping which implies a process of moulding and fashioning: for the Divinity transcends shape, inasmuch as it is incorporeal withal: *I*, He says, *am in the Father and the Father is in Me.* But to the end that we may not look for the identity of the resemblance and the exact conformity thereof in any other sort than as a conclusion from those prerogatives alone that attach to His nature; for it was possible therefrom to see that the similarity is essential and natural; He says: *Or else, believe* [5] *by reason of the works.* For indeed He very rightly thought that of a surety if any man beheld Him radiant with the like mighty works to those of God the Father, He would accept Him for a really natural Image and Likeness of His essence; for nought save what is naturally of God

Supra ver. 11.

[5] ἀπὸ

Book 9. c. xiv. 12, 13.

would ever do equivalent deeds to those of God; nay, neither could the power to work wonders on any wise in equal measure with the Divine nature come to belong to any created thing. For utterly unapproachable and beyond reach to them that have been called into being out of nothing are the proper excellences of the Eternal. And in no wise was it likely that any would doubt that the Saviour's saying would be utterly irreproachable, at least in the eyes of the right-minded; yet, as God, He was not ignorant that even what was well said would be, to them that held opposite opinions, an occasion and a pretext for strange teaching. With intent then that no place for loquacity might be left herein for them that pervert such things as are right, and lest they should say it was not of His immanent might nor of His own power that the Son became a worker of wonders, but only inasmuch as He had within Him the Father doing the works: on this account, as He Himself said and insisted, the Lord (when need arose) courted them with words that might allure their minds: for He promises herein that He will be to them that believe on Him a Supplier of what things soever they will ask, and promises that He will supply to them not merely an equal power and authority but the same with increase: for *greater things*, He says, than I have done, *shall he do*. Seest thou then how He cuts short, and profitably so, the boldness of our opponents, and by His refutations of error reins in men (as it were) when they are rushing over precipices? For anyone will say to them: "O fools and blind, whereas ye suppose the Son to have been able to effect nothing of Himself, but rather to have been supplied by the Father with the power and authority for all those things that have been wondrously accomplished; how does He promise that He will grant to them that believe on Him to effect even *greater things?* How shall another, by borrowing the power from Him, effect what He has not done Himself? For notice that He has not said herein that the Father will supply power to them that believe; but,

Whatsoever ye shall ask in My Name, I will do it. But He Who as God imparts to others the power to effect even those greater things, how could He have been Himself supplied with the power by another?" So that what they say is utter nonsense, and thoughtless trash, and inventions of a devilish perversity. But no man would contemplate the power of the Son as in any wise limited, nor as extending to one thing but insufficient to reach things still greater; nay, but as doing easily whatsoever it will, and bestowing on the worthy the power to glory in thrones, it may be of equal honour, or it may be even more highly exalted. And let none suppose us to say that any of those who have set store by their faith in Him will ever have such excess of power as to be able to fashion a heaven, or to make a sun and a moon, or the brilliant choir of the stars, or peradventure to create angels, or an earth, or such things as are therein. For the aim of His words is not directed towards these things, but is bent upon the things whereon it was reasonable that so it should be; and He overpasses not the measure of the splendour that beseems mankind, in glory to wit, and holiness. For surely it is for this cause, by way of restraining His words from ranging as it were whithersoever a man might desire, and of confining Himself to those wondrous works which He did while on earth after He became man, when He draws the contrast with the greatness of the still greater deeds, that He says: "He shall do the things which I have done, *and greater things than these.*" For it was not because He was too weak to accomplish the greater things, that He held back His own power within the bounds of the things which He accomplished; but when He has done what was needful, and all perchance for which opportunity offered, He kindly gives us to understand by these words, that the reach of the incomprehensible greatness of His immanent power is not limited to those things. But to the end that, preserving the order of the thoughts presented to us, we may set the minds of our hearers on the contemplation of His

CHAP. I. c. xiv. 12, 13.

Book 9. c. xiv. 12, 13.

utterance, [we will repeat that] He says: *Verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.*

Then, "What is this?" one of the hearers might say with some reason, "I mean the Son's going to the Father in order that they who believe on Him may be able to effect things even still greater than the deeds exhibited by Himself? Surely the saying introduces some hidden subject for contemplation." To learn what it is that He says, consider Him as perhaps meaning:—"O ministers and genuine pupils of My words, so long as I abode with you on the earth, and had My conversation as a man, I did not exhibit the power of the Godhead undimmed before you: I both spake and acted as befitted the measure of My humiliation and the condition of a slave. But thereafter, when those things shall have been beseemingly accomplished, then also will the mystery of the dispensation in the flesh be completed for Me. For almost immediately I shall suffer death and shall rise to life again. And I promise to then bestow on you the power to accomplish works still greater than My own miracles. And the time for this is even now at hand, and so is the glory of their accomplishment. For I am going to the Father, that is, to sit down with Him and to reign with Him as God of God in unveiled power and authority, [and in the fulness] of My own nature to give good things unto My friends. *Whatsoever ye shall ask,*" He says, "*in My Name, I will do it,* when the time has been completed wherein it was necessary," He says, "that I should show Myself in the garb of humiliation. I have observed all that was requisite to the proper carrying out of the scheme of the Incarnation; and now henceforth I promise that unveiledly as God I will work the works of God, not thrusting out the Father from the glory so God-befitting, but with intent that *He may be glorified in the Son.*" For if the Offspring is glorified, the Parent also shall assuredly be glorified in Him. For the

Son, being ever in His nature God, would have been declared by many other signs; yet no less also is He disclosed by receiving the prayers of the saints, and granting them whatsoever they might ask and wish. How then should not the Father be glorified in Him? For like as He would have been grievously blamed, and naturally so, if the Offspring that came forth from Him had not been in His nature God; in like manner He will be exceeding glorious in that He has for the Fruit that came forth from His essence One Who is God and can skill so well to do all things and to enable others to do them.

Chap. 1. c. xiv. 12, 13.

But if it tends to the glory of the Father that the Son should be seen possessed of God-befitting prerogatives, what manner of punishment shall fasten upon the heretic, forasmuch as he dreads not to disparage Him with shameless blasphemies in divers manners? And I will further say another thing, in no small measure (as I deem) at issue with their crude ignorances. For if we pray to the Son and seek our petitions from Him, and He pledges His promise to grant them; how could it be that He is not by nature God, and begotten of One Who is in His nature God? For if they conceive Him not so to be, and say that He was created, how shall we any longer be distinguished from those who invoke the sun, or the heaven, or any other of the creatures? For if, exceeding mischievously, ashamed of the ungainliness of their own folly, they say that albeit a creature equally with the rest of the creatures yet He hath a certain incomparable supereminence over all; notwithstanding let them be assured that none the less will they outrage the glory of the Father, that is, the Son, so long as ever they say that He is one in the number of the things that have been made. For the issue is, not whether He is haply a great or a small creature, but whether He is a creature at all, and is not rather in His nature God; which indeed is the truth.

Book 9. c. xiv. 14. 14 *If ye shall ask anything in My Name, that will I do.*

Undisguisedly now He says that, being Very God, He will accept exceeding readily the prayers of His own people, and will supply right gladly what things soever they desire to receive, meaning of course spiritual gifts and such as are worthy of the heavenly munificence. And not as the minister of another's benevolence, nor yet as subserving another's kindness, does He say such things; but as, with the Father, having all things in His power; and as Himself being the One *through Whom are all things*, both from us to God-ward, and to us-ward from Him. For this cause Paul also prays on behalf of the worthy for such supplies of benefits as are by him ever mentioned in conjunction, in the following words: *Grace to you and peace from God our Father and the Lord Jesus Christ;* and surely no man in his senses will ever in the face of this suppose that the Father by Himself separately grants a grace, and again the Son by Himself separately and as it were in turn does so; but the grace is one and the same, albeit it is spoken of as coming through Both. Notwithstanding, it is by the Father through the Son that all good things are wrought for the worthy, and the distribution of the Divine gifts is made: through the Son, I say, not as accepted in the rank of a servant, as we have already explained, but as conceived to be Co-Giver and Co-Supplier, and moreover as being so of a truth. For the nature of the Godhead is one, and also is believed so to be. For although it is extended to Father and Son and to the Holy Spirit, yet it has no absolute and entire severance; I mean, into each of the Persons indicated. For we shall be orthodox in believing that the Son is naturally both of the Father and in the Father, and that the own Spirit of the Father and of the Son, that is, the Holy Spirit, is both of and in the Father. So then, forasmuch as the Godhead of Their nature both is and is conceived of as One, Their gifts will be supplied to the worthy through the Son from the

1 Cor. viii. 6.

Phil. i. 2.

Father in the Spirit, and our offerings will be carried to God manifestly through the mediation of the Son: for *no one cometh unto the Father but through* Him, as to be sure He also Himself fully confesses. So then the Son both has become and is the Door and the Way as well of our friendship as of our progress towards God the Father, and the Co-Giver as well as Distributer of His bounty, forasmuch as it proceeds from a single and common munificence. For one is the nature of the Godhead in the person and substance both of the Father and of the Son and of the Holy Ghost. And forasmuch as it was unwonted in a way with them of old time, and as yet foreign to their practice, to approach the Father through the Son, He teaches this also for our profit, and laying first in His own disciples a foundation as it were of the structure, He implants in them both faith in this and knowledge, and despatches to ourselves instruction both how we are to pray and wherein lies our hope. For He promises that He will Himself give us what we ask in prayer; a proof of the Godhead in His nature, and of the royal authority inherent in Him; adding this to the other proofs thereof.

CHAP. I. c. xiv. 15. Supra ver. 6.

15 *If ye love Me, keep My commandments.*

Having ordained that when men pray they must ask in His Name and promising that He will Himself supply to them that ask whatsoever they desire to receive, He takes great thought not to seem to speak falsehood, having in view the unholy slanders of such as are wont to be captious. For a man can see, and best out of the Sacred Writings themselves, that some approach and ask earnestly in His Name, and notwithstanding in no wise receive; because God is not ignorant of what is fitting for each and profitable for the askers. Therefore to the end that our Lord Jesus the Christ might clearly exhibit who they are in reference to whom the word has been spoken and stands good, and to whom is due the grace of the promise; He straightway introduced the

Book 9. c. xiv. 15. mention of the persons who love Him, in whose case the promise will assuredly be fulfilled, and conjoins with His saying the exactly-defined keeper of the law, showing that unto such and not unto others shall the promise of kindness and the bestowal of the spiritual blessings hold good and come to pass. For that oftentimes the bounteous hand of God is shortened in hesitation, cutting off from them that will not ask aright the consummation of their hopes, thou wilt easily understand, from what the disciple of Christ is at pains to write on this wise: S. James iv. 3. *Ye ask, and receive not, because ye ask amiss, when ye will spend it in your pleasures.* Wherefore also again he says, about them that are wont to be double-Ibid. i. 7, 8. minded: *For let not that man think that he shall receive anything of the Lord; for [he is] a double-minded man, unstable in all his ways.* For to them that ask for the grace that is from above, not for establishing of virtue, but for enjoyment of carnal pleasure and worldly lusts, God well-nigh shuts fast His ear, and in no wise grants them anything; for what things soever He forbids and wholly casts out by reason of the abomination that is in them, how could He grant them to any? And the spring of all sweetness, how could it give forth a bitter stream? But that unto the lovers of spiritual gifts with rich and readiest hand He distributes blessings, thou shalt easily perceive, when thou hearest Him saying Is. lxv. 24. Cf. lviii. 9. unto them by the mouth of Isaiah the prophet: *While thou art yet speaking, I will say, What is it?* and by Ps. xxxiv. 15. (xxxiii. 16. LXX.) the voice of the Psalmist: *The eyes of the Lord are upon the righteous, and His ears are open unto their prayer.*

So having determined and expressly declared that the enjoyment of the heavenly blessings, supplied, that is, through Him by the Father, is both due to them that love Him, and in very truth shall be theirs; He straightway goes on to describe the power of love, and instructs us excellently and irreproachably, for our profit, with intent that we should devote ourselves to

the pursuit thereof. For albeit a man say that he loves God, he will not therefore straightway win the credit of truly loving, forasmuch as the power of virtue stands not in bare speech, nor is the beauty of piety towards God fashioned in naked words; but rather it is really distinguished by means of good deeds effected and an obedient temper; and the keeping of the Divine precepts best gives living expression to love towards the Divinity, and presents the picture of a virtue wholly living and true; not sketched out in mere sounds that flow from the tongue, as we have said, but gleaming as it were and altogether radiant with brilliant colours, to wit, the portraits of good works. And indeed our Lord Jesus the Christ shows us this plainly, when He says: *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father, Which is in heaven.* For the proof of faith lies not in barren words or professions, but in the qualities of acts, and indeed the Holy Scripture says that it is dead when the works do not follow therewith. For the knowledge that God is One, it says, we shall find, not only in human minds, but in the unclean devils themselves; who also shudder, even involuntarily, at the power of Him that made them. Howbeit to keep the radiance of their acts concurrent with their faith is manifestly the beauty and ornament of those only who truly love God. So then the proof of love and the most perfect definition of faith is the observance of the Evangelic decrees and the keeping of the Divine precepts. And perhaps it would be in no wise difficult to add other things hereunto, akin in their drift; only that I suppose they do not suit the present occasion. Wherefore we must once more betake ourselves to such points as are more suitable to what lies before us. *If ye love Me,* He says, *ye will keep My commandments.* For indeed thou must understand once again and call well to mind that oftentimes, when conversing with His own disciples or even with the Jews themselves, He would

CHAP. I. C. xiv. 15.

S. Matt. vii. 21.

Cf. S. James ii. 20, 26.

Ibid. 19.

Book 9. c. xiv. 16, 17. Supra 10 & infra 24. Supra 10 & xii. 49. Supra xii. 50. & xiv. 24.

say: *The words that I speak are not Mine, but His Who sent Me;* and again: *I speak not from Myself, but the Father Which sent Me, He hath given Me a commandment, what I should say, and what I should speak;* and again: *The things therefore which I speak, are not Mine, but His Who sent Me.* And yet now again, notwithstanding He has confessed at large, up and down His discourses, that the words He addressed to us are God the Father's, He here says they are His own commandments, which He has spoken to us. And no one that has sense will suppose that He speaks falsely, for let not this thought come into the mind of a Christian; and moreover He will of course speak truly, forasmuch as He is Himself the Truth. For it was not in the manner of one of the prophets, as if with the rank of a minister and a servant, that He conveyed the message from the Father to us; but as bearing such likeness to Him that not even in word was He haply observed to differ, but rather naturally to speak on such wise as the Father Himself might peradventure talk with us. For the exact similarity of essence leads us to believe that the Son also corresponds in His utterances to Him that begat Him; and inasmuch as He is Himself the Word and Wisdom and Purpose of God the Father, He says that He has received commandment what to say and what He shall speak. For we also ourselves individually see that our own minds well-nigh even lay a commandment on our speech uttered through words, as it proceeds to the world without, that it shall interpret what is in the mind itself. Small indeed is the force of the illustration as applied to God; but notwithstanding this, by taking the analogy of human things to assure us of the things that transcend them, we apprehend the Divine Mysteries as it were in a mirror and darkly.

16 *And I will pray the Father, and He shall give you another*
17 *Comforter, that He may be with you for ever, even the Spirit of truth: Whom the world cannot receive; for it beholdeth*

Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you. CHAP. 1. c. xiv. 16, 17.

He mingles once more the human with the Divine, and neither reverts to the pure glory of the Godhead, nor yet altogether confines His range within the limits of humanity, but traverses both, wondrously and at the same time indistinguishably too, forasmuch as He is at once both God and man. For He was God by His nature, inasmuch as He was the Fruit of the Father and the Effulgence of His essence; and again, He was man, inasmuch as He has become Flesh. Accordingly He speaks as God and at the same time as man: for after this manner it was possible to preserve duly such forms of language as befitted the dispensation in flesh. Notwithstanding, while we are searching for the meaning of the passage before us, we say this: that at this point also, of necessity, our Lord has introduced the mention of God the Father, for the building up of their faith, and for the exceeding profit of the hearers; as indeed the argument will demonstrate as it proceeds. For when He bade us ask in His Name, and revealed, along with the other truths, a manner of praying unused among the ancients, promising withal even very earnestly that He will give whatsoever things we wish to receive: with intent that He might not seem thereby to thrust aside the Person of God the Father, nor yet to curtail the power of Him Who begat Him, the power (I mean) of satisfying the aspirations of the saints, He said that the Father would be a Co-Supplier for our profit, and would join in bestowing on us the Paraclete: adding also the words "*I will ask*," as man; and referring peculiarly to the whole Divine and unspeakable nature what befits it especially, as in the Person of God the Father. For this was His custom, as we have oftentimes said already in the foregoing parts of this work.

Another Paraclete, however, is the name He gives to the Spirit that proceeds from the essence of God the Father and from that of Himself. For the kind of the

Book 9. c. xiv. 16, 17.

essence is the same in the case of Both, not excluding the Spirit, but allowing the manner of His distinctness to be understood as lying solely in His being and subsisting [6] in a separate personality. For the Spirit is not a Son, but we will accept in faith verily and properly to be and to subsist as That Which He is; for He is the Spirit of the Father and of the Son. But [the Son] knowing that He Himself also both is in truth a Paraclete and is so named in the Sacred Writings, He calls the Spirit *another Paraclete;* not on the ground that the Spirit can skill to effect in the Saints something else perchance more than what He also can, Whose Spirit He both is and is called. And that the Son also Himself both was named and is a Paraclete, John will bear record, in his own compositions, when he says: *These things say I unto you, that ye may not sin. And if any man sin, we have a Paraclete with the Father, Jesus Christ the righteous: and He is the propitiation for our sins.* So Jesus calls the Spirit *another Paraclete,* willing Him to be conceived of as possessing the attributes of a proper personality; albeit having so close a likeness to Himself, and able so to work in exact correspondence what things soever He Himself might haply work, as that He might seem to be the Son Himself and no whit different: for He is His Spirit. And indeed Jesus called Him *the Spirit of Truth,* saying also in the discourse before us that He is Himself *the Truth.*

[6] ἰδιοσυστάτως

1 S. John ii. 1, 2.

But any one will naturally say to those who suppose the Son alien to the essence of God the Father: "How is it, pray, that the Father gives *the Spirit of Truth,* that is, of the Son, not as foreign or alien, but as His own Spirit; notwithstanding that according to you He has the kind of His essence distinct from that of the Son, and, for of this there is no question, the Spirit is the Son's? And once more, how is it, if it be so that the Son is of another essence, that He gives the Spirit of the Father as His own?" For it is written

that *He breathed on His disciples, saying, Receive ye the Holy Ghost.* So then will not a man suppose, and very rightly, or rather will he not be even firmly convinced, that the Son, being essentially partaker of the natural excellences of God the Father, has the Spirit after the same manner as the Father also would be understood to have Him: that is, not as something added or from without, for it were simple or rather mad to hold such an opinion; but as each of us has within himself his own [7] breath, and pours it forth without from the inmost parts of his body? For indeed it was for this cause that Christ breathed on them even bodily, showing that as the breath proceeds bodily from the human mouth, so also from the Divine essence the [Spirit] from Him is in God-befitting manner poured forth. Forasmuch then as He is the Spirit both of God the Father and of the Son, how can it be but that the power They thus possess at once in division and in conjunction will be altogether one? For the Father is a Father and not a Son, and the Son is a Son and not a Father; notwithstanding, the Father is in the Son, and the Son in the Father; moreover, it is not the Father separately by Himself, or the Son separately by Himself, Who gives the Paraclete or the Holy Spirit, but rather He is supplied to the saints from the Father through the Son. For indeed on this account [we must understand that] when the Father is said to give, the Son also gives, *through Whom are all things;* and that when the Son is said to give, *the Father* also gives, *of Whom are all things.*

Chap. 1. c. xiv. 16, 17. Infra xx. 22.

[7] πνεῦμα

1 Cor. viii. 6.

But that the Spirit is both Divine and not of another essence, in reference I mean to the Father and the Son, is I imagine doubtful to no one who is right-minded; and furthermore a necessary argument will convince us thereof. For if a man say that the Spirit is not of the essence of God, how then henceforward would the creature in receiving the Spirit be a partaker of God? And after what manner shall we be entitled temples *of*

1 Cor. iii. 16.

Book 9. c. xiv. 16, 17. 2 S. Pet. i. 4.

God, and be so, if we receive a created or an alien spirit, and not rather That Which is of God? And how are those who have a share of the Spirit *partakers of the Divine nature*, according to the words of the sacred writers, if He is in the number of the things that are made, and does not rather proceed for us from the Divine nature itself; not passing through it unto us, as something foreign to it, but so to speak becoming in us a certain quality of the Godhead, and dwelling in the saints, and remaining for ever—[as He does] if by cleansing the eye of their understanding by all goodness, and by unyielding earnestness in the pursuit of every virtue, they preserve the grace in their hearts. For Christ says that the Spirit is uncontainable and invisible for them that are in *the world*, that is, for those that savour of the things in the world, and choose to love the things that are on earth; yet that He is containable and easily beheld by the saints. For what reason? They who have an uncleanness hard to be washed out of them, and who have filled their own mind as it were with some unhealthy humour, do not narrowly consider the beauty of the Divine nature, nor yet accept the law of the Spirit, forasmuch as they are wholly tyrannised over by the passions of the flesh; whereas the good and sober, keeping their heart free from the evils that are in the world, voluntarily induce the Paraclete to dwell within themselves, and after receiving Him keep Him and (so far as it is attainable by men) *behold* Him spiritually, winning therefrom something large and great and enviable for their prize. For He will sanctify them, and will make them at once fulfillers of all good things, and will release them from the shame of man-befitting slavery, and will endue them with the prerogative of the adoption of sons. And Paul will bear witness to this, saying: *And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father.*

Gal. iv. 6.

18 *I will not leave you desolate: I come unto you.* CHAP. 1. c. xiv. 18.

Of necessity our Lord Jesus the Christ at this point finishes the discourse touching the Holy and Consubstantial Trinity. For He has already shown before, setting forth both words and facts for assurance unto them that love Him, both that He is in His nature God and is begotten of God the Father, and is of equal might and like mind with Him. For to this end He also at one time said: *What I speak, I speak not from Myself;* and at another time again: *If I do not the works of My Father, believe Me not. But if I do them, though ye believe not Me, believe My works.* But besides these things it was in no small measure needful also that men should receive the right and irreproachable doctrine with reference to the Holy Spirit Himself; for so might the minds of His hearers be directed wholly unto rightness of faith. Therefore I will set forth in few words what Christ teaches us by the passage before us. By saying that "Another" shall be sent unto us from God the Father, He once more, in accordance with His careful and wise plan, renders the expression of the faith secure. For it was only likely that some, not rightly understanding what was said, would think that He meant that the Holy Spirit was not of the essence of God (as in fact some of the witless did suppose), but that He was in His nature something different; for to say "Another," among the more ignorant sort at least, might carry the appearance of some such ground for its use. So with intent to exhibit clearly that He does not wish the kind of distinctness which the Spirit possesses to be understood in any other way, save solely in virtue of His being in a peculiar and proper sense that which His Name implies, for the Spirit is a Spirit and not a Son, even as the Son is a Son and not a Father; after saying that the Paraclete shall be sent forth, He promises that He will come Himself; showing that the Spirit is not something other than what He is

Cf. supra ver. 10. Supra x. 37, 38.

Book 9. c. xiv. 18. Himself, forasmuch as He is a proper Spirit proceeding from the Father, and is conceived of as the Son's, and for this cause is also called His Mind. For example, Paul says, signifying withal this very thing: *But we have the Mind of Christ.* So then, understanding the matter rightly and without all error, and rejecting as ungainly all perversion in any direction contrary to what is reasonable, and following the words of the inspired Scripture, we say that He is not something different from the Son so far as regards natural identity, but the same; yet with characteristics both distinct and personal. For, so understanding it, I imagine, the inspired Paul also oftentimes mingles Them and introduces Either as identical with the Other; the Paraclete, I mean, and the Son. For thou wilt find him saying: *But if any man hath not the Spirit of Christ, he is none of His,* and again directly after: *And if Christ is in you, the body is dead because of the sin; but the Spirit is life because of righteousness.* Hearest thou how he expressly confesses that they have Christ who have received His Spirit? And he says also in another place: *For I think that I also have the Spirit of God.* And he who spake this unto us, also says: *If ye seek a proof of Christ That speaketh in Me;* and oftentimes prays that in us also, who have believed, Christ may dwell by faith, howbeit himself receiving the Holy Spirit. And let no one suppose that we say that he annuls the fixity of name or person in respect of each, or that he says that the Son is not a Son but a Spirit, or at least that he does not know the Spirit as Spirit, but says He is a Son; this was not the aim in his mind, and indeed neither do we so believe. For he knows how to count the Persons of the Holy and Coessential Trinity, and teaches that each of the Persons signified subsists in His proper distinctness: notwithstanding he proclaims clearly that the Holy Trinity is fixed in absolute identity. Else how can it be that the Spirit is and is called God? *For do ye not know,* he says, *that ye are a temple of God, and*

1 Cor. ii. 16.

Rom. viii. 9.

Ibid. 10.

1 Cor. vii. 40.

2 Cor. xiii. 3.

1 Cor. iii. 16.

the Spirit of God dwelleth in you? But if, forasmuch as the Spirit dwelleth in us, we are made temples of God, how can the Spirit not be of God, i.e. of His Essence, whereas He makes God to dwell in us through Himself? So then by way of showing that the Spirit is not alien from His own Nature, the Only-begotten, having said that the Paraclete is being sent forth from the Father for the Saints, promises that He will come Himself and fill the place of a father, to the end that they be not found like some *orphans* destitute of the assistance of one to stand forth for them, and for this cause be found henceforth easy to be taken in the snares of the devil, and exceedingly easily assailed by the offences in the world, for all they be many and come as of necessity, by reason of the ungovernable madness of them that bring them to pass. So then for a shield and an irrefragable security unto our souls, the Father has given the Spirit of Christ, to fulfil in us His grace and presence and power. For it were impossible for a man's soul to effect ought that is good, or to have power over its own passions, or to escape the great subtilty of the snare of the devil, if it were not fortified by the grace of the Holy Spirit, and had not Christ Himself by reason thereof within itself. And indeed the inspired Psalmist, composing for us through the wisdom that was in him his thanksgivings on this behalf, cried aloud unto God: *Lord, Thou didst crown us as with a shield of favour*— meaning by *a shield of favour* nothing else than the Holy Spirit Who shields us, and constrains us, by gifts of unexpected strength, to [the fulfilling of] the good pleasure of God. And so He promises that none the less He will be present and will help through the Spirit them that believe on Him, albeit He ascend into the very heavens, after His Revival from the dead, *now to appear in the presence of God for us*, according to the words of Paul.

Chap. 1. c. xiv. 18.

Ps. v. 13.

Heb. ix. 24.

Book 9.
c. xiv. 19.

19 *Yet a little while and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also.*

Now that the Passion is close at hand, and brings along with it the moment of His Assumption, He says that He will be invisible to *the world*, that is, to them that value the enjoyment of things temporal before the Divine blessings, and set more store by earthly things than by heavenly. And by way of making our belief to the end thereof kindred and consistent with what has been already said above, we shall be right in saying, that God the Father has given the Paraclete, i.e. the Holy Spirit, of course through the Son; for all things are through Him from the Father. Notwithstanding He has come, not on all indiscriminately, both evil and good, but on them on whom it was fitting He should go forth. For so far forth as touches the most rich and unstinted grace of the Giver, no man of all in the earth remained a non-partaker: *For I will pour out*, He says in the prophets, *of my Spirit on all flesh.* Yet each man is unto himself an accessory cause of his possessing or else wholly failing to get the God-given blessing. For some men, because that in no wise do they strive to cleanse their own mind by all goodness, but love exceedingly to dwell in the evils in the world, shall abide non-partakers of the Divine grace, and shall not see Christ in themselves, forasmuch as they have a heart void of the Spirit. For this cause albeit they are ranged on the side of the Protector of the orphans they are torn in pieces by simply everything that is strong enough to overreach, be it a passion or a devil, or yet any other worldly lust, and by everything that can drag them down as it were and overpower them unto sin. Howbeit, unto the holy and them that were purposed to receive Him, He said, as was likely He would, forasmuch as they were going to endure none of those ills, *I will not leave you orphans, I am coming unto you.* And so He says He shall be invisible and wholly unbeheld by them that mind the

Joel ii. 28.

Supra ver. 18.

things in the world, after His Departure hence, I mean His Ascension into heaven. But He says He will be found visible unto the holy, forasmuch as the Holy Spirit is putting a certain Divine and spiritual [8] flash in the eyes of their heart, and sowing therein all good knowledge.

CHAP. I. c. xiv. 19.

[8] μαρμαρυγή

For we shall either suppose that this is what He means by *Yet a little while and the world beholdeth Me no more; but ye behold Me;* or else turning aside to a different point of view—especially when there is intertwined with His words the saying *Because I live, ye shall live also*—we reason somewhat on this wise. For after His Revival from the dead, when He had effected for our nature the return unto that whereunto it existed from the beginning, and had made man incorruptible, He ascended, as it were by way of first-fruits and in the Temple of His own Body first, unto God the Father in heaven. But after in the meanwhile accomplishing a short time, He will descend again, as we believe, and will return again unto us, *in the glory of His Father with the Holy Angels*, and will set up the appalling tribunal before all men, both evil and good. For all created things shall come to judgment. And rendering becoming awards, corresponding to the life each one has led, He will say to them on the left, i.e. to those that have minded the things in the world: *Depart from Me ye cursed, into the eternal fire prepared for the devil and his angels;* howbeit to them on the right, i.e. to the holy and good: *Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.* For they shall be with Christ and shall reign with Him, and shall revel in the heavenly blessings, having been made conformable to His Resurrection, and escaped the meshes of the ancient corruption, being endued with the long and ineffable life, and living endlessly with the ever-living Lord. For that they who have practised a life dear to God and exalted; shall be with Christ without ceasing, to wit contemplating His

S. Matt. xvi. 27.

Ibid. xxv. 41.

Ibid. 34.

Book 9. divine and unspeakable beauty, Paul will make clear
c. xiv. 20. where he says: *For the Lord Himself shall descend from*
1 Thess. iv. 16, 17. *Heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord;* and again, to them that have chosen to mortify worldly
Col. iii. 3, 4. passions: *For ye died, and your life is hid with Christ in God. When Christ, Who is our life, shall be manifested, then shall ye also with Him be manifested in glory.* So—for I will sum up the meaning of the Lord's saying—the lovers of the evil things in the world shall go down to Hades and be banished from the presence of Christ; howbeit there shall be with Him and dwell with Him for ever the lovers of virtue, they who have kept inviolate *the earnest of the Spirit*, and being with Him of a surety they shall also behold His Divine Beauty
Is. lx. 19. without all hindrance. *For*, he says, *the Lord shall be thine eternal Light, and God thy glory.* And it is also likely that this is what the Lord means to make manifest, when we hear Him saying: *Yet a little while and the world beholdeth Me no more; but ye behold Me; because I live ye shall live also.* Howbeit in no wise will He speak falsely in saying that the time intervening, before His Revelation as it were, is a little while. For to God Who always is, even what is a long time with us counts utterly for nothing; and the Psalmist will testify this
Ps. xc. 4. when he says: *For a thousand years in Thy sight, O Lord, are but as yesterday that is past, and a watch in the night.*

20 *In that day ye shall know that I am in My Father, and ye in Me, and I in you.*

The meaning of the passage before us is somewhat hard to reach, and as it were demands that the inquiry applied to it be keen, and imposes very considerable delay on our discourse: howbeit we believe that Christ

will once more direct us into truth. Now some, albeit among the number of those once supposed among the impious heretics to be of eminence, refusing malignantly to confess that the Son is of the essence of God the Father, and is therefore in Him, conceive that the union is an accidental one and not one of nature; and in fact they have written—belching forth thereby what proceeds from their own minds, not from the Holy Spirit—that, forasmuch as the Son is loved by the Father, and Himself loves the Father in return, it is after this sort that He is in Him. And these demented men bring as a proof hard to overthrow, the words attached to the clause before us, to wit concerning us and Him; and indeed they say, resting withal their blasphemies on *the staff of a reed*, that as we are said to be in Him, and have Him in ourselves, and are not united to Him in the matter of our essence, but the manner of the union is determined by our capacity to love and be loved in return; so the Son also, one of them would say, is not at all within the essence of God the Father, but being wholly distinct in the matter of His nature, and being quite differently characterised, is understood to be in the Father solely by virtue of the law of love. For it is their aim, as we said just now, to show that the Only-begotten is an effect and a creature, and produced and honoured merely with His preeminence over the rest of the creatures, notwithstanding He is external to the essence of God the Father.

CHAP. 1. c. xiv. 20.

Is. xxxvi. 6.

But forasmuch as concerning this we have already spoken at length, assaying thereby to show to the best of our power, that the Son is by nature in the Father and that the union which He has with Him is substantial, we will forbear further for the present to extend our remarks touching this subject. Howbeit we will not wholly leave as it were the ground of the argument clear for our opponents to overrun, but will set the battle in array against them in a few words, exhibiting so far as possible at once the mischief and the ignorance

Book 9. c. xiv. 20. of their wicked and loathsome artifice; and particularly we will say: If it is solely by reason that He is loved and loves that the Son is in the Father, and if by the same law we are in Him and He in us, and no different bond of union is discernible, whether we consider that which binds the Son to the Father, or us to Him and Him to us: in what sense or on what principle, I pray you, does He say that it is *in that day* we shall know the mystery of this? For seemingly we do not yet know that the Father loves the Son, and the Son also loves the Father; nor, I suppose, do we yet know our own condition, but a vain calculation mocks us, when we think that the Son loved us, and for this cause won us unto the Father, and that we also loved Him! For when He says *In that day ye shall know*, He shows that the time of the knowledge is not yet present; then, why did the Lord all in vain make our ears ring with His words: *The Father loveth the Son?* For that He Himself loves the Father, who will deny? And how, I pray you, said He also that His choosing to suffer in our behalf was a clear proof of His love to us-ward? *For greater love hath no man than this*, He says, *that a man lay down His life for His friends.* And why did He manifestly seek for love from us towards Himself, and that for this cause we should be eager to fulfil His good pleasure? For he that loveth Me, He says, will keep My commandments. For when shall we keep the Divine commandment, if at the present we make no account thereof? Forasmuch then as it is fit we believe that the Son loves the Father, and loves us and is beloved by us, how is it not consistent to conceive that the Son has purposed to signify something diverse from this, and not to define the manner of the union by the law of love; or rather that He has manifestly introduced it to us as after some different sort, when He says: *In that day ye shall know that I am in My Father and ye in Me and I in you.*

Supra iii. 35.

Infra xv. 13.

But peradventure the opponent will answer, that

before the Passion Christ said such things as these to us, to wit that He loves the Father and is loved again by the Father, and He loves us also and we Him; but that after the Passion and the Revival from the dead, when we saw that He burst the bonds of death, we learnt that He is *in the Father*, forasmuch as also He is loved, and for this cause rose from the dead. For this cause also He is in us and we in Him, according to the same law of love. CHAP. 1. C. xiv. 20.

But we reply: Your opposition is exceeding idle, and wholly without understanding, and a tissue of rotten words. But, excellent Sirs, consider once more that what we knew of a truth before the Resurrection from the dead, there was no need to learn after the Resurrection. For if it was only imperfectly that we believed that the Son is loved of His own Father, and Himself loves the Father, it was indeed necessary to await the Resurrection, with intent we might therefrom have the perfection of knowledge. But if the Father be worthy of belief when He says even before the Resurrection: He *is My beloved Son;* and if the Saviour Himself also speaks true when He says: *The Father loveth the Son;* and if the law of love is fittingly to be conceived in its entire perfection; why do ye foolishly strike at us with hard words? And why, thrusting aside the beauty of the Truth, do ye fashion you an unsightly lie, dragging outside of the Father's essence the Son that is of Him and through Him, and withal inventing right rotten words, and contriving tricks of absurd argumentation? For that the Only-begotten loved us, and that we also loved Him, will be open to any one to see with utmost readiness, so he be willing to regard intently the nature of the truth: *For being in the form of God* the Father, *He counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant.* Then what, I pray you, was the ground of such actions? Was it not the law of love towards us? And how is it possible to doubt? And our willingness too on behalf of Christ and readi-

S. Matt. iii. 17.

Supra iii. 35.

Phil. ii. 6, 7.

Book 9. c. xiv. 20. ness to abandon our very life to the persecutors, that we may not deny our own Lord, will it not supply proof to demonstration of our love to Him? But a man will also say that this either is entirely true, or will condemn the Holy Martyrs as having wrought a desperate struggle for Christ for no useful end, and endured so grievous a danger all unrecompensed. So then, whereas it is proved with all clearness that the Father has towards the Son love in perfection, and that in like sort also He loves the Father, and we Him and He us, what reason could there be in supposing that the discernment thereof is referred perchance to other times, when the Lord says: *In that day ye shall know that I am in the Father, and ye in Me, and I in you.*

For away with their idle talkings and the pretentiousness of their God-hating speculations! But we waxing bold in the consciousness of bearing the torch of the Spirit, will not hesitate to say what seems to be right, with intent to clear up the questions at issue. So then, having said above: *Because I live ye shall live also,* straightway He is found to have added: *In that day ye shall know that I am in My Father, and ye in Me, and I in you.* Then to what man, upright and wont to think rightly, would it not be abundantly clear, that He limits a day, the time to wit of the knowledge hereof, upon which we ourselves also, renovated after His likeness, shall ascend unto eternal life, escaping from the curse of death? And something after this sort the [9] Christ-bearer seems to me to indicate—I mean, Paul—when, revealing to us the Divine Mystery, he writes to some: *For ye died and your life is hid with Christ in God; when then Christ, which is your life, shall appear, then shall ye also appear with Him in glory.* For He shall transform *the body of our humiliation*—this body assuredly, and not a diverse—to *be conformable unto His glory,* and shall transmute the nature of man unto the ancient type with power unspeakable, changing all things easily unto whatsoever He will, none forbidding; for He is very

Supra ver. 19.

Heb. iv. 7.

[9] Reading, χριστοφόρος

Col. iii. 3. 4.

God *That maketh all things and changeth the fashion of them*, as it is written. So then *at that day*, or time, when ye also yourselves shall live—for I do live, albeit made man like unto you, and clad with the body which as touching its proper nature is subject to corruption—ye shall recognise clearly, He says, *that I am in the Father, and ye in Me, and I in you.* And we shall be disposed to think that the Lord said this unto us, not with intent we might suppose that He is in the Father according to the law of love, as indeed our opponents thought fit to believe, but according to the power of a deep mystery, which is also both difficult to conceive, and hard to utter; howbeit I will essay how I may be able to expound it.

CHAP. I. c. xiv. 20. Amos v. 8.

Now I hold that the mind of any man on earth is very far from equal to the accurate exposition hereof; notwithstanding, in the fervour of love, albeit with powers of sight and utterance but little whetted, let us now consider the aim of the Incarnation of the Only-begotten. Let us, I pray you, examine the cause, wherefore, being as God *in the form of God* the Father, *He counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant*, and *endured the cross despising the shame.* For in this way the depth of the mysteries before us will be manifest, so far as is possible, howbeit hardly so. But we shall learn how the Son is in the Father, naturally, that is, and not by virtue of the relation of being loved and loving as invented by our opponents; and we again in Him after the same sort, and He in us. Well then, one cause the wise Paul expounded was a true and most general cause of the Incarnation of the Only-begotten, when he said: For God the Father *was pleased to gather together in one all things in Christ;* and "gathering in one," both the name and the thing, plainly involves the bringing back again and resumption of the things that have digressed to an unconformable end unto what they were in the beginning. Then desiring to put before us in a clear

Phil. ii. 6, 7. Heb. xii. 2. Eph. i. 10.

Book 9. c. xiv. 20. Rom. viii. 3, 4. light the methods of the gathering in detail, at one time he said: *For what the Law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh: that the ordinance of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit;* and at another again: *Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to nought him that had the power of death, that is the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage.* And herein we have two methods of the gathering together which Paul expounded the doctrine of the Incarnation of the Only-begotten as of necessity involving; but a further method, inclusive of the others, was set forth by the wise Evangelist John. For he writes thus touching Christ: *He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His Name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* So then it is abundantly evident and manifest I conceive unto all, that it was for these causes especially that, being by nature God and of God, the Only-begotten has become man; namely with intent to condemn sin in the flesh, and by His own Death to slay Death, and to make us Sons of God, regenerating in the Spirit them that are on earth unto supernatural dignity. For it was, I trow, exceeding good, after this sort to gather together again into one and to recover unto the ancient estate the sore-stumbled race, to wit, the human.

Heb. ii. 14, 15.

S. John i. 11–13.

Again, let us set each of the causes just given side by side with the Lord's saying, and thereupon make such remarks that seem fit. For we must inquire in what sense it may be seemly to conceive that God the Father *condemned sin in the flesh by sending His own Son in*

likeness of sinful flesh. For albeit the Son were by nature God and had shone forth from His essence and possessed naturally the immutability of His proper being, and for this cause in no wise could stumble into sin, or turn aside anywhither into what is not right, the Father caused him voluntarily to descend into the [1]flesh that is subject to sin, with intent that making very flesh His own, He might bring it over unto His own natural property, to wit, sinlessness. For, I conceive, we shall not be right in believing that it was with intent to effect this for the Temple of His own Body alone that the Only-begotten has been made man; for where were the glory and profit of His Advent unto us to be seen, if He accomplished the salvation of His own Body alone? But we believe rather that it was to secure the benefits for all nature through Himself and in Himself first as in the firstfruits of humanity, that the Only-begotten has become like us. For like as we have followed after not only death but all the sufferings of the flesh, undergoing this suffering in the first man by reason as well of the transgression as of the divine curse; after the same sort, I conceive, shall we all of us follow Christ, as He saves in many ways and sanctifies the nature of the flesh in Himself. Wherefore also Paul said: *And as we love the image of the earthy, we shall bear also the image of the heavenly.* For the *image of the earthy*, to wit of Adam, is to be in sufferings and corruption; and the *image of the heavenly*, to wit of Christ, is to be in impassibility and incorruption. So then the Word being God by nature condemned sin in His own flesh, by charging it to cease its activity, or rather so amending it as that it should move after the good pleasure of God, and no longer at its own will; and so whereas the body was *natural*, He made it *spiritual*. This then is one method of the gathering together; but the method that is most befitting and appropriate to the drift of the passage before us shall follow it. And it will be our task to speak touching eternal life and the slaying of Death, and how

Chap. 1. c. xiv. 20.

[1] Reading, ἁμαρτίᾳ σάρκα

1 Cor. xv. 49.

Book 9. c. xiv. 20. Heb. ii. 14. the Only-begotten removed from human nature the corruption that came of the transgression. Therefore *forasmuch as the children are partakers of blood and flesh, He also in like manner took part in the same* with intent to slay Death, and that He that *created all things* unto immortality and made *the generations of the world healthful*, according as it is written, might remould once more the fashion of things unto their ancient estate.

Wisd. i. 14.

And once again, albeit my argument be more minute than behoves, yet, as it needs must, it [2] shall proceed, setting forth the ancient condition of our estate. For I conceive the sincere purpose to grasp the meaning of the words before us, will wholly escape the dangers that come of mere loitering. So then this rational creature upon earth, I mean man, was made from the beginning *after the image of Him that created him*, according to the Scriptures; and the meaning of *image* is various. For an *image* may be, not after one sort, but after many; howbeit the element of the likeness to God that made him, which is far the most manifest of all, was his incorruptibility and indestructibility. But never, I conceive, would the creature have been sufficient unto himself to be so, merely by virtue of the law of his own nature; for how could he that is of the earth in his own nature have been shown to possess the glory of incorruption, unless it were from the God that is by nature both incorruptible and indestructible and ever the same, that he was enriched with this boon in like manner as with all others? *For what hast thou that thou didst not receive?* saith somewhere unto us the inspired Paul, with exceeding reason and truth. With intent then that what was once brought into being out of that which is not, might not, by sinking back to its own original, once more vanish into nothing, but rather be preserved evermore—for this was the aim of Him that created it—God makes it partaker of His own nature. For *He breathed into his face the breath of life*, i.e. the Spirit of the Son, for He is Himself the Life with the Father,

[2] Reading, προβήσεται

Col. iii. 10.

1 Cor. iv. 7.

Gen. ii. 7.

holding all things together in being. For the things that are receptive of life both *move in Him and live*, according to the words of Paul. CHAP. I. c. xiv. 20. Acts xvii. 28.

And let none of us found hereupon any words of false teaching, by supposing that we said that the Divine inbreathing has become a soul unto the living creature; for this we deny, guided unto the truth of the matter by [3] such reasoning as this. If any suppose that the Divine inbreathing became a soul, let him tell us whether it was turned aside from its own nature and has been made into a soul, or has it remained in its own identity? For if they say it has been on anywise changed and that it traversed the law of its own nature, they will be convicted of blasphemy; for they will say that the immutable and ever-unchanging Nature is altogether mutable; whereas if it was in no wise turned aside, but has ever remained what it always was, after coming forth from God, to wit His inbreathing, how did it deflect unto sin, and become susceptible of so great diversity of [4] passions? For, I trow, they would not say that there is, in anywise, in the Divine Nature the possibility of transgression. But to get over the words due to the subject before us without using lengthy proofs, I say we must repeat this once again and say,—that no one, I imagine, rightly minded would suppose that the Breath which proceeded from the Divine Essence became the creature's soul, but that after the creature was ensouled, or rather had attained unto the propriety of its perfect nature by means of both, soul and body to wit, then like a stamp of His own Nature the Creator impressed on it the Holy Spirit, i. e. the Breath of Life, whereby it became moulded unto the archetypal Beauty, and completed *after the image of Him that created it*, enabled unto every form of excellence, by virtue of the Spirit given to dwell in it. But whereas, being free of will, and entrusted with the reins of its own purposes—for this also is an element in the image, forasmuch as God has power over His own purposes—it turned and has

[3] Reading, τοιῷδε

[4] Reading, παθῶν

Book 9. c. xiv. 20. fallen—but how this came to pass the Holy Scripture must teach you, for the account of it therein is plain—God the Father both determined and took in hand to gather together once more in Christ the nature of man unto its ancient estate, and willing it accomplished it withal. So then it naturally follows that we should observe how it has come to pass. It was not otherwise possible for man, forasmuch as he was of a nature that was perishing, to escape death, save by recovering that ancient grace, and partaking once more in God Who holdeth all things together in being and preserveth them in life through the Son in the Spirit. Therefore He hath become partaker of blood and flesh, i.e. He hath become man, being by nature Life, and begotten of the Life that is by nature, i.e. of God the Father—to wit, His Only-begotten Word, with intent that ineffably and inexpressibly and as He alone could skill to do, uniting Himself with the flesh that by the law of its own nature was perishing, He might bring it back unto His own Life and make it through Himself partaker of God the Father.

1 Tim. ii. 5. For He is *Mediator between God and men*, according as it is written, knit unto God the Father naturally as God and of Him, and again unto men as man; and withal having in Himself the Father and being Himself in the

Heb. i. 3. Father; for He is *the impress and effulgence of His Person*, and not distinct from the Essence, whereof He is impress and wherefrom He proceeds as effulgence; but both being Himself in It, and having It in Himself; and again having us in Himself according as He wears our nature and our body has become entitled the Body

Supra i. 14. of the Word. *For the Word was made flesh*, according to the utterance of John. And He wears our nature, remoulding it unto His own Life. And He is also Himself in us; for we have all been made partakers of Him, and have Him in ourselves through the Spirit; for, for

2 Pet. i. 4. this cause we have Both, *being made partakers of the Divine Nature*, and are entitled sons, after this sort having in us also the Father Himself through the Son,

And Paul will testify hereof where he says: *Because ye are sons God sent forth the Spirit of His Son into your hearts, crying, Abba, Father.* For His Spirit is not something diverse from the Son, I mean as touching the law of identity, to wit, identity of nature. Chap. 1. c. xiv. 20. Gal. iv. 6.

This being the result of the progress of our discourse of these things, let us now take the meaning of what has been set forth, and adapt it to the interpretation of our Saviour's words: *For in that day ye shall know,* He says, *that I am in the Father, and ye in Me, and I in you.* For I live Myself, He says, for I am Life by nature, and have shown the Temple of My own Body alive; but when ye also yourselves, albeit ye are of a corruptible nature, shall behold yourselves living in like manner as I do, then indeed ye shall know exceeding clearly, that I, being Life by nature, did knit you through Myself unto God the Father, Who is also Himself by nature Life, making you partakers as it were and sharers in His Incorruption. For naturally am I in the Father—for I am the Fruit of His Essence and Its real Offspring, subsisting in It, having shone forth from It, Life of Life—and ye are in Me and I in you, forasmuch as I appeared as a man Myself, and made you *partakers of the Divine Nature* by putting My Spirit to dwell in you. For Christ is in us through the Spirit, converting that which has a natural tendency to corruption into incorruption, and transferring it from the condition of dying unto that which is otherwise. Wherefore also Paul says that *He that raised Jesus Christ from the dead, shall quicken also your mortal bodies, through His Spirit that dwelleth in you.* For albeit the Holy Spirit proceeds from the Father, yet He comes through the Son, and is His Own; for all things are through the Son from the Father. For that it was through the Spirit we were wrought anew unto eternal life, the Divine Psalmist will bear us record, when he cries as unto the God of all: *When Thou openest Thine Hand, all things shall be filled with goodness; when* Rom. viii. 11. Ps. ciii. 28–30.

Book 9. c. xiv. 20. *Thou turnest away Thy Face they shall be troubled; Thou shalt take away their breath and they shall fail and shall turn again to their dust. Thou shalt send forth Thy Spirit and they shall be made, and Thou shalt renew the face of the earth.* Hearest thou how the transgression that was in Adam, and the "*turning away*" as it were from the Divine precepts, sore [5] *troubled* the nature of man, and made it return to its own earth? But when God *sent forth His Spirit*, and made us partakers of His own Nature, and through Him renewed the face of the earth, we were transfigured unto *newness of life*, casting off the corruption that comes of sin, and once more grasping eternal life, through the grace and love towards mankind of our Lord Jesus Christ, through Whom and with Whom unto God the Father, be glory with the Holy Spirit unto the ages. Amen.

[5] Reading, συνετάραξεν

[END OF THE NINTH BOOK.]

CHAPTERS IN THE TENTH BOOK.

1. That in nothing is the Son inferior to God the Father, but rather equal to and like Him in nature; on the words: *If ye loved Me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.*

2. That the Son is Consubstantial with God the Father, and not of an alien or foreign nature; on the words: *I am the Vine, ye are the branches, and My Father is the husbandman.*

OUR FATHER AMONG THE SAINTS,

CYRIL,

Archbishop of Alexandria,

ON THE

GOSPEL ACCORDING TO JOHN.

BOOK X.

Book 10. 21 c. xiv. 21. *He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him.*

Our Saviour here says that the revelation of the mystery in us will then be clearest, when we see ourselves living in conformity with His likeness. For *as I live*, He says, *ye shall live also;* the mind of each being fulfilled as it were not with what he has heard and believed merely, but rather with what he actually enjoys, when he has reached the completion of the promise. For experience is more powerful than language in ability to convince and satisfy. That we may not think that all without distinction are endowed with the power to partake of so holy a blessing, even though they be not good men and illuminated by the fear of God, He has added at once to His speech the qualification, "they that love Me;" clearly showing thereby that no others will be allowed to choose so incomparable a grace, but those who have chosen to live most righteously: for they would be "those that love Him." For even if it be the fact that Christ raises the bodies of all men, for there will be a resurrection of the evil and the good alike, yet not to all without distinction will a new life of glory and felicity be given. For it is clear that some only rise again to punishment, and will have a life more grievous than any death, while others spending ages of blessedness, will actually live the desirable and holy

Cf. ver. 19.

life in Christ. For that they who are doomed to receive the sentence of punishment from Christ on the occasion of the judgment, will abide without a taste of the blessed life, although they shared with the Saints the lot of resurrection, He makes plain by these words: *He that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life, but the wrath of God shall abide on Him.* For know that although while all the evil and the good alike await the resurrection, He says that those who are fast bound by the charge of disobedience cannot even attain to a glimpse of the life, as He declares that it is not the mere act of resurrection that is life, but that that life rather consists in rest and glory and felicity, spiritual of course and of no other kind. A spiritual kind of felicity is meant, the perfect knowledge of God and the complete revelation of the mysteries of Christ, not as in a glass and in riddles, even as now showing the characters of the object of our quest dimly, but shining out to us and glistening in perfect purity and making our knowledge quite complete. *For that which is in part shall be done away,* as Paul says.

c. xiv. 21.

Supra iii. 36.

1 Cor. xiii. 10.

Our Lord Jesus Christ then, when He teaches us that to those who choose to love Him and to those who do His commandments is the promise of His revelation given, and to them it is more appropriate and pertinent, and not to those who are otherwise minded and who do the contrary, has conveyed this useful lesson in the words: *He that hath My commandments and keepeth them, he it is that loveth Me.* And a man has His commands when he has received the faith, and, laying it to heart, has let into his inmost soul the unpolluted and unmistakeable teaching of the Gospel commandments. And he fulfils them by carrying them out into actuality, and by making haste to distinguish himself by the light of his actions. Such a man then is perfect and wholly wedded to righteousness, a shining light by his faith and conduct, who has witness borne him of his holiness after

Supra xiv. 21.

Book 10. c. xiv. 22. 2Cor. xiii. 1. Deut. xix. 15.

the pattern of Christ. For *At the mouth of two or three witnesses shall every word be established*, according to the Scripture. A man of this sort again, God the Father will surely love, and no less also the Son will love him. For as He is of the same Substance, so also has He the same Will as His Father. For as the Substance is one the Will also is one, and there is one purpose over all, and there is no discord severing Their Wills in twain. For to those who are thought worthy of the Divine love He promises that He will give a glorious reward and that He will crown them with exceeding great blessings. For *I will manifest Myself unto him*, He says. For to the pure in heart the mystery of the Godhead will be clearly revealed, and Christ gives them light, illuminating the path of every duty by His Spirit, and unveiling Himself and making Himself visible as it were by the ineffable torchlight of the soul. And those who have made their choice once for all are blessed and worthy of all admiration. And methinks the prophet David was a man after this sort when he says, *I will hear what the Lord God will say in me.* And so is also the Divine Apostle when he exhorts us, saying, *If ye seek a proof of Christ that speaketh in me;* for He speaks of things concerning Himself in His Saints by His Spirit; yea, reveals other mysteries besides. Therefore it is true that knowing these things well, the Saints sometimes say, *Unto us God revealed them through the Spirit;* sometimes, *But we have the mind of Christ*, meaning by His mind His Spirit.

Supra ver. 21.

Ps. lxxxiv 9.

2 Cor. xiii. 3.

1 Cor. ii. 10. Ibid. 16.

22 *Judas (not Iscariot) saith unto Him, Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world?*

It is out of love that the disciple proceeds to make this inquiry, but he clearly does not quite understand our Saviour's language. For our Lord Jesus Christ promised to His Saints a kind of special knowledge and not like that vouchsafed to others. For the characters of Divine

mysteries are more defined and shine out far more clearly among the men of God: while those who have not yet attained to such purity of heart as to be able definitely to choose the knowledge of those things which pass understanding by the gift of the Spirit, display their knowledge in bare logical processes, and it is limited to their chance acquaintance with the doctrine that Christ is God and truly the Son of the living God. Although then there lies this vast difference between them, widely dissevering the knowledge of the vulgar from that which is seen in the Saints, the disciple, making no distinction, proceeds to inquire why He does not promise to reveal Himself to all in the world, but only to the Saints. And by the exclamation, *How comes it to pass?* he means to hint at some such meaning as this: Is the aim of Thy coming amongst us, Lord, to give to some a complete knowledge of Thyself, which to others is wholly denied? For we heard in the prophets that *all flesh shall see the salvation of God*, and Thou Thyself didst cry out, saying, *Rejoice and be glad, daughter of Sion, for lo! I come and shall dwell in thy midst, saith the Lord, and all nations shall flee to the Lord on that day and shall be His people.* And when we had continual converse with Thee, we heard with our own ears Thy voice when Thou didst say unto us, *I, if I be lifted up from the earth, will draw all men unto Myself;* and Thou saidst also to the Jews themselves, *And other sheep I have which are not of this fold; them also I must bring, and they shall become one flock, one shepherd.* Now then, when the expectation is raised that Thy grace will be poured upon all men and that all will be gathered in to the knowledge of God, and when Thou Thyself hast made us this clear promise and the voice of the holy prophets bears this testimony—*What is come to pass?* cries the Apostle. Whither has the purpose of the promise then shifted and diverted? Why dost Thou manifest Thyself not to all that are in the world but only to us? This then and no other I think

c. xiv. 22.

Is. xl. 5.

Zech. ii. 10, 11.

Supra xii. 32.

Supra x. 16.

Book 10. c. xiv. 22. is the meaning of the disciple's words. It is well to show what it was that in fact led him astray from truly apprehending our Saviour's words.

Supra ver. 19. For when our Lord Jesus Christ used the words, *A little while, and the world beholdeth Me no more; but ye behold Me*, it is very clear that by *the world* He did not at all mean those who are in this life or living upon the earth, for all men are in this world, evil and good alike: but by *the world* He rather meant those who are persuaded to mind earthly things, who have yoked their understanding to the vanity of the world. The disciple then, not quite understanding this, thought that He said that of all the rest of mankind who dwell in this earthly sphere He would escape the eye, I mean the inner and secret vision of the soul, and would be wholly unseen, and known by no living man but His disciples only; and this was the cause of the disciple's misapprehension. For if he had understood at first, he would never have proceeded to ask, *What is come to pass that Thou wilt manifest Thyself unto us, and not unto the world?* For he had this meaning I have spoken of suggested to him through his taking the signification of the word in its common and generally-received sense. For we are accustomed to mean by *the world*, using it in its well-worn and obvious sense, all the inhabitants of the world, just as when one speaks of the city one means all the dwellers in it. Still the disciple, even when he says these words, deserves our admiration. For see how he longs that the glory of the Saviour should shine forth through all the world like the sun, although if he had only been taking thought for his own personal welfare, he might, as he had the promise of knowledge, have enjoyed blessings peculiar to himself. But it was not enough to gratify his soul that the boon should be granted as it were to him individually, but because he was at once a lover of God and of his fellow men he longs for the glory of the Saviour to have a wider field and that grace should be extended to all his brethren.

For what joy can equal the being called to the complete knowledge of God? c. xiv. 23.

23 *Jesus answered and said unto him, If a man love Me, he will keep My word: and My Father will love him, and We will come unto him, and make our abode with him.*

When He saw that the disciple did not quite understand, He goes back again to what He said at first, and teaches clearly that He will not manifest Himself to His own, according to the conception he had formed in his mind, but that the manner of His manifestation will be special to His disciples, and not that common to the rest of mankind. For the vulgar, and those, for instance, who have just escaped from the deceitfulness of idols and have been called to the knowledge of the Living God, rest their faith on bare and unquestioned axioms, merely having learnt to know that there is *no idol in the world*, and that the Living God is One only; while they who have their minds illumined by every virtue and are already in a state to fitly apprehend Divine and hidden mysteries, will receive the torch of the Spirit. and will behold with the eyes of the soul the Lord Himself, Who has taken up His abode in them. The knowledge therefore that the Saints possess is not common to the rest, but is in a manner special and distinct and widely diverse. Christ then benefits us by every kind of word and way. For, first of all, anyone that loves Him is very broadly distinguished from the rest, showing as it seems to me, and as I justly apprehend, that it has not been given to all men to receive the power of His grace, but only to those in whom the glory of intimate connexion with Him may be seen indwelling through their keeping His commandments. 1 Cor. viii. 4.

Then in what way He will declare Himself and how He will take up His abode in them He goes on to declare. For *My Father will love him*, He says. For any man who has honoured by his obedience to the Son the Father from Whom He springs, will reap His love as

Book 10. c. xiv. 23. the fruit of his conduct. Then He clearly shows what will be the issue thereof and what profit such a man will gain when He says, *I and the Father will come unto him and make Our abode with him.* For when our Saviour Christ dwells in us by the Holy Spirit, surely there too will be also His Father; for the Spirit of Christ is the Spirit of the Father Himself also, and the inspired Paul at one time speaks of the Spirit as belonging to the Father, and at another as belonging to the Son: not by way of logical contradiction, but rather saying what is true of either, for it is so in fact. He says then to some: *He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you.* Then again, *And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father.* Do you see that the same Spirit is of the Father and the Son? When then the Only-begotten dwells in your hearts, the Father is not far from you: for the Son hath in Himself the Father, being of one substance with Him, and is Himself by nature in the Father.

Rom. viii. 11.

Gal. iv. 6.

This then we may give as the definition and incontrovertible doctrine of the faith; and I should be glad to question thereupon those who have chosen heretical opinions from excess of ignorance and who arm their tongues with conceits about the Spirit. For what have they to answer when we say to them, "If the Spirit is created and alien to the substance of God, as you say, how can God abide in us through Him? And how can he that receiveth the Spirit partake of God?" For if it is within the bounds of possibility by the agency of any created being whatever for us to partake of the ineffable Divine Nature, what can be found to hinder God the Father thrusting aside the Spirit and by means of any other created being that He chooses to select dwelling in us and sanctifying us? But this is impossible: for no one can partake of the living God by any other means than by the Spirit. The Spirit therefore is God and of

God, and is not numbered among creatures, as some c. xiv. 23.
think.

This consideration also must be taken into account. That which partakes of anything as being superior in nature and distinct from what it is itself must of necessity be different in nature from that which is partaken of. If then the Spirit is created or made, what remains for the sum of creation to partake of? Surely not itself! For in that case both that which partakes and that which is partaken of would alike owe their origin to a creator. But as it is, we being by nature both created and begotten partake of the Spirit as being different in nature from ourselves. The Spirit therefore is not created. And if this is true, and it is true, the Spirit is God and of God, as we have said. For nothing that exists can escape being included in the category of created things except the living God alone, from Whom the Holy Spirit, ineffably proceeding, dwelleth in us as He from Whom He springs. For He is an attribute of His Substance, and as it were a quality of His holiness.

So much for my controversy with these heretics. But as against the Anomœans and those who have resolved on war with the Son, who are diseased with a like and kindred madness to these which we have just spoken of, I will refute them as briefly as possible. *If a man love Me, he will keep My word; and My Father will love Him, and We will come unto him, and make Our abode with him.* What, then, my good Sirs, have you to say if any one chooses to inquire and desires to know of you whether we shall have two Gods indwelling in us, the Father and the Son, or whether you conceive of one God as really existing in us. For if the Son is wholly distinct in nature and is conceived of as having a separate nature, how can we avoid believing that there is a duality of Gods in us when we keep His commandment? And if we are temples of one, that is, and not of two Gods, when the Father and the Son take up Their abode in us, how can you prove that the two coalesce

Book 10. c. xiv. 24. unto unity in us, as, according to your crazy notion, identity of nature is out of the question? For either you must say that Christ has told us falsehoods, and that the Father only dwells in us by the Spirit, or He Himself dwells in us and the Father is absent. But this is absurd, and there is one God in us when we receive both. The Only-begotten then will appear to be not different in substance from His Father, but of Him and in Him, as the light includes the effulgence which proceeds from it. Such, and no other, is the true meaning of the mystery. And certainly the inspired Paul did not call us temples of two Gods, but clearly of one and the same. *Know ye not*, he says, *that ye are a temple of God, and that the Spirit of God dwelleth in you?* You see that making the Father and Son coalesce in identity of Substance he says that we have been made temples not of Gods but of one God. Why then do you bring your rash arguments into conflict with the power of the truth, and sow the seed of your poisonous impiety in those who are wont heedlessly to handle the holy and inspired writings?

1 Cor. iii. 16.

24 *He that loveth Me not keepeth not My words.*

When He has premised and rightly defined who those that love Him are, and of what blessings they will partake, He at once proceeds to treat of others who have not yet chosen to love Him. "For they will not keep My words," He says; for this is the meaning of the saying, "he will not keep My word," spoken as if of and concerning one man, even though it has a broad and generic signification. And this that He says has a very apt connexion with what precedes. For, if the keeping of His commandments or His Word is a clear proof of love towards Him, surely the converse of this will be true. For treating His bidding as of no account and thrusting His commandment aside will be a sign that we refuse to love Him, as these are the acts of men inured to evil-doing. But just as He promised that

together with God the Father He would Himself abide c. xiv. 24.
with those who keep His laws, for the same reason, I think, He will pass away from and wholly abandon those who do the reverse. For thus the truth of Solomon's saying will be seen: *Into the soul of him that* Wisd. i. 4.
maketh iniquity wisdom will not enter, nor dwell in the body given over to sin. For in common life you can observe that a similar result follows: for does not a man gain repute by conversing with those who are like-minded and who choose the same path of life, rather than with others? And *Every creature loves his like,* Sir. xiii. 15, 16.
according to the saying, and *Man will seek union with his like.* And if it seems most desirable even among ourselves to live with those of similar habits to ourselves, how can we escape the reflection that this is still more the case with God? For as He is good by nature and the beginning and source of all virtue, He takes up His abode not in the lovers of wickedness but in the workers of virtue, and disdains the impure, and with good reason. As then we ourselves are naturally eager to rid our houses of filth and stench if any such there be, disdaining to live in them, will not the pure and all-holy God still more disdain the polluted soul, and abominate a heart sunk in the slough of sin? Of this there can be no question. For that he that doth not keep His commandment will be found among these and not elsewhere, being as he is impure and of filthy lusts, our speculation will perforce teach you. For in not keeping the Divine commands the origin of sin is found.

For just as the deprivation of light introduces its opposite, I mean darkness, just so refusing to do virtuous acts causes wickedness to spring up. For inasmuch as the subject-matter that underlies them is one and the same, things diverse from each other in quality may admit of comparison (I am far from saying they are identical) according to the law of contraries.

And so vice and virtue are separate and widely

Book 10. c. xiv. 24. opposed to each other in quality, or how could one speak without falling into error? But both characters cannot belong to any one among us in the same relation and be fulfilled in action. For either a man is good or bad, though he may not have reached the height of iniquity or virtue. Then when the one principle is powerful within us, the other, that is the opposite, will be weak. And so if the formal principle of virtue consist in keeping His commandments, is it not most plain that in not keeping them wickedness originates? Just as to have in himself the Father and the Son, which is the origin and basis of all satisfaction of soul and glory, is in store for him that keeps His commandments, so he that keepeth them not is wholly cut off from participation in the ineffable Divine nature; which is, in effect, incapacity to enjoy any blessing. If any man then think it a good and desirable thing to partake of the Divine nature and to have God Who is the Father of the universe indwelling and abiding in the shrine of the heart by His Son, in the Spirit, let him thoroughly purge his soul, and wash away the stain of wickedness, by whatever means he can; and most of all, by all kinds of well-doing. For then will he become truly the temple of God; and He will rest and abide in him, according to the Scripture. For then it will not be with him as it was with the lawyer mentioned in the Gospels, who did not wait for grace from the Saviour, but said that he went self-called to follow Him; and, eager to seize so desirable a blessing, exclaimed, *Master, I will follow Thee whithersoever Thou goest:* but what said Christ to him as in a parable and in riddles, *The foxes have holes and the birds of the heaven have nests, but the Son of Man hath not where to lay His Head.* By *foxes* and *birds of the heaven* He meant wicked and unclean devils, and the spirits of the world and of the air, which love to dwell and take up their abode in the hearts of pleasure-seekers, fulfilling their own lusts, and so cramping the miserable souls of those who receive them that

Cf. ver. 23, et supra.

S. Matt. viii. 19.

Ibid. 20.

God can find no place at all for rest in them. This is what He means by *laying His Head.* c. xiv. 24.

Let us then cleanse our hearts from every defilement, for so will God dwell in us and will render us proof against all the malice of the devil, and will make us happy and blessed, and will render us partakers of His ineffable Divine nature.

24 *And the word which ye hear is not Mine but the Father's Who sent Me.*

He once more deals with a difficult subject which required of Him accurate explanation, and again brings forward illustrations by which they might have their understanding better fitted to fully comprehend the depth of the mystery. And He confirms the minds of His hearers in order that they might not be allured by the ignorant prejudices of the Jews, and in their desire to bring their own ideas into conformity with the Jewish do despite unto the holy teaching of the Gospel. What I wish to say is this in plain words: *For the law having a shadow and an impressed type until a time of reformation*, according to the saying of Paul, *hath been our tutor to bring us unto Christ*, and provided, as it were, a preliminary training for virtue according to godliness. If any one then were to call the Mosaic dispensation preparatory to true worship in Spirit, he would not miss the mark. For, for this reason, the Law brought nothing to perfection; but our Lord Jesus Christ showed us no longer the shadows of things, but the reality itself openly, no longer sketching the outline of virtue in types and figures, as Moses did, but setting it up naked in the public sight, accomplishing the perfect man in righteousness. The instruction of the words of Christ was then a shifting and moulding of the types into truth. And since, as the truth was already shining forth, it was superfluous for the shadow any longer to prevail, Christ ordained that those who came to Him by faith should no longer frame their conduct by the types

Heb. ix. 10.

Gal. iii. 24.

Book 10. c. xiv. 24. of the Law. This was very grievous to the Jews, for they thought that Christ came to destroy the old Law, S. Matt. v. 17, 18. although they heard Him saying openly, *I come not to destroy the Law, but to fulfil. For I say unto you, one jot or one tittle shall in no wise pass away from the Law till all things be accomplished.* The realisation of excellence which was introduced by the laws of Christ brings with it the fulfilment of the shadow of the Law, as we have just said. For inasmuch as in their headstrong passion they became backsliders into disobedience, and assuming a zeal for the Law not according to knowledge, they thought themselves to be advocating the Law by rejecting the commandments of Christ, it was for this very reason in order that He might not seem to any to be laying down some new and peculiar laws adverse to the will of God the Father He conveyed this useful and necessary rebuke—*The word which ye hear is not Mine, but the Father's Who sent Me.* Let not any one of those who come to Me by faith, He says, think that I have made any discourse not in accord with the will of God the Father. The tidings of the Gospel are His and not another's, but He gave them not as ashamed of the older enactments, nor again as though the better commandment had been unveiled at the moment; but rather because the type had been moulded into reality at the fitting time. For He That said those things by Me to the men of old time says this also now to you: for I am the living Word That interprets the ineffable Will of God the Father, wherefore am I called *the Angel of great counsel.*

Cf. Rom. x. 2.

Is. ix. 6.

For either after this manner we shall receive the saying, I mean the following—*The word which ye hear is not Mine, but the Father's Who sent Me,* or we shall understand it in another way. For He says that His own word is the word of God the Father, that they who keep it may know that they honour God when they are persuaded by the words which come from Him: while others, falling into the contrary extreme and not dis-

daining by disobedience to insult the commandment given to them, sin against the nature of the Most Highest. Now it was possible in two ways to confirm the minds of His hearers: for either the wish to honour God would incline them at all events to obedience, or the fear of coming into conflict with Him would also have this effect. For the calculation of what is useful and expedient runs through both methods. And when He says, "It is not My word," He does not at all put out of our sight the peculiar character which He bears as the Word and God. And, while He still wears His homely shape, and appears and truly is in the guise of manhood, and is really like as we are when He is saying this, He is not willing that His word should be thought merely human, but really Divine and regal; of necessity merging His character in that of the Father, in order that He might not by sundering Himself admit the conception of two Sons, as the Son is one and the same both before and after His Incarnation. For Christ is one, and not two, as some say: for the Word proceeding from the Father, being God, became flesh according to the saying of John not by conversion into flesh, but by enshrining His divinity in flesh from the womb of the holy virgin. In order then that we may not think His word is merely human, or divest the Gospel teaching of its Divine character, but may be convinced that it comes from the God Who is over all, appropriately and with great reason, inasmuch as He was then appearing to them in the form of man, He attributes His words to His Divine Nature, as in the character of God the Father, from Whom and in Whom He is by nature as His effulgence and His word and the Express Image of His Person.

c. xiv. 25, 26.

Supra i. 14.

Heb. i. 3.

25 *These things have I spoken unto you, while yet abiding with*
26 *you. But the Comforter, even the Holy Spirit, Whom the Father will send unto you in My Name, He shall teach you all things, and bring to your remembrance all that I said.*

Contrariwise, His speech has in it the human element, and is not quite foreign to the standards we apply to

Book 10. c. xiv. 25, 26. ourselves, to the extent that the mind into which it entered was fitted to receive the words before us. Perhaps some one will plausibly say that Christ is not amongst us according to the power of His Godhead, although He fills the Universe and is not wholly separated from anything, but rather encompasses with unspeakable might earth and heaven, and does not leave the depths of the abyss: for where is not God? When, then, He says, *These things have I spoken unto you, while yet abiding with you*, we must think that He there speaks as a man; and since He was about to vanish from our sight, I mean according to the flesh, He says this when the preparation for His departure into heaven was complete; and He says that the most perfect and complete revelation to us of the mystery is through the Comforter, that is the Holy Ghost, sent from the Father in *His Name*, I mean that of the Son. For as His Spirit is Christ in us, therefore He says, *He shall teach you all things that I said*. For since He is the Spirit of Christ, 1 Cor. ii. 16. and His mind, as it is written, which is nought else but what He is, in regard to identity of nature, even though He be both conceived of and is existent, He knows all that is in Him. And Paul will be our witness, Ibid. 11. saying, *For who knoweth the things of a man, save the spirit of the man which is in him? even so the things of God none knoweth save the Spirit of God.* Wherefore as knowing what is in the counsel of the Only-begotten, He reporteth all things to us, not having the knowledge thereof from learning, that is; that He may not seem to fill the rank of a minister and to transmit the words of another but as His Spirit, as we said just now, and knowing untaught all that belongeth to Him of Whom and in Whom He is, He revealeth to the Saints the Divine mysteries; just as man's mind too, knowing all things that are therein, ministereth externally by uttered word the desires of the soul whose mind it is, being mentally discerned in the thoughts, and named as something else than itself, not other by nature, but

as a part complemental of the whole, existing in it and believed to go forth from it. Such a relation as this is inapplicable to the ineffable Divine Nature. For small is all the power of illustrations, even if it go on to subtleties. The perfect knowledge then is begotten in the Saints by the Spirit. And indeed the inspired Paul exhorts some: *I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the Saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him; having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the Saints, and what the exceeding greatness of His power to us-ward who believe, according to the working which He hath wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come.* For in the revelation of these things by the Spirit working in us in an unspeakable way, we see the deep meaning of the Incarnation and the power of the hidden mystery. And that His Spirit, indwelling in the Saints, accomplishes the presence and the power of Christ Himself and teaches all things that He has spoken unto us, Paul will once more make none the less clear to us by the words: *For this cause I bow my knees unto the Father, from Whom every family both in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith to the end; that ye, being rooted and grounded in love, may be strong to apprehend with all the Saints what is the breadth, and length, and depth, and height, and to know*

c. xiv. 25, 26.

Eph. i. 15–21.

Eph. iii. 14–19.

Book 10. c. xiv. 27. *the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God.*

Furthermore, we must show that when He said that all would be revealed by the Spirit to the Saints, He does not give them over to another master—do not think that: but He keeps them by His side, through the Spirit, no longer seen by the eye of the flesh, but rather gazed upon as became a God by the intellectual vision of the heart.

27 *Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.*

Herein when He reminds His holy Apostles of His ascension into heaven, and prepares them for the knowledge that they will be left thereby alone by the saying: *These things have I spoken unto you while yet abiding with you,* He was stricken at heart by the knowledge, being as He was by nature God, that the saying gave them no small alarm, and put them into great fear and trembling, and by laying a burden of grief upon them had stirred the mind of each to its depths. For what could be more grievous than their sorrow, and what so burdensome as to be robbed of the highest blessings and to undergo the unexpected loss of that which was most dear to them? He therefore stablishes them when they were disturbed by grief and fear. For the cause and root of their sorrow, His being about to leave them and go to His Father, was most well-grounded. But He considered their apprehension of unknown suffering as the cause of their grief, and very readily, as He Who was strong to save was no longer present, according to the actual vision of the body. And how does He stablish them, and in what way does He produce in them the brightness of a cheerful spirit, and how are their minds lulled again into a Divine calm? *Peace I give unto you,* He says, *My peace I leave with you.* I have often told you, He says, that *I will not leave you desolate,* nor will

Supra ver. 25.

Supra ver. 18.

you dwell alone in the earth, stripped and robbed of your defender; nay, rather, I will be with you, and though absent in the flesh will again edify you by My consolations as God, and will set you above every terror, and no man shall surpass you in boldness; for all fear shall dwindle away, and cowardice shall vanish from your path, and a Divine power shall spring up in you, bringing you with peaceful mind, and heart at rest, to the revelation of those things which pass man's understanding. And now, He says, *Peace I give unto you*, not simply, but *My peace*. And this was clearly nothing else but saying: I will bring the Spirit, and of Myself will abide with those who receive Him. c. xiv. 27.

For that the peace of Christ is His Spirit, it needs no long argument to completely demonstrate. But I suppose one ought to say this, if He is peace in heaven and on the earth, how can it fail to be clear to everyone, that as we have said, the peace is certainly His Spirit? And indeed the inspired Paul said to some: *And the peace of God which passeth all understanding shall guard your hearts and your thoughts.* And surely it is right to reflect, that it is not about that peace which has reference to common thought and action that He says this. For that disposition which loathes dispute and strife has and works peace, so far as its own waverings and inclinations will allow it. And we shall not think that the peace which is here meant is something which has not a real and independent existence; but we must suppose that it is found in the temper of those who love it. How then can one think that such a peace as this surpasses all understanding? For that which nowhere and nohow has an independent existence, how could that be thought better and nobler than men, or angels, or even higher beings? for these too we say are mind. The peace therefore that is above all principality, and power, and thrones, and sovereignties, and excels all intellectual existence, is the Spirit of Christ, by Which the Son reconciles all things to God the Father, by willing the things that are His and by wishing to Phil. iv. 7.

Book 10. c. xiv. 28. think and do them, and not by being perverted or falling away through turning aside to wickedness. And it is easy and expedient to reflect on this. For just in the same way as since the Son is by nature life, and wisdom, and power, and the Spirit is called and is His, the Spirit is of life, and wisdom, and power; so since the true and sovereign peace is He Himself and no other, His Spirit might rightly be named and thought as He is—"peace." For this reason and in a special manner referring His own peace, that is to say the Spirit, to His own nature, He says concerning Him, *My peace I leave with you.* That also in the holy prophets the Spirit of Christ has been so named, you will easily perceive, when you hear this from the mouth of Isaiah: *O Lord our God grant us peace: for Thou hast given us all things.* For as the Law brought nothing to completion, and righteousness according to it did not suffice to bring men to perfect piety, He entreats that the Holy Spirit be vouchsafed, by Whom, reconciled to God the Father, we have been admitted into fellowship with Him, who have before been shown to be reprobates through the sin that reigneth in us. *Grant us* then *peace*, he says, *Lord; for Thou hast given us all things.* And what he wants to show, I say, is this: "Grant us too, Lord, the peace; for we shall then confess that we have all things, and no blessing will be found lacking to him that has once for all reached the fulness of Christ. For it is the completion of all good that God should dwell in us by the Spirit." For since the Spirit is fully sufficient to allay all tumult of the mind, and to dispel all cowardice in us, He promises to give us as provision by the way, that which is needful to maintain our courage and peace, when He says, *My peace I leave with you: let not your heart be troubled, neither let it be fearful.*

Is. xxvi. 12.

28 *Ye heard how I said to you, I go away, and I come unto you.*

You learnt, He says, from no other lips than Mine My

departure hence, for you heard My sayings with your own ears, and what have I, Who cannot lie, promised unto you? *I go away, and I come unto you.* If then His words had threatened that His departure would leave them comfortless, and that their bereavement would be eternal, it was very likely that they would thereupon be dreadfully dismayed, and find it unbearable, and fall into excess of despondency. And whereas I said unto you not simply that I would go away, but that I would come again in due season, why then, He says, do you let into your hearts only the cause of grief, and slight by your forgetfulness that which is able to cheer. Let that which knows how to succour arise in you to combat that which affrights: and let the power of the Comforter wrestle with the incitements to grief. For it has been ordained that I should ascend to God the Father, but I have promised to come again. He allays then the agony of grief He found in His disciples; and just as a fond and good father, compelled for some needful purpose to take his children from the nurse that bears them, and seeing a flood of tears bedewing their delicate and dear cheeks, he tries every blandishment, and by always insisting on the good that will result from her absence, arms in some sort hope against grief, where the affections are most nearly concerned; so also our Lord Jesus Christ shields the souls of His Saints from sorrow. For He knew, being truly God, that His abandonment of them would be very grievous unto them, although He were ever with them by the Spirit. And this proves His love and extreme holiness. For to wish to be with Christ, how does not that most truly become the Saints? And of a truth the admirable Paul has this aim in view when he says: It is better *to depart and be with Christ.*

c. xiv. 28.

Phil. i. 23.

CHAPTER I.

That in nothing is the Son inferior to God the Father, but rather equal to and like Him in nature.

Book 10. 28 c. xiv. 28. *If ye loved Me, ye would have rejoiced, because I go unto the Father: for My Father is greater than I.*

He turns the occasion of sorrow into a source of solace, and plainly rebukes them because they do not rather rejoice at what now gives them pain: and at the same time tries to teach them, that those who practise an unaffected and sincere love towards others, must not merely seek their own pleasure and advantage, but rather to benefit those they love, when an opportunity to do this gives them inducement. Therefore also Paul exhorts us in the words: *Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own.* He speaks of some who seek not their own but others' good. For true love shows itself in our not only providing for our own advantage but also considering our neighbour's benefit. For our Saviour, in the words before us, persuades His disciples to lay this to heart. And, further, let us imprint the power of this thought in clearer characters on our hearts as on a tablet, and thereby attain unto the mystery of Christ. For a type taken from trifling things will oftentimes avail to enable us to arrive even at those things which we hold to admit of no comparison. It was pleasant then, for example, to the disciples of Paul that they should be always with him, but better for Paul *to depart and be with Christ*, as he has assured us by his own words. It was the duty then

1 Cor. xiii. 4, 5.

Ibid. x. 24.

Phil. i. 23.

of those who chose to love him to be eager to fulfil their love towards him, and not to consider that only as endurable which was pleasant to themselves, but rather to reflect upon this, that his departure would be to the benefit of their master; for he was eager to be with Christ. CHAP. I. c. xiv. 28.

You have the outline of the speculation so far as concerns Christ's human nature. Let us therefore, illuminating as it were with varied tints our sketch of the power of the mystery of Christ, clearly show the absolute truth. For the Only-begotten, *being in the form of God* the Father, and in equality with the Spirit, *counted it not a prize to be on an equality with God*, and through His love towards us *emptied Himself* of His glory, *taking the form of a servant*, and underwent this that He might direct us all to perfect knowledge of virtue, so as to prepare us by the incomparable brightness of His miracles to behold the power, and glory, and exceeding might that is inherent in the Divine Nature. For so He might have induced those who have fallen into the depths of ignorance to recover knowledge once more, and no longer to worship the creature beyond the Creator, but to figure to themselves the One true and living God. And the Only-begotten has aided us in other ways by His incarnation, for He destroyed the power of death, and loosed the bonds of sin, and granted us *to tread upon serpents and scorpions, and over all the power of the enemy.* It was then, and with great reason, sweet and pleasant beyond all description to ourselves and the holy disciples, to have continual converse with Christ the Giver of such blessings to us, and to be ever present with Him and in His company. But it was clearly not to His advantage, so long a time to choose to abide in the guise of humility, which He had taken for our advantage, through His love to us, as we just now said: rather was He bound, when His dispensation towards us had been already suitably accomplished, to ascend to His own glory, and, with the flesh that He had

Phil. ii. 6, 7.

S. Luke x. 19.

Book 10. c. xiv. 28. taken for our sake, to hasten back to equality with God the Father, which thinking it not robbery to do (for He might have had this honour in His own right), He descended to human humiliation. For while He was yet upon the earth, though He was truly God and Lord of all, He was thought no better than the rest of men, by those who knew not His glory. Nay, more, He was smitten, and spat upon, and crucified, and underwent the ridicule of the impious Jews, who dared to say, *If Thou art the Son of God, come down now from the cross, and we will believe Thee.* And when after He had fulfilled the mystery of our redemption, He ascended to God the Father in the heavens, when the time of His humiliation was already past, and the period of His voluntary degradation accomplished, He showed Himself very God to the powers above. For heaven did not deny the Lord of all when He ascended, but the charge was given to the sentinels at the gates above. that the Lord of Hosts was drawing nigh, although He was borne upward in the raiment of the flesh; and the Spirit was representing the opening of the gates, when He said: *Lift up the gates ye rulers, and be lifted up ye everlasting doors, and the King of Glory shall come in. The Lord strong and mighty, the Lord mighty in battle, the Lord of Hosts, He is the King of Glory.* For the manifold wisdom of God which He purposed in Christ was known *unto the principalities and the powers*, as Paul says. For when He ascended to the Father, although He may be thought greater than the Son in this respect, that He remained in His everlasting home, while the Son underwent voluntary humiliation, and descended in the form of a servant, and ascended up again to His own glory, and heard the words: *Sit down on My right hand until I make Thine enemies Thy footstool.* And it was to the intent that He might not seem too presumptuous, and that God the Father in the heavens had not of His own will made the Son sit on His right hand, the Father Himself is introduced saying this: *Sit Thou on My*

S. Matt. xxvii. 40. Cf. 42.

Ps. xxiv. 7.

Ibid. 8.

Ibid. 10.

Eph. iii. 10, 11.

Ps. cix. 1.

right hand, the Psalmist says this. And no one with any sense will say that the Father has the second place of honour though He has the Son on His right hand, but will rather take what I have said into consideration. For it is not the Father, but rather the Son, on account of His voluntary degradation and suffering, Who must be conceived as sitting on the right hand, and having a place from which no inferiority could be inferred, as He might be numbered among inferior beings by those who cannot comprehend the mystery of His Incarnation. Therefore a place on the right hand of His Father, against Whom no such charge can be brought, is allotted to the Son that His equality may be maintained.

Chap. 1. c. xiv. 28.

We have done well to introduce these explanations now, which have an intimate connexion with the present subject. Now taking up again and unfolding from the beginning the whole purpose of our disquisition, I proceed to say that continual converse with our Saviour Christ is sweet and acceptable and pleasant to us, although for our sake He has emptied Himself of His glory, as has been written, and taken the form of a servant and the dishonour of man's nature. For what is man's nature as compared with God! Nor was the Incarnation to the advantage of the Son, but to ascend to His Father profited Him more, and to recover His own glory and power and Divine honour in the sight of all, and no longer obscured. For He sat on the right hand by the will of His Father. For He loves Him as His own Offspring and the fruit of His Substance, and therefore He says, *If ye loved Me, ye would have rejoiced because I go unto the Father: for the Father is greater than I.* Surely it was a proof of His Father's love towards Him that He did not sorrow over His seeming abandonment and the compulsory absence that He had taken on Himself, but rather took into consideration that He went to the glory befitting Him, and His due, and to His ancient honour, that is the Godhead manifest. Nay more, the Psalmist, though he speaks mysteries by the

Phil. ii. 7.

Book 10. c. xiv. 28. Ps. xlvii. 2. Ibid. 5. Spirit, says, *Clap your hands, all ye people:* then he explained the occasion of the festival, and introduced the Ascension of the Saviour into heaven, saying, *God is gone up with a shout, the Lord with the sound of a trump:* meaning by the shout and the trump the piercing and clear voice of the Spirit, when He bade the powers above open the gates, and named Him Lord of Hosts, as we said just now. On the same occasion moreover, we shall find the choir of the Saints rejoicing with great joy of heart. Then too he said in one place, *The Lord reigneth, let the earth rejoice;* and in another, *The Lord reigneth: the Lord hath put on glorious apparel, the Lord hath put on and girded Himself with might.* For He that was with us as a man before His resurrection from the dead, when He ascended to His Father in the heavens, then put on His own glorious apparel, and girded Himself with the might that was His from the beginning, for He sat and reigneth with the Father. Then it is right and meet that those who love Him should rejoice because He has gone to His Father in the heavens, to take upon Him His own glory, and to reign again with Him as at the beginning. And He says that He is greater, not because He sat down on the right hand as God, but as He was still with us, that is, in human shape. For as He still wore the guise of a servant, and the time had not yet come that He should be reinstated, He calls God the Father greater. Moreover, when He endured the precious cross for us, the Jews brought Him vinegar and gall when He was athirst, and when He drank, He said, *It is finished.* For already the time of His humiliation was fulfilled, and He was crucified as man. He had overcome the power of death, not as man but rather as God, I say by the working of His power and the glory and might of His conquest, not according to the flesh. The Father then is *greater* since the Son was still a servant and in the world, as He says that He is God of Himself, and adds this attribute to His human form. For if we believe

Supra p. 346.

Ps. xcvii. 1. Ps. xciii. 1.

Infra xix. 30.

that He degraded and humbled Himself, will it not be obvious to all that He descended from superiority to an inferiority, and rather from equality with the Father to the reverse. The Father underwent nothing of this, and He abode where He was at the beginning. He is *greater* therefore than He that chose inferiority by His own dispensation, and remained in such a state until He was restored to His ancient condition, I mean His own and natural glory in which He was at the beginning. We may rightly judge that His equality with the Father, which while He might have had it uninterruptedly He did not consider robbery to take for our sake, is His own and natural position. Chap. 1. c. xiv. 28.

And as we have spoken at length about the equality of the Son with God the Father in previous books, it may well be fitting to proceed to illustrate all things in order, leaving long discussions on the subject for the present. And since a certain dull-witted heretic, receiving from the Jews some marvellous knowledge of the holy writings, and attempting to explain the verse we have before us, has committed to writing intolerable blasphemies against the Only-begotten, I deemed it a mark of feebleness, and very unbecoming to myself, calmly to pass them by, and to dismiss in silence the awful madness of the man to whom I allude. I think then we ought to encounter him in argument, and show that his words are baseless and old wives' fables, and wholly devoid of sense, and the quibbles of a perverted logic. And with reference to the same passage, I will read over to you what he has dared to write when giving the view he took of the text: "When He called His Father greater than Himself, He not only displayed His own humility but also refuted the heresy of those who maintain that His nature is twofold." And having thus shattered the opinion of Sabellius, he makes a furious and vigorous onslaught, as he thinks, on those who put the Son on an equality with the Father in these words: "Some have reached such a pitch of mad-

Book 10. c. xiv. 28. ness that they cannot at all endure to say that the Father is superior to the divinity of the Only-begotten, but only that the Father seems to surpass Him when compared with Him in reference to the Incarnation, though they are not even able to look at them together in this aspect; and things different in kind can in no way be compared. For no one would ever say that man is wiser than a beast, or that a horse runs faster than a tortoise; but that one man has more reason than another, and that one horse has greater speed than another. Since then only things belonging to the same class are capable of comparison with each other, we must admit that the Father is greater even than the divinity of the Son. For those who fall into the contrary error of drawing a comparison with reference to the Incarnation, so far as in them lies, lessen the honour of the Father."

Such are his puerile babblings. And we must take care to show that he does not even know that he is inconsistent with himself. For he admits that the Son maintains becoming humility, when He says, *The Father is greater than I*; and I marvel that he did not also lay this to heart. For whatever was it which induced him to meddle with theology, although one would not make of no account the knowledge of the fitting time to speak or act if one were wise? What need was there then of such unseasonable discussion of the Divine Nature to His disciples in their agony, when He was about to depart from the world to God the Father? For what kind of consolation could this consideration bring to them? And why does not He merely rebuke them, saying, "If you loved Me, you would rejoice that I go to the Father, because the Father is greater than I?" Tell me then, did He think that this tended to solace the disciples, or to rid them of the sorrow they felt from their love of God, that He was going to the Father Who was greater than Himself? Although when Philip asked Him and said, *Lord, show us the Father, and it sufficeth us*, then

Supra p. 349.

Supra ver. 8.

indeed, and very opportunely, as the occasion for theological teaching had arrived, He showed that the Father was in Him, and He Himself in the Father, and that He was in no way inferior to Him, but distinguished by His perfect equality, when He said: *Have I been so long time with you, and dost thou not know Me, Philip? He that hath seen Me hath seen the Father. Believest thou not that I am in the Father, and the Father in Me? I and the Father are one.* Then indeed, very opportunely, He unravels His discourse thereupon, and it is worthy of admiration. But here, how is the reference opportune? Or what construction would it admit of other than His desire to allay His disciples' grief, and to furnish them, as it were, with a medicine of consolation, bidding them rejoice because He "goes to the Father?" Is it not then obvious to any one, however dull-witted he may be, from the very state of the case, that since He was hastening to return to His own glory with the Father, He bade those who loved Him rejoice at this, devising this admirable means of consolation for them with the rest?

CHAP. 1. c. xiv. 28.

Supra ver. 9, 10.

Supra x. 30.

But I will now pass this by, and will not lay much stress on their demented folly. But I say that we ought rather to go on to the following considerations. For He thought perhaps when comparing His Incarnate Nature with His Divine, they could not help making profit out of the inquiry, when we say that the Son was emptied of His glory when He became a Man. Is it not so? How could it be otherwise? But speaking of His Divine glory, in contrast with His place as a servant, and His position of subjection, we say that the Son was inferior to the Father, in so far as He was human; but that He was reinstated into His equality with the Father after His sojourn here, not endued with any new, or adventitious, or unaccustomed glory, but rather restored to that state in which He was at the beginning with the Father. And indeed, the inspired writer who initiates us into mysteries, I mean Paul, no longer attributing to Him the humiliation

Book 10. c. xiv. 28. belonging to man's estate after His resurrection from the dead and ascension into heaven, exhorts us saying: 2 Cor. v. 16. *Even though we have known Christ after the flesh, yet now we know Him so no more.* And of himself again: Gal. i. 1. *Paul, an apostle of Jesus Christ, not from men, neither through man, but through Jesus Christ.* And yet, why is it that when He says that on His second coming to us Phil. iii. 21. He will change *the body of our humiliation, that it may be conformed to the body of His glory,* he now denies it, saying: *Not from men, neither through man,* although destined to be an apostle by Jesus Christ? But how is it that he says he knew Him not in the flesh? Did he 2 S. Pet. ii. 1. then, tell me, *deny the Master that bought* him? God forbid; for he is rightminded. For when the period of the actual humiliation or degradation of the Only-begotten had been accomplished, and come to an end, He makes haste to proclaim Himself and to gain recognition, not in the character which He presented when emptied of His glory, but of His natural attributes of God. For when it had once been known and admitted that He was human, He was bound to instruct believers in Him that He was also God by nature; and for this reason He chooses to speak of His divinity, rather than anything else.

And I marvel that the heretic of whom we are speaking Supra p. 350. does not blush when he says that "as only things which belong to the same class admit of comparison with each other, they must confess the Father is greater than the Divinity of the Son." For he does not perceive, it seems, that he has armed his own argument against himself. For let him answer us this pertinent inquiry: From what starting point can comparisons of things of the same class best proceed? Can we reasonably start with what they are, according to the common definition of their nature, or with the qualities which belong to, or are deficient in each, or inhere or do not inhere in each? And I will give an example, and will select that which he gave to us by way of illustration. If any one choose to

compare one man with another, looking to the one common definition of their essence, he would find no distinction; for there is no difference between man and man, so far as each is a thinking animal, mortal, and capable of sense and knowledge, as in all men there is one and the same definition of their essence. Nor does one horse differ from another in its essential character as a horse; but one man differs from another in some special sort of knowledge, as writing, and in divers other ways. This does not affect the essence, but clearly proceeds from quite another cause. So also one horse excels another in speed, or is smaller or larger than another; but you will find that superiority or inferiority in these respects lies outside the definition of their essence, otherwise things brought into mutual comparison could have no distinctions made between them. For if one man had a less or greater degree of the essential character of man, how could we conceive or speak of him at all? Then all things of the same type in their essential characters are uniform. But the difference lies in those attributes which either inhere in them, or which lie outside (viewing them in the light of accidents). Since then, according to his premise or statement, which I will proceed to deal with, only things of like nature admit of comparison at all appropriately, he must start by admitting that the Son is of the same class as the Father, that is, of the same Essence. For so you will have the same class in view; for he proved that man might be compared with man, and horse with horse. Then let him go on to tell us the reason why, when the Son is compared with God the Father as being of the same class He has any kind of inferiority to Him, and where we shall find it, when one and the same definition of their essence belongs to things of the same class? For in the case of the essence of a class, its definition is not perfect in some cases and imperfect in others, but is one and the same for all. But we may say that any accident may have a separate cause and accrue to a thing in a different manner.

Chap. I. c. xiv. 28.

Book 10. c. xiv. 28. In order to make what I have said quite clear, I will set before you the illustration I gave at the outset. No man differs from another in his essential character as man; but one man is pious and another wicked; and one is weak and maimed, while another is healthy and strong; and one is vile and another good. But when a man accurately investigates the reasons for these distinctions, he will not trace them to their common definition of the essence, but rather attributes the causes to diseases of mind or body. As then, there is one definition of Godhead for the Father and the Son both in conception and reality (otherwise one could not but go astray), for They are compared as belonging to the same class, and I will use his words for the purpose of the argument—let these deluded men tell us what they think it was that paved the way for the inferiority of the Son to God the Father; was it disease, or indolence, and those things which are known to affect created beings? Who would be so mad and such a slave of contradictions as even to lend an ear to such blasphemy? When then, being (as He is), of the same class as the living God, He Himself also is manifestly by nature God—for He is brought into comparison with the Father: and nothing can hinder His having a like state with His Father—how is He inferior?

Supra p. 350.

Since, then, this adversary of the truth has given in detail a mass of contradictions, with reference to the text, and has not hesitated to affirm that "the Father is greater than the Godhead of the Son," let us then, after having made a brief defence of the Incarnation, and separated it in our demonstration from the consideration of the matter under discussion, compare the Divinity of the Son with that of the Father, according to Their definition; but let us previously inquire of him who dares to say this, whether he thinks that God, when He is God, is so by nature, or something else besides, but honoured with the appellation of Divinity, as there are *many* so *that are called gods and lords in heaven*, and many *on earth*. When then he asserts that the Son has been honoured

Ibid.

1 Cor. viii. 5.

by the bare appellation of Divinity, but that He is not by nature really that which He is said to be, we who are rightminded will encounter him, and openly exclaim, "My good Sir, if He is not really God, we shall worship the creature in preference to the Creator, and not only we who inhabit this earthly sphere, but also the multitude of holy angels; and we shall also accuse every Saint who has spoken of Him as the real and true God, and most of all we charge S. John, who said of Him: *We know that the Son of God is come, and hath given us an understanding, that we may know the true God, and we are in His true Son Jesus Christ: this is the true God, and eternal life.*" But if, rejecting all inspired writings alike, he confess that He is really God, and be so minded and still suggest the doctrine that even so He falls below the Father's dignity in some respect, has he not introduced to us a new God, wholly dissevered from His natural connexion with the Father, and conceived of as having a separate existence and not inhering in the substance of God the Father? But I think the matter is obvious to every one. For if nothing is conceived of as being greater or less than itself, but as greater than anything which is less, and less than anything which is greater, must he not perforce admit that there are two true and real Gods, so that one is thought the greater, and the other the less. So the faith of the Church is wholly destroyed and overturned by their doctrine, for we shall have not one God but two. Whose temples then are we according to the Scriptures? Surely His Who established His Spirit in our hearts. When then we find in the Holy Writings the Spirit spoken of as not of the Father only but also of the Son, what are we to infer, and what view must we take? Which of the two reject and call the other God? If, however, we are to admit a duality of Gods, one less and the other greater, we shall say that both abide in our hearts by separate Spirits, and we shall be found temples of more than one God, and there are two Spirits dwelling in us, a greater and a less, corre-

CHAP. 1. c. xiv. 28.

1 S. John v. 20.

Book 10. c. xiv. 28. sponding to the nature of those who gave them. For who could tolerate such ravings, and who cannot see that their doctrine is absurd and ridiculous, after he has considered the view I have just set forth? But, perhaps, if he is forced to admit that there is a duality of Gods by nature, one the greater and the other the less, he will proceed to that doctrine that is always recurring in his writings; I mean, he will say that the Son has a separate nature—though He is not wholly devoid of the nature of a created being, yet neither does He wholly decline from the Divinity of God the Father. For those who do not scruple to say plainly that He is a creature take refuge in refinements of language, trying as it were to gloss over their profanity. When then we say that the Son has such a nature as not to be wholly God, nor yet to fall entirely into the category of creatures, but that He holds an intermediate place, so as to fall beneath the dignity of God the Father, and yet to exceed created beings in glory, we will say first of all, that there is no authority to induce us to lay down the doctrine they choose to propound. For either let them satisfy us from the holy and inspired writings, or confessing they have no voucher for their private opinion, blush for laying down definitions in matters of faith from their own private judgment.

But since it occurred to them to say this in their rash folly, I will proceed to the view they have propounded, and I will say once more that if only things of the same class are properly capable of mutual comparison,—and the Son has proved that He may properly be compared with God the Father in the plainest language, *The Father is greater than I*,—must not then the Father be conceived of as having the same nature you attribute to the Son? What follows then? Your whole speculation is upset. For so long as you maintain that the Father is greater than the Son, but a created being is less according to you, the nature of the Only-begotten lies between the two. And when the nature of the Father is lessened to that of the Son, one of the extremes is left out, as

Supra p. 350.

there is no longer anything above and superior to the Son. And if, as he says, He is compared with the Father as being one of the same class, must not the definition of Their Essence be one and the same for both? And if you scruple to admit that the Son is of the same Essence with the Father, but rather put Him in a position of inferiority, and debase the glory of the Father to that of a being whom you reckon less than and inferior to Him, do you not see blasphemy springing up like a thorn? Does not then a *root of bitterness springing up* rankle in the heart of those thus minded? Why then do you leave the straight path of truth, and launch into such absurd discussions? Grant then to the Only-begotten in your thoughts an equality with God the Father. For thus there will be One God, worshipped and glorified in the holy and consubstantial Trinity, both by us and by the holy angels.

Chap. 1. c. xiv. 29.

Heb. xii. 15.

29 *And now I have told you before it come to pass, that when it is come to pass, ye may believe.*

A prophecy of the future is manifestly a sure pledge of what the future has in store for us. Christ confirms therefore the heart of His disciples, and seems to inspire in them a firm conviction that He is really ascending to God the Father in the heavens, to reign with Him and share His throne as God, and as God really begotten of Him. For do not, He says, set My departure, which is according to the flesh and an object of sight (for I will be with you as God for ever), on a level with that of the holy prophets. For they, as they passed from the earth and paid the debt of nature, were brought low, and died according to the law of human creatures. But I, Who am the true God, am not measured by the same standard as My creatures awaiting the time of the resurrection. For I live for ever, and I am the True Life. And I will send the Comforter, and I will grant you My peace also, and will not lie; but to the intent that, when you receive the promise and are illumined by the grace of

Supra ver. 19. Ibid. 26, 27.

Book 10. c. xiv. 30, 31. the Holy Spirit, you may ratify the truth of My words, recollecting what I have said in the light of experience, and to the intent that you may have the firm conviction that I live and reign with the Father, I have foretold and spoken this to you. The fulfilment of the promise will then confirm the truth of My words. For if I be not the Life, He says, and if I be not enthroned with God the Father, how can I Myself vouchsafe Divine and spiritual graces? And I will bestow them as I have promised, and I will bring to you the Spirit and peace. Is it not then beyond dispute that I am the Life, and that I reign with the Father. For it is not the act of one who is dead, or powerless to illumine with Divine graces those who love him, but it is the act of One Who is living and powerful and Who reigns for ever. Christ therefore has hereby taught us that He made no empty prophecy of the future. For He says that He made this discourse that they might have their faith in Him confirmed, when they came to think upon and reflect on His promises, after they had experienced His grace.

30 *I will no more speak much with you, for the prince of the*
31 *world cometh: and he hath nothing in Me; but that the world may know that I love the Father, as the Father gave Me commandment even so I do.*

Now when the impious Jews were already at hand, with the band of soldiers whom they brought, and their leader who also had promised to betray Him, and were ready to take Him and bear Him away in no long time to His sufferings upon the cross, and before the Crucifixion, He declared that He would break off His discourse with them. For, He says, the time is short and already past. And now that the bloodthirsty spirit of the Jews is at its height against Me, and shows itself already within the gates, the time for speech with you is past, and the period of My passion has arrived. But He says, *The prince of this world hath nothing in Me.* And I shall die very gladly, and undergo death to save

the world, and through reverence to My Father and love towards Him willingly encounter inconceivable anguish, that I may fulfil His Will. The aim of what He says here is very plain, and compressing His words into smaller compass we say: Adam, the author of our race, underwent death by a Divine curse, through his breaking the commandment given to him, accused by himself and the devil. He indeed seems to have suffered for good reason, since the doom of punishment justly pursues those who have sinned from indolence; but the second Adam, that is our Lord Jesus Christ, Who can have no such charge brought against Him at all, for He *did no sin, neither was guile found in His mouth*, underwent His sufferings for us, having of Himself no responsibility whatever for them, but by His sufferings procured a ransom for the world, owing to His love for the Father, Who yearned for the salvation of the world. For it was truly the work of His love for the Father not to set at nought His decree and firm resolve, but to hasten to bring it into effect. And what was this decree? He willed that His own Son, though of like fashion with Himself and distinguished by His perfect equality with Him, should descend to such humiliation as to take the form of man for our sakes, and not shrink from death to save the world. This the Son did through love of His Father, Who is said to have ordered Him by His own power to suffer death in His fleshly nature, and to destroy the power of corruption, and to quicken the dead, and to restore them to their ancient state. Therefore He says that the time for speech is short. For My suffering is drawing nigh, and the presumptuous counsels of the Jews have burst into flame. I will suffer willingly, as for this cause I have come.

CHAP. 1. c. xiv. 30, 31.

1 S. Pet. ii. 22.

But *the prince of this world cometh, and hath nothing in Me;* that is, I shall not be convicted of sin, and the Jews will not be able to establish their charge of drunkenness against Me, the devil hath no part in Me, for vices are as it were his attributes, and wickedness

Book 10. c. xiv. 31. owes its parentage to him. For the truth of our Saviour's words will be most clearly seen from what follows. For how did He sin, Who knew no sin, the true and living God, Who was wholly incapable of turning from the path of righteousness? And we shall see this most clearly by the actual writings of the holy Evangelists. For the most wise John has represented Pilate saying, *I find no crime in Him;* and again, after putting on Him the crown of thorns, as saying these words: *Behold, I bring Him out to you, that ye may know that I find no crime in Him;* and Matthew says that he so hated the crime, that he washed his hands before the Jews and said, *I am innocent of the blood of this righteous man;* and the same Evangelist points Him out to us, when He was brought into the presence of the high priests themselves, and says: *Now the chief priests and the whole council sought false witness against the Christ, that they might put Him to death; and they found it not, though many false witnesses came.* Still, though accusations were sought against Him by the agency of men, the devil used them as ministers and instruments of his own malice, and it was he more than any one else who sought to find sin in Him. It is then true that the devil had *no part* in Him, whom Christ called *prince of this world*, speaking of the present moment, not as though he were truly lord of it, but as a foreign intruder who has gained by the law of conquest what does not belong to him. For by sin he subjected mankind to himself, and driving them away from God as sheep who have no shepherd, he ruled over them though they were not his own. Therefore was he rightly cast out from the kingdom he had so obtained. For Christ has become King over us, and therefore He says: *Now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto Myself.*

Infra xviii. 38.

Ibid. xix. 4.

S. Matt. xxvii. 24.

S. Matt. xxvi. 59, 60.

Supra xii. 31, 32.

Arise, let us go hence.

The common and usual acceptation of the words before

us suggests the thought, that as the period of the madness of the Jews had come, and the priceless Cross of our Saviour was well-nigh set up, He was hastening to depart with His holy disciples, to that place in which the band of men and officers found and took Him. And the thought is a plausible one. But probably there was another meaning hinted at; I mean a spiritual and hidden meaning. For when He says the words, *Arise, let us go hence*, He means to signify that to all of us there lies open by Him and with Him a change from one state to another, and a refuge from a worse condition in a better; in order that we may realise some such conception as this,—the passing from death unto life, and from corruption into incorruption, by Him and with Him, as I just said, as passing from one place into another. It is a fine saying then, *Arise, and let us go hence;* or you may interpret it to yourselves in some other way. From henceforth we are bound to be transformed from loving to think on earthly things into choosing the will to do God's pleasure; and besides this, to pass from slavery into the dignity of sonship; from earth into the city above; from sin to righteousness,—the righteousness I mean that is due to faith in Christ; from the impurity of man's nature to the sanctification by the Spirit; from dishonour to honour; from ignorance to knowledge; and from cowardice and faintheartedness to endurance in goodness.

CHAP. 1. c. xiv. 31.

Localising then, figurating as it were, our transgressions upon earth in the spot whereon He stood, He says, *Arise, and let us go hence.* For if this meaning entered into the scope of His speech, and He means to show thereby His affinity to us, it can do us no harm at all to act in this way, since He found it in His nature so to do. Moreover, in other places you will find Him saying to His own disciples: *We must work the works of Him That sent us, while it is day; the night cometh, when no man can work.* Do you hear how He implicates Himself together with us in the duty of doing work, although He

Supra ix. 4.

Book 10. c. xiv. 31. does not lie under the necessity of working as we do? And this form of speech is usual with us, and we shall find it just as much amongst ourselves; and the inspired Paul, when he rebuked the Corinthians, ventured on this expression, exhorting them in these words: *Now these things, my brethren, I have in a figure transferred to myself and Apollos; that in us ye might learn not to think beyond the things which are written.* And there is no question that we have not an elder, nor an angel, but the Lord of all Himself, though He was not subject to our infirmities, to point out the way to all that is good, and to turn us from our old lusts to better things. For we have been ransomed not by ourselves, nor by any other creature, but rather by Christ Himself our Saviour. Therefore, when escaping as it were with us, in our company, from the wickedness of the world, He says, *Arise, let us go hence.* He speaks these words not as subject to it as we are, or bound by human infirmities; but as our leader and champion and guide, to point out the way to incorruption and life in sanctification and love of God.

1 Cor. iv. 6.

Is. lxiii. 9.

CHAPTER II.

That the Son is Consubstantial with God the Father, and not of an alien or foreign nature, as some of the perverse assert.

xv. 1 *I am the true Vine, and My Father is the Husbandman.* CHAP. 2. c. xv. 1.

He wishes to show us that it behoves us to love, to hold fast to our love towards Him, and how great a gain we shall have from our union with Him, when He says that He is the Vine, by way of illustration; and that those who are united and fixed and rooted in a manner in Him, and who are already partakers in His nature through their participation in the Holy Spirit are branches; for it is His Holy Spirit Which has united us with the Saviour Christ, since connexion with the Vine produces a choice of those things which belong to It, and our connexion with It holds us fast. From a firm resolve in goodness we proceed onward by faith, and we become His people, obtaining from Him the dignity of Sonship. For according to the holy Paul, *He that is joined unto the Lord is one Spirit.* As then in other places He has been called the foundation and coping-stone by the voice of the prophets, for upon Him we are built up, ourselves being the stones, living and spiritual stones, into *a holy priesthood for a habitation of God in the Spirit*, and in no other way are we able to be built up into this, save only if Christ be the coping-stone, so here by a similar reflection He says that He is a Vine, as it were the mother and nourisher of its branches. For we are begotten of Him and in Him in the Spirit, to produce the fruits of life; not the old life

Acts xvii. 29.

1 Cor. vi. 17.

1 S. Pet. ii. 5.

Eph. ii. 22.

Book 10. c. xv. 1. of former days, but that which consists in newness of faith and love towards Him. And we are preserved in our hold on this life by clinging as it were to Him, and holding fast to the holy commandment given to us, and by making haste to preserve the blessing of our high birth; that is, by our refusing to grieve in any way whatever the Holy Spirit That has taken up His abode in us, by Whom God is conceived to dwell in us. For in what manner we are in Christ and He in us the wise John will show us when He says: *Hereby we know that we are in Him and He in us, by the Spirit Which He gave us;* and again, *Hereby know we that we are in Him; he that saith he abideth in Him ought himself also to walk even as He walked.* And he makes this even clearer to his hearers by the words, *He that keepeth His commandments abideth in Him, and He in him.* For if the keeping of His commandments worketh love towards Him, and we are joined to Him by love, surely what has been said has been shown to be true by these quotations. For just as the root of the vine ministers and distributes to the branches the enjoyment of its own natural and inherent qualities, so the Only-begotten Word of God imparts to the Saints as it were an affinity to His own nature and the nature of God the Father, by giving them the Spirit, insomuch as they have been united with Him through faith and perfect holiness; and He nourishes them in piety, and worketh in them the knowledge of all virtue and good works.

1 S. John iii. 24.

1 S. John ii. 5, 6.

Ibid. iii. 24.

And when He calls the Father Husbandman, why does He give Him this title, for the Father is not idle or inert in His dealings with us, and while the Son nourishes us and sustains us in a perfect state by the Holy Spirit, the rectification of our condition is as it were the function of the whole sacred and consubstantial Trinity, and the will and power to do all the actions done by It pervades the whole Divine Nature? Therefore it is glorified by us in its entirety, and in one single aspect. For we call God a Saviour, not gaining the graces which are compassion-

ately bestowed upon us partly from the Father, and partly from the Son Himself or the Holy Spirit, but calling our salvation the work of One Divinity. And if we must apportion the gifts which are bestowed upon us, or those activities which They display about creation, to each person of the Trinity separately, none the less do we believe that everything proceeds from the Father by the Son in the Spirit. You will think then quite rightly that the Father nourishes us in piety by the Son in the Spirit. He husbands us, that is He watches over us, and cares for us, and deems us worthy of His sustaining providence by the Son in the Spirit. For this view will be more correct than any other, in my opinion. For if we attribute to each a separate activity in His dealings with us, apart from the others, is it not beyond controversy that since the Son is called a Vine and the Father a Husbandman, we are nourished and sustained in well-being especially by the Son alone, while from the Father we receive merely His providential care. For it is the function of the vine to nourish the branches, and of the tiller of the soil to tend them. And if we think aright, we shall believe that neither the one function, if performed apart from the Father, nor the other apart from the Son or the Holy Ghost, could sustain the whole. For all proceeds from the Father by the Son in the Spirit, as we have said. Very appropriately now the Saviour called the Father a Husbandman, and it is not at all difficult to assign the cause. For it was to the intent that no one might think that the Only-begotten merely exercised care over us that He represents God the Father as co-operating with Him, calling Himself the *Vine* that quickens His own branches with life and productive power, and the Father a *Husbandman*, and for this reason teaching us that providential care over us is a sort of distinct activity of the Divine Substance. For we were bound to know that God did not only make us partakers of His nature, conceived of as belonging to the Holy and con-

CHAP. 2. c. xv. 1.

Book 10. c. xv. 1. substantial Trinity, but also He watches over us with the most diligent care, which is illustrated to us very appropriately on this occasion by the figure of husbandry. For when He has before spoken of the vine and its branches, how is not the illustration of the husbandman most apt, introducing the One Who takes the care and charge of the whole, that is God. And if we are convinced that the Son is really and truly in His own Father, and He has Him that begat Him in His own nature, and all things are brought to perfection by Both in the Spirit as by One Divinity, neither will the Father be without His share in nourishing us, nor can the Son be thought not to partake in His husbandry. For where Their identity of nature is seen in unmistakeable language, there too there is no division of activity, though any one may think that they have manifold diversities of operations. And, as there is one Substance, that is the true and real Godhead conceived of in three Persons, that is in the Father, and the Son, and the Holy Ghost, is it not extremly clear and incontrovertible that when we speak of an activity of one, it is a function of the One and entire Divinity, in the way of inherent power?

Moreover, our Lord Jesus Christ, accepting His Father as His Fellow-worker in all He did, once went amongst the impious Jews and said: *Many good works have I showed you from My Father: for which of those works do ye stone Me?* And again, about working on the Sabbath-day: *My Father worketh even until now, and I work.* And no one would think He said that the Father acts separately in His dealings with the world, and so also the Son. For since the Father does all things by the Son, and could not otherwise act, as He is His wisdom and power, for this reason He, on the other hand, called the Father the doer of His own works, when He said: *I do nothing of Myself; but the Father abiding in Me doeth His works.* I think, therefore, we ought to take this view and no other, that Christ takes

Supra x. 32.

Ibid. v. 17.

Supra viii. 28. & xiv. 10.

the place of the vine, and we are dependent on Him as branches, enriched as it were by His grace, and drinking in by the Spirit spiritual power to bear fruit. Chap. 2. c. xv. 1.

And since we who have chosen the right path are assailed by the trenchant arguments of our adversaries, who try to persuade us to take a false view, we will make things clear to our hearers, compressing into short compass what one of them has set forth at length. "Well," he says, "has the Only-begotten refuted and brought to shame those who think that He is of the same Substance with God the Father. For note how He clearly calls Himself the Vine and the Father the Husbandman: for as the vine is not the same in substance with the husbandman, for the one is wood and the other is man, and these things are altogether separate and alien in nature, so the Son is not of the same Essence with the Father, and the definition of Their Essence is widely different and distinguishes Them, if the One is a Husbandman and the Other a Vine. For there is no question that some people unjustifiably attempt to prove that this has only reference to the Incarnation. For He does not say that His Flesh is the Vine, but rather His Godhead. But will it not be clear to everyone," he says, "that our body has no dependence on the Flesh of the Saviour as the branches on the vine, nor yet is the fruit of the Saints fleshly but spiritual? Therefore," he says, "putting on one side for the present all reference to the flesh, we say that the meaning of the speech relates to the Divinity itself of the Son; and we maintain that that Divinity is the Vine on which we depend by faith."

These idle ravings then suggested themselves to him, as he capriciously rejected according to his own private judgment the correct interpretation of the Divine doctrine, and distorted it, in his headstrong folly, into conformity with his own preconceived theory. But we who cling to the truth are quite of the opposite opinion, and following in the lines of the knowledge of the holy

fathers shall retain the correct doctrine. We may now pertinently inquire, according to our lights, how we ought to interpret the meaning of the text, and we must also see how and in what manner we may equip ourselves to encounter their arguments. For if we saw that no harm could steal therefrom unto the hearts of the simple-minded, we would pass them over in silence, and, rightly disdaining to intermeddle with their vain theories, have embarked on the investigation of the ensuing passage. But since such doctrines would be very calamitous if they gained acceptance, does it not follow that we ought, fired with religious zeal, to enter on the contest of words and arguments? For thus the wickedness of our adversaries can be very easily detected. Let us commence by saying that it is the height of folly unseasonably to reject what has been given by way of illustration and brought in as a similitude of the relations of the Trinity to display the manner of Their Nature or Essence. For I say that those who wish rightly to comprehend anything that is said, do well in looking at the purpose of the discussion, and ought attentively to consider what is the meaning of the Maker of the speech in His conversation. For consider, too, in the light of what lies before us, whether I do not seem to you to speak well. It was not the purpose of our Saviour Christ to teach the disciples that He was different in nature or separate from the Father; and it was not for this reason that He resolved to call Him That begat Him the Husbandman and Himself the Vine. For if this was His aim, why did He not end His speech here, without adding any qualification to it? For He would have illustrated what His purpose was, according to your idea, without chance of confusion, if He had merely given these names to Himself and the Father. But now, after premising that He was the Vine, and saying that we depend on Him as branches, and then investing the Father with the character of the Husbandman, He makes it quite clear and obvious to all, I think, that He

has no such meaning as you suppose, and wishes, by palpable illustrations visible to the bodily eye, to persuade His hearers that all power of producing the fruits of the Spirit proceeds from Him; as the branches which grow up from the root are pervaded by its inherent quality. For every good thing which we have is given; but it is not so with God. For He is in Himself the originator of His own peculiar attributes, glory and might, which appertain to Him alone. Therefore Christ, being as it were the root, is the Vine, and we are the branches. And if He called the Father the Husbandman, do not think that He spoke of Him as being different in substance. For He does not mean this, as we have said; but wishes to point out that the Divine Nature is the root and origin in us of the power of producing the fruits of the Spirit of life, besides the blessings we have spoken of, tending us like a husbandman, and extending over those who are called by faith to partake in it the providence of love. The unlikeness of the illustrations used then has no reference to the definition of the essence, for it is not the purpose of our Saviour Christ to speak on that subject, but His teaching has quite another object.

And since the deluded heretic chooses to propound his false views in his folly, and says that no argument will induce those who as it were distort the aim of the words which are before us from their right meaning, and attribute to them a reference to the Incarnation of Christ, for we were not united to Him in the body, nor yet did the Apostles as branches abide in the body of Christ, nor were they after this fashion connected with Him, but in temper of mind and faith unfeigned; let us briefly reply to this, and show him that he is altogether astray, and does not follow aright the holy writings. For that we are spiritually united with Christ in a disposition made conformable to perfect love, in true and uncorrupted faith, in virtue and purity of mind, the statement of our doctrine will no way deny. For we confess that he is

Cf. supra p. 367.

Book 10. c. xv. 1. quite right in saying this; but in venturing to say that no reference is intended to our union with Him after the flesh, we will point out that he is wholly out of harmony with the inspired writings. For how could it be disputed, or what right-minded man could deny, that Christ is the Vine in this relation? And we, as being branches after a figure, receive into ourselves life out of

Rom. xii. 5. and proceeding from Him, as Paul says: *For we are all one body in Christ, seeing that we who are many are one*

1 Cor. x. 17. *bread: for we all partake of the one bread.* And let any one account for this and give us an interpretation of it without reference to the power of the blessed mystery. Why do we receive it within us? Is it not that it may make Christ to dwell in us corporeally also by participation and communion of His Holy Flesh? Rightly would he

Eph. iii. 6. answer, I deem. For Paul writes, *that the Gentiles have become* [1] *fellow-members of the body, and fellow-*

[1] σύσσωμα *partakers, and fellow-heirs of Christ.* How are they shown to be "embodied"? Because, being admitted to share the Holy Eucharist, they become one body with Him, just as each one of the holy Apostles. For why did he (S. Paul) call his own, yea, the members of all as well as his

1 Cor. vi. 15. own, the members of Christ? For he writes thus: *Know ye not that your members are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? God forbid.* And the Saviour

Supra vi. 56. Himself says: *He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him.* For here it is especially to be observed that Christ saith that He shall be in us, not by a certain relation only, as entertained through the affections, but also by a natural participation. For as, if one entwineth wax with other wax and

[2] ἕν τι melteth them by the fire there resulteth of both [2] one, so through the participation of the Body of Christ and of His precious Blood, He in us, and we again in Him, are co-united. For in no other way could that which is by nature corruptible be made alive, unless it were bodily entwined with the Body of That Which is by nature

Life, the Only-begotten. And if any be not persuaded by my words, give credence to Christ Himself, crying aloud: *Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man and drink His Blood, ye have not life in yourselves. He that eateth My Flesh and drinketh My Blood, hath eternal life; and I will raise him up in the last day.* Thou hearest now Himself plainly declaring that, unless we "eat His Flesh, and drink His Blood," we "have not in ourselves," that is, in our flesh, "Eternal Life." But Eternal Life may be conceived to be, and most justly, the Flesh of that which is Life, that is, the Only-begotten. And how or in what manner this raises us up on the last day hear now; and I will not scruple to tell you. For since the Life, that is the Word which shone forth from God the Father, took unto Himself flesh, the flesh became transformed into a living principle, and it is inconceivable that the life should be vanquished by death. Therefore, since the life is in us, it will not endure the bondage of death, but will wholly vanquish corruption, since it cannot endure its results. For *corruption* does not *inherit incorruption*, as Paul says. For if Christ uses the emphatic expression, *I will raise him up*, He not only invested His own Flesh with the power of raising those who are asleep, but the Divine and Incarnate Word, being one with His own Flesh, says, *I will raise him up*, and with good reason. For Christ is not severed into a duality of Sons, nor can any one think that His Body is alien from the Only-begotten, as no doubt no one could maintain that the body in which the soul dwells is alien from it.

CHAP. 2. c. xv. 1.

Supra vi. 53, 54.

1 Cor. xv. 50.

When then by these disquisitions Christ has been shown to us to be the Vine in this sense, and we the branches, inasmuch as we partake in a fellowship with Him that is not merely spiritual but also corporeal, why does he talk so vainly, asserting that, since our dependence on our fellowship with Him is not corporeal, but consisting rather in faith and disposition to love according to the law, He did not call His own Flesh, he says, the vine,

Book 10. c. xv. 1. but rather His Godhead? And yet, why, some one may say, does he reject the interpretation that is more fitting and appropriate to the passage, and hasten to adopt one widely divergent? For shall we not grant that Christ is the Vine in a more appropriate way also according to the fellowship of the flesh, and that we are branches through the similarity of our nature? For that which proceeds from the vine is of like nature with it. And this we say, not as attempting to deny the possibility of union with Christ by right faith and sincere love, but rather from a wish to point out that Christ is the Vine and we are the branches, both in a spiritual and corporeal sense.

Further, the statement of the truth is simple and obvious; but our adversary, in his wickedness, disdains the admission that Christ was the Vine in a corporeal sense also, as conferring His own Life on the branches, that is to say on us, just as the visible and earthly vine confers life on the branches that cling to it. He distorts and does violence to the meaning of the thought, making it have reference only to His Godhead. For he thought that he might thus bring a calumny against it, raising this ignorant contention: "If the Son is the Vine," he says, "and the Father the Husbandman, and the Son differs in nature from Him, as in the figure of the vine, the Son will not be of the same Substance with the Father."

Supra p. 367.

And he thinks he has built up a profound, trenchant, and incontrovertible theory against the doctrines of the Church, but will no less here also be convicted of folly. For when he first asserts that the Son is alien in nature, and places Him outside the Substance of Him That begat Him, how then can he any longer call God a Father, and the Son a Son in any sense? For if he says that He was not begotten, that is, proceeded from the Substance of the Father, just as the offspring of men from men, how could He be in any true sense the Son? How then can he set aside the blessed John, when he says: *He that denieth the Son, will deny the Father also: he that confesseth the*

1 S. John ii. 23.

Son, confesseth the Father also? And the saying is true. For the denial or confession of the One altogether involves the denial or confession of the Other. For the Father could not exist if the Son did not; nor could the Son be conceived of if He That begat Him were not conceived of with Him. If then he denies the Son, for he says that He belongs to another class, he thereby denies the Father also. What answer then, my good Sir, have you to make? Whom has faith left? Where is the glory of the Holy Trinity? For the nature that rules over the universe is hereby wholly taken away; that nature which is shown to us in plain language in the Holy Scripture. For their temerity and falsehood force us into the midst of difficult discussions. But, perhaps shrinking from so prodigious a blasphemy, he says that the Son belongs to another class, but was begotten of God the Father. But we will ask him once more to tell us how then does he grant and confess that He is begotten? For if as one of created beings, according to a state of mind that is in love and according to will, for all things are said to be produced from God, this none the less involves the same blasphemy. And if he says that He is truly the Son, but asserts that He is alien, and asserts even after saying this that He is different in class, even after this admission he commits an impiety against the Father Himself. For that which the nature of created beings disdained to suffer, this he would show that God underwent. For surely is not that which is truly the offspring of anything by nature manifestly of the same substance with the father of it? Is it not quite obvious to every one? The world then proceeds according to a suitable principle, for no creature produces anything different in kind from itself. And only in God shall we find the reverse, since He has begotten the Son different in kind and not of His own Nature.

CHAP. 2. c. xv. 1.

It were likely then that our adversary should not like to make any reply; but if he persists in his folly, and thinks that the Son is different in kind from God the Father, we will not be slack in our advocacy of the doc-

Book 10. c. xv. 1. Supra

trines of the truth. For we shall show that he says that God the Father is the same in kind with created beings; and how, or in what way, you may now learn. He clearly contends and maintains that it is not so much the flesh as the Divinity Itself of the Only-begotten that is called the Vine. Suppose it is so then. For I will ask the question, and let him make the reply. "Does he think that the Son is truly God, or not; or does he maintain that He is spurious, or that His dignity only consists in empty titles?" And if he maintains that He is not God by nature, let him ponder over the testimony of the Only-begotten Himself, when He says, *I am the Truth.* For the truth has only one form, and does not admit of the spurious or mis-named. And let him accept the witness hereon of the most wise John, when he clearly exclaims, and says: *And we are in the true God, Jesus Christ: this is the true God and eternal life.* But if perhaps he is ashamed of this, and gives up his contention, and confesses that the Son is truly God, we will not shift our position, but will use his own words to overturn what he said. "Is not the Father, as the Husbandman, different in nature from the vine; for the one is man and the other wood?" Thus must not the vine be conceived of as really and truly of the same nature with its branches? And I suppose some would attain such a pitch of folly as to venture to deny what is so clear. When then, being truly God, He is of the same Substance with the true and living God, that is the Father, and He is the vine, and we are the branches, of the same nature plainly for this reason with the vine; shall not we ourselves also surely be Gods by nature, putting off as it were our own nature? But such an idea, only those wicked men, who shrink from no impiety, can entertain. For we have been created, and the Son is God by nature. Then how can this be? And how can that which was said of Him be true, if the branches are of the same nature with the vine? For it must be that either we ourselves are uplifted into the nature of the true Godhead, or that is brought down to

Supra xiv. 6.

1 S. John v. 20.

Supra p. 367.

us. For the branches are of like nature with the vine. And since the Son clearly says: *I and the Father are one*, either we shall ascend with Him to perfect likeness with the Father, or the Father Himself will be drawn down with the Son, Who is like in nature to us, into our likeness. You see then what a mass of blasphemies we have arising from his statement. Therefore we will rather follow the true doctrine, believing that the Son says by way of illustration: "I am the Vine, ye are the branches, My Father is the Husbandman."

CHAP. 2. c. xv. 2. Supra x. 30.

2 *Every branch in Me that beareth not fruit, He taketh it away: and every branch that beareth fruit, He cleanseth it, that it may bear more fruit.*

Our connexion with Christ is of the mind, and implies a power of union affecting the tenor of our lives; perfecting us in love and faith. And the faith dwells in our hearts, making the manifestation of the Divine knowledge complete: while the manner of the love requires us to keep the commandment laid down for us by Him. For thus He also indicated him that loves Him, saying: "He that loveth Me will keep My commandments." We must know then that being united with Him by faith, and giving effect to the manner of our union in mere barren confessions of faith, and not clenching the bond of our union by the good works that proceed from love, we will be branches indeed, but still dead and without fruit. For faith without works is dead, as the Saint says. If then after this manner the branch be seen to exist fruitlessly, depending, so to speak, from the trunk of the vine, know that such a man will encounter the pruning-knife of the husbandman. For He will wholly cut it off, and will give it to the fire to consume as worthless rubbish; for this is the judgment of the barren, as I think also in the case of the fig-tree, which was set before us by way of parable. The lord of the vineyard says to the tiller of the soil: *Cut it down; why doth it also cumber the ground?* So in this case too I think that the God

Cf. supra xiv. 23.

S. James ii. 20. Cf. 26.

S. Luke xiii. 7.

Book 10. c. xv. 2. and Father of all mows down the thick and barren burden of branches that hangs down from the vine in the figure with no produce of fruit. And I think that the Overseer of our souls, that is God, wishes to show by the parable here employed what and how great is the injury which the soul that is cut off from fellowship with Him has to endure. For it will wholly wither away, and become barren of every good work, and will unquestionably be abandoned to punishment, and be the prey of all consuming flames. Moreover, by the mouth of the prophet Ezekiel, wishing to show this very clearly, He said: *Son of man, what is the vine-tree more than any other tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? Or will men take it to hang any vessel upon it? The yearly purging of it the fire performs; and at last it faileth. Is it meet for any work?* Know then that that which has once been cut off and wholly severed is altogether useless, and cannot be taken to serve for any necessary purpose, but is soon only useful for firewood. Is it not clear that if we be a branch, and have been drawn away from the deceitfulness of a plurality of gods, and have confessed the faith of Christ, but are still barren, so far as the union which shows itself in works is concerned, we shall surely suffer the fate of the barren branches? And what then? For we are wholly cut off, and we shall be given to the flames, and shall have lost besides that life-giving sap, that is to say, the Spirit, Which we once had from the Vine. For that which Christ said of the man who buried his talent one may see accomplished in the case of those who have suffered complete severance. For just as the talent was taken away from him at once, so I think also is the Spirit taken from the branch, as in figure of sap or quality. And why is it taken away? That the Spirit of the Lord may not seem to share in the condemnation of those who are doomed to go to the perdition of fire by the sentence of the judge. For if earthly rulers will not

Ezek. xv. 2–4.

on a sudden determine the fate of those who have once been held in honour, and dignified by kingly favours, but if such an one be convicted of some crime for which he may justly pay the penalty, this fate could not overtake him before he has been robbed of his honours; is it not necessary then that the soul that has been sentenced by the verdict from above to the fate of punishment, should in a manner be divested of, and lay aside, the grace of the Spirit before experiencing the evils? We say further that the barren branch will suffer such a fate, wishing to confirm our minds as far as possible, to be prone to lay fast hold on love towards Him by the active principle of virtue within us and faith unshaken, while He says that the fruitful branch will not at all be left without experiencing the care of the tiller of the soil, but will be throughly cleansed, so as to be more able to bear fruit. For God works with those who have chosen to live the best and most perfect life, and to do good works so far as in them lies, and have elected to seek perfection as citizens of God. He, as it were, uses the working-power of the Spirit as a pruning-hook, and circumcising in them sometimes the pleasures which are always calling us to fleshly lusts and bodily passions, and sometimes all those temptations which are wont to assail the souls of men, defiling the mind by divers kinds of evils. For this we say is that circumcision which is not the work of hands, but is truly that of the Spirit, of which Paul in one place says: *For he is not a Jew, which is one outwardly: neither is that circumcision which is outward in the flesh. But he is a Jew, which is one inwardly: and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.* And in another place, again: *In Whom ye also believed and were circumcised with a circumcision not made with hands.* And therefore they say to some, that if the branches of the vine in the figure suffer any purging, that cannot take place, I suppose, without suffering.

CHAP. 2. c. xv. 2.

Rom. ii. 28, 29.

Col. ii. 11.

Book 10. c. xv. 2. For it is painful so far as, and to the extent that, the wood can suffer pain. In the same way then we must think it affects the Saints: and, if we consider attentively, we shall give them our consent and approval. For our God, Who loves virtue, instructs us by pain and tribulation. Moreover the prophet Isaiah says thus:

Is. iv. 4. *When the Lord shall have washed away the filth of the sons and daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.* And

Heb. xii. 7. the inspired Paul himself too says: *If ye endure chastening, God dealeth with you as sons, for what son is there whom his father chasteneth not?* Nay, more, the choir of the Saints themselves, who exceed all conception, do not reject the instruction given by the Holy Ones, but rather eagerly welcome it with the

Jer. x. 24. words: *Instruct us, Lord, but in judgment, and not in wrath, that Thou make us not few.* For in wrath will be accomplished the complete severance of the barren branches, for He sends them to punishment; but in judgment rather—that is, consideration and in mercy—will be accomplished the purging of those which bear fruit, which brings but small pain, to the quickening of their fertility, and occasioning a greater abundance of blossom springing up. Further, some accepting this

Is. xxvi. 16. exclaim: *Lord, by brief tribulation dost Thou chasten us;* for the tribulation of purification lasts but a short while, but, giving us instruction from above, makes us blessed. And we will receive the blessed David as a

Ps. xciv. 12, 13. witness, who thus exclaims: *Blessed is the man whom Thou, Lord, chastenest, and instructest in Thy law, to comfort him in evil days.* For the days of the impartial judgment are truly days of evil omen, and dreadful to those who are wholly cut off and doomed to the perdition of punishment by fire; but to those who are chastened in that day the Lord robs them of their terrors. For such a man can no way be numbered among those who are doomed to judgment and punishment, as he is not a

barren branch. Let then the fervour that shows itself in works be combined with the confession of the faith, and let it unite action with the doctrines concerning God. For then shall we be with Christ, and experience the secure and safe power of fellowship with Him, escaping the peril that results from being cut off from Him.

CHAP. 2. C. XV. 2.

We made these observations because we thought we ought to deal with the investigation of the passage after a spiritual manner, and it is likely that Christ wished to hint at some other meaning, by His clearly saying: *Every branch in Me that beareth not fruit, He taketh it away; and every branch that beareth fruit, He cleanseth it, that it may bear more fruit.* For by the branch that has been taken away from fellowship with Christ by the severance of the Father, He means, I think, the people of the Jews, who are not capable of bearing fruit; against whom the thrice-blessed John declares that the axe will be brought; saying that the wood which is cut off will be given over to the flames; while by those branches which do not need to be completely cut off, but which abide in the Vine, and which are to be purged by the providence of God, He means those among the Jews themselves who believed, and the converts to them from other nations, who have one and the same purification; for it is accomplished in the Holy Spirit, according to the Scriptures: but the manner of their purification is separate and distinct. For the children of Israel have cast off from them the wish to guide their life and conduct by the Mosaic Law, while the heart of the worshippers of idols is stripped of the past deceitfulness that held sway over their hearts, and also of the rubbish of impure and ignorant customs, in order that they may bring forth the fruit of the divine training of the Gospel, which may be meet for the table of God, and be acceptable to Him. And that what we have said is clearly true there is no difficulty in satisfying ourselves from the inspired writings themselves. For the inspired

S. Matt. iii. 10.

Book 10. c. xv. 2. Paul enjoins those of the Jews who believed, when making light of the doctrines of the Gospel, they were once more backsliders, honouring the shadows of the
Gal. v. 4. Law: *Ye are alienated from Christ, ye who would be justified by the Law; ye are fallen away from grace.*
Ibid. 2. And again: *I say unto you that if ye receive circumcision, Christ will profit you nothing.* And if the wish to be justified according to the Law alienates them from Christ, is it not beyond question that it is the discarding of the Law as a guide of conduct that invites the power of union with Christ? In this way, then, the Israelites are circumcised, or rather purged, and so also he that once worshipped the creature more than the Creator, by getting rid of his past disease. And what
Rom. v. 10. does Paul say to them? *For if, while we were enemies, we were reconciled to God, through the death of His Son, much more, being reconciled, shall we be saved by His life.* And he charges them in another passage, and
Gal. iv. 9. says: *But now, after ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments of the world whereunto ye desire to be in bondage over again?* As therefore those who are willing to serve the beggarly elements become alienated from Christ, while those who do not endure to serve the creature rather than the Creator become one with Him, shall we not confess that the manner of the purification of the Gentiles shall be the most profitable cutting away by the Spirit of the old deceit, bringing in all manner of good things to us in divers ways in its stead? For in the putting off and casting aside of evil things, the beauty of virtue is conspicuous by contrast. For where vileness is driven out, there holiness is seen to arise.

We must show, too, that our circumcision is by the Spirit fulfilling the need of purification in us, and that
Supra i. 16. the Son brings in the Spirit; *for of His fulness we all received*, as John saith; and He it is that says to us,
Infra xx. 22. *Receive ye the Holy Spirit.* The Father then worketh

our purification through the Son, by means of the circumcision that we conceive of through the Spirit. We have humbled then the rash and impious hardihood of our adversaries, who did not scruple to maintain that as Christ spoke of Himself as the Vine, and God the Father as the Husbandman, He could not be the same by nature with Him. "For no argument shall convince us," he says, "that the husbandman and the vine are identical in essence." When then the Son is found to be a Husbandman through the circumcision by the Spirit, they must be of this mind for the future, that since husbandmen are of the same class with each other, in so far as they are men, it is clear that the Son is not alien to God the Father, but like in substance with Him.

Chap. 2. c. xv. 3.

Supra p. 367.

3 *Already ye are clean, because of the word which I have spoken unto you.*

He makes then His disciples a palpable and convincing demonstration of the art of the purifier of their souls; for *already*, He says, they are purged, not through a participation in anything else, but merely by the *word spoken* unto them, that is, the divine guidance of the Gospel. And this word proceeds from Christ. What man of sense, then, can any longer call in question that the Father has, as it were, a pruning-knife and hand, through whose instrumentality everything exists; that is, the Son, fulfilling the activity of that husbandry in us, which He attributes to the person of the Father, teaching us that all things proceed from the Father but by the instrumentality of the Son? For it is the Word of the Saviour that purgeth us, though the husbandry of our souls is attributed to God the Father. For this is His Living Word, sharp as a sword, *piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.* For, reaching into the depths of each man's inmost soul, and having every man's

Heb. iv. 12.

Book 10. c. xv. 3. hidden purpose revealed before It as God, It brings Its keen edge to bear upon our vain pursuits by the working of the Spirit. For in this, I suppose, we shall deem our purification to consist. And all things that profit us in the attainment of virtue It increases and multiplies to bear the fruit which is conceived in righteousness.

When then the manner of His husbandry of our souls is shown in the excellence of its operation, the ingenious and impious attempt of our adversaries is surely brought to nought, when they say that the Son is distinct in nature from God the Father, as He is called the Vine, and the Father the Husbandman. Let us consider and reflect on the fact that He declares that His disciples are clean, not through the special and distinct working of God the Father in them, that is, apart from the Only-begotten, but because they were obedient to His Word. As then He is the Quickener of our souls by the Son, and in the Son, in the same way as He is also the Husbandman or Guardian, He may properly be thought to act not otherwise than by the Son. And if those who start the argument against us think they ought to abide by the false theory they once broached, and, as Christ said that He was the Vine, think they are therefore, as it were, perforce compelled to degrade Him into a separate and foreign nature, what is there now to hinder us too from going to the same height of shamelessness, and distorting the meaning of the illustration, and being converted against our will by a like folly, and choosing to revolt from this puerile and ridiculous conception? For if, since He is spoken of as the Vine, they think that for this reason He falls away from His natural relationship with God the Father, and is wholly different in Substance, since the vine and the husbandman are not identical in nature; why cannot we also, encountering them with an argument as ignorant and unscholarly as their own, say this—Are only the branches profited by the care of the tiller of the soil; and will the branches

that depend from the stem alone reap the profit of His art, or will the nourisher or nurse too of the branches, that is, the vine, to which they cling and are fixed by nature, require some tending? I do not think this will be difficult to demonstrate. For our adversary himself will at once agree with us that if the trunk were not tended, the branches could not remain in good condition. Since then Christ has called Himself the Vine, and the trunk itself of the vine requires the fostering care of the tiller of the soil, or it will be wholly and entirely ruined, we shall draw the inference that the Son is on a level with ourselves, and requires, as we do, the Father's providence, that He may not Himself be distorted from what He is into something else, and fall away from His native dignity or the position that He holds. For the ridiculous argument of the enemies of divine truth reduces itself to this.

But let us have done with these diseased and foolish ravings, and enter upon a discussion concerning the Holy Apostles. For He says: *Already ye are clean, because of the word which I have spoken unto you:* just as though He were to say, the manner of your spiritual purification, which is conceived of as by the Spirit and in the Spirit, has been wrought by the Father, through My Word on you first. Behold, casting off the burden of the vain customs and corruption of this world, be ready to bring forth fruits acceptable to God: rid yourselves of the vain and profitless law of the Jews, and pay heed to it no more. My Word has purified you: for no longer do you conduct your lives by the Mosaic Law, or according to the dispensation of the writings thereof. For you will not seek sanctification in what ye eat and drink, nor in doctrines of baptisms, nor yet in sacrificial atonements; but consider that ye are established in firm faith, and make haste to appease God by every kind of good work. For in them is seen the power of spiritual bondage. Those who are destined to be pure will be, He says, even as you are. For they, just escaping from the

Book 10. c. xv. 4. net of the devil, and getting away from the snares of idol-worship, will be taught no longer to be governed by his decrees; but, shaking off the impurity of former customs as vain rubbish, and being thus for the future fitted to bear the fruits of the virtue that loves God, will be joined to Me in the manner of branches; and, being dependent on their love towards Me, will have their hearts enriched by the influences of the Spirit, and, imbibing the grace of My goodness, will continue stedfast to the end and be nurtured in righteousness. The Israelites, when they have been converted to faith in Me, and have been attached to Me in the manner of branches, then receiving into their mind purification through My Word, no longer devote themselves to the service of the letter; and not fixing their heart, as now, on shadows and types, bear the fruit of a true and spiritual service to God. For Supra iv. 24. *God is a Spirit, and they that worship Him, must worship in Spirit and truth.* At the same time also He shows clearly, as in a figure, to His disciples the beauty that will belong to those who are about to be purified, and gives them the greatest encouragement to attain the still more ample excellence; showing them that their service and the training of their past teaching had not been vain —that teaching of the Gospel, through which they were destined to benefit those who dwell in the whole world—displaying themselves as an example to those that believe on Christ. For it has been written concerning the Heb. xiii. 7. Saints, that it behoves us to watch closely *the issue of their life*, and to imitate their faith. And Paul incites 1 Cor. xi. 1. those who serve God to be imitators of himself.

4 *Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me.*

We shall know then, by an accurate investigation of the words before us, that the being received of Christ through faith pure and true is the first work of that zeal which is requisite and dear to God. For this is the

meaning of being numbered among the branches, which cling to the true Vine, I mean Christ. But the fruit of our second meditation is by no means less in importance than our first, but it has, indeed, an even more pregnant meaning: the loving to be united to God, and to lay fast hold on Him, through a love exhibited in works, which has the fulfilment of the holy and Divine command. For this causes us inseparably to inhere in, and to be closely united to, Him, as the Psalmist expresses it: *My soul has been joined unto Thee.* The being received then as it were into the rank of branches will not be sufficient for complete joy of heart, or for the sanctification which, as it were, exhibits Christ sanctifying us. But I maintain that the following Him purely through love perfect and unfailing is also necessary. For by this means, the power of union or intimate conjunction with the Father may be best maintained and preserved. When therefore Christ said to His disciples, *Already ye are clean because of the word which I have spoken unto you;* lest any one of those who have once been purified should be considered incapable of falling away, even though he should bestow no care to remain in a state of grace, He adds this useful injunction—that it is necessary to *abide in* Him. And what will this be? Nothing else, as I think, but quite obviously that which Paul well expresses: *Wherefore let him that thinketh he standeth take heed lest he fall.* For a thousand backslidings befall those who think that they are firmly fixed, and who do not take great precautions not to lose the place which they have obtained; and I think that we require the utmost modesty and sobriety, even though a man think himself firmly fixed by the progress he has already made towards establishing himself in righteousness. He then has shown the nature and extent of the punishment of him who has, as it were, been cut off from intimate union with God, through slipping back from negligence into what is wrong, in the statement, *As the branch cannot bear fruit of itself, except it abide in the vine, so neither*

Chap. 2. c. xv. 4.

Ps. lxiii. 8.

Supra ver. 3.

1 Cor. x. 12.

Book 10. c. xv. 5, 6. *can ye, except ye abide in Me.* For unless the branch had supplied to it from its mother the vine the life-producing sap, how would it bear grapes, or what fruit will it bring forth, and from what source? You will perceive that the language of Christ has an application by analogy to ourselves. For no fruit of virtue will spring up anew in us, who have once fallen away from intimate union with Christ. To those, however, who are joined to Him Who is able to strengthen them, and Who nourishes in righteousness, the capacity of bearing fruit will readily be added by the provision and grace of the Spirit, as by life-producing water. And knowing this, the Only-begotten said in the Gospels: *If any man thirst, let him come unto Me and drink.* And to this, the Evangelist, inspired by the Spirit, has testified, when in his excellent explanation he says: *But this spake He of the Spirit, Which they that believe on Him were to receive.* And the blessed David, speaking as though to God the Father, thus addressed Him: *With Thee is the fountain of life, and Thou shalt give them to drink of the river of blessedness.* For by the fountain of Divine and spiritual life and of the fulness of blessedness, who else could be meant but the Son, Who fattens and waters our souls in the position of branches clinging to Him by faith and love, with the quickening and joy-giving grace of the Spirit.

Supra vii. 37.

Ibid. 39.

Ps. xxxvi. 9, 8.

5 *I am the Vine, ye are the branches: he that abideth in Me and I in him, the same beareth much fruit: for*
6 *apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.*

Our Lord Jesus Christ openly says that He has been called the Vine for this reason, and this reason only, that we may clearly understand, and not merely perceive with the eyes of the body, as by a palpable, sensible, and most visible figure, that to those who are eager to be closely

joined to Him, and who choose to enjoy a close union with His nature, will be added the capacity and the conditions requisite for the production of virtue and spiritual fruit-bearing; since they are evidently provided, from its source, as from the vine their mother, with a potential and an actual force. In those however who have as it were been torn away or cut off from their hold on Him, by turning to what is wrong and to conduct displeasing to God, not merely will no capacity of a fitness for virtue, or of being able to show the fruits that spring from goodness be seen, but the doom of being consumed by all-devouring fire, as by an inevitable necessity, will await them. For that which is useless for righteousness seems fit to pay the penalty, just as the withered branches will be only useful for the fire.

You would find an indisputable and true proof of what we have said, not by perusing the chapters of the saints of old, but rather by applying your attention to the study of the holy Apostles themselves. For they, by neglecting in no way love towards Christ, but abiding in Him, and considering that nothing whatever should be set before righteousness towards Him, have become known throughout the world. And they exhibited through the world the fruit of their virtue, and showing themselves a pattern of a God-loving state, as a bright image to all under the sun, they wreathed for themselves the fadeless crown of glory with God. But he, who by a few pieces of silver was entrapped into the net of destruction, I mean the base and most mercenary Judas, was cut off from the true Vine, that is Christ, and withered away in a certain sense, and lost together his position of discipleship and the quickening quality of the Spirit. For he was cast outside, according to the saying of the Saviour. For he became alienated from Christ, and was given over like rubbish to him that chastises with fire. Pertinently then does our Lord Jesus Christ set forth to His hearers the joy of heart that springs from the desire of intimate union with Him, and on the other hand place before them the

Book 10. c. xv. 7. punishment resulting from severance, thus conceiving a twofold method of salvation. For either by an aim which looks forward to glory and life, or our dread of the chastisement by fire, we shall lay hold more earnestly, with all the strength of our mind, on intimate union with Him.

But He calls the Father *Husbandman*, attributing to His Divine Nature the watchful care over us, as also we have previously shown at length. For He will be found doing the work of a hand to the Husbandman, Who uses no other hand, according to His Consubstantiality both from Him, and in Him; as is really the case, and as it is in our power to see in the following way. For as a proof that all things are done by the Son, as by the hand of the Father, listen to what the Father Himself says respecting His creatures: *My hand made all these things;* whereas all things were made by the Son, according to the holy writings.

Acts vii. 50.

We must observe that the divine Paul figures darkly to us the true cutting, even though it be not that of a vine, when he says: *Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.*

Rom. xi. 22.

7 *If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you.*

He says that the love of unbroken union with Him, and the keeping in mind as a Divine and spiritual treasure entrusted to them the pure treasure of the lessons of the Gospel, and the true instruction of the doctrines of the faith, established also by unerring interpretations, will be the root of the most perfect goodness. For the whole discourse of the Saviour would convey this meaning to us, if we consider the aim set forth in the Gospels. For in the promise of Christ that He will continually give what is good to those who ask Him, how shall we deny that a very clear pledge of this is given to us? I suppose

it is necessary to inquire what in addition is the accurate meaning of the words: *If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you.* For can any one say that to abide in Christ can be attained without keeping in oneself also His words? Now to this question men of sense will doubtless answer "No." For our hearer must remember, that when inquiring into the kind of love towards Christ, and investigating what it was, and how it could exist in perfection, we said that there are two methods given; I mean that through faith which is wholly blameless, and that again which projects itself in actuality, which enters secretly by pure love. And if we trust our Saviour's words that this is so with us, it follows that they adopt a dangerous and intolerable explanation of the relationship, in admitting the bare faith, which consists in words only, but not receiving the love which is moulded by right actions to perfection. They indeed abide in Christ in the sense of the relationship that results from belief, and so far as they do not adopt another religious worship; but when they no longer have His words in themselves they will be condemned. And we do not go so far as to say that, burying the preaching of the Gospels in oblivion, they are altogether unmindful of the words of the Saviour, submitting everything to their own pleasures, and directing their unbridled impulse to the consideration of earthly things alone, and, on account of this, carry themselves away from the true Vine, and, despising the favour of intimate relationship with Him, by their own passions, they deem the citizenship that is in Christ of no account. Now concerning every such person Christ Himself says: *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of My Father Which is in heaven.* And that faith which is alone, and by itself, and which does not obtain the assistance of the light that proceeds from works, will not suffice to secure an intimate relationship with God, the disciple of Christ

CHAP. 2. c. xv. 7.

Supra p. 375.

S. Matt. vii. 21.

Book 10. c. xv. 7. S. James ii. 19. also proves, saying: *Thou believest that God is one; the devils also believe and shudder.* Shall one then say to those who think that a faith bare and alone will be sufficient to enable them to get possession of the fellowship that is from above,—will even the band of demons rise to fellowship with God, since they acknowledge His Unity, and have believed in His Existence? How could this be? For the mere knowledge that the Creator and Producer of all things is One God is useless. But I think it necessary that the confession of piety towards Him should accompany faith. For such a man abideth in Christ, and will be seen to possess His words, according to the text in the Book of Psalms: *I have kept Thy saying in my heart, that I may not sin against Thee.* Ps. cxix. 11. Just as if any one should place into a brazen vessel the element of fire, he will make the vessel entirely the sharer of the warmth arising from it, so also the mind which in soul and heart is wholly possessed by the Divine and heavenly doctrine, by striving up to every kind of virtue is always thereby inflamed towards it. For it is written: *Thy word is very pure: therefore Thy servant loveth it.* Ibid. 140.

"Let him therefore," He says, "who establishes himself therein, and has attained to this high honour, so as to remain in Me, and to have My words in him, go boldly on, and with complete confidence ask for whatever tendeth to bliss, and without delay it shall be given him. For," He says, "I will grant it." "Well then," says our opponent, "if any one should ask for what is wrong, will He take more fully of this, and will He that loves virtue allot him such a portion as this?" Get thee behind me, thou man of evil counsel! For God will provide nothing that is opposed to His own Nature, nor any of those things which are numbered among evil things. But my view seems more appropriate: does it not appear right and just? It is clear then that He who abides in Christ, and has His words in him, knows, by the very fact of his goodness and righteousness, how

to think only those things which are acceptable to God. For it is clear that He has permitted to those who have His Word in their hearts to ask whatsoever they may reasonably wish; well knowing that they only aim at a participation in blessings of a spiritual and Divine nature. As then our Saviour Christ has excellently defined, in these words, the character of the man who prays and asks to receive whatever he wills from God, let us mould our own condition into conformity with this ideal, if we desire to obtain the heavenly blessing. But if you know that you are yourself not such an one as Christ has just indicated to us, take it not ill if you stumble, but if the effort seems burdensome to you, uniting with your faith the glory which proceeds from good works, (for this is abiding in Christ), and, having in yourself His words, go forward in confidence, and yourself receive without delay whatever you request from God.

Chap. 2. c. xv. 8.

8 *Herein is My Father glorified, that ye bear much fruit, and so shall ye be My disciples.*

He says that God His Father has been glorified, being justly admired for His incomparable goodness and crowning as it were His exceeding kindness with actual proof. *For He so loved the world according to the Scripture, that He gave His Only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life.* The life of all, that of course which is fulfilled by Christ, is then the fruit of the kindness of God the Father. For this reason I suppose He Himself, conversing with God the Father, said: *I glorified Thee on the earth, having accomplished the work which Thou hast given Me to fulfil it.* For the Only-begotten, being entrusted as it were with the salvation of us all, has well accomplished it by the Father, and He a Being not comprehended under the condition of necessary obedience, but Himself the absolute wisdom and power of His Father, apart from Whom nothing whatever can

Supra iii. 16.

Infra xvii. 4.

Book 10. c. xv. 8. exist. For all things are by Him, according to the Holy Evangelist, and we in a special manner. And for this reason the blessed David declares that the ordering of all that concerns us, and the directing aright of the life of all is entrusted by the Father to the Son, as His power and wisdom, when he says: *O God, order the working of Thy power: O God, confirm that which Thou hast prepared;* and once more: *O God, give Thy judgment to the King.* For it was the work of Him Who alone reigns with God the Father to restore the earth that was entirely corrupted, and to be able to mould it anew into its former state. Therefore My Father was glorified by giving His Own Son as a ransom for the life of the world, being content to see among us Him Who is above every creature, not that He might bring any addition of perfection to His Own Nature. For He is all perfect and self-sufficing, having power over all things, but in order that you may bring forth more fruit and become My disciples. For if He had not become man, we should not, being deemed worthy of sharing His nature, and being united to Him like branches, and gaining for Him the power of bearing fruit by sharing in His Spirit, have produced the fruit of a state of life pleasing to God, which He even calls *much*, putting in the background that which sprang from service of the Law, and showing that it is of less importance. *For the Law hath made nothing perfect,* according to the saying of Paul. For this reason He said to His holy disciples, nay to all of us who have been united to Him by faith and perfect love: *Verily, verily I say unto you, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.* And again: *Every scribe who hath been made a disciple to the kingdom of heaven, is like unto a rich man which bringeth forth out of his treasure things new and old;* casting, as it were, from the treasury of their hearts the Mosaic injunctions, and the memory of the ancient

Ps. lxviii. 28.

Ibid. lxxii. 1.

Heb. vii. 19.

S. Matt. v. 20.

Ibid. xiii. 52.

writings. He therefore, who is a willing hearer, and ready to learn, and is full of the torchlight of the Gospel, has his wealth increased and multiplied; I mean, of course, spiritual wealth. For he brings forth things new and old, transforming the shadow of the Law and the power of servitude to the Law into the pattern of citizenship according to the Gospel. For what the Law figured by types, this Christ did openly in truth. Wherefore also He said: *I came not to destroy the Law, but to fulfil;* and again: *Verily, verily, I say unto you, one jot or one tittle shall in no wise pass away from the Law, till all things be accomplished.* The power then of the service of the Gospel is the *much fruit*, spiritual, and in truth; seeing that the Only-begotten became Man for the glory of God the Father. And on this account it has followed that those who are on the earth are His disciples. For He spoke to those of old time and formerly through the prophets as God; but has told us and said concerning us: *And they shall all be taught of God.* For to us who believe in Him, not merely has no other person intervened and conveyed the message from Him, or become a mediator of His Will towards us, as Moses doubtless was to the Israelites in Mount Sinai: or again, the prophets after Moses to those among them; but Christ Himself has taught us. And for this reason we are all taught of God. We should not then have at all become His *disciples*, we should not have brought forth the *fruits* of love towards God, and this in abundance, unless *the Father* had been *glorified* by His goodness, taking such pleasure in us, that the Word proceeding from His Essence should become Man. For we shall think thus when we hear the Holy Scripture declaring that He gave His own Son. For He also approved of His choosing to suffer this for us; and, on this account, is said to have given Him: and with justice.

CHAP. 2. c. xv. 8.

S. Matt. v. 17. Ibid. 18.

Heb. i. 1.

Supra vi. 45.

Book 10. c. xv. 9, 10.

9 *Even as the Father hath loved Me, I also have loved you:*
10 *abide ye in My love. If ye keep My commandments, ye abide in My love; even as I have kept My Father's commandments and abide in His love.*

We must consider the mysteries set forth in the text with the clearer eye of the understanding; for the saying has a deep meaning, and puts before us in its completeness, so to speak, the significance of the Incarnation. For He assures us that He Himself was loved by God the Father, and that He so loved us in turn, after the same manner, that is, according to which He Himself considered that He was loved by His own Father. What charge then did He lay upon them? That it is our duty to abide in His love. But He gives, as it were, an explanation and most convincing reason of His being with justice loved by the Father, namely, the keeping of His commandments; and exhorts us, too, to hasten to fulfil this, and thus, He says, to remain in His love. We have clearly shown what His meaning is then, summing up and condensing into small compass the sense of the passage, so far as possible. But since I think it right to rob of its terrors that which is likely sometimes to disturb in no small degree the mind of the pure, come, let us say how and in what way we apprehend the meaning of the passage. Our Lord Jesus Christ then appears, setting Himself forth as a type and pattern of the holy state of life, and as being on this account under the Law, and not disdaining to take the measure of our poverty, in order that designedly moulding Himself, according to His plan, into conformity with our dispositions, He might be found as in figures to those that are His, a guide of the way to our recovery of a state and of a life strange to us and wholly untrodden. We must now inquire then what commandment of the Father He has kept, and in what way, or in what manner He is said to have been loved by Him. Let then the most wise Paul come to our aid, and initiate us into

the mystery by his words concerning Him; how *being in the form of God, He emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He hath humbled Himself, becoming obedient even unto death; yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the Name which is above every name.* You have heard how, though He was the true God, seeing that He was of the same fashion with His Father, He humbled Himself, becoming obedient unto death. For when God determined to save the corrupted race upon the earth, and it did not satisfy justice that any created being should accomplish this, the Only-begotten God, Who knows the Will of God the Father, Himself undertook the task, as the enterprise exceeded all the power that there was in the world. And thus He came down to a voluntary subjection, so as even to descend to death, and that a most shameful one. For how could the being nailed to a cross be honourable, and how would it not rather pass every disgrace? Since therefore He endured these things, God hath highly exalted Him. You have therefore in His willing obedience the fulfilment of the purposes of the Father; which purposes, the Son says, were ranked by Him as commands. For understanding as Word the counsels in the Father, and searching out the secret thoughts of Him that begat Him, nay rather being Himself the Wisdom and the Power of the Father, He realises His plan, accounting it as a command, and thus naming it after a human analogy. And see herein the measure of His love. For God hath highly exalted Him, He says. He exalts and glorifies Him that was already exalted and glorified; although He is by nature very God; inasmuch as He does not exist as one of the creatures, according to the identity of His Substance, on this account being deemed, and being in reality, beyond all height that is conceived, and even the Lord of Glory, according to the holy writings. But of a truth, He says,

CHAP. 2. c. xv. 9, 10. Phil. ii. 7–9.

1 Cor. ii. 8.

Book 10. c. xv. 9, 10. He is exalted and glorified; how, or when, and in what way? When of course, He was in the form of a servant and in the likeness of our humiliation; that is, man like ourselves. For He returns clothed with our flesh to be again highly exalted and glorified with the Father. And He was loved by Him, and not then for the first time, when He fulfilled His voluntary subjection; and you will better understand this by the following considerations. For according to the manner in which He was always exalted and glorified, with reference to His Own Nature, He that was bereft of the glory suited to God, so far as the definition of His Humanity was concerned, is said to have been glorified and exalted when He became Man. For being thus from the beginning loved always and through all time, He is said to have been loved even when clothed in flesh. For on this account He appeared amongst us; that is, He took our form upon Him and became Man, in order that He might make pleasing to God that which was hated on account of the transgression at the beginning, and the sin which had crept in in the interval. For, for this reason, Christ is said to have appeared as the Door, and the Beginning, and the Way of all things good to us. Does He then tell you that He has been loved without reproach, because His *Father's commands* have been kept by Him? Did not the declaration of the mystery seem difficult to you, and was not the deep meaning of the Incarnation accomplished in our behalf hardly attainable by your reason? Prov. viii. 9. But *they are all plain to him that understandeth, and right to them that find knowledge.*

Abide therefore, He says, *in My love;* that is, coming with all zeal and ardour, make it the object of your anxiety and concern to be worthy of such a love from Me as I have from God the Father. For I was an obedient worker of the wishes of the Father, and on this account I abide closely in His love. But when ye also yourselves become keepers of My commandments, ye in a like manner will wholly *abide in My*

love. You will have then, He says, no excuse for apathy in the work. For you will not bestow labour on these things without profit. For I shall manifestly give you as much love as I have from the Father; and crown the keeper of My words with honours almost equal. For the Father has *highly exalted* Me, and has given Me *the Name which is above every name.* For I have been declared God of the universe, yet I shall not be found envious or to grudge you such good things. For I have shown you, who are men, and who have for this reason received the nature of slaves, to be gods, and sons of God; making you illustrious through My grace with dignities surpassing your nature to receive; have admitted you into the fellowship of My kingdom; have shown you *conformed to the Body of* My *glory;* have honoured you with incorruption and life. But this standeth as yet but in hope, and is preserved for the age that is to come. And what have ye now for the time present? Have I not made you illustrious, and glorified you, and made you holy beyond the devotees of all nations? Nay, ye have rebuked the unclean spirits; I have given you power to heal *all manner of disease, and all manner of sickness.* I have given the promise unto you: *Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do.* If we allow our minds to be impressed with the sense of the passage before us, we shall think that this is what He says to His holy disciples. And if we at all times keep our mind yoked fast to the doctrines of the truth, and if we turn the investigation into which we enter so far as we can to the profit of our hearers and to foster the practice of a righteous life, we shall avoid foolishly falling over any stumblingblock in the way. For it is written in the Book of Psalms: *Great is the peace that they have who love Thy law; and they have no stumblingblock in their path.*

CHAP. 2. c. xv. 9, 10.

Phil. ii. 9.

Ibid. iii. 21.

S. Matt. iv. 23.

Supra xiv. 12.

Ps. cxix. 165.

Book 10.
c. xv. 11. 11 *These things have I spoken unto you that My joy may abide in you, and that your joy may be fulfilled.*

When, after introducing to us the parable of the vine, He went on to teach us that the branch which is separated and sundered, as it were, from the mother who nourishes it will be wholly useless, and doomed to be consumed by fire, He thereby terrified His disciples not a little. For awful tidings, even though they have no reference to the present, are likely to cause no little alarm to their hearers, especially when the obscurity of the future engenders the suspicion that what they hear may come to pass. Just as the voyager who is about to cross the sea before him, when it seems probable that a storm will actually arise, and the billows rage, and the wild waves lash themselves in fury, even though he do not see these things before his eyes, and they stand yet merely in expectation, and that perhaps baseless, fears them as though they were in his sight. He then fitly raises up anew His disciples, trembling and struck with terror at these dreadful tidings, and stupefied by the thought of future trials, to a sustained courage; and leaving His sad discourse, speaks to them of their joy of heart in God. For it is not, He says, O My disciples, for this cause that I have now spoken these words unto you, to rob your minds of courage, or to inspire in you a vague terror, nor that you should be found altogether broken down by the thought of evil to come, and unable to endure to secure your own blessedness, but that you might be quite otherwise affected, and have pleasure of heart in Me, *and that My joy* should *abide in you.*

And I think we ought to consider more attentively what the sense of this passage is, and what Christ wishes us to take as His meaning. We must take it then as having a twofold meaning: for either one may say the words that you may have joy concerning Me or in Me, as used in an argument which bears no mean-

ing but the obvious one: for so ye yourselves may make your own power complete, reflecting on the reward of blessings which exceed all things earthly, and the return that your exertions will win, and the greatness of your glory with God; or considering it in another sense, we will not shrink from entering upon a more profound inquiry. For we ought most eagerly and keenly to hunt in all reverence for the aim of all these investigations. What do then the words *that My joy may* be *in you* signify? Do they mean that the Only-begotten is as we are, that is, a Man, only without sin, resolved to undergo all the sufferings which the accursed madness of the Jews compelled Him to experience? For we shall find Him insulted and persecuted, and buffeted with bitter reproaches, and spat upon, and beaten with rods, and not exempt from the insult of the scourge, and, last of all, to crown all this, nailed to the cross through our means and for our sakes. And in the presence of all this awful suffering, He was not bowed down in agony, and did not even shrink from the ignominy of suffering as His plan required, but was full of the pleasure of heart and joy which became Him, since He saw the multitude of those who were saved, and the Will of God the Father fulfilled. For this cause He accounted dishonour joy, and thought suffering pleasure. For when they dared against Him many things repugnant to His nature, we shall find it written that Jesus then *rejoiced in the Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in Thy sight.* Note that when He saw wisdom given to babes and simple folk, He rejoiced and exulted by the Spirit, and offered up thanks, as in our behalf, to the Father Who saves us; but when He passed through the land of the Samaritans, and was *wearied with His journey*, as it is written, *He sat by the well of Jacob.* But when the

CHAP. 2. C. xv. 11.

S. Luke x. 21.

Supra iv. 6.

Book 10. c. xv. 11. woman represented to Him the need of drawing water, He told her what was likely to come to pass: and foretold that a multitude of Samaritans would come, and seemed to make of small account the necessaries of life. For what did He say to His disciples, when they counselled Him to partake of what they had to eat? *My meat is to do the will of My Father, and to accomplish His work.* Is it not thereby clear that He accounted the fulfilling of His Father's Will, that is, providing a refuge in salvation for the backsliders, as pleasure and joy? It is beyond doubt.

Supra iv. 34.

All this then, He says, I have spoken unto you, *that My joy may* be *in you;* that those things may give you encouragement that give encouragement to Me; that you may face perils bravely, girding yourselves with the hope of those who will be saved; and, if suffering come upon you in this work, that ye may not be brought low into the feebleness of apathy, but may joy more abundantly, when the pleasure of Him That *willeth that all men should be saved and come to the knowledge of the truth* is fulfilled by you. For I, too, rejoiced at this, and thought My sufferings very sweet. When then, He says, you elect to have this *joy*, which I thought became Myself, then you will have it perfect and complete.

1 Tim. ii. 4.

For we think that *joy* most full and complete, which is in God, and through God, and results from good works, through the fixity and stability of the hope; and because it arose from a proper source, not only we, but also Jesus Himself took pleasure in it. And we say that the joy which is of the world is incomplete: because it is clearly transient and excited by unworthy causes; earthly things which flit away like phantoms and shadows. Just as we say that hatred is perfect which has a just and righteous origin amongst us; just as, of course, the blessed David says about the opponents of the glory of God, *I hated them with a perfect hatred;* and perfect love that which prepares those who have chosen it, in God and through God, to offer themselves wholly

Ps. cxxxix. 22.

unto God; not that which is fixed on any earthly objects, and things worthy of no account. CHAP. 2. c. xv. 12, 13.

12 *This is My commandment, that ye love one another, even as*
13 *I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.*

He now makes clearer by the illustration here given the meaning of the preceding passage; that is, the necessity of His disciples having His joy in them; and clearly says, "I give you this injunction, and teach those who think they ought to follow Me to do this, and be thus minded to practise such manner of love towards one another as I have heretofore shown and fulfilled." How great a measure can a man then find to the love of Christ, He Himself shows when He says that nothing can be greater than such love, which excites to forsake life itself for those one loves. And by all this He not only exhorts His own disciples that it becomes them so little to shrink from fearing to encounter dangers for those they love, but that also He Himself without shrinking held Himself in utmost readiness to undergo the death of the flesh. For the power of our Saviour's love attained so great a measure. And these words were borne out by His action, and by His encouragement to His disciples to attain an exceeding great and extraordinary courage, and by His exhorting them to the perfection of brotherly love, and fencing their hearts with the armour of enthusiasm and love of God, and raising them up into a zeal invincible and undaunted, so as impetuously to hasten to establish everything according to His good pleasure. Such a man Paul showed himself to us, when he said, *For to me, to live is Christ, and to die is gain.* Phil. i. 21. And again: *For the love of Christ constraineth us: because we thus judge that one died for all, therefore all died.* 2 Cor. v. 14, 15. And besides: *Who shall separate us from the love of Christ? Shall tribulation, or anguish, or famine, or nakedness, or peril, or sword?* Rom. viii. 35. Note how he promises that nothing

Book 10. c. xv. 12, 13. Cf. infra xxi. 15, 16.

shall be able to overcome it or prevail to cut us off from the love of Christ. But if tending the flocks and feeding the lambs of Christ be to love Him, is it not quite clear that he who preaches the word of salvation to those who know not God will prevail over death, persecution, and the sword, and will think distress of no account at all? And, if it be fitting to condense the meaning and to compress the words of our Saviour, and to express in a few words what He wishes His disciples to do, He bids them to keep their hearts undaunted and free from every fear, and minister the word of faith in Him, and to preach the Gospel to all who are in the world. And the selfsame command He gives by the word of the prophet Esaias: *O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength; be strong, fear not.* And we shall find that the holy disciples themselves have power to do this aright, when they ask of God by earnest prayer: for on one occasion, accusing the madness of the Jews, they exclaimed: *And now, Lord, look upon their threatenings: and grant unto Thy servants to speak Thy word with boldness.*

Is. xl. 9.

Acts iv. 29.

For those who resist and impiously rail against such as openly minister the Gospel are very many. But even if the terror be keen and the waves of evil counsel rise up most dreadfully, there will be no mention of suffering among His true disciples until the righteous acts that proceed from love attain their end—such love, I mean, as our Saviour set forth to us as a pattern, *Who for the joy that was set before Him endured the cross, despising the shame,* in order that He might accomplish salvation for those who have sinned. And if He had not been willing to suffer for us, we should be still dead, servants of the devil, *fools and blind,* and remaining in need of everything good, and slaves of pleasure and sin; *having no hope, and without God in the world.* But now the Saviour has even given His life for us from the love that He has unto us, and, exhibiting an incomparable love of

Heb. xii. 2.

S. Matt. iii. 17. Eph. ii. 12.

mankind, has made us enviable and thrice-blessed, in want of no manner of thing that is good. CHAP. 2. c. xv. 14, 15.

The meaning then of the text as thus conceived will fit in with the inspired chapters of the disciples. And if the saying shall go forth to all the world, that is, *This is My commandment, that ye love one another, even as I have loved you,* much profit will result to all from the investigation. For if love towards brethren keeps and works the fulfilment of the whole command of our Saviour, how will not he who tries as far as possible to accomplish this without laying himself open to censure and blame be very worthy of admiration, since the sum of all the virtues, so to speak, is stored up in it? For love towards one another is next to love to God, and all the power of righteousness towards God is concluded as in this *one word,* namely, *Thou shalt love thy neighbour as thyself.* Gal. v. 14.

14 *Ye are My friends, if ye do the things which I command*
15 *you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from My Father I have made known unto you.*

In contrast to the terrors which will sometimes assail those inclined towards obedience and love of virtue He has set the gain of their love towards Him, in order that by the consolations ensuing from this, and by their aiming at what is greater, that which is burdensome may disappear and that which sometimes seems to cause pain sink into insignificance. Sweet is their labour to those who love God, since indeed theirs is a near and rich reward. Who then could conceive any thing greater, and what will he say is more glorious, than to be and be called the friend of Christ? For see how the reward surpasses the very limits of the nature of man. For all things are subject unto Him that made them, according to the saying of the Psalmist; and there is, I suppose, nothing in Creation which has not been subjected to the yoke of slavery, in accordance with the

Book 10. c. xv. 14, 15.

decree becoming the Creator and His work. For the work produced is not on an equality with its producer; and how could it be? But God, Who is over all, will hold sway over and direct His own works. The universe then being under the yoke of subjection, and putting itself under servitude to God, the Lord leads up His holy ones to a supernatural glory, if they appear willing to work His Will and bring to Him, as an offering that is due, a blameless subjection. Their reward then is glorious and worthy of envy.

But we must consider this point especially at this juncture, for it will be of no small profit. For if friendship towards Christ will be sufficient in the case of any for the dignity of freedom and the being no longer called slaves, how could He be a slave except as made and created, according to the thoughtlessness of some? For He is not able to allot the honour of freedom to all others, while His own Nature is bereft of this attribute. For I suppose He must appear in possession of it more than all the rest, for then will He most suitably give to those who have it not the blessing that is His own. But the dignity must be conferred on and given to the holy Apostles, or perhaps also to all others who mount up through faith to the friendship that is towards our Lord Jesus Christ, as by way of honour, but not existing in like manner with that enjoyed by Him. For they, mounting up by their likeness to Him to the glory of liberty, would display by this that which naturally belongs to Him alone. For that which is by position is compared with that which is by nature.

This however we must demonstrate; for I think it is necessary to go through every inquiry which is useful and particularly necessitates explanation. For the justice which is derived from faith in Christ has a more ancient manifestation than that justice which is according to the law; and further, because the knowledge of the Divine mysteries is revealed to those that believe and obey Christ, and the counsel of God the Father is

interpreted by him who knows that of the Son, but to those who are disobedient, not at all. CHAP. 2. c. xv. 14, 15.

Come then, let us again illustrate this by the inspired Scripture, dwelling somewhat at length upon it to advantage. It has then been written in a book of Moses that *Abraham believed in God*, but his faith was accounted unto him *for righteousness; and he was called the friend of God.* And what was the manner of his faith, or how then was he called the friend of God? He heard the words, *Get thee out of thy country, and from thy kindred, unto a land that I will show thee.* Moreover, when he was enjoined to sacrifice his only son as a type of Christ he learnt the purpose hidden in God. And for this reason the Saviour spoke concerning him to the impious Jews, saying: *Your father Abraham rejoiced to see My day; and he saw it and was glad.* Therefore the inspired Abraham, owing to obedience and sacrifice, was called the friend of God and put on himself the boast of righteousness.

Gen. xv. 6. S. James ii. 23. Gen. xii. 1. Supra viii. 56.

And not only this, but he was deemed worthy of Divine converse, and knew the counsel of God, which came to pass in the last times. For in the fulness of time Christ died for us—the true, sacred, and holy sacrifice which taketh away the sin of the world.

But see again a like fulfilment in the case of those who mount up by faith to the friendship of our Saviour Christ. They also heard the words *Get thee out of thy country.* And that they did it eagerly we may learn from what they say: *For we have not here an abiding city, but we seek after the city which is to come, whose builder and maker is God.* For they are strangers and sojourners upon earth, being citizens of heaven and leaving the land of their birth to speak allegorically of their heavenward aspirations, desiring eagerly the resting-place above. For this the Saviour set before them when He said, *I go and will prepare a place for you; and when I come, I will receive you with Myself; that where I am, there ye may be also.* They were told

Heb. xiii. 14. Ibid. xi. 10. Supra xiv. 3.

Book 10. c. xv. 14, 15. to go forth from their kindred; and how shall we show this? We will refer to Christ's own words: *He that*
S. Matt. x. 37. *loveth father or mother more than Me is not worthy of Me.* And that the things of God were preferred to their earthly and fleshly relationship, and their love towards Christ set forth as far stronger, is certainly unquestioned among those who reverence Him. And the blessed Abraham was ordered to bring to God his own son for an odour of a sweet-smelling savour, while others, girding themselves with the righteousness that is by faith, were commanded to offer not others but them-
Rom. xii. 1. selves. For he says: *Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.* Since it has been written concerning them:
Gal. v. 24. *They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof*, they knew the
Heb. vi. 5. mystery that is in Christ. For they know *the powers of the age to come*, and what will be in the last days; for they will receive the rewards of their labours, and take as requital the recompence of their piety towards Christ. Therefore we shall become just and the friends of God, as did Abraham. And the Gospel dispensation is far more ancient than that of the Law. I mean by the Gospel dispensation that which is by faith and friendship towards God, then moulded first in Abraham, as in the beginning of his race according to the flesh, that is of Israel, but now coming as from a type to truth, and being well fulfilled in the holy disciples themselves, as in the beginning of a spiritual race preserved as a people for God's own possession, which also is called a holy nation and a royal priesthood. Therefore it has been said to the mother of the Jews, I mean the synagogue, by the voice of the Psalmist:
Ps. xliv. 17. *Instead of fathers thy sons have been born.*

For the inspired disciples are truly sons of the synagogue of the Jews, for they were nourished up in the Mosaic usages. They became fathers, holding the position of Abraham, and were the beginning of the spiritual

race, and for this reason were ordained as rulers, offering up as a sacrifice the Gospel of Christ in all the world, as did Abraham Isaac as a type of Christ. We thus speak, not depriving the blessed Abraham of the glory which is his due and befits him, but showing in him, as in a figure, what has been appointed in the last days by Christ. The reward of friendship with God which was then seen in Abraham first is intimately conjoined with the freedom which comes by faith, and now also it is seen in the holy disciples as the firstfruits of a new generation. Let then the inspired Paul point out to us the necessity of thus speaking, vehemently contending with the Jews, that the righteousness that is of faith is far older than that of the Law. For when he made mention of the circumcision according to the flesh, he affirmed that this was given to the firstfruits of the race, that is Abraham, for no other reason save his becoming *the sign* and *seal of the faith which he had while he was in uncircumcision.* But if uncircumcision with which also is faith was before the Law, but circumcision which has not the glory of faith after the Law, and Abraham believed in uncircumcision, how will not the justice through faith of those who are justified and freed through love towards God, as was Abraham, be more ancient than the dispensation by the Law? For thus also he will be *father of many nations* by promise, not according to the flesh. And these things have we now pertinently said on account of our Lord's word: *No longer do I call you servants: ye are My friends; for all things that I heard from My Father, I have made known unto you.*

Chap. 2. c. xv. 16.

Rom. iv. 11.

Ibid. 18.

16 *Ye did not choose Me, but I chose you, and have appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in My name, He shall give you.*

His aim is neither to depress His holy disciples by words too grievous, being aware, as God, of the great

Book 10. c. xv. 16. tendency of human reason to weakness, nor again does He permit them by immoderate assurances to fall into a state of backsliding, for this is indeed a disease and a serious one. But forming a mean between these two from a mixture of both, He fitly leads them into a safe path, and works in them a knowledge of the more stable state and of the complete uncertainty of that which is removed from it.

When therefore, then, he has abundantly comforted them with the words of consolation, and with respect to those things at which they would be likely to be cast down, persuading them in turn to rejoice, He again incites them by His injunctions to diligence to a confident courage; persuading them to change their minds and rather to rejoice at those things at which they had not without reason been dismayed, and charges them to display the utmost zeal, and put into practice an overflowing measure of brotherly love, and to benefit those as yet without faith, and to hasten by the words and deeds that make for righteousness to draw those who are astray to a willingness to be united to God by faith.

Offering Himself then as an Image and Pattern of that which must be done, and bringing before them that which has been already accomplished by Him in their behalf, He persuades them to imitate their Teacher and themselves to be conspicuous in like righteousness when He says: *Ye did not choose Me, but I chose you*, and what follows.

Conceive Him then as saying: "Gird yourselves with love towards one another, O My disciples; for ye ought indeed yourselves also to devise and do towards one another, and perform with an eager zeal, those things which I have first accomplished towards you. For *I chose you*, and it is not you that have chosen Me. I drew you to Myself and made Myself known to those who knew Me not through My exceeding kindness, and I brought you into a steadfast opinion so as to lead you up, that

is, to confer on you the ability to reach forward to what is greater, and to bear fruit unto God. Attain therefore to the complete confidence that *whatsoever ye shall ask in My name* ye shall receive. Since, therefore, ye follow in the track of My words and ministry, and have the mind which My true disciples ought to be endued with, it follows that ye ought not by your own tarrying to throw obstacles in the way of him who of his will seeks the faith and is self-called to a life of piety; but that you should rather attach yourselves as guides to those who are still ignorant and astray, and bring to those who do not yet prefer to learn it the Gospel of salvation, and eagerly exhort them to attain unto the true knowledge of God, even though the mind of your hearers be hardened into disobedience. For thus they would be in your condition, that is, they will advance and will return by gradual growth in what is better to fruit-bearing in God, so as to have the fruit that ever remains and is preserved and that most acceptable object of prayer, the bestowal of whatsoever they wish, if only they *ask in My name.*" CHAP. 2. C. XV. 17.

So much then on this head: for it is necessary again, compressing in a few words the drift of the text, to make it clear to our hearers. He persuades His disciples to have so much love towards others, and wishes them to exhibit as much zeal in their persistent endeavour in all directions to pursue and bring to holiness the souls of those who have not yet believed, as He Himself first showed towards us and them. For that He Himself chose His disciples is unquestioned, and I think it unnecessary to state how and in what way the call of each was made. Still, that the discourse of the Saviour is pregnant with the meaning I have just given to it what follows will equally persuade us. For he says:

17 *These things I have spoken unto you that ye may love one another.*

For shall we not allow that the choosing out of those

Book 10. c. xv. 17. still faithless and astray to obedience to God is the work of the highest love of all? But this is undeniable. And

2 Cor. v. 20. Paul hastened to do this when he said: *We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.* So also does Peter, saying

Acts iii. 17. boldly to the Jews: *And now, brethren, I wot that in ignorance ye did it, as did also your rulers. Repent ye*

Ibid. ii. 38. therefore *and be baptized every one of you in the name of our Lord Jesus Christ.* You see then how and with what zeal they meet those who have not believed, and bring to them the word which they have not sought, not making it necessary for these in their ignorance to choose themselves as their teachers, but anticipating in this even him who has as yet been unwilling to learn any elementary truth.

But since our Saviour's words have this addition, *that ye should go and bear fruit and that your fruit should abide*, it is our duty to inquire what this means. For what is the meaning of the expression that the fruit of His disciples remains? I think then that by fruit which remains our Saviour means that produced by the training of the Gospel and not by the righteousness of the Law. For the latter has become obsolete by reason of its inability to accomplish anything. For the Law accomplished nothing, as Paul says; but the new righteousness burst as it were into blossom in its stead and lifted up its head, making obsolete and putting away the former, and bringing in the fruit that truly remains and is preserved. Thus speaks the inspired Paul addressing us, and saying that the righteousness by the Law was gladly and readily accounted by him as loss in order that he might gain Christ, that is, the righteousness and fruit-bearing of the Gospel by the faith that is in Him. For such fruit as this will continue and be perennial, being capable of fulfilling the soul of man with righteousness. For no other new instruction will steal in beside the messages of the Gospel making

the former obsolete, as was undoubtedly the case with the Mosaic command. But the Word of the Saviour will stand for ever, as indeed He Himself says: *Heaven and earth shall pass away: but My words shall not pass away.*

CHAP. 2. c. xv. 18. S. Matt. xxiv. 35.

18 *If the world hateth you, ye know that it hath hated Me before it hated you.*

We shall find the course pursued in each case by our Saviour in no way whatever inferior, as I suppose, to the skill and fine art of physicians, as He everywhere follows a plan profitable to His hearers. For physicians check the stubborn maladies which sometimes arise in bodies by means of the resources of their art. But Christ fences off the entrance to evil, fortifying as it were each individual soul with commands ensuring prevention. Since therefore the disciples were destined to be rulers, not indeed over one nation or one district only, but rather to be the instructors of the universe, and to preach to all throughout the world the message of the Gospel and of God, and to turn their hearers to a belief in the true God alone, and to change them from sin to a willingness to do what became them, and to make the law, I mean that of the Gospel, the rule of their life; He bids them account as nothing the hatred of the world, that is of those who set their hearts on worldly things and choose to live wantonly and impiously. For could any one venture to say that, in seeing fit to give such injunctions to His disciples, showing that it was profitable to be hated, He did so without a reason, and not to profit them in any thing that is necessary? Put aside this folly; for His Word would not fall away into such a meaning as this. He counsels them not to guard against being noway hated by every one, and says excellently, in the clearest and most precise language, *If the world hateth you*, that is, if those who honour what is of the world and set their affections on earthly things alone should view you with hatred, know then indeed, He declares, that your Master endured this before you.

Book 10. c. xv. 18. But any one might very readily perceive that the command of the Saviour will bring full profit to the expounders of the sweetest mysteries, if he would look at the nature of the circumstances. For it is always dear —nay, rather, it is the object of their earnest endeavour— to thrust away as grievous and as monstrous the word that maketh wise, and to set upon those who are zealous to introduce the noblest of studies, and those by which they will become better than they were before; yielding up the victory to their private pleasures only. But a necessary consideration had well-nigh escaped my notice, although especially appropriate to, and connected with, the investigation of the words before us.

For the Jews, serving only the letter of the Mosaic Law, and putting their own construction on those things that were performed as types *until a time of reformation*, Heb. ix. 10. made no account whatsoever of the training of the Gospel, but thought they ought to consider its ministers as even more unendurable than their bitterest foes. And others, pursuing a different error, and attaching the unspeakable glory of God to the creature, I mean the heathen, did not very gladly receive the word that was capable of illuminating them. For being as it were absorbed in their former vices, they accounted their ignorance as most precious, and were as little as possible inclined to depart from the disease akin to it. And since the nature of the case was so, who could doubt that the disciples of the Saviour would not only be hated by the Jews but also utterly despised by those diseased with the error of the Greeks? But they were very unwelcome, nay, they were intolerable, to those preferring to devote themselves to pleasure and honouring a life that spent itself in luxury. But if the disciples of the Saviour were to consider the consequence of being hated by those already mentioned as grievous, while they rather hastened to strive after and extravagantly to pursue the affection of those in this diseased condition, is it not quite clear to all that they would be manifestly not putting forth the word that is able to save

to any one whatsoever, but would be rather bestowing their thoughts on vain trivialities, and restraining the rebuke that proceeds from boldness of speech according to the Will of God, speaking and expounding forsooth according to each individual taste? CHAP. 2. c. xv. 18.

The injunction therefore not too eagerly to seek to be loved and to disregard incurring the hatred of some is necessary if they gain profit from their counsels. This also we shall see St. Paul doing when he says plainly:— *For am I now persuading men, or God? or am I seeking to please men? If I were still wishing to please men, I should not be a servant of Christ.* And again, when he had rebuked someone in Corinth, and heard that he was excessively pained, he says: *For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me? For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret.* It will therefore be quite indisputable that the word which consults the pleasure of the listeners will flatter rather than benefit the world; but he who obeys the words of the Saviour will not conduct his ministry in this way. For he will prefer rather to please Him, and will regard even the being hated by those, and will consider even the hatred of those who have chosen to treat virtue with the utmost hostility, as spiritual wealth. Gal. i. 10. 2 Cor. ii. 2. Ibid. vii. 10.

When then, He says, the hatred that you have stirred up against you in the world is found at times to militate against your good repute, overcome and cast aside this stumblingblock in your path, seeing that honours paid you by those who love the world cannot give you much pleasure, if they cannot endure to hear the word that profits them. For I am of a truth your Lord and Master. But that those who preferred to mind earthly things and despised the heavenly blessings hated Christ Himself also to their own destruction, I think it not difficult to show. For He said in the Gospels to some: *The world cannot hate you; but Me it hateth, because I testify of it that its works are evil.* Making Himself then again a pattern to Supra vii. 7.

Book 10. c. xv. 19. His holy disciples in this, He bids them follow the track there laid down when He said again openly in another place: *Blessed are ye when men shall persecute you, and shall reproach you, and say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.*

S. Matt. v. 11, 12.

19 *If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.*

He lightens by His art even that which was most grievous, and gives them unexpected pleasure at that which it was reasonable to suppose would greatly trouble them. For to be hated by any is truly burdensome, because sly injuries and unexpected devices are the result; yet this too is sweet when it happens for the sake of God and righteousness, and it supplies a convincing proof that the man against whom some thus act is not of the world. For as we find physical so also shall we find moral affinities, and a sameness and complete likeness of disposition is sufficient to undermine mere blood-relationship.

Ecclus. xiii. 15, 16. *For every creature loveth its like*, according to the Scripture, *and a man will be attached to his like.* Now whereas similarity of character renews the law of love towards one another, the holy will live with the holy and very readily conform to him, and be joined to him in friendly union. And so also will be the attitude of one of like disposition towards a blasphemer. For this reason the Mosaic Law made a complete distinction between what was holy and profane, keeping such things apart and separate from one another according to the law of love.

1 Cor. xv. 33. *Evil company doth corrupt good manners*, and differences of disposition are at war with one another, and wills that are divided look in opposite directions and almost accuse one another: each being enamoured of its

own pursuit. The lover of virtue then must incur hatred for the very things which excite our admiration—his rebuking vice and unveiling the vileness of the wicked by the contrast that his own manner of life presents. For when goodness is seen by its side, what is evil must appear unseemly. For this cause then I think those who are not enamoured of the same manner of life rage against the virtuous. CHAP. 2. c. xv. 19.

He bids then His disciples not be pained, even though they see themselves hateful to the world on account of their love of virtue and righteousness towards Him, but explains that they ought on the contrary to rejoice, receiving the hatred of the world as a proof of their dignity and praise with God. For see how dangerous He has shown their not enduring to suffer (which it was likely they would prefer) to be. For to be hated by any was not absolutely without loss. But it has not the free pardon from God, and the great gain which results from preferring to suffer it. For if the man who is hated by those who mind worldly things is considered as outside the world, it is necessary then to suppose that the man who is not hated is united to the vices of the world.

What then has Christ established by these words? That they should preach His word with boldness, and should not permit their hearers to be unprofited, from their regard towards sinners or those who prefer to disobey the Divine command; but that, leaving unnoticed the affronts that will often result from being hated, they should give bold and fearless counsel, passing by nothing whatsoever or esteeming anything of more consequence than the necessity of serving God. This object St. Paul well accomplishes when he writes thus: *For am I now persuading men, or God? or am I seeking to please men? If I were still pleasing men, I should not be a servant of Christ.* For it is not possible to please evil men and God. For how could the two coincide, the will of each presenting the widest divergence? For one looks towards virtue, and the other looks towards vice. The Gal. i. 10.

Book 10. c. xv. 20. man therefore who wishes only to be the servant of God, and who regards nothing as superior to piety towards Him, must necessarily be in conflict with those who love the world, whenever he persuades them to a state of mind out of harmony with the vain folly of the world. For advice which calls to something else is most intolerable to lovers of pleasure, as assuredly are profitable and severe remedies to those whose bodies are diseased by these passions.

20 *Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.*

After having first then shown that the hatred His followers would incur was honourable to them if justified by the occasion—for it can well be borne, nay, it is even thrice-longed for, when it happens on account of God, Who is able to set men above hindrances—He removes that which, as God, He was aware would induce them to be slow to be willing to devote all their energies to the duty of preaching the heavenly doctrine. For whereas disgrace and danger follow for the most part those that are bent on teaching, whenever their words are not found agreeable to those whom they admonish, and besides persecution is incurred, their message sometimes not being received, He vigorously and earnestly exhorts them to be prepared for these things and very ready to meet them. This too He has set forth in other words, saying: *Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come.* (S. Matt. xviii. 7.) But He exercises an entire control over them, representing His own condition in this respect in order that they may not aim at what is greater nor be found behaving unseemly after a different manner, but necessarily as it were following in the wake of the glory of the Lord may be anxious not to be above Him. He signifies to them that they will meet every kind of oppro-

brium, saying, "the slave is not above his lord." For Me, He says, wicked men assailed with unbridled tongue; and, leaving no kind of insult untried, they called Me a man possessed of a devil, and a drunkard, and the fruit of fornication. Yet I did not immediately seek their punishment, but not being cut to the heart by their insults, I vouchsafed unto My hearers the word of salvation. Do not, then, seek out of reason your own aggrandisement, nor scorn the limits within which your Lord was bound, Who lowered Himself to such humiliation for us to benefit all. Therefore it makes men superior to the bitterness of speech and the impiety of those who are accustomed to find fault, as indeed also the blessed prophet Jeremiah when harassed said with respect to this very thing: *My strength hath failed me by reason of those who curse me;* while the inspired Paul, showing still more nobility of character under the like treatment, and gaining a great victory over the impiety of those who insulted him, says: *Being reviled, we bless; being defamed, we entreat.* For to love to contend against such things as these is the work of a mind humble of spirit according to the Scripture, and adorned with a truly modest temper. For long-suffering and forbearance spring up and arise as though from a good root, especially at such a time. But the inability to endure words of provocation or any kind of ill repute whatever among men, would give a clear proof of an understanding that loves boasting, and of a disposition but little estranged from the love of worldly glory. For what injury can insolence inflict on him who is free from pride? And how shall the reviling of any one be grievous to him who aims not at worldly reputation?

Chap. 2. c. xv. 20.

Jer. xv. 10.

1 Cor. iv. 12, 13.

He well exhorts us to have a mind that goes beyond this most worthless reputation—I mean that which is the object of worldly honour—and that mounts far beyond such things as these. But He forearms them as it were with a necessary safeguard, so that they may be willing to manifest such a spirit, and sets before them an argu-

ment which thrusts aside the contumely that results from weakness, namely that which we mentioned at first, the following in the wake of the glory of the Lord, and with joy confronting everything that comes in its season, until they attain to glory through God; not being bowed down by dishonour like a feeble laggard, nor checking the boldness of their teaching and neglecting the Divine commands when they are bitterly reviled, but rather to lay hold of love towards their brethren, and to hasten in every way to help those that are astray.

Persuading them therefore to shun the temporary honour of the world that lies immediately before them, He makes another earnest contention, useful and necessary. For *if*, He says, *they persecuted Me, they will also persecute you.* And the drift of this is allied to His previous words. He still therefore persuades them to endure suffering, and removes by anticipation the weakness caused by the reflections that naturally arise in us. For there was no doubt that the disciples of the Saviour, incurring the anger of the persecutors of the truth, would fall into the terrors of persecution. But it was very right for them to reflect that when they preached the message of the glory of Christ, they would at all events partake of the riches of His mercy, so that they should think nothing at all a hindrance in the way of so desirable a zeal, but should appear superior to all panic and danger, having nothing painful to undergo, but rather exulting in the honours that all men would bestow on them as ministering unto them the word of salvation. And it was a perfectly right object that those who were anxious to call men into eternal life and were found to be messengers to their hearers of blessings from God should expect this, and seek to be included among men so blessed. But as every man inclines his own purpose in the direction of his wishes, and directs it to suit his will and pleasure, it was the more necessary that it should be pointed out that those who are hostile to the truth and are subjugated by the pleasures of vice must fight through

conviction with those who call them away from the objects of their pursuit. For lessons which have this object are not pleasant to those who love pleasure. It remained then of necessity to show what they would have to expect from those who, being ranked among their foes, would persecute them, and insult them, and try every kind of assault. CHAP. 2. c. xv. 20.

Christ therefore exhorts them to confront this boldly, not denying that it will happen. And because His followers ought to show a manful spirit, He instructs them and foretells the dangers they will encounter. For *if*, He says, *they persecuted Me, they will also persecute you.* This is just as if He had said: "I, the Creator of the Universe, Who have all things under My hand, both in heaven and on earth, did not put a bridle on their rage, nor restrained as it were by bonds the inclination of each of my hearers. But I rather left to the choice of each his own course, and permitted all to do as they liked. And therefore I, when persecuted, endured it, though I had the power of preventing it. When therefore ye also are persecuted, enduring for a time the aversion of those who hate you, and not being too much troubled by the ingratitude of those whom you benefit, following in the wake of My dispensation pursue the same course as I did, that you may attain the like glory. For those who suffer with Me shall also reign with Me."

And by the third addition, *If they kept My word, they will keep yours also*, He bids them not to be disheartened when their teaching is sometimes not received; and He does this also excellently and well. For he who has been appointed to this work thinks that he has lost his labour if any refuse to obey his words. But the case is not so. Let no one think that it is: for how is that possible? For the adviser who has once spoken and set forth the knowledge of what is good, has done that which was in his power. The rest will depend upon the disposition of his hearers. For it is easy for them to turn, each to what he wishes, either to obedience or the opposite. Those then who

Book 10. c. xv. 20. are our guides to the best life must not shrink back, so that they may sow in the reprobates the Word that is able to profit by Divine power, and may be able to order aright what we cannot attain unto by their faithful ministration, a thing which we find well practised and brought to perfection in the distribution of the talents. For one is found taking ten, and another five, and another two, and besides these yet another taking one, who, disdaining to use it for commercial purposes, buried the talent in the earth. And for this reason it was said to him: *Thou wicked and slothful servant, thou oughtest to have put my money to the bankers, and at my coming I should have received back mine own with interest.* For just as those who have been trained to agricultural industry, and who have this object in view, cutting up the land with the plough and then burying the seed in the furrow, leave the rest no longer to their own skill but rather entrust it to the power and favour of God, I mean the taking root of that which is cast into the earth and nourishing it up to perfect fruit, so I think the expounder of the noblest truths ought only to distribute the Word and leave the rest to God.

S. Matt. xxv. 26, 27.

The Saviour therefore gives His advice in this matter to His disciples as a medicine for want of spirit and a cure of listlessness. For do not ever choose to shrink, He says, from continuing to teach, even if some of those who have once been admonished should make of no account the teaching that has been given them. But finding that even My words are often not received by many, do not strive to surpass My reputation, and, following in My steps in this also, lay aside despondency. And this instruction was very necessary to the holy Apostles, since they were about to preach to all men the message of God and salvation. And therefore the inspired Paul, as having been nominated to his Apostleship by Christ, has shown himself to us a man of this kind, and is often seen to attain manliness herein.

For it is easy to show that he thought he ought to despise the love of honour, and to treat persecution as utterly of no account, while he considered it of great importance not to be too fainthearted, even if some entirely refused to receive the Word that was once scattered among them. For he writes to some: *Ye are wise in Christ, but we are fools for Christ's sake; we are weak, but ye are strong; we have dishonour, but ye have glory. Even unto this present hour we both hunger and thirst;* and yet again, besides, these words: *We are made as the filth of the world, the offscouring of all things even until now.* So you see then that he was above worldly repute, on account of the commandment of the Saviour. But, showing his nobleness in persecutions, he said: *Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?* He writes also to others, that *to speak the same things, to me indeed is not irksome, but for you it is safe.* And yet again to the Galatians: *My little children, of whom I am again in travail until Christ be formed in you.* You hear with how little hesitation he repeats the same message, though the first that he had originally given had not gained acceptance, and well says that he travailed in birth for some until the forming of Christ in them should appear. And his preaching effected this, moulding his hearers into the love of God and into the likeness of Christ by faith.

CHAP. 2. c. xv. 21.

1 Cor. iv. 10, 11.

Ibid. 13.

Rom. viii. 35.

Phil. iii. 1.

Gal. iv. 19.

21 *But all these things will they do unto you for My Name's sake, because they know not Him that sent Me.*

He declares that those who choose to act impiously against His holy disciples will do it on no other plea than "My Name" only. For this is a reproach against those who honour God, and an excuse for setting themselves against them on the part of those who do not know Him. But since it is clear to all that no one would suffer

Book 10. c. xv. 21. anything for the sake of God without reward, for a glorious crown will await them. He incites them again to courage, and makes their spirit steadfast, thrusting aside the misery of that which they expect by the hope of the return. He points out then that the very perils they endure are gain and an object of prayer, and rids of all its terrors that, the very prospect of the occurrence of which might stupefy some, and exhorts His disciples to welcome it with the greatest eagerness. And indeed when they were once summoned before the impious Council of the Jews, and had been severely buffeted with stripes for the sake of Christ, they went forth *from the presence of the council, rejoicing*, according to the Scripture, *that they were counted worthy to suffer dishonour for the Name of the Lord.* And of a truth they earnestly exhort us to endure suffering in this cause, and in no way to be dismayed by it, even if we have to encounter any pain for Christ's sake. *For let none of you suffer as a murderer, or a thief, or an evil-doer: but if a man suffer as a Christian let him not be ashamed; but let him glorify God in this Name.* Most pleasant then is suffering for Christ's sake, and sweet is peril when its presence is occasioned by love towards God.

Acts v. 41.

1 S. Pet. iv. 15, 16.

But consider how here again, showing Himself as One with His Father, He says that neither the Jews nor those who were about to persecute the preachers of the Name of Christ, knew either the Father or the Son. For he who deems it his duty to dishonour the Son is avowedly a hater of the Father; not indeed as transgressing against another nature, but as insulting the true dignity of His natural Divinity. For none could be convicted of insolence against the Son, if he respected the nature of the Father. And if he were at all acquainted with the actual nature of the Father, how came he to be ignorant that He was begotten by Him? And will not he who spoils the fruit produced from it injure the parent tree? Sin against the Son therefore is a convincing proof of ignorance of God the Father.

But whereas He did not say, *Because they know not My Father*, but *Him that sent Me*, I think He wished to hint at something of this kind. His aim, as it seems, was to show that those who practised persecution against His devoted servants, plainly tied their heads as it were in a noose of a double transgression. For not merely, He says, will they be convicted of ignorance of My origin, or be justly condemned on he charge of atheism, but will actually be found rebuking the true wisdom of God the Father. For if He sent His own Son to raise that which had fallen away, to renew that which was worn out, to set forth life to all in the world, while those in the world set themselves against and impiously oppose such as choose to preach Him the Saviour of the world, they will be very clearly convicted of ignorance and of fighting against Him that sent Me. For by the expression "being sent," He introduces a clear proof of His Incarnation. But he that is ignorant of Him that sent Me, shows by this very fact his ignorance of God, and dishonours the mystery of My mission. CHAP. 2. C. XV. 22.

22 *If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.*

We may take in two ways the meaning of the words before us. For if any one should suppose that this passage was directed against Greeks and Jews alike, we say that unless the Divine and heavenly message, I mean the Gospel, had come to all that are on the earth, pointing out to each individual the way of salvation and making plain the works of righteousness, their complete ignorance of what is pleasing to God would perhaps have been a strong reason in each case for the pardon of those who are not eager in pursuing virtue. This ignorance of theirs makes them seem worthy of pardon. But whereas the word of the Gospel has been directed to all men, what reason for pardon is there, or with what words should any one address Him that judgeth, when accused after know-

Book 10. c. xv. 22. ledge of the worst crimes? But if the Lord is saying this concerning the Jews only, as having very often listened to His teaching, and as being in no way ignorant of what He commanded them to think and do, let Him illustrate it thus: They will not endure your teaching, He says, but will bring upon you trials and persecutions, and will devise against you every kind of terror, and from their bitterness will be consumed with an unjust hatred against you, not able indeed to charge you with any wickedness, but blaming only your love towards Me. But searching as it were for an excuse for the cruelty of their madness, and diminishing the baseness of their love of self-gratification, they will actually cite Moses and the books of Moses, and will pretend that I was an opponent of their ancestral laws. But if I had not come and set forth commands superior to the Law given by Moses; if I had not fulfilled it by many words, showing that it was now high time to pass beyond mere types, and that there had been enough of patterns and shadows, but that the hour had come in which the truth itself should shine forth; if I had not shown this from the Law itself, saying in the clearest language, *If ye believed Moses, ye would believe Me; for he wrote of Me;* if I had not made it clear that My word harmonized with the testimonies of the prophets, and that the power of My Presence had already been predicted and proclaimed, they would have had reasonable grounds for their madness against Me and you. Since nothing has been left out, but everything that was essential has been said, the reason which they have devised to cover the nakedness of their sin is vain.

Supra v. 46.

This consideration then I think should harmonize with the words of the Saviour: but in showing the terrible charges that will be brought against those who injure them, and in saying that those who dare to do such things will one day be chastised, He removes the greater part of their grief and wisely withdraws that which was likely to cause them no small pain. For

the conviction that the workers of wickedness will pay the penalty of their crimes sometimes makes it possible to those who are injured to endure their wickedness. And, knowing this, the Master of all things says: *Vengeance belongeth unto Me; I will recompense, saith the Lord.* Nay, even the blessed Paul himself, when struck by one of the high priests, had no other consolation for the bitterness of suffering than this that we have mentioned. For what did he say?—*God shall smite thee, thou whited wall.* This then is a medicine for human weakness—I mean the expectation of the punishment of those who have chosen to act unjustly. Our Lord, however, is superior to and above human littleness. *When He was reviled, He reviled not again; when He suffered, He threatened not,* according to the Scripture. But when struck on the face, He made no angry remark, nor threatened the man who dared to strike Him, but answered indeed with the greatest mildness and forbearance, *If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?* The word then of the prophet is true: *Who shall be made equal to the Lord in the clouds, or who shall be likened to the Lord among the sons of God?*

CHAP. 2. C. xv. 23.
Rom. xii. 19.
Acts xxiii. 3.
1 S. Pet. ii. 23.
Infra xviii. 23.
Ps. lxviii. 7.

23 *He that hateth Me hateth My Father also.*

He makes a definite charge of atheism against those who choose, in the impiety of their minds and the estrangement of their hearts, to hate Him. And the charge is a true one. For those who dishonour the Son will not be guiltless of transgression against the Father, convinced of the justice of their hatred. For just as those who depreciate the shining of the sun, because it appears and exists for no necessary purpose, bring charges of uselessness, and direct their censure also against its Author; and just as whoever sees fit to despise the scent of flowers will cast reproach on this account against that from whence it was derived—the case will be the same, I suppose, with respect to the Only-begotten and

Book 10. c. xv. 23. His Father. For it is impossible for those who censure what proceeds from anything else to praise its author. For this reason Christ said to the Jews: *A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit;* when He further told them to make this accurate and unexceptionable distinction in this matter: *Either make the tree corrupt and its fruit corrupt.* For whatever one could truly predicate of one of such things as these, that I suppose he must necessarily make applicable to both. For when there is one nature, surely the attributes are entirely common even though they are capable of separate manifestation; and whatever a man might do against what proceeds from any fountain, that he would plainly do against the fountain itself. Wherefore Christ says that *he that hateth Me, hateth My Father also.* And He appropriately attributes a reference to the Person of the Father to any charges that men may make against Himself. And He will none the less satisfy us by this discourse that He is not distinct from Him by reason of the complete identity of Their Natures. And besides He terrifies His hearers by showing how very perilous it is to choose to transgress by hating Him, and He assures them that the man who rejects His worship will be defenceless and an easy prey to his enemies, inasmuch as he insults the Person of the Father Himself. For since insolence against His Son affects Him too, He will also be offended.

S. Matt. vii. 18.

Ibid. xii. 33.

Is it not quite clear that the reception of this belief raised the confidence of His holy disciples? At the same time, Christ illustrated another essential and profound truth—I mean this of which I will speak. Some thought in their unparalleled madness and excessive folly, that when they were transgressing against the Son, and opposing the words of the Saviour, they were giving pleasure to God, Who was the Giver of the Law; and while they continued to confer the meed of victory on the prophetic dispensation of Moses, they showed themselves true guardians of the love of God. It was neces-

sary therefore to show the falsity of their boast, and to teach the world that those who act counter to the laws of the Saviour set themselves as it were against the entire Divine Nature, insulted in the Person of the Son by their contumacy, and by their persistent and inexcusable disobedience, which He clearly declares is not merely aimed against His own Person, but also affects all who preach the Word for Him and through Him. He then that enters upon opposition against the holy Apostles themselves is an enemy of God, and shows insolence towards Him, and is altogether hostile to the ineffable and unspeakable Nature of the Divine Being, for the Apostles do not preach themselves, but the God and Lord of all, that is, Christ.

CHAP. 2. c. xv. 24.

Cf. 2 Cor. iv. 5.

24 *If I had not done among them the works which none other did, they had not had sin; but now have they both seen and hated both Me and My Father.*

Christ none the less shows by these words that no excuse was left to the Jews why they should not encounter the doom of punishment and meet irretrievable damnation For clearly nothing that could profit them is left undone, as both a long discourse is vouchsafed them which might easily have put them on the way of salvation, and miracles were shown to them which no one in the world had ever seen before. For what saint ever vied with the Saviour in working miracles? As then the desire of honouring Him was so far repugnant to the Jews that they even preferred to hate Him in the impiety of their minds, will not the burden of the charge weigh most grievously upon them? For it would be better for them that they should never have heard His wise words or witnessed His unspeakable wonder-working power; for perhaps then they might have devised some such specious plea as this for pardon: "We never heard any of the truths essential to salvation, nor did we see anything to induce faith in us." But since it was not from one of the holy prophets, but from Christ Himself Who

Book 10. c. xv. 25. came from above and was sent to us, that they got their information; and since they also saw strange miracles with their own eyes, for Christ opened the eyes of the blind although no other man had ever before been able to do this; what can excuse the madness of the Jews, or what plea can extricate them from punishment? For though they had heard and seen, they hated both the Son and the Father; they both dishonoured the Word sent from the Father through the Son, and also, rejecting the honour due to the works of the Divine Nature, stood convicted of glaring impiety against the entire Nature of God, which was the agent. For the Father Himself certainly co-operated with the Son when He worked His wonders, not as doing marvellous works by an external instrument, but as being in the Son through the identity of Their Nature and the immutability of Their Substance. The wretched Jews then showed ingratitude, and lie under the grievous charge of gross contumacy, since they held as of no account the incomparable teaching of the Saviour, and besides dishonoured through the Son and in the Son the Nature of the Father, although that Nature was shown to be the worker of exceeding great miracles to them, which ought to have drawn and attracted the most stubborn and unteachable into ability to think what was right and what conduced to the glory of God.

25 *But this cometh to pass, that the word may be fulfilled that is written in their Law, They hated Me without a cause.*

And He shows clearly that this was not unforeseen by the Law, which predicted all that was to come to pass; but we say that it was not for this reason that the Law predicted these latter days that the Jews when they visited with hatred both the Father and the Son might be convicted of injustice, but, inasmuch as They were destined to be so hated by them, the Divine and Sacred Law presaged it, showing that the Spirit was in no way ignorant of the future. For it was written in the Book of Psalms, as spoken by the Person of Christ, as rebuking

the madness of the Jews and saying, *They hated Me with an unjust hatred.* For surely the hatred was unjust. Certainly they were exasperated against Him without a cause, who so far from having their hatred justified, in regard at any rate to the character of the works that were done among them, ought rather to have loved Him with surpassing devotion and have delighted in a willingness to follow Him. For let any one who wishes to excuse the disobedience of the Jews come forward and tell us what ground for hatred any one could have against Him. Was any one of the works of Christ deserving of hatred or enmity? His deliverance of them from death and corruption? His emancipation of them from the tyranny of the devil, and destruction of the dominion of sin, and restoration of that which was enslaved to sonship with God? His lifting up into righteousness (by His love of mankind and forgiveness of injuries) those who were dead in sin? His allowing them to participate in the Holy Spirit and the Divine Nature, and throwing open unto us even the dwelling-place of the holy angels, and granting men an access unto heaven? How was it just, that He Who provided and ordained all this for us should incur hatred, and not rather be requited by the silence of unspoken thanksgivings and with the boon of ceaseless gratitude at our hands? Nothing, however, could I think convert the stubborn Jew to willingness to think aright. For he hated without a cause Him Whom he ought rather to have loved with his whole heart and adorned with the honour of obedience. But herein our Lord well shows that He was not unaware of the stubborn temper of the Jews, but had foretold and foreknew that it would be so with them, but still treated them with mildness and forgiveness, as became His Divine Nature. For He set before them, ill-suited as they were to receive it, the Word which called them to salvation; even to confirming the confession of their faith by miracles, if there were any men among them of a good and suitable disposition. Herein too He gives His disciples no small

Chap. 2. c. xv. 25. Ps. xxiv. 19.

Book 10. c. xv. 26, 27.

benefit, to the intent that in a forgiving spirit they might extend the preaching of salvation even to those who offered them insult, and might even in this be seen to walk in the track of that excellence which first was conspicuous in Him. For if there be any good thing, it is seen in Christ first, and shown to us-ward; and from Him all blessings flow.

26 *But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from*
27 *the Father, He shall bear witness of Me. And ye also bear witness, because ye have been with Me from the beginning.*

When He says that both He Himself and His Father were hated by the perverse Jews, this hatred of theirs being gratuitous and without justification, He with good reason makes mention of the Spirit. He thus at once adds to the Word the completion of the Holy Trinity, and also shows that it was dishonoured, to the intent that the spectators of His miracles, who were guilty of insult against the Son, might also be convicted of treating with contumely the power which so far excels every substance, not only by refusing to accept Christ, even though He had worked great marvels to convince them, but also by their actions against Him. For they treated Him with an impiety which is shocking even to think of; and yet one might say, O senseless Jew, Christ was a worker of wonders before you far exceeding the glory of Moses and the glory of every Saint. For the saying of the Lord, *If I had not done among them the works which none other did*, brings back a thought before our minds. While then you crown with honours so illustrious Moses, the servant and minister of lesser things than these, you do not blush when you so perversely reject Him Who is immeasurably superior and a worker of far nobler deeds; even though He brought to their long foretold fulfilment the oracles given by Moses, and terminated the shadow by the truth. Our Lord Jesus Christ therefore of necessity joined the mention

Supra ver. 24.

of the Spirit to that of Himself and the Father. And He also shows what has been said to be true; that is, that if any one chooses to hate the Son, he will also utterly contemn the Father from Whom He proceeds. And how, or in what way, consider further. CHAP. 2. c. xv. 26, 27.

For observe, when calling the Comforter "the Spirit of truth," that is, His own, He says that He comes from the Father. For as the Spirit naturally belongs to the Son, being in Him and proceeding through Him, so also He belongs to the Father. But the qualities of Their Substance cannot be distinct, where the Spirit is common to both. Let not then any of those who are accustomed impiously to employ the language of folly lead us to the perverted opinion that the Son, executing as it were a kind of ministerial service, vouchsafes the Spirit that is received from the Father to the creature. For some have not scrupled perversely to say this. But it is more consistent to believe that since the Spirit belongs to Him, as He also certainly belongs to God the Father, He sends Him to His holy disciples to sanctify them. For if they think that in making the Son in this also a minister and servant to us, they form and utter a shrewd conception, surely it follows that we say to them: *Ye fools and blind;* do you not perceive that you are going back, and diminishing the glory of the Only-begotten, when you string together miserable sophistries from the ignorance that is in you? For if the Son ministers the Spirit from the Father, being ranked as a servant, surely it is necessary to admit that the Spirit is utterly different in Essence from Him, and perhaps His superior and far above Him, if the case be as you in your ignorance suppose. For if the Son does not proceed from the Father, that is, from His Essence, as you think, surely the Spirit when compared with the Son would be regarded as superior to Him. What then say we, when we hear Christ himself saying of the Spirit: *He shall glorify Me; for He shall take of Mine and shall declare it unto you?* S. Matt. xxiii. 17. Infra xvi. 14.

Book 10. c. xv. 26, 27.

Now, besides what has been mentioned, this also will necessarily follow. For if you consider that the Son performs a ministerial service, providing us with That which is of another Nature, that is, the Spirit proceeding from God the Father Which is naturally holy, the Son is not by Nature holy, but only by participation, as we are. For by the ignorance of the impious He is declared to be different in Substance from the Father, from Whom also the Spirit provided unto us by Him proceeds. It will then be possible, since the Spirit does not belong to the Son, but He Himself is sanctified by adoption, as is the case with the creature, that He may fall away from the holiness that is in Him. For that which has been acquired as an addition might surely be removed, at the pleasure of Him Who has bestowed it. Who then will not flee away from such doctrines as these? I think, however, that our statement is more conformable to the truth.

The truth then is dear to us, as are the dogmas expressing the truth; and we will not follow those heretics, but, pursuing the faith handed down by the holy fathers, we declare that the Comforter, that is, the Holy Spirit, belongs to the Son, and is not introduced from outside nor acquired in His case, as He is in that of those who receive sanctification, in whom though not originally innate He is implanted; but that the Son is of one Substance with the Spirit, as also He is with the Father. For if we take this view, the power of the doctrines of the Church will not be reduced in our case to a polytheistic mythology, but the Holy Trinity is united in the doctrine of a Single Divinity. Showing then that there is a Unity of Substance, I mean that of Himself and God the Father, in the same Being, in saying that the Comforter is the Spirit of truth He declares that He proceeds from the Father, and makes plain and beyond contradiction that the opposer of Christ is wholly at enmity with God. For he who in any degree allows himself to contemn the Son may be reasonably considered to transgress against Him from Whom He proceeds.

When then, He says, the Comforter, the Spirit of truth, that is My Spirit, Which proceeds from the Father, is come, He will testify of Me. And how will He testify? By working marvels in you, and by you He will be a just and true witness of My Godlike authority, and of the greatness of My power. For He that works in you is My Spirit, and as He is My Spirit, so also is He That of God the Father. Therefore it is necessary to consider that they who, to confirm our faith, work marvels in us by the one good Spirit are alike insulted in the Person of Christ, in Whom dwelt, as Paul says, no mere part of the ineffable Divine Nature, but *all the fulness* [of the Godhead] *bodily.* Chap. 2. c. xvi. 1. Col. ii. 9.

But when the Spirit bears witness, you yourselves also, He says, will bear witness with Him. For you have been eye-witnesses and spectators of what I have done among My own, being even with Me as My disciples.

xvi. 1 *These things have I spoken unto you, that ye should not be made to stumble.*

The Saviour, having clearly set before His disciples the madness of the Jews, was perhaps about to add to what He had said, that these misguided men would reach such a height of disobedience, and so stubbornly refuse to listen, and in their cowardice advance so far in hatred of God, that even if there should be two witnesses of His glory they would decline to admit it—and this though the Law openly declares that whatever is testified by two or three witnesses should be believed and received as unquestionably true. But He avoids mentioning this on the present occasion for good reasons. For His statement would thus have produced in them an immoderate grief, and, breaking the hearts of His disciples even to despair, would have made the entrance of faint-heartedness and cowardice into their hearts absolutely certain. For they might reasonably have questioned among themselves;—If the masses of the Jews would not only lend

Book 10. c. xvi. 2. to no one a complete obedience, but also set at nought the Comforter though He astonished them with marvels passing description, and in spite of this would actually afterwards be found as guilty of hating Christ as they were before, and in hating Him of hating the Father, what necessity was there for spending their labour in vain? Why should they not rid themselves of their troubles, and choose silence in preference to teaching men unwilling to hear? Knowing then in all likelihood the thoughts that would agitate His disciples, He skilfully conceals what was too grievous to be told, and what would have been calculated to produce cowardice and faint-heartedness in the duty of teaching. But He rightly turns the drift of His speech into an exhortation to hold themselves in readiness and make vigorous preparation for the results that might be expected to follow in the future. For whatever comes to men suddenly and unexpectedly is likely to disturb even the mind that is stable. For the reception of that, the advent of which has been anticipated, the way is made smooth and its burden is lightened, since it has been already foreseen, and lost its edge by the expectation of certain suffering. Something of this kind, I think, Christ wishes to signify. For if, He says, I have already worked such marvels even before your eyes, the Comforter also will work marvels in you. And if the headstrong madness of the Jews is not diminished, and their conduct is the same as before, and even worse, be not offended, He says, when you find yourselves its victims. But keep ever in mind My words: *A disciple is not above his master, nor a servant above his lord.*

S. Matt. x. 24.

2 *They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.*

He extends His forewarning of danger to that which is the most dreadful of all terrors, but not with the intention of arousing in His disciples an unmanly panic. For

this would not harmonise with His anxiety to stimulate them to a fearless proclamation of the heavenly message. His object rather was that, thrusting aside the extremity of fear, as already anticipated and for this reason having lost its edge, they might gain a complete victory over every evil, and consider even the possible approach of intolerable evils as of no account whatsoever. For what loss could the lesser evil inflict on those who do not even dread the greater? And how could those who know how to be superior to the worst objects of fear be dismayed by any of the rest? In order then that they might have their minds bent on enduring everything with a cheerful courage, and to convince them of the necessity of so far withstanding the malice of the Jews as not even to fear an immediate and cruel death, He not only tells them that these things will continually happen, and the devices or opposition of the Jews not be satisfied with merely turning them out of the synagogues, but forewarns them that their impiety will reach such a height of cruelty as to make them consider their extreme inhumanity towards them to be the path of piety towards God. It must be plain that those who held fast to the love of Christ actually were cast out of the synagogues by the Jews, and endured this punishment at the outset of their work—when we are told by the Evangelist that *nevertheless even of the rulers many believed on Him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue;* and again: *For the Scribes and Pharisees had agreed already, that if any man should confess Him to be the Christ, he should be put out of the synagogue.* But if, He says, any are indisposed to endure the malice of the Jews, let them then know that their devices against you will not stop here. For be not at all alarmed, He says, even though you must endure this suffering. Their audacity will reach such a pitch of wickedness as to make them suppose your death to be as an actual service towards God. And this we shall find happening in the case of the holy Stephen, the

CHAP. 2. c. xvi. 2.

Supra xii. 42.

Supra ix. 22.

Book 10. c. xvi. 3. first of the martyrs, and in that of the inspired Paul. For involving Stephen in a charge of blasphemy, and simulating herein the zeal that loves God, they slew him by stoning him. And some of the Jews were so enraged against the holy and wise Paul that they *bound themselves under a curse neither to eat nor to drink till they had slain him.* For we shall find this recorded in the Acts of the holy Apostles. Excellent then and profitable is His prediction, moderating by anticipation their fear of what was dreadful, and forging His disciples anew (as having as it were already suffered), into a courageous disposition. For the foreknowledge in the minds of the sufferers of the dreadfulness of their danger will give them strength beforehand, while it deprives the approach of evil of its power.

Acts xxiii. 21.

3 *And these things will they do, because they have not known the Father nor Me.*

Rom. x. 2. He showed that the zeal of the Jews was *a zeal not according to knowledge*, as also Paul says, but that it had gone far astray and wandered out of the straight path, even though according to the purpose that was in them it seemed to be manifested for the sake of God. For these misguided men thought that by arming themselves with the command given by Moses they pleased God, the Giver of the Law, and actually supposed, that by opposing the prophetic utterances of Christ, they gained credit with Him. For it was for this reason that they persecuted so hotly the preachers of the message of the Gospel, but were ignorant that they were falling into every kind of folly, and by their insults against the Son were transgressing against God the Father Himself, and further, were convicted of complete ignorance of the Nature of the Father and that of the Son Who manifested Himself from Him. And, what is marvellous, they were eager to crown Moses, the wisest of men, who was a minister of the Law given by angels, with the highest honours, but did not shrink from loading with the worst insults our Lord

Jesus Christ, Who expounded the unspeakable Will of God, and said clearly, *I do nothing of Myself: but the Father which sent Me He hath given Me a commandment, what I should say, and what I should speak*—even though God the Father worked marvels with Him, and testified by a voice heard from above: *This is My beloved Son, in Whom I am well pleased.* It is then unquestionable that if any one should choose bitterly to assail those who convey the Divine message, he will be in complete ignorance of the Undivided and Consubstantial Trinity. For such an one, when he excludes from the honour that is His due the Word manifesting Himself from Him, to suit his own conceit, knows not the Father. For would it not be received as an assured truth by those who are able discreetly to deal with the doctrine of the Trinity, that, since He is of the same Substance with the Father, He will speak in absolute conformity with the Will of the Father; and that, as He partakes in His glory, the dignity of the Father will be equally insulted when He is attacked? In these words then the Lord Jesus Christ defends Himself, and also accuses the audacity of the Jews; fastening thereby a bitter and dreadful censure on those who dishonour Him by their cruelty towards the holy Apostles. For the charge of transgression will not merely have reference to the Saints, but will mount up to Him Who laid upon them the service of apostleship; just as God said unto the holy Samuel concerning the children of Israel: *They have not rejected thee, but they have rejected Me.*

CHAP. 2. c. xvi. 4. Supra viii. 28, & xii. 49.

S. Matt. iii. 17.

1 Sam. viii. 7.

Most dangerous is it then to refuse to bestow on the Saints the honour which is their due; for the charge of transgression against them will mount up to Him Who gave them their mission.

4 *But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you.*

He contends that mention has been made to them of these things for no other reason except that they might

Book 10. c. xvi. 5, 6. know that, meeting for His sake the assaults of sin, they would at all events gain glory therefrom. For I have not foretold it unto you, He says, from any wish to enfeeble your courage or to inspire in you a premature alarm by the anticipation of suffering, but rather to give you foreknowledge, in order that by this means you may derive a double benefit. For in the first place, remembering that I forewarned you, you will marvel at My foreknowledge, and the time of peril will itself conduce to complete the security of your faith. For He Who knows the future must be by nature God. And bring this, too, to your recollection; He who is prepared and knows beforehand that he will suffer, will have his fear much diminished; for he will readily overcome all that seems to be dreadful, and will have his mind undisturbed, even in the midst of troubles. For I think the sudden and unexpected advent of suffering sharpens its sting; and for this reason the Psalmist says: *I was prepared and was not dismayed.* He bids His disciples then, for a good and necessary reason, to remember that He has foretold unto them the future. For it was certain that on this account they would believe Him to be the true God (for omniscience is peculiar to the true God), and they will readily believe that He will extricate them from their dangers.

Ps. cxix. 60.

5 *And these things I said not unto you from the beginning,*
6 *because I was with you. But now I go unto Him that sent Me; and none of you asketh Me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart.*

Another necessary and useful consideration entered into the mind of Christ. For it was beyond question, that, called as they had been to discipleship at the beginning by Him, and living ever in continual converse with Him, and having often had experience of His miracles, and having laid to heart His incomparable might and power, they thought they would overcome every trial,

and at once triumph over perils of every kind. For how could they any longer entertain doubt and be faint at heart, after they had experienced the support of One Who had such power? And inasmuch as Christ forewarned them that they would fall into unexpected perils, with the intent that they might not be much dismayed thereby, reflecting within themselves and saying, "Have we then been disappointed of the hopes we had at first, and has our purpose failed, inasmuch as we thought that we were called to partake of every blessing, but in the end find ourselves involved in unexpected calamities?" our Lord then is compelled to expound to them the reason why He did not forewarn them at first; and says: *These things I said not unto you from the beginning, because I was with you;* for while He was with them, He sufficed to preserve their peace of mind, and to rescue them from every trial, and to afford them suitable instruction and assistance in all that might befall them. But since He was going to the Father, He suitably, and at the fitting time, expounds to them the inevitable approach of what awaited them in the future. For if even we ourselves are very anxious not to miss the fitting time, surely this would be God's pleasure. The time then for silence was at the beginning, when the need for their receiving this instruction had not yet arisen. But when He was going to the Father, the time for speech had arrived. Did the Saviour then separate from His disciples when He ascended to the Father, and was He still with them, by the working and power and grace of the Spirit? How, or in what way, was He with them? For it is beyond question that He cannot lie when He says, *Lo, I am with you alway, even unto the end of the world,* except so far as the flesh and His bodily presence were concerned. But the Saviour knew that the ascent into heaven of His own Flesh was most essential to His Human Nature, but, as God, He well knew that the heart of His disciples was overwhelmed

Chap. 2. c. xvi. 5, 6.

S. Matt. xxviii. 20.

Book 10. c. xvi. 7. by the bitterness of their sorrow. For the departure of Christ was very grievous unto them, because they longed to be ever with Him. But since He had resolved to do this, they do not even ask when or for what reason He will leave them, or what is the motive or inducement of His Ascension. He sympathises then with their suffering, as it proceeded from love; and with their ill-timed preference of silence, which did not allow them to inquire the reason for His departure, although to know it would bring them much profit.

7 *Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter cannot come unto you.*

Grievous is the sorrow that has consumed your heart, He says, and bitter the affliction that has cast you down. For you consider that separation from Me will be fraught with pain to you, and your apprehension is well grounded. For you will certainly have to encounter all the trials which I have already foretold, and will endure the fury of impious persecutions. Considering then that expediency should always be preferred to pleasure, I will tell you the truth: *It is expedient for you that I go away.* And we will make all our thoughts subject to the Saviour Who is over us, though I think that the saying may be likely to cause no little perplexity to a simple-minded hearer. For surely the thought will arise in him and occur to his mind, that, if it was better that Christ should go away, His Presence with them could not but infer some loss. And if our advantage lay in His Ascension, surely the reverse would result from His remaining with us. The question may perhaps perplex an unaided judgment; but the man who is guided by knowledge from above to an accurate comprehension of the saying can find here no occasion of stumbling, but will rather discover its true meaning.

We must therefore ponder over and clearly understand this thought in particular, that according to the

saying, *There is a time for everything, and all things are good in their season.* At the fitting season, then, it was well for Christ to be present in this world in the flesh: but, on the other hand, when the time came that was proper and suitable for the complete fulfilment of His purposes, He ascended to the Father. And the charge can in nowise be brought against Him that His presence with His disciples was not very advantageous to them, because at the last His departure became necessary. Nor, again, can He be reproached at all because advantage resulted from His departure, inasmuch as His Presence was profitable to them. For both these events, coming to pass at the proper season, brought us advantage. And that, briefly touching on the drift of the inquiry, we may make it easier for our brethren to apprehend it, let us by way of digression give an explanation of the cause of the Incarnation of the Only-begotten; and, in addition, of the advantage which would result from His departure.

CHAP. 2. c. xvi. 7. Eccles. iii. 1, 11

In order then that He might free from corruption and death those that lay under the condemnation of that ancient curse, He became Man; investing Himself, Who was by Nature the Life, with our nature. For thus the power of death was overcome, and the dominion of corruption, which had gained sway over us, was destroyed. And, since the Divine Nature is wholly free from inclination to sin, He exalted us by His own Flesh. For in Him we all have our being, inasmuch as He manifested Himself as Man. In order that He might mortify the *members, which are upon the earth,* that is, the affections of the flesh, and might quench *the law of sin* that holds sway in our members, and also that He might sanctify our nature, and prove Himself our Pattern and Guide in the path to piety, and that the revelation of the truth according to knowledge, and of a way of life beyond possibility of error might be complete—all this Christ, when He became Man, accomplished. It was necessary then to confer on the nature of

Col. iii. 5. Rom. vii. 23.

Book 10. c. xvi. 7. man the height of blessedness, and not only to rid it of death and sin, but to raise it even to the heavens themselves, and to make man a companion of the angels, and a partaker in their joys. And just as by His own Resurrection He renewed in us the power of escaping corruption, even so He thought it right to open out for us the path heavenwards, and to set in the Presence of the Father the race of man who had been cast out of His sight owing to Adam's transgression. And the inspired Paul, adopting this view, says: *For Christ entered not into a holy place made with hands, nor into one like in pattern to the true; but into heaven itself, now to appear before the Face of God for us.* He tells us that being ever in His Father's Presence, and partaking of His Nature by reason of the sameness of Their Essence, He now manifests Himself not for His own sake but for us. For I will repeat what I have already said. He places us in the sight of the Father, by departing into heaven as the firstfruits of humanity. For just as, being Himself the Life by Nature, He is said to have died and risen again for our sake, even so He is said, ever beholding His Father and being in like manner beholden of Him, to appear as Man now, that is, when He has taken human nature upon Him, not for His own sake but for us. And as this one thing was seen to be lacking in His dispensation to us-ward, our ascension into heaven has been prepared for us in Christ, Who was the firstfruits and the first of men to ascend. For He ascended thither as our forerunner, as the inspired Paul also himself says. There, as Man, He is in very truth still the High Priest of our souls, our Comforter, and the propitiation for our sins; and, as God and Lord by Nature, He sits on His own Father's throne, and even on us too will the glory thereof be reflected. For this reason also Paul said concerning the Father: *And He raised us up with Him, and made us to sit with Him in the heavenly places in Christ.* When then His mission on earth was accomplished, it was necessary that He should fulfil what yet

Heb. ix. 24.

Ephes. ii. 6.

remained—His Ascension to the Father. Wherefore He says: *It is expedient for you that I go away, for if I go not away the Comforter cannot come unto you.* CHAP. 2. c. xvi. 7.

Come, then, let us add yet another reflection, profitable and true, to our previous investigations. All His work on earth had indeed been accomplished, as we just now affirmed. It was however surely necessary that we should become partakers and sharers of the Divine Nature of the Word; or rather that, giving up the life that originally belonged to us, we should be transformed into another, and the very elements of our being be changed into newness of life well-pleasing to God. But it was impossible to attain this in any other way except by fellowship in, and partaking of, the Holy Spirit. The most fitting and appropriate time, then, for the mission and descent of the Holy Spirit to us was that which in due season came—I mean, the occasion of our Saviour Christ's departure hence. For while yet present in the body with those who believed on Him, He showed Himself, I think, the bestower of every blessing. But when time and necessity demanded His restoration to His Father in heaven, it was essential that He should associate Himself by the Spirit with His worshippers, and should dwell in our hearts by faith, in order that, having His presence within us, we might cry with boldness, *Abba, Father*, and might readily advance in all virtue, and might also be found strong and invincible against the wiles of the devil, and the assaults of men, as possessing the omnipotent Spirit. Gal. iv. 6.

For it might easily be shown, both from the Old and New Scriptures, that the Holy Spirit changes the disposition of those in Whom He is, and in Whom He dwells, and moulds them into newness of life. For the inspired Samuel, when he was discoursing with Saul, said: *And the Spirit of the Lord will come upon thee, and thou shalt be turned into another man.* And the blessed Paul thus writes: *But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed* 1 Sam. x. 6. 2 Cor. iii. 18, 17.

Book 10. c. xvi. 8–11. *into the same image from glory to glory, even as from the Lord the Spirit. Now the Lord is the Spirit.* You see that the Spirit moulds as it were into another likeness those in whom He visibly abides. For He easily turns them from an inclination to dwell on the things of earth, to the contemplation only of that which is in heaven; and from an unmanly cowardice to a courageous disposition. And that we shall find the disciples thus affected and steeled by the Holy Spirit into indifference to the assaults of their persecutors, and laying fast hold of the love that is towards Christ, can no way be questioned. Therefore the saying of the Saviour is true, when He says, "It is expedient for you that I depart into heaven." For that was the occasion of the descent of the Spirit.

8 *And He, when He is come, will convict the world in respect*
9 *of sin, and of righteousness, and of judgment: of sin,*
10 *because they believe not on Me; of righteousness, because I*
11 *go to the Father, and ye behold Me no more; of judgment, because the prince of this world hath been judged.*

When He has shown that His departure to His Father is the fitting occasion of the descent and mission of the Spirit, and has by this means sufficiently allayed the pangs of grief in His holy disciples, He rightly proceeds to show what the work of the Holy Spirit will be. For *when He is come,* He says, *He will convict the world in respect of sin, and of righteousness, and of judgment.* And He has clearly pointed out what form the reproof in each of these cases will take. But since some are likely to stumble in dealing with this question, I consider it necessary to interpret the text point by point, and to state more plainly its signification.

The reproof of sin, then, has been set first. How then will He reprove the world? When those who love Christ, as being made worthy of Him, and as true believers, are convinced of sin, then it is that He will condemn the world, that is those who are ignorant and persist in

unbelief, and are enslaved by their love of worldly pleasure, by the very nature of their case, in that they are bound by their sins and doomed to die in their transgressions. For God will in nowise be a respecter of persons, nor will He vouchsafe the Spirit to some in the world without sufficient cause, and to others wholly deny Him; but will cause the Comforter to dwell only in those who are worthy of Him, who by a pure faith have honoured Him as truly God, and confessed that He is the Creator and Lord of the Universe. And that which the Saviour Himself by anticipation told the Jews when He said, *Except ye believe that I am He, ye shall die in your sins*, the Comforter when He is come will in fact show to be true.

Chap. 2. c. xvi. 8–11.

Supra viii. 24.

But further, He says: *He will reprove the world in respect of righteousness, because I go to the Father and ye behold Me no more.* For He will duly hold converse with those who believe in Christ after His ascension into heaven, as duly justified thereby. For they received as the true God Him Whom, though they had in nowise seen Him, they yet believed to sit on His Father's throne. For by calling to mind what Thomas said and did, one might readily perceive that Christ calls those who thus believe blessed. For when he was in doubt about the restoration of the Son to life, he said: *Except I shall put my hand into His side, and see the prints of the nails, I will not believe.* And when, after Christ had permitted him to do as he desired, he believed, what words did he hear? *Because thou hast seen Me, thou hast believed: blessed are they that have not seen and yet have believed.* Justly then have those been justified who without seeing have believed; but the world has missed the attainment of an equal blessedness, not seeking to obtain the righteousness that is of faith, but deliberately preferring to abide in its own wickedness.

Infra xx. 25.

Ibid. 29.

It is necessary, however, to know that the two reproofs already mentioned will apply not merely to the Jews,

Book 10. c. xvi. 8–11.

but rather to every man who is stubborn and disobedient. For the appellation "the world" signifies not merely the man who is incessantly engaged in the pursuit of pleasure, and who clings to the wickedness that is of the devil, but signifies equally those who are dispersed about and dwell in the whole world. Thus the double reproof has a generic meaning, and applies to all. For Christ included not merely Judæa, as was the case in the beginning, or the seed of Israel only, but the entire race that was descended from Adam. For His grace is not partial, but the benefit of faith is extended to the whole world.

The third reproof by the Comforter will be, as the Saviour says, the most righteous condemnation of the prince of this world. And what form this reproof takes I will explain. For the Comforter will testify to the glory of Christ, and, showing that He is truly the Lord of the Universe, will reprove the world as having wandered astray, and as having left Him Who is truly God by Nature and fallen down and worshipped him whom Nature owns not as God, that is Satan. For the judgment against him is, I think, sufficient to show that this statement is true. For he could not have been condemned and lost his power, nor have paid the penalty of his conflict with God, being delivered into chains of darkness, if he were by Nature God, Who sits unshaken on His throne of majesty and power. But now we see him so incapable to preserve his own honour, that he is even cast under the feet of those filled with the Spirit, I mean the faithful who have confessed that Christ is God. For they trample the demon under foot when he tries and struggles. When then any one sees the swarm of impure demons shuddering and cast out by the prayers of such men, and by the working power of the Holy Spirit, will he not with reason say that Satan has been condemned? For he has been condemned by his no longer being able to prevail over those who have been impressed with the seal of righteousness and sanctification by the Holy

Spirit, through the faith that is in Christ. How then, tell me, have we trodden all his power under foot, according to the saying in the Psalms addressed to every man that lives in the world? *By the help of the Most High thou shalt tread upon the asp and basilisk; the lion and the dragon thou shalt trample under foot.* When then the Comforter from heaven enters souls that are pure, and manifests the righteousness of His mission by faith impartially bestowed, then will He show that the world is bound in its own sins, and without share in the grace that is from above, since men repulse their Redeemer; and He will also reprove the world—as causelessly accusing those who have believed—of sin, and as far as they have rightly been justified, although they gaze not on Christ as He departed unto God and wrought marvels, but honour Him by faith. It was, I think, with some such thought as this in his mind that Paul said: *Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn?* For the mouth of all lawlessness is stopped, according to the word of the Psalmist, as it can lay nothing to the charge of the faithful elect, who are invested with the glory of the righteousness that proceedeth from faith. He will reprove the world as having gone astray and resting its hopes on [the devil], who has received such condemnation that he has lost all the glory of his former condition, and only deserves our contempt, and to be held of no account by those who worship God.

Chap. 2. c. xvi. 8–11.

Ps. xci. 1, 13.

Rom. viii. 33.

God then has called him the prince of this world, not as really being so in truth, or as though this overruling power were a dignity inherent in his being, but as he had the glory thereof by fraud and covetousness, and as he is still holding sway and ruling over those that are astray by reason of the wicked purpose that is in them, by which having their mind fast bound in error they are inextricably entangled in the noose of captivity, even though it was in their power to escape by being con-

Book 10. c. xvi. 12, 13.

verted through faith in Christ to a recognition of Him Who is truly God. Satan then is but a pretender to the title of ruler, and has no natural right to it as against God, and only maintains it through the abominable wickedness of those who are astray.

12 *I have yet many things to say unto you, but ye cannot bear*
13 *them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come.*

He found their sorrow increased by their knowledge of the future, and that they were ill-disposed to bear the coming evils. For *sorrow*, He says, *hath filled your heart*. And He thought that it would not be meet to dispirit them by adding the rest, but He buries as it were in timely silence what He had to say next, as likely to cause them no small alarm, and reserves what remained for them to know, for the revelation through the Spirit, and for the light that was to be given them at the fitting season[a]. And perhaps also, seeing the disciples slow to apprehend the mystery, because they had not yet been illuminated by the Spirit, nor become partakers of the Divine Nature: *For the Holy Spirit was not yet given, because Christ was not yet glorified*, as the holy Evangelist says, He speaks thus, wishing to suggest to them that He would hereafter be able to reveal mysteries exceeding deep and passing man's understanding, while at present He refuses to do this, and with good reason, because He says that they are not yet prepared for it. For when, He says, My Holy Spirit shall transform you and change the elements of your mind into a willingness and an ability to despise the types of the Law, and rather to

Supra ver. 6.

Supra vii. 39.

[a] This sentence is unintelligible as the text stands. Probably ὅ ought to be left out, and τὸ λοιπὸν read for τὸ λεῖπον.

prefer the beauty of spiritual service, and to honour the reality more than the shadow; then, He says, you will surely be able readily to understand the things concerning Me. For the complete expression of these things will find place in your hearts when you are well fitted to receive it. CHAP. 2. c. xvi. 12, 13.

One might suppose then that our Lord thought He ought thus to address His disciples. For what He once said as by way of illustration is of a piece with, and will fit in with, the meaning we have just given to His words: *No man rendeth a piece from a new garment and putteth it upon an old garment;* and again: *But neither do men put new wine into old wine-skins; else the skins burst, and the wine is spilled. But new wine must be put into new wine-skins.* For the new instruction of the Gospel message belongs not to those who are not yet moulded by the Spirit into newness of life and knowledge, and they cannot as yet contain the mysteries of the Holy Trinity. The exposition then of the deeper mysteries of the faith is suitably reserved for the spiritual renovation that was to proceed from the Spirit when the mind of those who believed on Christ would no longer allow them to remain in the obsolete letter of the Law but rather induce their conversion to new doctrines and implant in them thoughts enabling them to see a fair vision of the truth. And that before the Resurrection of our Saviour Christ from the dead, and before partaking of His Spirit, the disciples were living too much after the manner of the Jews, and were clinging to the legal dispensation, even though the mystery of Christ was clearly superior to it, one might very readily perceive. And therefore the blessed Peter, even though he was pre-eminent among the holy disciples, when the Saviour was once setting forth His suffering on the Cross and telling them that He must be outraged by the insults of the Jews, rebuked Him, saying, *Be it far from Thee, Lord; this shall never be unto Thee.* And yet the holy prophets had plainly S. Luke v. 36. S. Matt. ix. 17. S. Luke v. 38. S. Matt. xvi. 22.

Book 10. c. xvi. 12, 13. declared not only that He would suffer, but also the nature and extent of what He would endure. And let us also examine this further consideration. For when, as is recorded and as we read in the Acts of the Apostles, Peter was *hungry and desired to eat*, and when he saw thereupon the *sheet let down by four corners* from heaven, in which were included all creatures of the earth and the sea and the air, and heard a voice from heaven, saying, *Rise, Peter, kill and eat;* he answered, *Not so, Lord; for I have never eaten anything that is common or unclean;* and for this received a well-merited rebuke in the answer: *What God hath cleansed, make not thou common.* And yet he ought to have remembered the frequent statement of our Saviour to the Jews: *Not that which entereth into the mouth defileth the man.* See then what need there was in his case for the illumination of the Spirit. Do you perceive then that it was necessary that his temper of mind should be forged anew into another better and wiser than that which was in the Jews? And therefore when, by being enriched with the grace that is from above and from heaven, they had their strength renewed, according to the Scripture, and had attained to a better knowledge than before, then we hear them boldly saying: *But we have the mind of Christ.* By the Mind of Christ they mean nothing else but the advent of the Holy Spirit into their hearts, revealing unto them in due measure all things whatsoever they ought to know and learn.

Acts x. 10–15.

S. Matt. xv. 11.

1 Cor. ii. 16.

When then "*He*," that is the Comforter, *the Spirit of Truth, is come, He shall guide you into all the truth.* See how free from extravagance the expression is: note the soberness of the phrase. For having told them that the Comforter would come unto them, He called Him the Spirit of Truth, that is, His own Spirit. For He is the Truth. For that His disciples might know that He does not promise them the visitation of a foreign and strange power, but rather that He will vouchsafe unto them His Presence in another form, He calls the

Comforter the Spirit of Truth, that is, His own Spirit. For the Holy Spirit is not in truth alien from the Substance of the Only-begotten, but proceeds naturally from it, having no separate existence from Him so far as identity of nature is concerned, even though He may be in some sort conceived of as having a separate existence. The Spirit of Truth then, He says, will lead you to complete knowledge of the truth. For as having perfect knowledge of the truth, of which He is also the Spirit, He will make no partial revelation of it to those who worship Him, but will rather engraft in their hearts the mystery concerning it in its entirety. For even if now *we know in part*, as Paul says, still, though our knowledge be limited, the fair vision of the truth has gleamed upon us entire and undefiled. As then no man *knoweth the things of a man*, according to the Scripture, *save the spirit of the man which is in him*, in the same way, I think, to use the words of Paul, *none knoweth the things of God save the Spirit of God which is in Him.*

CHAP. 2. c. xvi. 12, 13.

1 Cor. xiii. 9.

Ibid. ii. 11.

When then He cometh, He says, *He shall not speak from Himself* (He does not say, He will make you wise, and will reveal to you the mystery of the truth); He will tell you nothing that is not in accord with My teaching, nor will He expound to you any strange doctrine, for He will not introduce laws peculiar to Himself; but since He is My Spirit, and as it were My Mind, He will surely speak to you of the things concerning Me. And this the Saviour saith, not that we should suppose that the Holy Spirit has merely ministerial functions, as some ignorantly maintain, but rather from a wish to satisfy the disciples that His Spirit, not being separate from Him so far as identity of Substance is concerned, will surely speak the things concerning Him, and will work and purpose the same.

And for this reason He added the words, *and He will show you things to come;* and it is almost as though He said these very words, "This will be a sign

Book 10. c. xvi. 12, 13. unto you that the Spirit is in very truth of My Substance and as it were My Mind—His telling you things to come, as I have done. For I foretold, even though you have not been able to take everything to heart. He would not then foretell things to come, as I have done, if He did not indeed exist in Me and proceed through Me, and if He were not Consubstantial with Me."

[END OF THE TENTH BOOK.]

CHAPTERS IN THE ELEVENTH BOOK.

1. That the Holy Spirit is naturally of God, and in the Son, and through Him and in His Substance.
2. That His Spirit, that is, the Holy Spirit, is naturally in the Son and in His Substance, as He is also in the Substance of the Father.
3. That no man should consider that the Son has any lack of God-befitting glory, though He be found to say, "*Father, glorify Thy Son.*"
4. That it will in no way damage the glory of the Son when He is said to have received aught from God the Father, since for this we can assign a pious reason.
5. That the Son will not be excluded from being true God, even though He names God the Father "*the only true God.*"
6. That the Son is not bare of God-befitting glory, even though He is found saying to the Father, "*And now glorify Me with the glory which I had,*" *&c.*
7. That the fact that something is said to have been given to the Son from the Father does not rob Him of God-befitting dignity; but He plainly appears to be Consubstantial, and of the Father, even if He is said to receive aught.
8. That nothing which is spoken of as belonging to the Father will be excluded from the kingdom of the Son, for both alike rule over all.
9. That the dignity of Godhead is inherent in the Son; even though He is said to have received this from the Father, because of His humanity and the form of His humiliation.
10. That the Christ is not holy from participation in anything different from Himself, and that the sanctification through the Spirit is not alien to His Substance.
11. That the Son is naturally one with God His Father; and that He is in the Father and the Father in Him, according to the essential bond and character of their Unity; and that likewise also we ourselves, when we receive faith in Him, are proved one with each other and with God, both in a corporeal and in a spiritual sense.
12. That the Son is by nature one with God His Father, though He says that He received, as by way of grace, His being one with the Father.

OUR FATHER AMONG THE SAINTS.

CYRIL,

Archbishop of Alexandria,

ON THE

GOSPEL ACCORDING TO JOHN.

BOOK XI.

CHAPTER I.

That the Holy Spirit is naturally of God, and in the Son, and through Him and in His Substance.

Book 11. c. xvi. 14.

14 *He shall glorify Me: for He shall take of Mine, and shall declare it unto you.*

As the Holy Spirit was about to reveal to those who should be found worthy the mystery that is in Christ, and to demonstrate completely Who He is by nature, and how great is His power and might, and that He reigneth over all with the Father, Christ is impelled to say, *He shall glorify Me.* For He sets our mind above the conceits of the Jews, and does not suffer us to entertain so limited and dwarfed a conception as to think that He is a mere Man, slightly surpassing the prophets in the stature they attained, or even falling short of their renown—for we find that the leaders of the Jews had this idea concerning Him, because they not knowing the mystery of piety, frequently uttered blasphemies against Christ, and, encountering His sayings with their mad folly, said on one occasion: *Who art Thou? Abraham is dead, and the prophets are dead; and Thou sayest, If a man keep My word, He shall never see death. Whom makest Thou Thyself?* And on another occasion they cast in His teeth the meanness of His birth according to the flesh, and His great insignificance in this respect: *Is not this the son of Joseph, whose father*

Supra viii. 25, 52, 53.

Supra vi. 42.

and mother we know? How then doth He say, I am come down out of heaven? Note herein the miserable reasoning of the Jews. As then the multitude were so disposed and thought that the Lord was not truly God because in this human frame He was liable to death, and because they did not scruple to entertain the basest conception of His Nature, the Spirit, when He came down from heaven, illustrated completely His glory to the Saints; not that we should say, that He merely convinced them by wise words, but that He by actual proof also satisfied the minds of all that He was truly God, and the fruit of the Substance of God the Father. What then is this proof? And how did He increase the honour and admiration in which Christ was held? By exercising His activity universally in a marvellous and Divine manner, and by implanting in the Saints complete and perfect knowledge, He furthered His glory. For to the Sovereign Nature of the Universe alone must we ascribe omniscience and the sight of *all things naked and laid open* to the view, and the ability to accomplish all His purposes.

Chap. 1. c. xvi. 14.

Heb. iv. 13.

The Comforter then, that is, His own Spirit, being omnipotent and omniscient, glorifies the Son. And how does He glorify Him? Surely what His Spirit knows and is able to effect, Christ knows and is able to effect. And if, as He says, the Spirit receives of Him, the Spirit Himself being omnipotent, surely He Himself has a power which is universal. And we must in no wise suppose that the Comforter, that is, the Spirit, is lacking in innate and inherent power in such a way that, if He did not receive assistance from without, His own power would not be self-sufficient to fully accomplish the Divine designs. Any one who merely imagined any such idea to be true about the Spirit would with good reason undergo the charge of the worst blasphemy of all. But it is because He is Consubstantial with the Son, and divinely proceeds through Him,

Book 11. c. xvi. 14.

exercising universally His entire activity and power, that Christ says, "He shall receive of Me." For we believe that the Spirit has a self-supporting existence and is in truth that which He is, and with the qualities predicated of Him; though, being inherent in the Substance of God, He proceeds and issues from it and has innate in Himself all that that nature implies. For the Divine Substance is not His by participation or by relation, still less is It His as though He had a separate existence from It, since He is an attribute of It. For just as the fragrance of sweet-smelling flowers, proceeding in some sort from the essential and natural exercise of the functions or qualities of the flowers that emit it, conveys the perception thereof to the outer world by meeting those organs of smell in the body, and yet seems in some way, so far as its logical conception goes, to be separate from its natural cause, while (as having no independent existence) it is not separate in nature from the source from which it proceeds and in which it exists, even so you may conceive of the relation of God and the Holy Spirit, taking this by way of illustration. In this way then the statement that His Spirit receives something from the Only-begotten is wholly unimpeachable and cannot be cavilled at. For proceeding naturally as His attribute through Him, and having all that He has in its entirety, He is said to receive that which He has. And if this meaning is conveyed in language that is obscure, far from being offended at it, we should with more justice lay the blame on the poverty of our own language, which is not able to give expression to Divine truths in a suitable way. And what language is adequate to explain the ineffable Nature and Glory of God? He says then that the Comforter "will receive of Mine, and will show it unto you;" that is, He will say nothing that is not in harmony with My purpose; but, since He is My Spirit, His language will be in every way identical with Mine, and He will show you of My Will.

CHAPTER II.

That His Spirit, that is, the Holy Spirit, is naturally in the Son and in His Substance, as He is also in the Substance of the Father.

15 *All things whatsoever the Father hath are Mine: and therefore I said unto you, that He taketh of Mine and shall declare it unto you.* CHAP. 2. c. xvi. 15.

The Son once more shows to us herein the complete and perfect character of the Person of the Father Himself also, and allows us to see why He said that He, being the fruit of the Father's Substance, engrosses in Himself all that belongs to It, and says that It is all His own, and with reason. For, as there is nothing to dissever or estrange the Son from the Father, so far as their complete similarity and equality is concerned, save only that He is not Himself the Father, and as the Divine Substance does not show Itself differently in the Two Persons, surely Their attributes are common, or rather identical; so that what the Father hath is the Son's, and what He That begat hath, belongs also to Him that is begotten of Him. For this reason, I think, in His watchful care over us, He has thus spoken to us concerning this. For He did not say, *All things whatsoever the Father hath* I have also, in order to prevent our imagining He meant a mere likeness founded on similarity, only moulded by adventitious graces into conformity with the Archetype, as is the case with us; for we are after God's likeness. Rather, when He says, *All things whatsoever the Father hath are Mine*, He illustrates hereby the perfect union which He hath with His Father, and the meaning of

Book II. c. xvi. 15. their Consubstantiality existing in unchangeable attributes. And this you may see, that He clearly says elsewhere, when addressing the Father, *All things that are Mine are Thine, and Thine are Mine.* For surely they are identical in nature, in whom there is no severance at all, but complete and perfect essential equality and likeness. God the Father then hath, of Himself, and in Himself, His own Spirit; that is, the Holy Spirit, through Whom He dwelleth in the Saints, and reveals His mysteries to them; not as though the Spirit were called to perform a merely ministerial function (do not think this), but rather, as He is in Him essentially, and proceeds from Him inseparably and indivisibly, interpreting what is in reality His own when He interprets that which belongs to Him in Whom He exists, and from Whom He springs. For God only has union with the creation through His Son in the Spirit. And this Spirit is also an attribute of the Only-begotten, for He is Consubstantial with the Father.

Infra xvii. 10.

Since then, He says, it is seen to be natural to God the Father to reveal Himself in His own Spirit to those who are worthy of Him, and to accomplish through Him all His purposes, and since this kind of action belongs to Me also, for this cause I said, "He receiveth of Me and will show it unto you." And let no man be perplexed when he here hears the word "receiveth," but rather let him consider the following fact, and he will do well. The things of God are spoken of in language as though God were even as we are; but this is not really the case, for His ways are superhuman. We say then that the Spirit receives of the Father and the Son the things that are Theirs in the following way; not as though at one moment He were devoid of the knowledge and power inherent in Them, and at the next hardly acquires such knowledge and power when He is conceived of as receiving from Them. For the Spirit is wise and powerful, nay, rather, absolute Wisdom and

Power, not by participation in anything else, but by His own Nature. But, rather, just as we should say that the fragrance of sweet-smelling herbs which assails our nostrils is distinct from the herbs so far as their conception in thought is concerned, but proceeds from the herbs in which it originates only by being a recipient of their faculty of giving scent in order to its display, and is not in fact distinct from them, because its existence is due to, and is wrapped up in, them; even such an idea, or rather one transcending this, must you imagine about the relation of God to the Holy Spirit. For He is, as it were, a sweet savour of His Substance, working plainly on the senses, conveying to the creature an effluence from God, and instilling in him through Itself participation in the Sovereign Substance of the Universe. For if the fragrance of sweet herbs imparts some of its power to garments with which it comes in contact, and in some sort transforms its surroundings into likeness with itself, surely the Holy Ghost has power, since He is by nature of God, to make those in whom He abides partakers in the Divine Nature through Himself. The Son then, being the Fruit and express Image of the Father's Person by nature, engrosses all that is His. And therefore He says, *All things whatsoever the Father hath are Mine: therefore said I unto you, that He taketh of Mine and shall declare it unto you*—the Spirit, that is, Who is through Him and in Him, by Whom He personally dwells in the Saints. For His Spirit is not distinct from Him, even though He may be conceived of as having a separate and independent existence: for the Spirit is Spirit, and not the Son.

CHAP. 2. C. xvi. 16.

16 *A little while, and ye behold Me no more; and again a little while, and ye shall see Me; because I go to the Father.*

After having first said that He would reveal to them by His Spirit everything that was necessary and

Book 11. c. xvi. 16. essential for them to know, He discourses to them of His Passion, nigh unto which was His Ascension into heaven, rendering the coming of the Spirit very necessary; for it was no longer possible for Him, after He had gone up to the Father, to hold converse in the flesh with His holy Apostles. And He makes His discourse with the greatest caution, thereby robbing their sorrow of its sting; for well He knew that great fear would once more reign in their hearts, and that they would be consumed with an agony of grief, expecting to be overwhelmed by terrible and unendurable evils, when their bereavement should come to pass and the Saviour ascend to the Father. For this cause, I think, He does not tell them that He would die—the madness of the Jews requiring even His life of Him—but keeps this secret. Rather in His great consideration for them He greatly softens the rigour of His discourse, and shows them that close upon their suffering would follow the joy of heart which His Resurrection would occasion them, saying: *A little while, and ye behold Me no more; and again a little while, and ye shall see Me.* For now the time of His death drew nigh which would take the Lord out of the sight of His disciples for a very short season, until, after despoiling hell and throwing open the gates of darkness to those that dwelt therein, He built up again the temple of His Body. Whereupon He manifested Himself once more to His disciples, and promised to be with them S. Matt. xxviii. 20. *alway* [even unto the end] *of the world*, according to the Scripture. For even though He be absent in the body, taking His place for our sake at the Father's side and sitting at His right Hand, still He dwells by the Spirit with those who are worthy of Him, and has perpetual converse with His Saints; for He has promised that He will not leave us comfortless. As then, there was but a short interval of time before His Passion would begin, He says, *A little while, and ye see Me no more;* for He was to be hidden from sight in

a manner by death for a brief space: *and again*, He says, *a little while, and ye shall see Me.* For on the third day He revived, having preached *unto the spirits in prison.* The proof of His love towards mankind was hereby rendered most complete by His giving salvation, I say, not merely to the quick, but also by His preaching remission of sins to those who were already dead, and who sat in darkness in the depths of the abyss according to the Scripture.

CHAP. 2. c. xvi. 17, 18. 1 S. Pet. iii. 19.

And remark how, with reference to His Passion and His Resurrection, He said: *A little while, and ye behold Me no more; and again a little while, and ye shall see Me;* and how, merely adding, *because I go to My Father*, leaves the rest unsaid. He did not explain to them how long He would remain there, or when He would come again. And why was this? Because it is not for us *to know times and seasons which the Father hath set within His own authority*, according to the words of our Saviour Himself.

Acts i. 7.

17 *Some of His disciples therefore said one to another, What is this that He saith unto us, A little while, and ye behold Me not; and again a little while, and ye shall see Me; and, Because*
18 *I go to the Father? They said therefore, What is this that He saith, A little while? We know not what He saith.*

The inspired disciples, not yet understanding what He had said, converse among themselves, and are in doubt as to what *a little while, and again a little while, and ye shall not see Me*, might mean. Christ, however, anticipates their desire for information, and once more very seasonably shows them that He knows their hearts as God, and that He is as well aware of what they are turning over in their minds, and what was as yet buried in the depths of their hearts, as though they had already given utterance to it in speech. For what is there which can be hid from Him before Whom *all things are naked?* Wherefore also He saith to one of the Saints: *Who is this that hideth counsel from Me, and putteth together*

Heb. iv. 13. Job xxxviii. 2.

Book 11. c. xvi. 19, 20. *words in his heart and thinketh that he keepeth it secret from Me?* He then at every turn uses occasion as it offers to nurture in them secure and unshaken faith.

19 *Jesus perceived that they were desirous to ask Him, and He said unto them, Do ye enquire among yourselves concerning this, that I said, A little while, and ye behold Me not, and*
20 *again a little while, and ye shall see Me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.*

As then they were thirsting for information and sought to know more exactly the meaning of His words, He gives a clearer exposition of His Passion, and vouchsafes them the foreknowledge of the sufferings that He was about to undergo to their great profit. It was not in order that He might engender in them premature alarm that He deemed it meet to give them this explanation beforehand, but in order that, forearmed by their knowledge, they might perchance be found more courageous to withstand the terror that would assail them. For that of which the advent is expected is milder in its approach than that which is wholly unlooked for. When then you who are truly Mine and united to Me by your love towards Me shall behold your Guide and Master undergoing the brunt of the madness of the Jews, their insults and outrages, and all that their mad frenzy will prompt, then, indeed, *ye shall weep and lament, but the world shall rejoice;* that is, those who are not minded to follow God's Will, but are, as it were, enchained by worldly lusts. He refers also to the vulgar herd of Jewish rabble, as well as the impious band of enemies of God who had secured the lead among them, namely, the Scribes and Pharisees, who made jests at the trials our Saviour had to endure, and raised many cries to their own damnation, S. Matt. xxvii. 40, 42. at one time saying, *If Thou art the Son of God come down now from the cross, and we will believe Thee:* and Ibid. 40. at another, *Thou that destroyest the temple and buildest*

it in three days, save Thyself—for such will be the foul utterances of the blasphemous tongue of the Jews. But while the men of the world would be of this mind, and such will be their deeds and cries, "you will mourn;" but not for long will you have this suffering to endure, for your sorrow will be turned into joy. For I shall live again, and will wholly remove the cause of your despondency, and I will comfort the mourners, and will renew in them a good courage that will be eternal and without end. For the joy of the Saints ceaseth not. For Christ is alive for evermore, and through Him the bonds of death are loosed for all mankind. It is perhaps, too, not impertinent to reflect that the worldly will contrariwise be doomed to a fate of endless misery. For if, when Christ died after the flesh, those who were truly His mourned, but the world rejoiced at His Passion; and if, when death and corruption were rendered powerless by the Resurrection of our Saviour Christ from the dead, the mourning of the Saints was turned into joy, surely in like manner also the joy of the worldly-minded will be lost in sorrow.

Chap. 2. c. xvi. 21, 22.

21 *A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man*
22 *is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh from you.*

He once more dilates upon the solace He had given them, and illustrates it by divers words, in every way aiding them to dispel the bitterness of their sorrow. For observe how earnestly He persuades them, by obvious illustration, of the necessity of endurance, and of not being over dismayed by troubles or sorrows, if they must surely and inevitably end in rejoicing. For the child, He says, is the fruit of sore travail; and it is through pain that the joy they have in their children comes to mothers. And if at the first they had felt

Book 11. c. xvi. 23, 24. faint-hearted at the prospect of the travail of childbirth, they would never have consented to conceive; but would rather have chosen to escape marriage, which is the cause, and would never have become mothers at all; avoiding by their cowardice a state which is highly desirable and thrice blest. In like manner then will your suffering also not fail to meet its reward. For you will rejoice when you see a new child born into the world, incorruptible and beyond the reach of death. Plainly He alludes to Himself here. He tells them that the joy of heart that they will have in Him cannot be taken away from them or lost. For, as Paul says, or rather as the Very Truth Itself implies, having died once for all, He *dieth no more*. The joy of heart then that rests upon Him hath in very truth a sure foundation. For, if we mourned at His death, who shall take from us our joy, now that we know that He lives and will be alive for evermore—He Who gives and ordains for us all spiritual blessings? No man then "taketh their joy" from the Saints, as our Saviour says; but they who nailed Him to the Cross were bereft of their joy once and for ever. For now that His suffering is ended, which they thought an occasion for rejoicing, sorrow will be their portion of inevitable necessity.

Rom. vi. 9.

23 *And in that day ye shall ask Me nothing. Verily, verily,*
I say unto you, If ye shall ask anything of the Father, He
24 *will give it you in My Name. Hitherto have ye asked*
nothing in My Name: ask, and ye shall receive, that your
joy may be fulfilled.

He says that His holy disciples will increase in wisdom and knowledge when they should *be clothed with power from on high* according to the Scripture, and with their minds illumined by the torchlight of the Spirit should be able to conceive all wisdom, even though they asked no question of Him Who was no longer present with them in the flesh. The Saviour does not indeed say this because they will have no more

S. Luke xxiv. 49.

need of light from Him, but because when they had received His own Spirit, and had Him indwelling in their hearts, they would have in their minds no lack of every good thing, and would be fulfilled with the most perfect knowledge. And by perfect knowledge we mean that which is correct and incapable of error, and which cannot endure to think or say any evil thing, and which has a right belief concerning the Holy and Consubstantial Trinity. For if *we see now in a mirror darkly*, and *we know in part*, still while we wander not astray from the doctrines of the truth but adhere to the spirit of the holy and inspired writings, the knowledge that we have is not imperfect, a knowledge which no man can acquire save by the light of the Holy Spirit given unto him. Hereby he exhorts the disciples to pray for spiritual graces, and at the same time gives them this encouragement—that what they ask they will not fail to obtain; adding the comforting assurance of the word "verily" to His promise that if they will go to the Father's throne and make any request, they will receive it of Him, He Himself acting as Mediator and leading them into the Father's Presence. For this is the meaning of the words *in my Name;* for we cannot draw nigh unto God the Father save by the Son alone. For *through Him we have obtained access in One Spirit unto the Father*, according to the Scripture. Therefore also He saith: *I am the Door: I am the Way: no one cometh unto the Father but by Me.* For inasmuch as the Son is also God, together with the Father He conveys good gifts to the Saints, and associates Himself with Him in granting us the portion of the blessed. Moreover, the inspired Paul most evidently confirms our belief herein by writing these words: *Grace to you and peace from God our Father and the Lord Jesus Christ.* And in right of His titles, Mediator, High Priest, and Advocate, He conveys to the Father prayers on our behalf, for He gives us all boldness to address the Father. In the Name then of Our Saviour Christ we must make our requests, for so

CHAP. 2. c. xvi. 23, 24.

1 Cor. xiii. 12, 9.

Ephes. ii. 18.

Supra x. 7. xiv. 6.

Rom. i. 7.

Book 11. c. xvi. 25. will the Father most readily grant them, and will give to those that ask good gifts, that we may take them and rejoice therein. So being fulfilled with spiritual graces, and enriched with the grant of knowledge from Him through the Holy Spirit dwelling in our hearts, we shall gain a very easy triumph over every strange and abominable lust; and thus being active in good works, and attaining to the practice of every virtue with fervent zeal, and strengthened with everything whatsoever that maketh for sanctification, we rejoice with exceeding joy at the prospect of the reward that awaits us; and, dismissing the despondency that springs from an evil conscience, we have our hearts enriched with the joy that is in Christ. This did not enter into the life of the men of old time; they never practised this manner of prayer, for they knew it not. But now is it ordained for us by Christ, at the appropriate season, when the time of the accomplishment of our redemption was fulfilled, and the perfect fruition of all good was gained for us by Him. For just as the Law accomplished nothing, and as righteousness according to the Law was incomplete, so also was the mode of prayer inculcated thereby.

25 *These things have I spoken unto you in proverbs: the hour cometh when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father.*

By proverbs He means language that is indistinct and does not bear its meaning on the surface, but is in some sort veiled by obscurities so subtle that He says His hearers could not very readily comprehend it; for this was the fashion of what was said in proverbs. What I have told you then, He says, I have told you as it were in proverbs and riddles, reserving for the fitting season which has not yet come, though it is drawing nigh, the revelation of these things beyond possibility of doubt. For the hour will indeed come, He says; that is, the proper time in which I shall in plain language expound to you the things that concern the Father's glory, and

implant in you a knowledge that surpasses human understanding. What that time would be, He did not tell them very clearly. We must surmise that He either meant that time when we were enriched with the knowledge that comes to us through the Spirit, Whom Christ Himself brought down to us after His Resurrection from the dead; or it may be the time to come after the end of the world, in which we shall behold unveiled and open to our gaze the glory of God, Who will Himself impart to us knowledge concerning Himself in perfect clearness. Therefore also Paul says, that *prophecies shall be done away, and knowledge shall cease*, having no other meaning in his mind than that which we have accepted for this passage. *For we see in a mirror*, and *we know in part*, as we just now said. *But when that which is perfect is come, that which is in part shall be done away.* How or in what manner this shall come to pass I will go on to explain, if you are willing to listen.

CHAP. 2. C. xvi. 25.

1 Cor. xiii. 8–12.

For, just as in the darkness of the night the bright beauty of the stars shines forth, each casting abroad its own ray of light, but when the sun arises with his radiant beams then that light which is but in part is done away, and the lustre of the stars waxes feeble and ineffective, in like manner I think also the knowledge that we now have will cease, and that which is in part will vanish away at that moment of time when the perfect light has come upon us, and sheds forth its radiancy, filling us with perfect knowledge of God. Then, when we are enabled to approach God in confidence, Christ will tell us the things which concern His Father. For now by shadows and illustrations, and various images and types deduced from different phases of human life, we feebly trace our steps to a vague uncertain knowledge, through the inherent weakness of our minds. Then, however, we shall stand in no need of any type or riddle or parable, but shall behold after a fashion, face to face and with unshackled mind, the fair vision of the Divine Nature of God the

Book 11. c. xvi. 26, 27. 1 S. John iii. 2.

Father, having seen the glory of Him Who proceeded from Him. *For we shall see Him even as He is,* according to the saying of John. For now we know Him in the perfection of the glory that belongs to His Divine Nature because of our humanity. But when the season of His incarnation is past, and the mystery of our redemption completely wrought out, henceforth He will be seen in His own glory and in the glory of God the Father. For being God by Nature, and thereby Consubstantial with His Father, He will surely enjoy equal honours with Him, and will shine henceforth in the glory of His Godhead.

26 *In that day ye shall ask in My Name: and I say not unto*
27 *you that I will pray the Father for you; for the Father Himself loveth you, because ye have loved Me, and have believed that I came forth from the Father.*

He suffers them not to ask for anything at all by prayer and supplication, except only in His Name. He promises, however, that His Father will very readily grant their requests, not indeed as induced thereto by the intercessions of the Son in His capacity as our Mediator and Advocate, but prompted by His own Will to be liberal in His dealings towards them, and making haste to shower upon those who love Christ the exceeding riches of His goodness, as though He were but paying them their due. And no man in his senses can think, nor can any one be so ignorant as to affirm, that the disciples or any others of the Saints stand in no need of the mediation of the Son in working out their own salvation. For all things proceed through Him from the Father in the Spirit, since He is the *Advocate,* as John saith, *not for our sins only, but also for the whole world.* And in saying this, He shows us too, to our profit, that very acceptable to God the Father is the honour and love which we have towards His Offspring. Not understanding this, the miserable people of the Jews did not shrink from assailing Him with intolerable

1 S. John ii. 1, 2.

blasphemies, and *sought to kill Him*, according to the Scripture, because of the conversion of the mind of His believers from the obscure commandment of the Law to the clearness of the life according to the Gospel. For these wretched men said in their ignorance, or rather in their desire to sharpen their blasphemous tongues against Him, If this man were from God, He would not have broken the Sabbath day. He says then, that God the Father will very readily vouchsafe His favour to those who have undoubting faith, and are well assured that He came out from God the Father. For the Father will, as it were, He says, hail in advance, and anticipate, the request of the Mediator, and overwhelm with spiritual blessings the mind of those who have a right understanding concerning Me, and not according to the imaginations of those who are too much enamoured of the letter of the Law.

CHAP. 2. c. xvi. 26, 27. Supra v. 18. Cf. supra ix. 16.

And by the words *I came out from God*, we must surmise that He means either I was begotten from, and manifested Myself out of, His Substance (the words being taken with reference to what goes before as to His existing in a sense independently of His Father but not altogether separately from Him; for the Father is in the Son, and the Son again by Nature in the Father); or we must take the words "I came out from," as meaning I became even as you are; that is, a Man, endued with your form and nature. For the peculiar nature of any being may be conceived of as the place from which it proceeds, when it is transformed into anything else and becomes what it was not before. We are indeed far from asserting that when He took the form of man even as ourselves, being at the same time truly the Only-begotten, He divested Himself of His Godhead. For He is *the same yesterday, and to-day, yea and for ever*. But when He took upon Himself a nature that was not His own, while at the same time He retained His peculiar attributes, He may be conceived of as having *come forth from God*, in a

Heb. xiii. 8.

Book 11. c. xvi. 28. sense appropriate to this passage. You may take, if you choose, the words *I came forth from the Father*, in yet another sense, as follows: The Pharisees, only apt in error, as I have already said, thought that Christ came before the world like one of the false prophets, with no mission from God, but of His own motion; inasmuch as they were accustomed to point out to those that went to Him, that Christ's teaching conflicted with the Law. And for this reason they considered Him guilty of disobedience, declaring that the keeping of the Law is most acceptable to God the Father, but it was broken by His teaching. They therefore rejected Christ as an enemy of God, and as having chosen to oppose the dispensation given to them from Him through Moses, and argued that He was for this reason an alien from God. But not so the blessed disciples. For they loved Him, and had their minds exalted above the madness of the Jews, and they had a genuine faith that He came out from God, as we have just been told. For this cause then were they beloved of the Father, and were requited, as it were, by receiving equal favour from Him. And if they who believe that the Son came out from God are very dear and acceptable to God the Father, surely they who are diseased with the contrary opinion are accursed and abominable in God's sight. And if God is very ready to hearken to those who love the Son, clearly He will not accept the prayers of His enemies; and this is what is said by the mouth of Isaiah
Is. i. 15. to them: *And when ye spread forth your hands to Me, I will hide Mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood.*

28 *I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.*

Herein, then, in the fact that our Lord went back to the Father and returned with power to the place from which He knew that He had gone forth, is proof

clear and incontrovertible, that He was not one of the false prophets, and that He did not come to utter to us the promptings of man's private judgment, or to teach us doctrines contrary to the Father's Will, as the demented Jews ignorantly imagined. Granting then, (so a man might speak, wishing to combat the perverse opinions of the Jews) that He was not the true Christ, as you say, O Jews, and that without the approval of God the Father He introduced the teaching of the life according to the Gospel, showing that the commandment of the Law was now barren, and so profitless for the attainment of perfection in piety; (for you accuse Him as a Sabbath-breaker, and, when He did any wonderful works among you, you impiously said that He used to do them *by Beelzebub the prince of the devils*); how then was it that He ascended into heaven itself? How was it that the Father gave a share of His throne, and the angels threw open wide the gates of heaven, to Him Who combated His decrees as you say, and propounded doctrines contrary to the Will of the Sovereign of the Universe? Was His Ascension unobserved? Of a truth, great was the crowd of witnesses to whom the Divine and heavenly messenger spake the words: *Ye men of Galilee, why stand ye looking into heaven? this Jesus, Which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.* What hast thou, O Jews, to say in reply? Wilt thou not honour with obedience even the voice of an angel? Wilt thou not accept the testimony of the witnesses, though those who gazed upon the scene were many in number? And yet the Law says clearly, *In the mouth of two or three witnesses shall every word be established.* How then any longer can the reproach of being a false prophet be brought with any justice against Him, Who of His own power returns to the Father in heaven? And will it not rather follow, by the convincing logic of facts, that we should entertain the firm conviction that He came from God, that is from the

Chap. 2. c. xvi. 28.

S. Luke xi. 15.

Acts i. 11.

Deut. xix. 15.

Book 11. c. xvi. 29, 30. Father, and is in fact no other than He Whom the Law and the prophets foretold unto us?

And when He says that He came into this world and again left the world and went to the Father, He does not mean that He either abandoned the Father when He became Man, nor that He abandoned the race of man when in His flesh He went to the Father; for He is truly God, and with His ineffable power filleth all things, and is not far from anything that exists.

29 *His disciples say unto Him, Lo, now speakest Thou plainly,*
30 *and speakest no proverb. Now know we that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.*

They marvel at the convincing nature of the proof He gives them, and are amazed at the clearness of His language, for without any concealment He made His speech to them right openly. They rejoice therefore at receiving a proof rid of all difficulty, and declare that His words have in them nothing hard to understand, but that His language here is so easily intelligible that it does not seem in the smallest degree to partake of the nature of a parable. And they get also this additional benefit: Since Thou knowest, they say, what is whispered in secret, and hast now given us this information in the words Thou hast just spoken, anticipating thereby the questions we might have asked in our desire to elicit it, we are persuaded that Thou art indeed come from God. For to know, they say, what is secret and hidden can belong to the God of all and to none other. And since Thou knowest all things of Thyself, is it not beyond question that Thou hast emanated from God that knoweth all things? So this truly Divine and marvellous sign also availed to nurture in the disciples with the rest undoubting faith, so that we can see in them the truth of the saying: *Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.* And they say, "Now are we sure;"

Prov. ix. 9.

not meaning thereby that they then let into their minds the first beginning of faith when they heard these words and recognised the sign, I mean the omniscience of Christ; but rather that they began to establish firmly in their hearts the faith that had at first gained admittance there, and to attain a state of unalterable conviction that He was God, and sprang from the true and living God. We shall accept then the expression "Now are we sure," as referring not to the first beginning of faith, but to the occasion of its first being firmly settled in that apprehension of Christ's Nature now honoured with approval.

CHAP. 2. c. xvi. 31, 32.

31, 32 *Jesus answered them, Do ye now believe? Behold, the hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me.*

The Saviour, however, very gently tells them that the time when they should be confirmed in all goodness was not yet; but that this would come to pass on the occasion of the descent of the Holy Ghost unto them from heaven and *power from on high*, according to the Scripture. For then, declaring that their human faintheartedness was perfected in strength, they were pre-eminent for their invincible hardihood, not fearing the risings of the Jews against them, nor the unbridled wrath of the Pharisees, nor any other peril, but showing themselves the champions of the Divine message, and openly declaring: *We must obey God rather than men; for we cannot but speak the things which we saw and heard.* While then He points out that they are not yet confirmed in perfect faith, through their not having partaken of communion with the Spirit; setting before them, as a proof, the cowardice that they would presently display; at the same time, by foretelling that this would shortly come to pass, He manifestly confers on them no small benefit. For they would be grounded more firmly in the faith, that He was by Nature God, when they had fully grasped the belief

S. Luke xxiv. 49.

Acts v. 29. Ibid. iv. 20.

Book 11. c. xvi. 31. 32. that the future was in no way hid from Him. Behold then, He says, the time will shortly come, nay, is now at hand, when ye will leave Me alone and depart to your own. Herein He says indirectly, only by implication, that, overcome by unmanly cowardice, they would take thought only for their own lives; and, preferring their own safety to the affection they owed to their Master, would flee to the nearest place of refuge. How then "are ye now sure," when you have not yet quit yourselves of the reproach of imputations on your courage, because as yet you have no participation in the courage which is given by the Spirit? And that the blessed disciples betook themselves to flight and were terrified at the onslaught of the Jews, when the traitor appeared bringing with him the impious band of soldiers and the servants of the leaders, is beyond question. Then did they leave Christ alone; that is, with reference to the absence of all those who were wont to follow and attend upon Him: for He was not alone, insomuch as He was God, and of God, and in God, by Nature and indivisibly. Christ indeed says this, speaking rather as Man and for our sakes, with intent to teach us that when we are assailed by temptation, persecution, and such like, and are called to encounter some peril that may bring us glory, I mean in God's service, we are not therefore to be fainthearted about our ability to escape, because none of our brethren of kindred soul to us are running the race side by side with us, cheering us so far as in them lies, and all but sharing by their sympathy the danger which is imminent. For even if all these betake themselves to flight, gaining in their own persons an advantage over us by their cowardice which is grievous and hard to bear, we ought to bear in mind that God's arm will not be shortened on that account. For He will alone avail to save him that is faithful unto Him. For we are not alone; and, though we see no friend beside us, as I have just said, we have God Who is all powerful with us at our side, to aid and fight in the conflict, shielding us

with all-sufficient succour, as the Psalmist says: *With favour hast Thou encompassed us as with a shield!* We make these observations on this passage, not as considering love of life something honourable and worthy admiration, on occasions when we can bring our life in the body to a glorious end, fighting in the ranks with those who risk their lives for God's sake, but that we may rather be persuaded of this, that even though there be none willing and zealous to share the conflict with us, we ought not to be faint at heart, for we shall not be alone, for God is with us.

CHAP. 2. c. xvi. 33. Ps. v. 12.

33 *These things have I spoken unto you, that in Me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.*

Christ herein, so to say, well sums up to our profit His discourse to them; and, compressing into a few words the meaning of what He had said, sets before them in brief the knowledge of His Will. For I have now, He says, spoken these words unto you, exhorting you to have *peace in Me*, and that ye may also know clearly that you will meet with trouble in the world, and will be involved in many tribulations for My sake. But you will not be vanquished by the perils that encompass you, for *I have overcome the world.*

But that I may make what I have said as clear as possible unto you, come let me first explain what "having peace in Christ" means. For the world, or those who are enamoured of the things in the world, are continually at peace among themselves, but in nowise have they peace in Christ. As, for example, the dissolute seekers of the pleasures of sense are therefore most dear and acceptable to those of similar pursuits; and the man who covets riches that do not belong to him, and is for this reason grasping or thievish, will be altogether to the taste of those who practise a kindred vice. *For every creature loves his kind*, according to the saying, *and man will be attracted to his like.* But in all connexions

Ecclus. xiii. 15, 16.

Book 11. c. xvi. 33. of this sort the holy name of peace is put to base uses; and the proverb is true, but it is not with the Saints as it is with the wicked. For sin is not the bond of peace, but faith, hope, love, and the power of piety towards God. And this is in Christ. The chiefest then of all good gifts towards us is clearly peace in Christ, which brings in its train brotherly love as near akin to itself. Paul says that love is the perfect fulfilling of the Divine Law; and that to those who love one another will surely come the love of God Himself above all things else is beyond question, as John says that if a man love his brother he will as a consequence love God Himself.

He points out also another truth, I mean in the words: *In the world ye have tribulation: but be of good cheer; I have overcome the world.* Any one choosing to construe these words in a simple sense might reason thus: Christ appeared superior to, and stronger than, every sin and worldly hindrance; and since He has conquered, He will also bestow the power to conquer upon such as attempt the struggle for His sake. And if any man seek to find a more recondite meaning for the words, he might reflect in this wise: Just as we have hereby overcome corruption and death, since as Man, for us and for our sakes Christ became alive again, making His own Resurrection the beginning of the conquest over death, the power of His Resurrection will surely extend even unto us, since He that overcame death was one of us, insomuch as He was Incarnate Man; and as we overcome sin, and as we overcome death that wholly died in Christ first, Christ, that is, being the purveyor to us of the blessing as His own kindred, so also we ought to be of good cheer, because we shall overcome the world; for Christ as Man overcame it for our sakes, being herein the Beginning and the Gate and the Way for the race of man. For they who once were fallen and vanquished have now overcome and are conquerors, through Him Who conquered as one of ourselves, and for

our sakes. For if He conquered as God, then it profiteth us nothing; but if as man, we are herein conquerors. For He is to us the Second Adam come from heaven, according to the Scripture. Just as then *we have borne the image of the earthy*, according to its likeness falling under the yoke of sin, so likewise also shall we *bear the image of the heavenly*, that is Christ, overcoming the power of sin and triumphing over all the tribulation of the world; for Christ has overcome the world.

CHAP. 2. c. xvi. 33. Cf. 1 Cor. xv. 47. Ibid. 49.

CHAPTER III.

That no man should consider that the Son has any lack of God-befitting glory, though He be found to say, Father, glorify Thy Son.

Book 11. c. xvii. 1. xvii. 1 *These things spake Jesus; and lifting up His eyes to heaven He said, Father, the hour is come: glorify Thy Son, that Thy Son may also glorify Thee.*

Having given His disciples a sufficiency of things necessary for salvation, and incited them by fitting words and arguments to a more accurate apprehension of His doctrines, and made them best able to battle against temptation, and confirmed the courage of each one, he straightway changes the form of His speech for our profit, and turns it into a kind of prayer, allowing no interval to elapse between His discourse to them and His prayer to God the Father; herein also by His own conduct suggesting to us a type of admirable life. For the man who aims at serving God ought, I think, to bear in mind that he ought at all events either to be fond of discoursing to his brethren of things profitable or necessary for their salvation, or, if he be not so engaged, to hasten to employ the service of the tongue in supplications to God, so as to render it impossible for any random words to slip in between; for in this way the governance of the tongue may be well and suitably ordered. For is it not quite obvious that, in vain conversations, things blameworthy may very readily escape a man? Moreover, a wise man has said: *In the*

Prov. x. 19.

multitude of words thou shalt not escape sin: but he that refraineth his lips is wise. CHAP. 3. c. xvii. 1.

You may find besides another thing to admire, which is in no small degree profitable for us. The beginning of His prayer has reference to His own glory and that of God the Father, and afterwards, in intimate connexion with this, He introduces His prayer for us. And why is this? The reason is one which convinces the pious man that loves God, and actually disposes the worker of good deeds to prayer. For just as we ought to perform good actions, and do all things, not turning to our own glory our zeal herein, but to the glory of the Father of the Universe, I mean God, for He says: *Let your light shine before men, that they may see your good works, and glorify your Father Which is in heaven;* so also it best befits us, when occasion calls us to prayer, to pray for what redounds to God's glory before what concerns ourselves, as indeed Christ also Himself enjoins us when He says: *After this manner pray ye: Our Father Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done as in Heaven so on earth. Give us this day our daily bread.* What Christ here does, then, ought to be to us the pattern of prayer. For it was necessary that not an elder or messenger, but Christ Himself, should manifest Himself to be our Leader and Guide in all good, and in the way which leadeth to God. For we are called, and are in very truth, as the prophet says, taught of God.

S. Matt. v. 16.

Ibid. vi. 9–11.

Cf. Is. liv. 13.

And what He says to His Father it is right that we should consider with the greatest care. For I think we ought in a spirit of the most earnest attention to handle the investigation of His words, and most carefully search after the true intent of His teaching. *Father*, then, He says, *The hour is come; glorify Thy Son that Thy Son may also glorify Thee.* So far as the mere form of His language is concerned, one could think that the speaker had some lack of glory; but any one who considers the majesty of the Only-begotten would, I think, quickly

Book II. c. xvii. 1. shrink from so grievous a conclusion. For it were great folly to think that the Son has any lack of glory, or falls short of the honour which is His due, though He is *the Lord of glory*, for so the inspired writings call Him. Especially when in another place we observe Him saying to His Father: *O Father, glorify Me with the glory which I had with Thee before the world was.* Then who can any longer doubt, or who is so demented and so far the enemy of all truth as not to know and confess that the Only-begotten is not bereft of Divine glory so far as His own Nature is concerned; but that since *being in the form of God*, and in perfect equality with Him, He *counted it not a prize to be on an equality with God*, but nevertheless descended to the humiliation of human nature, and emptied Himself of His glory, wearing this mean body; and from love towards us putting on the likeness of human littleness, now that the fitting time had actually arrived, at which He was destined, after fulfilling the mystery of our redemption, to gird Himself about with His pristine and essential glory; having wrought out the salvation of the whole world, and secured life and the knowledge of God to those that are therein; herein I say He shows that He has God's Will and favour, and makes this speech to Him, saying that He ought to recover the majesty due unto His Nature.

1 Cor. ii. 8. & S. James ii. 1.

Infra ver. 5.

Phil. ii. 6.

And how does He ascend into heaven? Surely He That even in the flesh showed Himself able to accomplish the deeds of a God was not in this subject to another's power, but ascended of Himself, being the Wisdom and Might of God the Father. For we must think that thus in no other way He accomplishes the words of a God with power. For all things are from the Father, but not without the Son. For how could God the Father perform any of His proper functions, if His Wisdom and Might, I mean the Son, were not with Him, and accomplishing with Him those things in which His power is seen in active operation? Therefore also the wise Evangelist who wrote this book at the beginning of

His work says: *All things were made by Him; and without Him was not any thing made.* Since then the doctrine of His Consubstantiality compels us by consequence to think that all things proceed from the Father, but wholly through the Son in the Spirit, and that He, having slain death and corruption and taken away from the devil his kingdom, was about to illumine the whole world with the light of the Spirit, and to show Himself thereby henceforth in very deed the true God by Nature, He is impelled to say, *Father, glorify Thy S n, that Thy Son may also glorify Thee.* And no man of sense would maintain that the Son asks glory from the Father as a man from man, but rather that He also promises to give Him glory, as it were, in return. For it would be very unbecoming, nay rather wholly foolish, to have such an idea about God. The Saviour indeed spake these words to show how very necessary His own glory was to the Father, that He might be known to be Consubstantial with Him. For just as it would entail dishonour on God the Father, that the Son That was begotten of Him should not be such as He That is God by Nature and of God ought to be, so I think, to have His own Son invested with those attributes, which He is conceived of as having, and which are predicated of Him, will confer honour and glory upon Him. The Father therefore is glorified in the glory of His Offspring, as I said just now; giving glory to the Son, by considering throughout His earthly career, both from how great, and of what, a Father the Only-begotten sprang; and in turn receiving glory from the Son by the consideration of how great indeed is the Son, of Whom He is the Father. The honour and glory then, which is Theirs essentially and by Nature, will be reflected from the Son on the Father, and in turn from the Father on the Son.

CHAP. 3. c. xvii. 1. Supra i. 3.

If any man concede that, owing to the degradation of His Incarnation, our Lord here speaks more humbly than His true Nature warrants, for this was His custom, he will not altogether miss arriving at a proper

Book 11. c. xvii. 1. conclusion, but will not quite attain to the truth in the inquiry. For, if He were seeking only honour from the Father, there would be nothing unlikely in setting down the request to the inferiority of human nature; but, since He promises to glorify the Father in turn, does it not follow of necessity, that we should readily embrace the view we have just given?

CHAPTER IV.

That it will in no way damage the glory of the Son, when He is said to have received aught from God the Father, since for this we can assign a pious reason.

2 *Even as Thou gavest Him authority over all flesh, that whatsoever Thou hast given Him, to them He shall give eternal life.* CHAP. 4. c. xvii. 2.

In these words Christ expounds once more to us the kind of glory whereby God will exalt and glorify His own Son; and He will also Himself be glorified in turn by His own Offspring. And He expands the saying, and makes the point clear to our edification and profit. For what need had God the Father, Who knoweth all things, of learning the kind of request? He invites then the Father's goodness towards us. For since He is the High Priest of our souls, insomuch as He appeared as Man, though being by Nature God together with the Father, He most fittingly makes His prayer on our behalf; trying to persuade us to believe that *He is*, even now, *the propitiation for our sins, and a righteous Advocate;* as John saith. Therefore also Paul, wishing us to be of this mind, thus exhorts us: *For we have not a high priest that cannot be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are; yet without sin.* Then, since He is an High Priest, insomuch as He is Man, and, at the same time, brought Himself a blameless sacrifice to God the Father, as a ransom for the life of all men, being as it were the firstfruits of mortality, *that in all things He might have the pre-eminence*, as Paul says; and He reconciles to Him the reprobate race of man upon the earth, purifying them

1 S. John ii. 1, 2.

Heb. iv. 15.

Col. i. 18.

Book 11. c. xvii. 2. by His own Blood, and shaping them to newness of life through the Holy Spirit; and since, as we have often said, all things are accomplished by the Father through the Son in the Spirit; He moulds the prayer for blessings towards us, as Mediator and High Priest, though He unites with His Father in giving and providing Divine and spiritual graces. For Christ divideth the Spirit, according to His own Will and pleasure, to every man severally, as He will.

So far with reference to this. Now let us examine and declare what is meant by the form of prayer used. *Father*, then, He saith, *glorify Thy Son, that Thy Son may also glorify Thee.* How then, or in what manner, will what I have said be brought to pass? I will, He says, that as Thou hast given Me power over all flesh, that so also, all that Thou hast given Me may have life eternal. For the Father glorified His own Son, putting the whole world under His rule; and He was glorified Himself also in turn by Him. For the Son was glorified of the Father, being believed of all to be the Offspring and Fruit of Him That is all-powerful, and at His pleasure puts all things under the yoke of His Son's kingly power; and the Father was glorified in turn, so to speak, by His own Son. For since the Son was known to be able to accomplish all things at His pleasure, the splendour of His reputation has reached to Him That begat Him. As therefore, He says, Thou didst glorify and wast glorified, giving to the Son power and sovereignty over all, after the manner just now stated, so I will that nothing that Thou hast given Me be lost; for this honour will pass from the Father to the Son, and from the Son to the Father. For it was meet that all those who were wholly subject to, and under, the rule of the Word, the all-powerful God, now having been saved once for all, should also abide in blessings without end; so as to be freed from the power of death, and the dominion of corruption and sin, and should no longer lie in subjection to their ancient enemies.

Supra ver. 1.

And, as the words, *Thou gavest Him authority over all flesh*, may possibly perplex some simple-minded hearers, let us make a few reflections thereon which may be useful; without scruple, as it is necessary, even though language may be wholly inadequate to such an exposition. For the Lord will say this most suitably in the character He had assumed; I mean His humiliation and His lowly humanity. For listen to the argument: If indeed we feel ashamed, when we hear that He became a slave for our sakes, though Lord of all with the Father; and that He was set up as *King upon His holy hill of Zion*, though He had the power to reign over the universe by right of His own Nature, and borrowed it not from others; we must needs also feel ashamed, if He says that He receives anything as Man. And, if we marvel at His voluntary subjection, when we bear in mind the dignity that is His by birthright, why are we not also astonied when we hear this saying? For, possessing all things as God, He says that He receives as Man, to whom kingly power comes, not by natural right, but by gift. For *What hast thou that thou didst not receive?* will suit the limitations of created beings; and Christ is also a creature in so far as He is Man; though by Nature uncreate, in so far as He came from God. For all things are conceived of, as naturally and individually being in God's hand, and are so in truth; but all good things in us are borrowed and brought down to us by Divine grace. When then, as Man, being appointed to rule over us, He says that the Father has given Him power over all flesh, we must not be offended at it; for we must bear in mind the scheme of our redemption. But, if you choose to listen to His words as having more reference to His Divinity, think on what the Lord said to the Jews: *Verily, verily, I say unto you, no man can come to Me except the Father which sent Me draw Him.* For whom the Father will quicken, them, as by His own life-giving power, He brings to His Son, and through Him gives them power and wisdom; nay, if He will to bring any into subjection to

CHAP. 4. c. xvii. 2.

Ps. ii. 6.

1 Cor. iv. 7.

Supra vi. 44.

Book II. c. xvii. 2. His own rule, He calls them in no other way, save by the living and all-sufficient Might, whereby He rules over the universe—I mean His Son. For men, who have of themselves no power to accomplish anything that is above and beyond themselves, borrow from God the power, which can bring all things superhuman into subjection; for through Him, kings have their dominion, according to the Scripture, and monarchs through Him rule over the earth. And the God of the universe, having this power in Himself alone, subjects to Himself the race of man, who are reprobates from His love, and have shaken off the yoke of His kingdom, together with all beside; receiving, as it were, from His own might, the gift of dominion over them, and subjugating thereby whatsoever He will. For God the Father subjects them to His Son, as to His own power; and through Him wholly, and in no other way, all things that exist become His willing subjects, through obedience to His yoke. For as He endows with wisdom, and quickens with life, all things through Him, so also He rules over the universe through Him.

We must observe, however, that it was not to Israel alone any longer, that the favour of the Divine love of mankind was confined, but it was extended to all flesh. For that which is wholly subject to the power of the Saviour, will wholly partake in life and grace from Him.

CHAPTER V.

That the Son will not be excluded from being true God, even though He named God the Father *the only true God.*

3 *And this is life eternal, that they should know Thee the only true God, and Him Whom Thou didst send, even Jesus Christ.* CHAP. 5. C. xvii. 3.

He defines faith as the mother of eternal life, and says that the power of the true knowledge of God will be such as to cause us to remain for ever in a state of incorruption, and blessedness, and sanctification. And we say that that is true knowledge of God, which cannot incur the reproach of turning aside to aught else, or running after things unseemly. For some have *worshipped the creature rather than the Creator*, and have dared to say to a block of wood: *Thou art my Father; and to a stone, Thou hast begotten me.* For to such abysmal ignorance did miserable men relapse, that they even gave, in all its fulness, the great Name of God, to senseless blocks of wood; and invested them with the ineffable glory of that Nature, which is over all. He calls God the Father, then, the only true God, by contrast to spurious gods, and with the intention to distinguish the true God, from those who are so named in error; for this is the object of His words. Very appropriately, then, He first speaks of God as being One and One only, and then makes mention of His own glory in the words: *And Jesus Christ Whom Thou hast sent.* For a man can in nowise attain to complete knowledge of the Father, unless side by side, and in most intimate connexion with it, he lay hold on the knowledge of His Offspring; that is, the Son. For, if a man know what the

Rom. i. 25. Jer. ii. 27.

Book 11. c. xvii. 3. Father is, he cannot but know also the Son. When, then. He said that the Father was the true God, He did not exclude Himself. For being in Him, and of Him, by Nature, He will be also Himself the true God and the only God, as He is the only God: for beside Him, there is none other god who is the only true God. *For the gods of the heathen are devils.* For the creation is enslaved, and I know not how any worship them, or sink into such a slough of unreasoning and sensuous folly. With the many gods, then, in this world, who are erroneously so conceived, and have won this spurious title, the only true God is brought into contrast; and the Son also, Who is by Nature in Him, and of Him, at once in diversity and in identity of Nature, according to a natural Unity. I say in diversity of Nature, because He has in fact an individual Existence; for the Son *is* the Son, and not the Father. In identity of Nature also, because the Son, Who came forth from Him, is inseparably joined by Nature, with the existence of His Father. For the Father is one with the Son, even though He is the Father; and is so spoken of, because He did in fact beget Him.

Ps. xcvi. 5.

This, then, He says, *is eternal life, that they should know Thee the only true God, and Jesus Christ Whom Thou hast sent.* Then one of those who are never weary of hearkening to the Scripture, and seriously pursue the study of Divine doctrines, will ask: Do we say that knowledge is eternal life; and that to know the one true and living God will suffice to give us complete security of expectation, and nothing else be lacking? Then how is *faith apart from works dead?* And when we speak of faith, we mean the true knowledge of God, and nothing else; for by faith comes knowledge: and the prophet Isaiah bears us witness, who said to some: *If ye do not believe neither shall ye understand.* And that the writings of the holy men are referring to the knowledge which consists in barren speculations, a thing wholly profitless, I think you will perceive from what follows. For one of the holy disciples said: *Thou believest that*

S. James ii. 26.

Is. vii. 9.

S. James ii 19.

God is one; thou doest well: the devils also believe and shudder. What then shall we say to this? How does Christ speak truth, when He says that eternal life is the knowledge of God the Father, the One true God, and (with Him) of the Son? I think, indeed, we must answer that the saying of the Saviour is wholly true. For this knowledge is life, travailing as it were in birth of the whole meaning of the mystery, and vouchsafing unto us participation in the mystery of the Eucharist, whereby we are joined unto the living and life-giving Word. And for this reason, I think, Paul says that the Gentiles are made *fellow-members of the body and fellow-partakers* of Christ; inasmuch as they partake in His blessed Body and Blood; and our members may in this sense be conceived of, as being *members of Christ.* This knowledge, then, which also brings to us the Eucharist by the Spirit, is life. For it dwells in our hearts, shaping anew those who receive it into sonship with Him, and moulding them into incorruption and piety towards God, through life according to the Gospel. Our Lord Jesus Christ, then, knowing that the knowledge of the One true God brings unto us, and, so to speak, promotes our union with, the blessings of which we have spoken, says that it is eternal life; insomuch as it is the mother and nurse of eternal life, being in its own power and nature pregnant with those things which cause life, and lead unto it.

CHAP. 5. c. xvii. 3.

Eph. iii. 6.

1 Cor. vi. 15.

And I think we ought attentively to observe in what way Christ says that the knowledge of the One true God is perfected in us in all its fulness. For see how it cannot exist apart from the contemplation of the Son, and it is clear that it cannot exist apart from the Holy Spirit; for such is the nature of the belief in each Person of the Trinity, according to the Scripture. The Jews indeed, following in the steps of Moses' commandments, rejected the many false gods, and betook themselves to the worship of the One true God, under his guidance. *Thou shalt worship the Lord thy God,* saith the Law, *and Him*

S. Matt. iv. 10, from Deut. vi. 13.

Book 11. c. xvii. 3. *only shalt thou serve.* But those who still cling to the worship of the One true God, as not yet having complete knowledge of Him they worship, are called thereto to know not that the Creator of all things is one only, the One true God, but that He is a Father and has begotten a Son; and moreover, and yet more than all this, to gaze attentively on Him in His unchangeable Likeness, that is, the Son. For through the lineaments of that which is modelled, we can readily attain to perfect knowledge of the model. Very necessary then was it, for our Lord Jesus Christ to tell us, that those who have been called through faith to sonship and eternal life, not only ought to learn that the true God is One only, but that He is also a Father; and is the Father of One Who became flesh for our sakes, and Who was sent to restore the corrupted nature of rational beings, that is, of mankind.

CHAPTER VI.

That the Son is not bare of God-befitting glory, even though He is found saying to the Father, *And now glorify Me with the glory which I had, &c.*

4 *I glorified Thee on the earth: I accomplished the work*
5 *which Thou hast given Me to do it. And now, O Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was.*

CHAP. 6. c. xvii. 4, 5.

Our Saviour's speech now intertwines the human element in His Nature with the Divine, and is of composite nature, looking both ways; not merging overmuch the Person of the Speaker in the perfect power and glory of His Divinity, nor allowing it altogether to rest on the lowly level of His Humanity; but mingling the twain into one, which is not foreign to either. For our Lord Jesus Christ thought that He ought to teach His believers, not merely that He is God the Only-begotten, but that He also became Man for us, that He might reconcile us all to God the Father, and mould us into newness of life; purchasing humanity with His own Blood, and venturing His life for the salvation of the world, while, though He was One, He was more precious than all mankind. He says, then, that He glorified the Father upon the earth, for He finished the work which He gave Him to do.

Come now, let us follow out, as it were, two roads, in our investigation of this passage, and say that it has reference both to His Divine and His Human Nature. If then, as Man, He says this, you may take it in this way: Christ is for us a type and origin and pattern of the Divine life, and shows us plainly how, and in what

Book 11. c. xvii. 4, 5. way, we ought to live our lives; for after this fashion the commentators on the Divine writings give a most subtle exposition of the passage. He instructs us, then, by what He here says, that each one of us, if he fulfils his allotted task, and follows out to the end what is commanded of God, then in truth he glorifies Him by his righteous acts; not indeed as though He had any lack of glory, for the Ineffable Nature of God is complete, but because he causes His praise to be sung by those who see his acts, and are profited thereby. Yea, the Saviour saith: *Let your light shine before men, that they may see your good works, and glorify your Father Which is in heaven.* For when we are made truly manly, and willing to do good works for God's sake, we are not winning for our own selves the reputation thereof, but are carrying God's worship into our actions, to the honour and glory of Him That ruleth over all. For just as when, for leading a profligate life displeasing to God, we are rightly called to account, as doing despite unto His unspeakable glory, and make our own souls liable to punishment, as the prophet tells, if we hearken to his voice: *My Name through you is continually blasphemed among the Gentiles*, on the same grounds I think that when we display pre-eminent virtue, we are then preparing for Him a song of praise. When, therefore, we have accomplished the work that God has given us to do, then and most rightly may we attain to a freedom of speech in His own most seemly words; and claim, as it were, like glory in return from God Who has been glorified by us: *For as I live, saith the Lord, them that honour Me will I honour, and he that lightly esteemeth Me shall be lightly esteemed.* In order, then, that He might show us, that we might suitably ask for glory in return from the only true God, I mean glory in the world to come, when we have displayed towards Him perfect and blameless obedience, and have shown ourselves keepers of His commandments to the letter, Christ says that He glorified the Father, when He finished the work upon earth that

S. Matt. v. 16.

Is. lii. 5.

1 Sam. ii. 30.

He gave Him. He requests, however, for Himself in return, no foreign or borrowed glory, as we do, but rather that honour and renown which is His own. For we were bound to ask for it, and not He. Observe how in and through His own Person, He first renders possible to our nature this boldness of speech, on two accounts. For in Him first, and through Him, we have been enriched both with the ability to fulfil those things essential to our salvation, which are entrusted to us by God, and also the duty of boldly asking for the honour which is due to those who distinguish themselves in His service. For of old time, through the sin that reigned in us, and the fall that was in Adam, we both failed of ability to accomplish any of those things which make for virtue, and also were very far removed from freedom of speech with God. Yea, God, to that end, out of the abundance of His kindness, spake consolation by the voice of the prophet, saying: *Fear not, because Thou hast been ashamed, neither be confounded because thou hast been put to shame.* As, then, in all other things that are good our Lord Jesus Christ is the Beginning, and the Gate, and the Way, so also is He here.

Chap. 6. c. xvii. 4, 5.

Is. liv. 4.

But if the Saviour is seeking His own glory that He had before the world began, and we, suiting the meaning of the passage so as to make it apply to our case, maintain that we ourselves ought also with great zeal to do God's Will, and so boldly ask for glory from above, let no one think that we say this,—that it becomes a man imitating Christ, to ask for some ancient glory that was before the world began, as due also to himself; but let him rather remember that each ought to speak according to his deserts. For if Christ, like us, had only the human element in His Nature, let Him then speak only as befits the earth-born, and not exceed the limits of humanity. But if the Word, being God, became Flesh, when He says anything as God, it will be suitable to Himself alone, and not to those who are not as He is.

Considering, then, the passage as though He spoke it

Book II. c. xvii. 4, 5. more as a Man, we shall take it in the sense above given; but if we reflect, on the other hand, on the Divine dignity of Christ, we rightly think it has a meaning above human nature. We say, then, that He glorified His own Father, God, when He fulfilled the work which He received from Him, not being His servant or in any ministerial capacity; and this as of necessity, that the Lord of all might not appear in the lowliness of our nature and that of the creation which is enslaved. For to perform the duties of a servant, and submissively obey the Divine commands, is the part of men and angels. Rather, we say that He, being the Power and Wisdom of His Father, well accomplished the task of our redemption, entrusted as it were to Him; as indeed also said the Divine Psalmist, expounding the meaning of the mystery: *O God, command Thy Strength; strengthen, O God, that which Thou hast wrought for us.* For in order that he may clearly prove that the Son is the Power of the Father, though not separate from Him so far I mean as His identity of Essence and Nature is concerned, he first says, Command Thy Strength, bringing in a duality of Persons—I mean Him that commands and Him to Whom the command is given—he suddenly unites them in their natural unity, attributing to the Ineffable Nature of God in its entirety the result achieved; for he says in his wisdom: "Strengthen, O God, that which Thou hast wrought for us." The Son, then, receives or has entrusted to Him from the Father, the work of saving the world. But in what manner, or how, God commands His own Strength, we ought to examine and explain, so far as it is possible humanly to interpret things which exceed man's understanding. Let us take for example, then, some man among us, and imagine him learned in the art of making bronzes. Then let us suppose that he sets himself to mould a statue, or perhaps to repair one that is decayed or mutilated. How, then, will he work, or how will he repair, as he has determined? Clearly he will entrust to the power of his hands and his skill in the art,

Ps. lxviii. 28.

the fulfilment of what he chooses to do. But if any one thinks his wisdom and power appear distinct in some sense from himself, so far as their conception is concerned, still are they not in fact distinct. For these also are included in the definition of his essence. You must think the case is something like this wise, but must not accept the illustration as exactly similar. For God is above all things, and must be thought superior to any power of illustration. The sun and the fire, taking this by way of illustration, may be thought to occupy a similar relative position. For, just as the sun commands the light which it sheds to illumine the whole world, and allots to the power of its rays as their function, so to say, to cast the power of their heat on all things that receive it, so likewise also the fire commands and enjoins in some sort the peculiar qualities of its nature to fulfil its peculiar duties; but we do not, on this account, say that the ray and the light are in the position of ministers and servants to the sun, or the power of burning to the fire. For each of the two works by means of its own inherent qualities. But if they appear to be in a sense not self-working, yet are they not distinct in nature from their own. Some such idea we must hold about the relation between God the Father and the Word Who is by Nature begotten of Him, whenever He is said to be entrusted with work to do to us-ward.

CHAP. 6. c. xvii. 4, 5.

His Wisdom and Power, therefore, that is Christ, glorified God the Father upon the earth, having finished the work which He gave Him. And, as He brings His work to its fitting termination, He claims the glory which always attaches to Him; and now that occasion calls for the recovery of His ancient glory He seeks it. What work, then, has He fulfilled, whereby He says that He glorified the Father? For while He was the true God He became Man, by the approval and will of the Father, through His desire to save the whole world, and raise up anew the fallen race on the earth to endless life and the true knowledge of God. And this was in very

Book 11. c. xvii. 4, 5.

truth accomplished by the Divine power and might of Christ, Who made death powerless, upset the dominion of the devil, destroyed sin, and showed incomparable love towards us, by remitting the charges against us all, and giving light to those astray, who now know the One true God. Christ, then, having accomplished this by His own power, the Father was glorified by all—I mean all those in the world who knew His wisdom, and power, and the mercy and love towards mankind, which is in Him. For He has shone forth and manifested Himself in the Son, Who is, as it were, the Likeness and Express Image of His Person; and by its fruit the tree is known, according to the Scripture. And when the works were fulfilled, and the wonderful scheme of our redemption brought to its fitting conclusion, He returns to His own glory, and assumes His ancient honour; save only, that being still endued with the human shape, He moulds accordingly the form of His prayer, and asks as though He possessed it not: for man hath all things from God. For though in the fullest sense, as He was God of God the Father, He was invested with Divine glory, still, since at the season of His Incarnation for us He in a sense diminished it, taking upon Him this mean body, He with reason seeks it as though He had it not, speaking the words as Man. The wise Paul also himself had some such idea, when he enjoins us concerning Him:

Phil. ii. 5–11.

Let this mind be in each of you which was also in Christ Jesus: Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the Cross. Wherefore also God highly exalted Him, and gave unto Him the Name which is above every name; that in the Name of Jesus Christ every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the

glory of God the Father. For though the Son is high, inasmuch as He proceeded as God and Lord from the Father, none the less is the Father recorded to have exalted man in Him, for on man the degradation of his nature brings the need of exaltation. He prays, then, for the recovery of His own glory, even in the flesh. He is not wholly bereft of His own glory when He so speaks, even though He were to ask without receiving, for the Word, being the true God, was never robbed of His own majesty. He rather refers to the glory which belongs ever to Him, and its appropriate temple in the heavens, and His own return thither in the raiment of the flesh, on which the interval of His humiliation had been consequent. For that He may not appear to be claiming for Himself a strange and unusual glory to which He had not been accustomed in time past, He distinguishes it by the addition of the epithet[1] "before the world was," and the words "with Thine own Self." For the Son has never been excluded from the honour of the Father, but ever reigneth with Him, and with Him is adored and worshipped by us and by the holy angels as God, and of God, and in God, and with God. And this is, I think, what the inspired Evangelist John means to teach us, when He says: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.*

Chap. 6. c. xvii. 4, 5.

[1] προκόσμιος.

Supra i. 1, 2.

CHAPTER VII.

That the fact that something is said to have been given to the Son from the Father does not rob Him of God-befitting dignity; but He plainly appears to be Consubstantial, and of the Father, even if He is said to receive aught.

Book 11. c. xvii. 6–8.

6 *I manifested Thy Name unto the men whom Thou hast given Me out of the world: Thine they were, and Thou hast given*
7 *them to Me; and they have kept Thy word. Now they know that all things whatsoever Thou hast given Me are*
8 *from Thee: for the words which Thou hast given Me I have given unto them; and they received them and knew of a truth that I came forth from Thee, and they believed that Thou didst send Me.*

I have previously stated with reference to the passages I have just examined, not without care, if I may say so, that Christ made His prayer to the Father in the heavens both as Man and also as God. For He carefully moderates His language so as to avoid either extreme, neither keeping it altogether within the limits of humanity, nor yet allowing it to be wholly affected by His Divine glory; and none the less here also may we see the same characteristic observed. For, as being by Nature God, and the express Image of His unspeakable Nature, He says to His Father: *I manifested Thy Name unto the men*, using the word "Name" instead of "glory;" for this is the usual practice in speech amongst us. Moreover, the wise Solomon wrote: *A good name is more to be desired than great riches;* that is, "a good reputation and honour" is better than the splendour and eminence which wealth confers. And God Himself says, by the mouth of Isaiah, to those who have *made them-*

Prov. xxii. 1.

S. Matt. xix. 12.

selves eunuchs for the kingdom of heaven's sake, Let not the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My commandments, and choose the things that please Me, Even unto them will I give in Mine house and within My walls a place and a name better than of sons and daughters: I will give them an everlasting name. And no man ought to imagine, I think, if he be wise, that the honour with which God will requite them will be paid out in bare names and titles to those who, with noble and virtuous aspirations, have wrestled with worldly pleasure, and have mortified their *members which are upon the earth*, and regarded only those things which are not displeasing to the Divine law; rather He uses the word *name* instead of *glory*, for they who reign with Christ will be enviable and worthy all admiration.

CHAP. 7.
c. xvii. 6–8.
Is. lvi. 3–5.
Col. iii. 5.

The Saviour therefore plainly declares that He has manifested the Name of God the Father; that is, He has established His glory throughout the whole world. And how? Clearly by the manifestation of Himself, through His exceeding great works. For the Father is glorified in the Son, as in an Image and Type of His own form, for in the lineaments of that which is modelled, the beauty of the model is always clearly seen. The Only-begotten, then, has manifested Himself, being in His Essence Wisdom and Life, Architect and Creator of the universe, superior to death and corruption, holy, blameless, compassionate, sacred, pure. Hereby all men know that He That begat Him is even as He is; for He cannot be different in Nature from His Offspring. He showed Himself, therefore, as in an Image and Type of His own form, in the glory of the Son. Such was indeed the language concerning Him among the men of old time, but now has He manifested Himself to our very sight, and that which we see with our eyes is more convincing than any words.

I think, indeed, that what we have here stated is not irrelevant. We must now, however, tread another path,

Book 11. c. xvii. 6–8.

that is, enter on another line of speculation. For the Son manifested the Father's Name clearly by bringing us to the knowledge and perfect apprehension, not of the fact that He is God alone (for this message was conveyed to us before His coming by the inspired Scripture), but that, besides being God in truth, He is also Father in no spurious sense; having in Himself, and proceeding from Himself, His own Offspring, Coequal and Coeternal with His own Nature. For He did not beget in time the Creator of the ages. And God's Name of "Father" is in some sort greater than the Name God itself; for the one is symbolical only of His Majesty, while the other is explanatory of the essential attribute of His Person. For, when a man speaks of God, he indicates the Sovereign of the universe; but, when he utters the Name of Father, he touches on the definition of His individuality, for he manifests the fact that He begat. And Christ Himself gives to God the Name of Father, as in some sense a more appropriate and truer appellation; saying on one occasion, not "I and God" but *I and the Father are One;* and on another occasion, with reference to Himself, *For Him the Father, even God, hath sealed.* And also when He bade His disciples baptise all nations, He did not bid them do this in the Name of God, but He expressly enjoined them to do this *into the Name of the Father, and of the Son, and of the Holy Spirit.* And the inspired Moses, when he was explaining the origin of the world, did not attribute its creation to a single person, for he wrote, *And God said, Let us make man in our Image, after our Likeness:* and by the words *Let us make*, and *in our Likeness*, the Holy Trinity is signified; for the Father created and called into being the universe, through the Son, in the Spirit. But the men of old found such expressions hard to understand, and the language obscure; for the Father was not individually named, nor was the Person of the Son expressly introduced. Our Lord Jesus Christ, however, without any concealment, and with perfect freedom of speech, called

Supra x. 30.

Ibid. vi. 27.

S. Matt. xxviii. 19.

Gen. i. 26.

God His Father; and by naming Himself Son, and showing that He was Himself in very truth the Offspring of the Sovereign Nature of the universe, He manifested the Father's Name, and brought us to perfect knowledge of Him. For the perfect knowledge of God and the Creator of the universe standeth not in believing merely that He is God, but in believing also that He is the Father; and the Father also of a Son, not unaccompanied of course by the Holy Spirit. For the bare belief, that God is God, suits us no better than those under the Law; for it does not exceed the limit of the knowledge the Jews attained. And just as the Law, when it brought in this axiom of instruction, which was insufficient to sustain a life of piety in God's service, perfected nothing, so also the knowledge which it instilled about God was imperfect; only able to restrain men from love of false gods, and persuade them to worship the One true God: *For thou shalt have*, it says, *no other gods beside Me. Thou shalt worship the Lord thy God, and Him only shalt thou serve.* But our Lord Jesus Christ sets better things before those who are under the Law of Moses; and, giving them instruction clearer than the commandment of the Law, vouchsafed them better and clearer knowledge than that of old. For He has made it plain to us, not merely that the Originator and Sovereign of the world is God, but also that He is a Father; and facts prove this; for He has set Himself before us as His Likeness, saying, *He that hath seen Me hath seen the Father. I and the Father are One.*

Chap. 7. c. xvii. 6–8.

Exod. xx. 3. S. Matt. iv. 10, from Deut. vi. 13.

Supra xiv. 9. Ibid. x. 30.

And this, as we suppose, as being God and of God by Nature, He saith openly[a], in His Divine character, to His Father; but He adds at once, speaking more as Man: *Whom Thou hast given Me out of the world: Thine they were, and Thou hast given them to Me.* We must think that our Lord says this, not as though some

[a] Very questionable what is the proper meaning. ἀνεωγμένως, as suggested, seems unintelligible.

Book 11. c. xvii. 6–8.

separate and particular portion had been allotted and belonged to the dominion of the Father, in which the Son Himself had no part, for He is King before the ages began, as the Psalmist says, and eternally shares the Father's rule. Moreover, the wise Evangelist John, teaching us that all things belong to Him and are put under His sway, wrote: *He came unto His own, and they that were His own received Him not;* calling those His own who knew Him not, and were rejecting the yoke of His kingdom. He spake this on this occasion, from the wish to make clear to His hearers, that there were some in this world, who did not even so much as receive into their minds the One true God, but served the creature, and devils, and the inventions of devils. Still, though they knew not the Creator of the world, and were astray from the truth, they were God's; insomuch as He is Lord of all, as their Creator. For all things belong to God, and there is nothing that exists over which the One God is not ruler, though the creature may not know his Maker. For no man can maintain that the fact, that some have gone astray from Him, can avail to deprive the Creator of the world of His universal dominion; but he must rather admit that all things are subjected to His rule, through His having made them and brought them into being. Since, then, this is the truth, even they who were fast bound by the snares of the devil, and entangled in the vanities of the world, belonged in fact to the living God. And how were they given to the Son? For God the Father consented that Emmanuel should reign over them; not as though He then first began His reign—for He was ever Lord and King as being God by Nature—but because, having become Man and ventured His life for the salvation of the world, He purchased all men for Himself, and through Himself brought them to God the Father. He then, That of old reigneth from the beginning with His Father, was appointed King as a Man, to Whom like all else the sceptre comes by gift, according to the

Supra i. 11.

limitations of human nature. For not in the same sense as that in which man is a rational being, capable of thought and knowledge (these things being included in his natural advantages), is he also a king; for while the former attributes are comprehended in the definition of his essence, the latter is extraneous and additional, and not among those which attach inseparably to his nature; for kingly power is given and taken away from a man, without affecting in any degree at all the definition of his essence. The dignity of kingship, therefore, is thrust upon a man by God as a gift, and from without: *For by Me*, He says, *kings rule, and princes reign over the earth.* He then, That ruleth over all with the Father, insomuch as He was, and is, and will be, by Nature God, receives power over the world, according to the form and limits proper to a man.

Chap. 7. c. xvii. 6–8.

Prov. viii. 15, 16.

And therefore He saith: *All things whatsoever Thou hast given Me are from Thee.* For in a special and peculiar sense all things are God's, and are given to us His creatures. Universal possession and power are most appropriate to God, but to us it is most fitting to receive. He bore witness, however, before His devout believers, to what was fitting to the servant, and prompted to obedience. *For*, He saith, *the words which Thou hast given Me I have given unto them, and they received them and knew of a truth that I came forth from Thee, and they believed that Thou didst send Me.* He expressly here calls His own words the sayings of God the Father, because of Their identity of Substance, and because He is God the Word declaratory of His Father's Will; just as the word, which proceeds out of our own mouths, and by its utterance assailing the hearing of one who stands by, interprets the hidden mysteries of the heart. Therefore also the saying of the Prophet declared concerning Him: *His Name is called Messenger of Great Counsel.* For the truly great, wonderful, and mysterious counsel of the Father is conveyed to us by the Word That is in Him, and of Him, through the words He uttered as a

Is. ix. 6.

Book 11. c. xvii. 6–8. Man, when He came among us, and also by the knowledge and light of the Spirit after His ascent into heaven; for He revealeth to His Saints His mysteries, as Paul bears witness, saying: *If ye seek a proof of Christ That speaketh in Me.*

2 Cor. xiii. 3.

He testified then to those who love Him, that they received and kept the words given Him by the Father, and were besides satisfied that He came, and was sent, from God; while those who were diseased with the contrary opinion were otherwise minded. For they who neither received His words nor kept their minds open to conviction, were not disposed to believe that He came from God, and was sent by Him. Moreover, the Jews said on one occasion: If this Man were from God, He would not have broken the Sabbath; and on another, *We are disciples of Moses: we know that God hath spoken unto Moses, but as for this Man we know not whence He is.* You see how they denied His mission; so that they even cried in their shamelessness, they knew not whence He was. And that they did not admit His unspeakably high birth from everlasting, I mean His proceeding from God the Father, diseased as they were by the great perversity of their thoughts, and ready to stone Him with stones merely because of His Incarnation, you may easily satisfy yourself, if you will listen to the words of the Evangelist: *For this cause therefore the Jews sought to kill Him, because He not only brake the Sabbath, but also called God His own Father, making Himself equal with God.* And what the impious Jews said unto Him is also recorded: *For a good work we stone Thee not, but for blasphemy; because that Thou, being a man, makest Thyself God.* You will understand then very clearly, that those who truly keep His words have believed and confessed that He manifested Himself from the Father (for this is, I think, what *I came forth* means), and that He was sent to us to tell us *the commandment of the Lord*, as is said in the Psalms; while they who laughed to scorn the Word, Who was thus Divine and

Cf. supra ix. 16.

Ibid. 28, 29.

Supra v. 18.

Supra x. 33.

Ps. ii. 7.

from the Father, rejected the faith, and plainly denied that He was God and from the Father, and that He came to us for our salvation, and dwelt among us, yet without sin. Justly, then, does He commend to God the Father, those who are good men, and are His own, and have submitted their souls to the hearing of His words, and will ever hold them in remembrance; that what He said may be made clear, beginning from the time of His sojourn amongst us. And what are His words? *Everyone therefore who shall confess Me before men, him will I also confess before My Father Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Which is in heaven.* This also God the Father Himself long ago declared that He would do, speaking by the mouth of Isaiah: *Ye are My witnesses, saith the Lord, and the servant whom I have chosen.* Our Saviour then speaks, at the same time, in His character as God, and in His character as Man. For He was at once God and Man, speaking in either character without reproach, suiting each occasion with appropriate words as it required.

Chap. 7. c. xvii. 6–8.

S. Matt. x. 32, 33.

Is. xliii. 10.

CHAPTER VIII.

That nothing which is spoken of as belonging to the Father will be excluded from the kingdom of the Son, for Both alike rule over all.

Book 11. c. xvii. 9–11.

9 *I pray for them: I pray not for the world, but for those*
10 *whom Thou hast given Me; for they are Thine: and all things that are Mine are Thine, and Thine are Mine; and*
11 *I am glorified in them. And I am no more in the world, and these are in the world, and I come to Thee.*

He once more mediates as Man, the Reconciler and Mediator of God and men; and being our truly great and all-holy High Priest, by His own prayers He appeases the anger of His Father, sacrificing Himself for us. For He is the Sacrifice, and is Himself our Priest, Himself our Mediator, Himself a blameless Victim, the true Lamb *Which taketh away the sin of the world.* The Mosaic ceremonial was then, as it were, a type and transparent shadowing forth of the mediation of Christ, shown forth in the last times, and the high priest of the Law indicated in his own person that Priest Who is above the Law. For the things of the Law are shadows of the truth. For the inspired Moses, and with him the eminent Aaron, continually intervened between God and the assembly of the people; at one time deprecating God's anger for the transgressions of the people of Israel, and inviting mercy from above upon them when they were faint; at another, praying and blessing the people, and ordering sacrifices according to the Law and offerings of gifts besides in their appointed order, sometimes for sins, and sometimes thank-offerings for the benefits they felt that they had received from God. But Christ Who manifested

Cf. 1 Tim. ii. 5.

Supra i. 29.

Himself in the last times above the types and figures of the Law, at once our High Priest and Mediator, prays for us as Man; and at the same time is ever ready to co-operate with God the Father, Who distributes good gifts to those who are worthy. Paul showed us this most plainly in the words: *Grace to you and peace from God our Father, and the Lord Jesus Christ.* He then prays for us as Man, and also unites in distributing good gifts to us as God. For He, being a holy High Priest, blameless and undefiled, offered Himself not for His own weakness, as was the custom of those to whom was allotted the duty of sacrificing according to the Law, but rather for the salvation of our souls, and that once for all, because of our sin, and is an Advocate for us: *And He is the propitiation for our sins,* as John saith; *and not for ours only, but also for the whole world.*

Chap. 8. c. xvii. 9–11.

2 Cor. i. 2.

1 S. John ii. 2.

But perhaps someone, wishing to controvert what we have said, will exclaim, "Is not what the disciple says quite contrary to the Saviour's words?" For our Lord Jesus Christ expressly in these words repudiates the necessity of praying to God for the whole world, while the wise John affirmed quite the contrary. For he maintains that the Saviour will be the Advocate and propitiation, not merely for our sins, but also for the sins of the whole world. It is not hard to find the solution to this difficulty, or to say how the disciple may be seen to be in accord with his Master's saying. For the blessed John, as he was a Jew and of the Jews, that some might not perhaps think that our Lord was merely an Advocate for the Israelites, and not in any sense for the rest of the nations scattered over the whole world, though destined to distinguish themselves by faith on Him and to be shortly called to knowledge of salvation through Christ, is perforce impelled to declare that our Lord will not only be the propitiation for the race of Israel, but also for the whole world; that is, those of every nation and kindred, who shall be called through faith to righteousness and sanctification. Our Lord

Book 11. c. xvii. 9–11. Jesus Christ distinguishes from His own those who are otherwise minded, and who have chosen to insult Him by stubborn disobedience; and, referring to those who are prone to listen to His Divine commands, and who have already submitted, as it were, the necks of the hearts, and well-nigh bound round them the yoke of submission to God, said that for them only it was most fitting for Him to pray. For to those only, whose Mediator and High Priest He is, He thought it meet to bring the blessings of His mediation; to those, I mean, who, He says, were given to Himself, but were the Father's, as there is no other way of fellowship with God save by the Son. And He will Himself teach you this in the words: *No one cometh unto the Father, but by Me.* For observe how the Father, when He gave to His Son those of whom He speaks, won them over to Himself. And the Apostle, who was so conversant with the sacred writings, knowing this well, says: *God was in Christ, reconciling the world unto Himself.* For when Christ acted as Mediator, and received those who come to Him by faith, and brought them aright through Himself to the Father, the world was reconciled to God. Therefore also the Prophet Isaiah taught us, in anticipation, to choose peace with God, in Christ: Let us have peace with Him; let us who are in the way have peace. For if we banish from our hearts whatsoever estrangeth us from the love of Christ, I mean the base lasciviousness which hankers after sinful pleasure and is ever inclined to the delights of the world, and is besides the mother and nurse of all vice, and leads us widely astray, we shall become united in fellowship with Christ, and shall make peace with God, being joined to the Father Himself through the Son, inasmuch as we receive in ourselves the Word That was begotten of Him, and cry out in the Spirit, *Abba, Father.*

Supra xiv. 6.

2 Cor. v. 19.

Cf. Is. xxxii. 5, 6.

Rom. viii. 15.

Those then who have been given to Christ are the Father's, but are not therefore removed from Christ. For God the Father reigneth with Him, and through

Him ruleth over His own. For the Holy and Consubstantial Trinity share the same kingdom, and their universal dominion is one and the same; and whatever is the Son's will be subject to the glory of the Son and the Father; and also, whatever is said to be under the rule of the Father, over that the Son will surely hold sway. And therefore He saith: *And all Mine are Thine, and Thine are Mine.* For as in Them perfect identity of Nature is visible and evident, the opinion held about Their majesty is not various, and does not attribute anything individually to One apart from the Other, but considers one and the same glory, identical in every respect, to attach to Both. For He That is by right of His Nature the Heir of His Father's Divine dignities will clearly have all that the Father hath, and will also show that His Father hath all that He Himself hath. For Either naturally reveals the Other in Himself; and the Son is seen in the Father, and the Father also in the Son. This kind of instruction the inspired writings gave us in the mystery. When, then, universal dominion is one of the dignities of the Father, it will belong also to the Son; for He is the express Image of His Person, and can endure no shadow of unlikeness or variance at all. He declares that He has been glorified in them, showing that His prayer for them is, as it were, a recompence well deserved.

Chap. 8. c. xvii. 9–11.

What then is His request, and why does He endeavour to obtain God's favour for His followers? *I am no more in the world*, He says, *and these are in the world, and I come to Thee.* For while He yet lived in converse with His holy Apostles in the flesh upon earth, the consolation of His visible Presence was ever with them in their daily path, as it were to give instant succour to those in peril; and they were therefore sustained in courage. For the mind of man is readier to rely upon the things that are seen than the things that are unseen, for encouragement or pleasure. When we say this, we are far from asserting that the Lord is

Book 11. c. xvii. 9–11. Heb. xiii. 8.

powerless to save, if He be not visibly present; for any one who thought this would rightly be convicted of folly. For *Jesus Christ is the same yesterday, and to-day, yea, and for ever.* But He knew that His disciples were very faint at heart, left desolate as it were on the earth, with the world raging round them like fierce billows, and ever ready to beleaguer with intolerable terrors and imminent and great dangers those who persist in bearing God's tidings to the uninitiated.

Since then, He says, I come to Thee, for I shall soon ascend to sit on the throne of God the Father, and reign with Him, and these will remain the while in the world, *I pray for them*, for Thou gavest them Me; and as Thine and Mine now I rightly care for them, and *I am glorified in them, for all things whatsoever Thou hast given Me are Thine, and Thine are Mine.* And the saying is true. For those in the world who have been given to Christ, and are on that account the Father's, have not therefore disavowed the duty of praising Him through Whom they were united to God the Father, and having been brought to Him, will remain none the less His. For He hath all things in common with the Father, together with His inherent Godhead and power. For there is one God in us, Who is worshipped in the Holy and Consubstantial Trinity; and we all of us belong to the one true God, being subject as servants to the Holy and Consubstantial Trinity.

CHAPTER IX.

That the dignity of Godhead is inherent in the Son; even though He is said to have received this from the Father, because of His humanity and the form of His humiliation.

11 *Holy Father, keep them in Thy Name which Thou hast given Me, that they may be one, even as We are.* CHAP. 9. c. xvii. 11.

He still preserves the blending of two things into one: the human element, I mean, which, so far as we are concerned, imparts humiliation, and the Divine element, which is pregnant with the most exalted majesty. For His speech is combined of both; and, just as we stated in our interpretation of the foregoing passage, the Divine element is not perfectly exalted to the height, nor yet is it wholly sundered from the limitations of humanity, holding as it were a middle place by an unspeakable and ineffable fusion of the two, so as not to pass outside the limits of true Godhead, nor yet altogether to leave behind those of humanity. For His ineffable descent from God the Father exalts Him, inasmuch as He is the Word and Only-begotten, into a Divine Nature and the majesty which naturally accompanies it, while His humiliation brings Him down in some sort to our level, not as though it availed perforce to overpower the kingship over the universe which He shares with the Father, for the Only-begotten could never submit to violence against His Will. Rather was His humiliation self-chosen, accepted and maintained from love towards us. For He humbled Himself, that is, of His own Will and not by any compulsion. For He would be proved to have undergone the Incarnation against His Will, if there were any one at all

Book II. c.xvii.11. able to prevail over Him, and who bade Him unwillingly take this upon Him. He humbled Himself therefore willingly for our sakes, for we should never have been called His sons and God's, if the Only-begotten had not undergone humiliation for us and on our account; to Whose Likeness we are conformed by participation in the Spirit, and so become children of God, and God's. Whenever, therefore, in His sayings, He blends together in some way the human with the Divine, do not be therefore offended, nor lightly relinquish the admiration you ought to feel at the incomparable art displayed in His sayings, skilfully preserving for us in divers ways their twofold character, so that we can see at the same time the God and the Man speaking truly in His Nature, marvellously combining the humiliation of His Humanity with the glory of His ineffable Divinity; preserving wholly blameless and irreproachable the harmonious fusion of the two.

And how is it that, when we say this, we do not affirm that the Nature of the Word is degraded from its original majesty? To think this would indeed display the greatest ignorance; for that which is Divine is altogether and wholly changeless, and endureth no shadow of turning but rather ever remaineth on one stay. We rather make such a statement because the manner of His voluntary degradation, as by necessary inference investing Him with the form of humiliation, causes the Only-begotten, Who is coequal with, and in the Likeness of, the Father, and in Him and proceeding from Him, to be apparently in an inferior position to Him. Be not astonished at hearing this, if the Son appear to fall short of the Father's majesty because of His Humanity, when for this very reason Paul declared that He was thus inferior even to the angels, Heb. ii. 9. in the following words: *Him Who hath been made a little lower than the angels, even Jesus, because of* the suffering of death crowned with glory and honour, though the holy angels were bidden to worship Him,

for *when*, He says, *He bringeth in the Firstborn into the world, He saith, And let all the angels of God worship Him*, as well as also the Holy Seraphim, who stood around and fulfilled the office of servants when He appeared unto the prophet *sitting on a high and lofty throne*. Then, so far as His being begotten and proceeding from God the Father is concerned, His Humanity is not proper to the Son; but it is proper to Him in so far as He is Incarnate Man, and remaineth ever what He was and is, and will be such for evermore, and debaseth Himself to what He was not of old for our sakes.

Chap. 9. c.xvii.11. Heb. i. 6. Is. vi. 1.

He saith, then: *Holy Father, keep them in Thy Name which Thou hast given Me; that they may be one, even as We are.* He desires His disciples to be kept by the power and might of the Ineffable Divine Nature, well and suitably attributing the power of saving whomsoever He will, yea, and with ease, to the true and living God; and thereby, again, He glorifies no other nature than His own, as in the Person of the Father, from Whom He proceeded as God. Therefore He saith, *Father, keep them in Thy Name which Thou hast given Me;* that is, the Name of God. He says again, that the Name of God was not given unto Him as though He had not been God by Nature, and were now called from without to the dignity of Godhead. For then would He be created, and possess a spurious and elective glory and an adulterate nature, which it were impious for us to imagine. For thereby He would be mulcted of His inherent character of Sonship. But since, as the inspired writings prophesy, *the Word became flesh*, that is, man, He says that He received Divine attributes by gift; for clearly the title and actuality of Divine glory could not naturally attach to man. But consider, and attentively reflect, how He showed Himself the living and inherent Power of God the Father, whereby He doeth all things. For when, addressing His Father, He says, *Keep them*, He did not indeed suffice for

Supra i. 14.

Book 11. c.xvii.11. them alone, but suitably brought in Himself as working for their preservation and being for that purpose also the power and instrument of His Father; for He says: *Keep them in Thy Name which Thou hast given Me.* Note how guarded the saying is. For allotting and attributing as suitable only to the Nature of God providential care over us, He declares at once that to Himself has been given the glory of Godhead, because of the form of manhood, saying that what was His by
Phil.ii.9. natural right was given to Him; that is, *the Name which is above every name.* Therefore also we say that this Name belongs to the Son by nature, as proceeding from the Father; but, so far as He is Man, those things are His by gift which He receives as Man, using herein the form of speech applicable to ourselves; for man is not God by nature, but Christ is God by nature, even though He be conceived of as Human because He was amongst us.

He wishes indeed the disciples to be kept in unity of mind and purpose, being blended, as it were, with one another in soul and spirit and the bond of brotherly love; and to be linked together in an unbroken chain of affection, so that their unity may be so far perfected as that their elective affinity may resemble the natural unity which exists between the Father and the Son; and, remaining undebased and invincible, may not be distorted by anything whatever that exists in the world, or by the lusts of the flesh, into dissimilarity of purpose; but rather preserving in the unity of true piety and holiness the power of love intact, which also came to
Acts iv. 32. pass. For, as we read in the Acts of the Apostles, *the multitude of them that believed were of one heart and soul,* in the unity that is of the Spirit. And this is what
Eph.iv.4. Paul himself also meant, when he said: *One body and*
1 Cor. x. 17. *one Spirit; for we who are many are one body in Christ, for we all partake of the one bread,* and we have all received the unction of one Spirit, that is, the Spirit of Christ. As, then, they were to be one body, and

to partake of one and the selfsame Spirit, He desires His disciples to be preserved in a unity of spirit which nothing could disturb, and in unbroken singleness of mind. And if any man suppose that after this manner the disciples are united even as the Father and the Son are One, not merely in Substance, but also in purpose (for the holy Nature of God has one Will, and one and the selfsame purpose altogether), let him so think. For He will not stray wide of the mark, since we can see identity of purpose among true Christians, though we have not consubstantiality as the Father and the Word That proceeded from Him, and is in Him.

CHAP. 9. c.xvii.12, 13.

12 *While I was with them, I kept them in Thy Name which*
Thou hast given Me: and I guarded them, and not one
of them perished, but the son of perdition; that the Scrip-
13 *ture might be fulfilled. But now I come to Thee.*

Our Saviour's speech soon proceeds to illustrate His meaning more plainly; and while at the first dark hints were given, it is now proclaimed and revealed like a storm breaking into sunshine. For the disciples thought that our Saviour's abandonment of them,—I mean in the flesh,—would inflict on them great loss; for nothing could prevent His being with them as God. But they expected that no one could then save them after Christ's Ascension into heaven, but that they would fall a prey to those who wished to injure them, and that there would be nothing to restrain the hand of their powerful adversaries, but rather that any one so disposed might work his will on them without hindrance, and involve them in any peril. But wise as they were and fathers in the faith, and bearers of light to the world, we need not shrink from saying that they ought not merely to have regarded the Incarnate Presence of our Saviour Christ, but to have known that even though He were to deprive them of converse with Him in the flesh, and they saw Him not with the eye of the body, yet that it was their duty at any rate to think of Him as present with them for

Book 11. c. xvii. 12, 13.

evermore in the power of His Godhead. For will God ever lose the attributes of His Person? Or what power can resist an Omnipotent Nature, or is able perforce to hinder it in the performance of its functions? And it is the power and actuality of God's Being to be present everywhere, and unspeakably to fill the heavens and also the earth, and to contain all things, but to be contained of none. For God is not bounded by place, nor separated by distance within any sphere, however great: for such like things cannot avail to affect that Nature which has nothing to do with the dimensions of space. Then, since Christ was at the same time God and Man, the disciples ought to have been aware that, though He were absent in the body, yet He would not wholly forsake them, but would be ever with them by reason of God's unspeakable might. And for this reason also our Saviour Himself said, in the foregoing passage: *Holy Father, keep them in Thy Name which Thou hast given Me;* and here again: *While I was with them, I kept them in Thy Name which Thou hast given Me;* almost pointing out this fact to His disciples, that the ability to save them suited rather the working of His power as God than His Presence in the flesh: for this very flesh was not sanctified of itself; but when, by His Incarnation, the Word was made one with it, it was in some sort transformed into His inherent power, and is now become the channel of salvation and sanctification to those who partake thereof. We must not then attribute the whole of the Divine activities of Christ to the flesh by itself, but we shall be rather right if we ascribe them to the Divine power of the Word. For does not "keeping the disciples in the Name of the Father" mean this, and nothing else? For they are kept by the glory of God. He removes, then, from His disciples' minds, the fear which they felt because they thought themselves forsaken; often following the same course of thought, He assures them that they will be in perfect safety, not through living with their Master in the body, but rather

Supra ver. 11.

because He is by Nature God. Evidently the universal dominion and might which are His have no end; for He can suffer no change or alteration from that state in which He dwells eternally, but will keep them safe with ease for evermore, and rescue them from every peril that may assail them. Consider also the forethought wrapped up in the saying, to our profit and edification. For when He asks that they—I mean His holy disciples—should be kept by God the Father, He declares that He Himself had done this, showing Himself like in power and works to His Father, or rather, His inherent might. For surely He Who is seen to have the same power as God, He Who is acknowledged the true God, must be thought to be wholly inherent in Him, and to possess equality of power and identity of Nature with Him. And how can He Who kept them as God in the Name of God, and as a God crowned them with the glory that proceeded from righteous actions befitting the title, be foreign to God, or of different nature? Is He not in very deed shown to be that which He is, namely, God? For nothing that exists can do those works which are peculiar to God, without being in its own nature that which we imagine God to be. He still preserves in the passage the twofold conception of His character owing to His Incarnation. For He takes away, as it were, from His Nature, as a created Being, the power of saving and preserving all to whom this is due for their piety towards God, and ascribes it to the Name of the Father, attributing to the Divine Nature alone the things which are of God. And for this reason, again, though He says that He kept the disciples, He did not give the honour of taking up the work to His Humanity, but rather says that it was fulfilled in the Name of God; excluding Himself, in a manner, from its accomplishment, so far as He is flesh and is so conceived of, but not excluding Himself from the power of keeping them, and of accomplishing the works of a God, insomuch as He is God, and from God, the all-working power of the Father—

CHAP. 9. c.xvii.12, 13.

Book 11. c.xvii.12, 13. a Divine force which even when at rest displays by its very attributes the Nature from which it ineffably proceeded[a]. And if here too, again, He says that the Name of God has been given unto Him, although He is in fact God by Nature, as the Only-begotten Who proceeded from Him, He is not thereby in truth degraded, nor would He thereby exclude Himself from the honour and glory which is His due. Far from it. For to receive is appropriate to His Humanity, and can be fittingly ascribed thereto; for, of itself, humanity possesses nothing.

He says that He so kept His disciples, and had such care for them, that none of them was lost save one, whom He called the son of perdition; as though he were doomed to destruction of his own choice, or rather his own wickedness and impiety. For it is inconceivable that the traitor disciple was by a Divine and irresistible decree entangled, as it were, in the snare of the fowler, and brought within the devil's noose; for then would he surely have been guiltless when he succumbed to the verdict of heaven. For who shall oppose the decree of God? And now he is condemned and accursed, and it would have been better for him if he had never been born. And why? Surely the wretched man met his doom as a consequence of his own volitions, and is not convicted by destiny. He that was so enamoured of destruction may well be called a son of perdition, inasmuch as he merited ruin and corruption, and ever awaits the day of perdition as fraught with anguish and lamentation[b].

And as Christ added to the words He used concerning him, *that the Scripture might be fulfilled*, we have given an explanation which may be useful to readers of this passage. For it was not because of any prophecy in Scripture that the traitor was lost, and became so vile as to barter for a few coins the precious Blood of Christ,

[a] The text here is probably corrupt. It is unintelligible as it stands.

[b] Is οἶμον a false reading for οἰμωγή, or some kindred word?

but rather, as through his own innate wickedness he betrayed his Lord, and was infallibly destined to destruction on that account, the Scripture, which cannot lie, foretold that so it would be. For the Scripture is the Word of God, Who knows all things, and carries in His own consciousness the character and life of each one of us, and his conversation from the beginning to the end. Moreover, the Psalmist, attributing to Him knowledge of all things, of the past as well as of the future, thus addresses Him: *Thou understandest all my thoughts afar off; Thou compassest my path and my lying down, and art acquainted with all my ways.* The Divine Word, then, Which had complete foreknowledge, and saw the future as though it were already present, besides all the rest which It told us about Christ, revealed unto us that he that was ranked a disciple would also die the death of a traitor. Still, the foreknowledge and foretelling of the future indicated not the pleasure and commandment of God; nor yet was the prophecy directed to compel the actual fulfilment of the evil that was foreshadowed and the conspiracy against the Saviour, but rather to avert it. For when Judas had this knowledge he might, at any rate, if he had so chosen, have shunned and avoided the result, as he was free to determine his inclinations in any direction.

Chap. 9. c.xvii.12, 13.

Ps. cxxxix. 2, 3.

But perhaps you will say, "How, then, can Christ be said to have kept His disciples, if merely in pursuance of the inclinations and volitions of their own wills the rest escaped the devil's net, while Judas alone was taken, ill-fated beyond the others? How, then, can the safe-keeping here spoken of be said to have been of profit?

Nay, my good friend, we answer, soberness is indeed a good thing, and the keeping guard over our minds profiteth much, together with an earnest endeavour towards the doing of good works and stablishing ourselves in virtue, for so shall we *work out* our *own salvation*; but this alone will not avail to save the soul of man. For it stands in urgent need of assistance and

Phil. ii. 12.

Book 11. c.xvii.12, 13. grace from above, to make what is difficult of achievement easy to it, and to render the steep and thorny path of righteousness smooth. And to prove to you that we are not able to do anything at all of ourselves without the aid of Divine grace, hearken to the voice of the Psalmist:

Ps. cxxvii. 1. *If the Lord build not the house, their labour is in vain that build it: and if the Lord keep not the city, the watchman waketh but in vain.*

I say, then, that it is our bounden duty to foster and practise a home-bred self-denial and a religious frame of mind; but in so doing also to ask help of God, and, receiving the aid that comes from above as a panoply proof against every assault, to acquit ourselves like men. When God has once for all vouchsafed to grant our prayer, and it is therefore in our power to subdue the might of our adversaries, and conquer the power of the devil, if we do not choose to follow him when he allures us to pleasure or any other kind of sin; then, I say, if we let our wills comply with him, and, yielding to our wicked inclinations, are entangled in his noose, how can we any more with justice accuse any one else, or fail to attribute our doom to our own folly? For is not this what Solomon said

Prov. xix. 3. long ago: *The foolishness of man perverteth his way, and his heart fretteth against the Lord?* And this is unquestionably the case. If, however, the traitor was unable to enjoy the succour of the Saviour as much as the other disciples, let any man only prove this, and we submit; but if, while he was, in common with the rest, encompassed by the Divine grace, of his own will he relapsed into the abyss of perdition, how can Christ be said not to have kept him, when He vouchsafed him the riches of His mercy, and increased, so far as it was possible in any man's case, his chance of safety, if he had not chosen his doom of his own will? His grace, moreover, was conspicuous in the rest, continually keeping in safety those who made their own free-will, as it were, co-operate therewith. For this is the manner in which the salvation of each one of us is achieved.

13 *And these things I speak in the world, that they may have My joy fulfilled in themselves.* CHAP. 9. c. xvii. 13.

Keep in mind once more what we were just now saying, and you will easily understand the drift of the passage. For He on all occasions preserved the juxtaposition of the two aspects of His character, at the same time displaying the Divine majesty for which He was pre-eminent, and not discarding the proper limitations of the Human Nature which He assumed at His Incarnation. For there would be something absurd in the supposition that He wished to disown what He had willingly taken upon Himself. For being Himself in lack of nothing, but the all-perfect Son of a perfect Father, *He emptied Himself* of His glory, not to do Himself any service, but rather to convey to us the blessing which would result from His humiliation. Showing Himself, then, to them as at the same time both God and Man, He, as it were, induces His disciples to reflect that absent, as well as present, He would work the things which made for their salvation in God; and that, as He had them in His keeping while He was yet with them on the earth in the form of Man, so also would He keep them while absent from them as God, through the excellency of His Substance. For that which is Divine is not bounded by space, and is not far from anything that exists, but fills and pervades the universe, and though present in all things is contained of none. When, addressing His own Father, He says: *Holy Father, keep them,* He at once refers, by right of its existence, to the universal working of the power of the Father; and at the same time shows that He standeth not apart from His Nature, but, being in it and proceeding from it, is indivisibly united with it, though He be conceived of as independently existing. *Keep them,* He says, *in Thy Name which Thou hast given Me;* and again: *While I was with them, I kept them in Thy Name which Thou hast given Me.* We are bound, therefore, to think that, if He had kept them hitherto in the

Phil. ii. 7.

Supra ver. 11.

Ibid.

Ibid. 12.

Book 11. c. xvii. 13. Phil. ii. 9. Name given Him by the Father, that is, in the glory of Godhead, for He *gave unto Him the Name which is above every name;* and if He wishes the Father Himself also to keep them in the Name given unto Him, He will not be excluded from acting in the work; for the Father will keep those who are knit to Him by faith through the agency of the Only-begotten, Who is His power and might. For He will not exercise His power in any way save through Him. Then, if even in the flesh He kept them, by the power and glory of His Godhead, how can we think that He will fail to think His disciples worthy of the mercy which they need; and how can they ever lose His sure support while the Divine power of the Only-begotten abideth evermore, and the power which is His by Nature is for ever firmly established? For that which is Divine admits of no variance at all, or of any change into any evil agency, but shines forth for ever in those attributes which belong to it eternally.

I have spoken then, He says, *these things in the world*, that My disciples *might have My joy fulfilled in them.* What kind of joy is meant we will proceed to show, putting away from us fear of dispute, because of the obscurity of the expression. The blessed disciples, then, thought indeed that while Christ was present with them in their daily lives, I mean, of course, in the flesh, they could easily rid themselves of every calamity and readily escape danger from the Jews, and that they would remain proof against every assault of their foes; but that when He was separated from them, and had gone up to heaven, they would fall an easy prey to perils of every sort, and would have to bear the attack of the king of terrors himself, as there was no one any more with them who was strong to save, and who could scare away the temptations that assailed them. For this cause, then, our Lord Jesus Christ neither disavowed the Manhood He had once for all taken upon Himself, nor yet showed Himself deficient in Divine power: speaking plainly to this intent, and

saying that the Name of God had been given to Him as Man, but that through Him, and in Him, the Father showed mercy to those who worshipped Him, and had them in safe keeping. What, then, was the wise object that He here had in view? It was that the blessed disciples might understand and know well, if they only slightly considered this saying, that even when He was in the flesh, it was not through the flesh that He was working for their salvation, but in the omnipotent glory and might of His Godhead. My absence in the flesh then, He says, will do My disciples no harm, while the Divine power of the Only-begotten can easily keep them safe, even though He be not visibly present in the body.

Chap. 9. c.xvii.13.

We give this explanation, not as making of no account the holy Body of Christ—God forbid; but because it were more fitting that the accomplishment of His Word should be ascribed to the glory of the Godhead. For even the Body Itself of Christ was sanctified by the power of the Word made one with it, and it is thus endowed with living force in the blessed Eucharist, so that it is able to implant in us its sanctifying grace. Therefore also our Saviour Christ Himself, once conversing with the Jews, and speaking many things concerning His own Body, calling it the true Bread of Life, said: *The bread which I will give you is My Flesh, which I will give for the life of the world.* And when they were sore amazed and perplexed to know how the nature of earthly flesh could be to them the channel of eternal life, He answered and said: *It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I spake unto you are spirit, and are life.* For here, too, He says that the flesh can profit nothing, that is, to sanctify and quicken those who receive it, so far, that is, as it is mere human flesh; but when it is understood and believed to be the temple of the Word, then surely it will be a channel of sanctification and life, but not altogether of itself, but through God, Who has been

Supra vi. 51.

Ibid. 63.

Book 11. c.xvii.14, 15.

made one with it, Who is holy and Life. Ascribing everything, then, to the power of His Godhead, He says that His disciples will suffer no loss from His departure in the body, with reference, at any rate, to their seeking to be in His keeping. For the Saviour, though He be vanished into heaven, will yet not be far from those who love Him, but will be with them by the power of His Godhead.

In order, then, *that they may have My joy fulfilled in themselves*, He says, I have spoken *these things in the world*. What, then, is this joy which is fulfilled and perfect? It is the knowledge and belief that Christ was not a mere Man as we are, but that, besides being as we are, yet without sin, He is also the true God. It is clear, then, and beyond dispute, that He will always have the power to save those who worship Him at any time He will, even though He be not present in the body. For this knowledge will involve the perfect fulfilment of our own joy, inasmuch as we have an ally ever near us, Who is strong enough to rescue us from every evil.

14 *I have given them Thy Word; and the world hated them, because they are not of the world, even as I am not of the*
15 *world. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one.*

He points out to us the most needful increase of favour from above and from the Father, which, He says, is almost owed by Him to those who incur danger for His sake, as a just and well-deserved return. For the world hateth on God's account those who worship Him, and who are obedient to the laws that He has laid down, and who lightly esteem worldly pleasure, and who also, as is most right, will receive succour and grace from Him, and continuance in well-being. For surely they who after a manner rely upon Him, and are of good courage and engage in warfare on His account,

will receive a recompense in harmony with the aim they have in view. Therefore the Saviour says: *I have given them Thy Word; and the world hated them, because they are not of the world, even as I am not of the world.* For they received with great gladness, He says, Thy Word given unto them by Me. that is, the Gospel message, which easily extricates from a worldly life and thoughts of earth, those who welcome it. Therefore also are they hated of the world, that is, of those who choose to have at heart the things of this world, and who love this pleasure-loving and most impure life. For the conversation of Saints is displeasing to worldlings: ever making light as it does of the hardships of this life, and pointing out how abominable is a worldly career, and accusing its vileness, and assailing with bitter rebukes those who think that pleasure consists in succumbing to temptation, and in having continual intercourse with the evil of this world, and triumphing over all selfish desire, and contemning ambition, and teaching men to abhor covetousness the mother of all evils, and to cast it far from them, and furthermore bidding those who are ensnared in the net of the devil to escape from old deceits, and to betake themselves to the God of the universe.

CHAP. 9. c.xvii.14, 15.

For this cause, therefore, O Father, He says, are they hated. For they are in ill odour with the world, not because they have been convicted of any crime or impiety, but because I have given unto them Thy Word, so that they are also out of the world even as I am. For the life and conduct that is in Christ is wholly dissevered from earthly thoughts and worldly conversation; that life, by following after which we shall ourselves also, so far as possible, escape being reckoned among the men of this world. Therefore the inspired Paul enjoins us to *follow His steps;* and we shall then best follow Him, when we love only the things that are not of this world, and, lifting our minds above fleshly thoughts, gaze only on heavenly things. He ranks Himself, too, with

1 S. Pet. ii. 21.

Book 11. c.xvii.14, 15. His disciples because of His Manhood, by imitating which, in the conception of Him as Man, we attain every kind of virtue, as we just now said; passing unscathed through all the wickedness of the world, and showing ourselves strangers and aliens to its wickedness. Just so, then, the Divine Paul indeed himself exhorts us; and, with reference to himself and Christ, through *Which the world hath been crucified unto me, and I unto the world*, bids us, speaking in another place, *Be ye imitators of me, even as I also am of Christ.* Paul did not indeed imitate Christ in so far as our Lord is Creator of the world; for he did not establish a new firmament, nor did he ever reveal to us new seas, or a new earth. How, then, did he imitate Him? Surely it was by moulding in his own character and conduct an admirable pattern of the life of which Christ was Himself the exemplar, so far at least as Paul could attain to it; for who can be equal to Christ?

Gal. vi. 14.

1 Cor. xi. 1.

Putting Himself, then, on a level with us, because of His Human Nature, or, to speak more accurately, as first presenting us with the blessing of taking ourselves out of the world by the life which transcends worldly things, for the life and teaching of the Gospel is above the world, He says that He Himself is not of the world, and that we are even as He is, since His Divine Word has taken up its abode in our hearts. Furthermore, He declares that as the world hated Him so will it also hate them. The world indeed hateth Christ, because it is in conflict with His words, and accepts not His teaching, men's minds being wholly yielded up to base desires; and even as the world hates our Saviour Christ, it hath hated also the disciples who carry through Him His message, as Paul also did, who said: *We are ambassadors, therefore, on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God.*

2 Cor. v. 20.

What, then, is His prayer, after that He has shown that the disciples are hated by those who are fast bound by the evil things of the world? *I pray not*, He saith, *that*

Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one. For Christ does not wish them to be quit of human affairs, or to be rid of life in the body, when they have not yet finished the course of their apostleship, or distinguished themselves by the virtues of a godly life; but he wishes them, after they have lived their lives in the company of men in the world, and have guided the footsteps of those who are His to a state of life well pleasing to God, then at last, with the glory they have achieved, to be carried into the heavenly city, and to dwell with the company of the holy angels. We find, moreover, one of the Saints approaching the God Who loves virtue with the cry: *Take me not away in the midst of my days;* for pious souls cannot, without a pang, put off the garment of the flesh before they have perfected their life in holiness above their fellows. Therefore also the Law of Moses, teaching us that sinners are visited as in wrath, and by way of penalty, with premature death, often reiterates the warning to stand aloof from evil, *that thou diest not before thy time.* Besides, if the Saints chose to keep themselves apart from our daily life, it would infer no small loss to those who are unstable in the faith; nay, they could in nowise be guided in the way of righteousness, without the aid of those who are able to lead them therein. Paul knew this when he said, *To depart and be with Christ* is far better for me, *yet to abide in the flesh is more needful for your sake.* Christ, therefore, in His care for the salvation of the uninstructed, says that those who are in the world ought not to be left desolate without the Saints, who are men of light, and the salt of the earth; but prays rather for the safe keeping of His holy ones, and that they may be ever untouched by the malice of the evil one, shunning the assault of temptations by the power of His Omnipotent Father.

CHAP. 9. c. xvii. 14, 15.

Ps. cii. 24.

Eccles. vii. 17.

Phil. i. 23, 24.

We must also remark that He calls the Word, which is His, and came forth from Him—I mean the Gospel—the Word of God the Father, showing that He is not

Book 11. c.xvii. 16, 17. separate from the Father, but Consubstantial with Him. For we shall find in the writings of the Evangelists that
S. Matt. vii. 29. the people of the Jews were amazed at Him, because *He taught them as one having authority, and not as their Scribes.* For these latter were seen to apply the teaching of the Law in every case in their discourses to them; while our Lord Jesus Christ did not at all follow slavishly the types shadowed forth in those writings, but, illumining His own Word by Divine power, exclaimed:
Ibid. v. 27, 28. *It was said to them of old time, Thou shalt not commit adultery: but I say unto you,* Thou shalt not covet; though the Law expressly says, with reference to the statutes of God, that none should add thereto or take away therefrom: but Christ took away from, and also added unto them, changing the type into truth. Therefore He cannot be reckoned among those under the Law, that is, among creatures; for on whomsoever Nature has put the brand of slavery, on him is imposed the necessity of being under the Law. Christ, then, represented His own Word as the Word of the Father. For He is the Word That is in the Father and proceedeth from Him, and That enunciates the Will of the Godhead—I mean the only true Godhead Which is in the Father, Son, and Holy Spirit.

16 *They are not of the world, even as I am not of the*
17 *world. Holy Father, keep them in truth: Thy Word is truth.*

By these words He indicates once more, and makes clear to us, the reason why He requires to ascend to God the Father, and why so to do becomes Him, while He is still our Mediator, and High Priest, and Advocate, according to the Holy Scripture; and shows us that it is in order that, if at any time we encounter failure, or miss the straight path in thought or action, or are assailed by unexpected perils or buffeted by the tempest of the devil's malice, He may approach His Father on our behalf in His appropriate character as Mediator; and

may join with Him in granting good gifts to those who are worthy. For it would well become Him so to do, as He is God by Nature. Those then, He says, who have received Thy Word, O Father, through Me, show forth My Likeness in themselves and are conformed to the pattern of Thine own Son, who, like Him, pass unscathed through the ocean of the world's wickedness, and have shown themselves foreigners and strangers to the love of pleasure in this life, and every kind of vice. Therefore *keep them in Thy truth*, for exceeding purity is inherent in Christ. For He is truly God, and cannot be subject to sin nor endure it, but is rather the fountain of all goodness, and the beauty of holiness. For the Divine Nature, that ruleth over all, can do nothing but what is in truth suitable and belongeth thereto. And the holy disciples, I mean all who believe on Him, cannot otherwise exhibit purity unspotted by the wickedness of this world than by means of forgiveness and grace from above, which putteth away the defilement of previous offences and the accusing sins of their past lives; and, further, conferring on them the glory of a life of sanctification, though their continuance therein be not free from conflict, as Paul wisely teaches us, saying: *Wherefore let him that thinketh he standeth take heed lest he fall.* For our life is cast upon the deep, and we are tossed by divers storms, as the devil tempts without ceasing, and continually assails and strives to defile if he can, by the insidious inventions of malice, even those who have been already made pure. For *his meat is well chosen*, as the prophet says. Having then borne witness to His disciples that their life was out of the world, and that they were conformed to the likeness of His own essential purity, He proceeds to pray to His Father to keep them. It is almost as though He said: O Holy Father, if they were in the world—that is, if they lived the life that has honour in this world—if, sowing the seed of earthly and temporary pleasure in their hearts, they imprinted on themselves the foul image of the evil one,

Chap. 9. c.xvii.16, 17.

1 Cor. x. 12.

Hab.i.16.

Book 11. c. xvii. 16, 17. he would not have attacked them with temptation, nor have armed himself against his own children, for he would have in them the likeness of his own inherent wickedness. But since they, following after Me, laugh to scorn the deceitfulness of this world, and are out of the world, and, moreover, in their conduct show most clearly the impress of My incomparable holiness, and on that account have Satan, who is ever murmuring against the Saints, for their bitter foe, ever lying in wait for them; therefore of necessity I desire them to be in Thy safe keeping. And to be in Thy safe keeping is not to be far from Thy truth, that is, from Me. For I am by Nature Thy truth, O Father, the Essential, True, and Living Word.

We must suppose that this is what He thinks right to say. See how, in all His sayings, so to speak, He insinuates His own Person into the action of the Father, whatever that action has reference to, and puts Himself altogether side by side with Him, wishing probably to show how true the statement is: *All things were made by Him; and without Him was not anything made.* In the previous passage, indeed, He briefly besought His Father to keep the disciples in the Name which had been given unto Himself. In this, however, He desires His prayer on their behalf to be fulfilled in the truth of the Father. What, then, does this mean; or what does the change in the language signify? Is it meant to show that the working of the Father, shown through Him in mercy to the Saints, is not uniform? For in the first passage, when He says that His disciples ought to be kept in the Name of the Father, that is to say, in the glory and power of His Godhead, so that they should be out of the power of the enemy, He declares that aid is vouchsafed to the Saints in whatever happens unto them, after the secret fashion that Christ at the proper season revealed to His disciples when He said: *Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy*

Supra i. 3.

S. Luke xxii. 31, 32.

faith fail not. For many of God's dealings concerning us are in secret, Christ taking thought for the life of each of us, and covering us as with a shield. But here, when He says *Keep them in the truth*, He signifies clearly their being led by revelation of the truth to apprehend it. For no man can attain to the knowledge of truth without the light of the Spirit, nor can he at all, humanly speaking, work out for himself an accurate comprehension of the Divine doctrines. For the mysteries of Holy Writ exceed our understanding, and glorious is the blessing of having even a moderate knowledge concerning Christ.

CHAP. 9. c.xvii.16, 17.

The blessed Peter, moreover, when he confessed that the Lord was in truth the Son of the living God, heard the words: *Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven.* For He reveals to the Saints His Son, Who is truth, and does not allow Satan to lead the mind of His believers astray to false knowledge; relying on whom, in their season, *Hymenæus and Alexander* have *made shipwreck concerning the faith*, rejecting the true doctrine of the faith. Of great avail, then, towards a right continuance in the straight path of thought and action, is our safe keeping by the Father in the Name of God and in truth; that we may not fail in making our light shine forth in action, nor, by turning aside to folly, stray far away from the doctrines of true holiness. And this may easily be our lot, if we are seen to be out of the world while not disavowing our birth in the world; for of the dust of the earth are we all framed, as the Scripture saith, but by the quality of our deeds we rid ourselves of life in the world. For while they walk upon earth, those who love conformity with Christ are citizens of heaven.

S. Matt. xvi. 17.

1 Tim. i. 19, 20.

We must also remark that He very appropriately here calls the Father holy, almost, as it were, reminding Him that, as He is holy, He takes pleasure in those that are holy. And all men are holy, whosoever are seen to be

Book 11. c.xvii.16, 17.

unspotted by the world, and whosoever are by nature in Christ, in the Father's likeness adopted, and chosen to be His disciples by the sanctification according to grace, and the light and goodness of their lives. For a man may thus be conformed to the Image of God, Which transcends the world.

CHAPTER X.

That Christ is not holy from participation in anything different from Himself; and that the sanctification through the Spirit is not alien to His Substance.

18 *As Thou didst send Me into the world, even so sent I them*
19 *into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth.*

CHAP. 10. c. xvii. 18, 19.

After giving the Father here especially the name of Holy, and praying that the disciples might be kept in the truth, that is, in His Spirit (for *the Spirit is the truth*, as John says, as He is also *the Spirit of truth*, that is, of the Only-begotten Himself), He declares that He sent them into the world after the fashion of His own mission; for Jesus is *the Apostle and High Priest of our confession*, as Paul says, in the appropriate character of His Manhood, and by the way of His humiliation. He says, then, that the disciples, after having been once for all thereto prepared, stand wholly in need of sanctification by the Holy Father, Who implanteth in them the Holy Spirit through the Son. For in truth the disciples of the Saviour would never have become so illustrious as to be the torchbearers of the whole world, nor would they have withstood the brunt of the temptations of their enemies, nor the terrible assaults of the devil, had they not had their minds fortified by communion with the Spirit; and had they not been continually thereby enabled to accomplish a bidding unheard of before and passing mere human power; and had they not been ever led by the light of the Spirit, without effort, to a perfect knowledge of the inspired writings and the holy

1 S. John v. 7. Supra xvi. 13. Heb. iii. 1.

Book 11. c.xvii.18, 19. doctrines of the Church. Furthermore, the Saviour, *being assembled together with them* after His resurrection
Acts i. 4. from the dead, as is recorded, and bidding them preach
Ibid. grace through faith throughout the whole world, *charged them not to depart from Jerusalem, but to wait for the promise of the Father, which* they had heard of Him as
Joel ii. 28. well as by the mouth of the holy prophets. For *it shall come to pass in those days, saith the Lord, that I will pour out My Spirit upon all flesh.* And the Saviour Himself plainly declared that His Holy Spirit would be
Supra xvi. 12, 13. shed forth upon them, in the words: *I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He shall*
Ibid. xiv. 16. *guide you into all truth;* and again: *I will pray the Father, and He shall give you another Comforter.* For the Spirit belongeth unto God the Father, and none the less also unto the Son Himself, not as distinct Entities, or as though He was inherent or existed in Either divisibly; but, inasmuch as the Son by Nature proceeds from the Father and is in Him (being the true Offspring of His Essence), the Spirit—Which is the Father's by Nature—is brought down to men; shed forth indeed from the Father, but through the Son Himself conveyed to the creature; not merely ministerially or in the manner of a servant, but, as I said just now, proceeding from the Substance Itself of God the Father; and shed forth on those worthy to receive Him through the Word, Which is Consubstantial with and proceeded from Him, and so proceeded as to have a self-dependent being, and ever abideth in Him, at the same time in unity, and also, as it were, with an individual existence. For we maintain that the Son has an independent existence, but still inheres in His Father, and has in Himself Him that begat Him; and that the Spirit of the Father is indeed the Spirit of the Son; and that, when the Father sends or promises to distribute the Spirit to the Saints, the Son also vouchsafes the Spirit to them as His own, because of His identity in Substance with the Father. And that the Father works in every respect

through Him He has Himself very clearly pointed out to us in the words: *It is expedient for you that I go away: for if I go not away the Comforter cannot come unto you; but when I depart I will send Him unto you.* And again: *I will pray the Father, and He shall give you another Comforter.* Plainly here He promises to send us the Comforter.

Chap. 10. c. xvii. 18, 19. Supra xvi. 7. Ibid. xiv. 16.

Since, then, the disciples, who respect My sayings, have been sent forth on their mission in the world, even as I myself, *keep them, Holy Father, in Thy truth;* that is, in Thy Word, in Which, and through Which, the Spirit Which sanctifies is and proceeds. And what is the Saviour's aim in saying this? He besought the Father for that sanctification which is in and through the Spirit to be given to ourselves; and He desires that which was in us at the first age of the world, and at the beginning of creation by gift of God, to be quickened anew into life. This we say, because the Only-begotten is our Mediator, and fulfils the part of Advocate for us before our Father Which is in heaven. But that we may free our explanation from all obscurity, and make the meaning of what is said clear to our hearers, let us say a few words about the creation of the first man.

The inspired Moses said concerning him, that God took dust from the earth and formed man of it. He then goes on to tell the manner in which, after the body was perfectly joined together, life was given to it. *He breathed*, he says, *into his nostrils the breath of life;* signifying that not without sanctification by the Spirit was life given to man, nor yet was it wholly devoid or barren of the Divine Nature. For never could anything, which had so base an origin, have been seen to be created in the Image of the Most High, had it not taken and received, through the Spirit moulding it, so to speak, a fair mask, by the Will of God. For as His Spirit is a perfect Likeness of the Substance of the Only-begotten, according to the saying

Gen. ii. 7.

Book 11. c.xvii.18, 19. Rom.viii. 29. of Paul: *For whom He foreknew, He also fore-ordained to be conformed to the Image of His Son*, He maketh those in whom He abides to be conformed to the Image of the Father, that is, the Son; and thus all thoughts are uplifted through the Son to the Father, from Whom He proceeds by the Spirit. He desires, therefore, the nature of man to be renewed, and moulded anew, as it were, into its original likeness, by communion with the Spirit; in order that, putting on that pristine grace, and being shaped anew into conformity with Him, we may be found able to prevail over the sin that reigns in this world, and may simply cling to the love of God, striving with all our might after whatsoever things be good, and, lifting our minds above fleshly lusts, may keep the beauty of His Image implanted in ourselves unspoiled. For this is spiritual life, and this is the meaning of worship in the Spirit.

And if we may sum up in brief the whole matter, Christ called down upon us the ancient gift of humanity, that is, sanctification through the Spirit and communion with the Divine Nature, His disciples being the first 2 Tim. ii. 6. to receive it; for the saying is true, that *the husbandman that laboureth must be the first to partake of the fruits.* Col. i. 18. But that *He might* herein also indeed *have the pre-eminence* (for it was meet that He, being, as it were, one of many brethren, and still Man even as we are men, should, through being in our likeness, be seen to be and in fact be the Beginning, and the Gate, and the Way, of every good thing for us), He is impelled to add what follows, namely, the words: *For their sakes I sanctify Myself.*

And, indeed, the saying is hard to explain and difficult to understand. Still, the Word Which maketh all things Job xii. 22. clear, and *discovereth deep things out of darkness*, will reveal to us even this mystery. That which is brought by any one to God by way of an offering or gift, as sacred to Him, is said to be sanctified according to the custom of the Law; as, for example, every firstborn child

that opens the womb among the children of Israel. For *sanctify unto Me all the firstborn, whatsoever openeth the womb*, God said to the good Moses; that is, offer and dedicate and set down as holy. We do not indeed assert, nor would we listen to any one's suggestion, that God bade Moses impose on any the sanctification of the Spirit, for the stature of created beings attains not unto ability to perform any such act, but it is adapted and can be ascribed to God only. Moreover, when He wished to appoint to office the elders together with Him, He did not bid Moses himself impose sanctification upon those who were selected; but, instead, plainly said that He would take of the Spirit That was upon him and would put It upon each of those who were called. For the power of sanctifying by communion with the Spirit belongs only to the Nature of the Ruler of the Universe; and what the meaning of sanctification is, I mean so far as the customs of the Law are concerned, the saying of Solomon will make quite clear to us: *It is a snare to a man hastily to sanctify anything that is his, for after he has made his vow repentance cometh.*

Chap. 10. c.xvii.18, 19. Ex. xiii. 2. Prov. xx. 25.

Since, then, this is what sanctification is, so far as the custom of offering and setting apart is concerned, we say that the Son sanctified Himself for us in this sense. For He brought Himself as a Victim and holy Sacrifice to God the Father, *reconciling the world unto Himself*, and bringing into kinship with Him that which had fallen away therefrom, that is, the race of man. *For He is our Peace*, according to the Scripture. And, indeed, our reconciliation to God could no otherwise have been accomplished through Christ that saveth us than by communion in the Spirit and sanctification. For that which knits us together, and, as it were, unites us with God, is the Holy Spirit; Which if we receive, we are proved sharers and partakers in the Divine Nature, and we admit the Father Himself into our hearts, through the Son and in the Son. Further, the wise John writes for us concerning Him: *Hereby know*

2 Cor. v. 19. Ephes. ii. 14. 1 S. John iv. 13.

Book 11. c.xvii.18, 19. *we that we abide in Him, and He in us, because He has given us of His Spirit.* And what does Paul also
Gal. iv. 6. say? *And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father,* as, if we had chanced to remain without partaking of the Spirit, we could never at all have known that God was in us; and, if we had not been enriched with the Spirit that puts us into the rank of sons, we should never have been at all the sons of God. How, then, should we have had added to us, or how should we have been shown to be partakers in, Divine Nature, if God had not been in us, nor we been joined to Him through having been called to communion with the Spirit? But now are we both partakers and sharers in the Substance That transcends the universe, and are become temples of God. For the Only-begotten sanctified Himself for our sins; that is, offered Himself up, and brought Himself as a holy Sacrifice for a sweet-smelling savour to God the Father; that, while He as God came between and hedged off and built a wall of partition between human nature and sin, nothing might hinder our being able to have access to God, and have close fellowship with Him, through communion, that is, with the Holy Spirit, moulding us anew to righteousness and sanctification and the original likeness of man. For if sin sunders and dissevers man from God, surely righteousness will be a bond of union, and will somehow set us by the side of God Himself, with nothing to part us. We have been
Rom. iv. 25. justified through faith in Christ, *Who was delivered up for our trespasses,* according to the Scripture, *and was raised for our justification.* For in Him, as in the first-fruits of the race, the nature of man was wholly reformed into newness of life, and ascending, as it were, to its own first beginning, was moulded anew into sanctification.
Supra ver. 17. *Sanctify them,* He says, *O Father, in Thy truth;* that is, in Me, for *Thy Word is truth;* that is, I once more. For I sanctified Myself for them; that is, brought Myself as an offering, One dying for many, that I might reform

them into newness of life, and that they might be *sanctified in truth*, that is, in Me. Chap. 10. c.xvii.18, 19.

Now that the foregoing speech has been explained, and understood in the sense we have just given out, we shall not be slack to enter on another investigation. For to be very zealous in searching out the meaning of difficult passages in Scripture, must, I think, reflect much honour both on those who have this desire, and also on those who listen to them attentively. Our Lord Jesus Christ, then, said that He sanctified Himself for our sakes, that we also may be *sanctified in truth*. In what sense He is sanctified, being Himself by Nature holy, in order that we may be sanctified also, let us then, adhering to the doctrines of the Church, and not starting aside from the right rule of faith, so far as we can, carefully consider. We say, then, that the Only-begotten, *being* by Nature God, and *in the form of God* the Father, and in equality with Him, *emptied Himself*, according to the Scripture, and became Man born of a woman, receiving all the properties of man's nature, sin only excepted, and in an unspeakable way uniting Himself to our nature by His own free will, in order that He might in Himself first, and through Himself, regenerate it into that glory which it had at the beginning; and that He, having proved Himself the second Adam, that is, a heavenly Man, and being found first of all, and the firstfruits of those who are built up into newness of life, in incorruption that is, and in righteousness and the sanctification which is through the Spirit, He might henceforth through Himself send good gifts to the whole race. For this cause, though He is Life by Nature, He became as one dead; that, having destroyed the power of death in us, He might mould us anew into His own life; and being Himself the righteousness of God the Father, He became sin for us. For, according to the saying of the Prophet, *He Himself beareth our sins*, and He was counted together with us *among transgressors*, that He might justify us through Himself, rending *the bond that was*

Phil. ii. 6, 7.

Is. liii. 4.

Ibid. 12.

Col. ii. 14.

Book 11. c.xvii.18, 19. *against us, and nailing it to His cross*, according to the Scripture. Being also Himself by Nature holy as God, and granting to the whole creation participation in the Holy Spirit, to their continuance and stablishing and sanctification, He is sanctified on our account in the Holy Spirit; no one else sanctifying Him, but rather He Himself working for Himself to the sanctification of His own Flesh. For He receiveth His own Spirit, and partakes of It in so far as He was Man; yea, and giveth it unto Himself as God. And He did this for our sakes, not for His own, that, originating in Him first, the grace of sanctification might henceforth reach even unto all mankind. Just as by Adam's transgression and disobedience, as in the founder of the race, human nature was doomed to die by the fault of one man, the first of men hearing the sentence, *Dust thou art, and unto dust shalt thou return;* in the same way, I think, through the obedience and righteousness of Christ, in so far as He became under the Law, though as God He was Himself the Lawgiver, the Eucharist and the quickening power of the Spirit might be extended unto men universally. For the Spirit reforms into incorruption that which was by sin corrupted, and fashions into newness of life that which was obsolete through apathy, and verging to decay.

Gen. iii. 19.

But perhaps you will ask, How, then, was He That is holy by Nature sanctified, and that through participation? And in what sense does He Who granteth His own Spirit to all who are worthy to receive it, both those, I mean, in heaven and those on earth, do Himself this service? Such things are indeed hard to fathom or comprehend, and difficult to explain, when you consider the Word That proceeded from God as still devoid of, or as only partially endued with, the humanity so sanctified; but when you think with wonder on His incomprehensible Incarnation and union with the flesh, and have present before your minds the true God now become Man, even as we are men, you will no longer be sur-

prised; but, putting off all perplexity of mind, and having before your thoughts the Son Who is at the same time God and Man, you will not think that the proper attributes of humanity ought to be cast aside, even though they be merged in the Person of One Who is the Son by Nature, I mean Christ. For do we not think, for example, that death is foreign to the Nature of the all-quickening Word? CHAP. 10. c. xvii. 18, 19.

Still, you will say, He endured death in the flesh; for the body is mortal, and therefore is said to die, for His own Body died.

You are quite right in your idea, and say well; for of a truth in His scheme for our redemption, He did give up His Body to die, and again infused His own life into it, and did not, that is, rescue Himself from the bonds of death, by the power He actually has as God. For He came among us and became Man, not for His own sake, but rather He prepared the way, through Himself and in Himself, for human nature to escape from death and to return to its original incorruption. Let us, then, by an analogous train of reasoning, find out the manner of His sanctification. Can we then at all maintain that the body, which is of earth, is holy by the law of its own nature, even if it receive not sanctification from God, Who is by Nature holy? How could this be? For what difference could there then be any longer between earth-born flesh and that Substance Which is holy and pure? And if it be true to say that all rational creatures, and in general everything that has been called into being and ranks among created things, do not enjoy sanctification as the fruit of their own nature, but, as it were, borrow grace from That Which is by Nature holy, would it not be the height of absurdity to think that the flesh had no need of God, Who is able to sanctify all things? Since, then, the flesh is not of itself holy, it was therefore sanctified, even in the case of Christ—the Word That dwelt therein sanctifying His own Temple through the Holy Spirit, and changing it into a living instrument of

Book 11. c.xvii.18, 19. Cf. Col. ii. 9. His own Nature. For the Body of Christ is for this cause holy and pure; as being, in accordance with what I said just now, in a corporeal sense, as Paul says, the Temple of the Word united with it. Therefore the Holy Spirit, in the form of a dove, descends upon Him from heaven; and the wise John bore testimony to this, that we might also know that on Christ first, as on the first-fruits of the renewed nature of man, the Spirit came down, in so far as He was Man, and so capable of sanctification. We do not indeed affirm that Christ then became holy as to His Flesh, when the Baptist saw the *Spirit descending* upon Him; for He was holy when He was still unborn and in the womb. Yea, and it was said unto the Blessed Virgin, *The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee.* Rather was the sight given as a sign to the Baptist. We are of opinion, nevertheless, that Christ's Flesh was sanctified by the Spirit; the Word, Which is by Nature holy, and proceedeth from the Father, anointing His own Temple that is in Him, like all else that is created. And the Psalmist, knowing this, exclaimed, while he gazed upon the human Person of the Only-begotten: *Therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.* For when the Son anoints the Temple of His Body, the Father is said so to do. For He only works through the Son. For whatsoever the Son doeth is referred to the Father from Whom He springs, as the Father is, as it were, the Root and Source of His Offspring.

Supra i. 32. S. Luke i. 35. Ps. xlv. 7.

And no marvel if He declares that even He Himself is sanctified, though by Nature He is holy, when the Scripture calls God His Father, though He is Himself by Nature God. But I think one may well and justly attribute such expressions, without fear of error, to the requirements of human reason, and to analogy with human relationships. Just as, then, He died in the flesh for our sakes as Man, though being by Nature God; and just as, ranking Himself among creatures, and

under subjection on account of His Manhood, He calls God His Father, though He was Lord of all; so He affirms that He sanctifies Himself for our sakes: that, when the influence thereof reaches even to us, as through the firstfruits of regenerate human nature in Him, we also may be *sanctified in truth*, that is, in the Holy Spirit. For *the Spirit is the truth*, as John says; for the Spirit is not separate from the Son, in Substance at any rate, inasmuch as He exists in Him and proceeds through Him.

CHAP. 10. c. xvii. 18, 19.

1 S. John v. 7.

He says that He was sent into the world, though He was in it before His Incarnation. For *He was in the world, though the world knew Him not*, according to the Scripture; signifying that the manner in which His mission was given Him was by the unction of the Holy Spirit, in so far as He was Man, and was the *Angel of great counsel*, after the analogy of the prophetic office. And when He says that His disciples have been prepared, as He was Himself, and sent from Him to announce to the world the message of the Gospel from heaven, He declares that they stand in great need of being sanctified in truth, that they may be enabled well and strenuously to run the course of their apostleship to the end.

Supra i. 10.

Is. ix. 6.

CHAPTER XI.

That the Son is naturally One with God His Father; and that He is in the Father and the Father in Him, according to the essential bond and character of their Unity; and that likewise also we ourselves, when we receive faith in Him, are proved one with each other and with God, both in a corporeal and in a spiritual sense.

Book 11. c.xvii.20, 21.

20 *Neither for these only do I pray, but for them also that*
21 *believe on Me through their word; that they may all be one; even 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 didst send Me.*

Christ is, as it were, the Firstfruits of those who are built up into newness of life, and Himself the first heavenly Man. For, as Paul says: *The second Adam is the Lord from heaven.* Therefore also John wrote: *And no man hath ascended into heaven, but He That descended out of heaven, even the Son of man.* And in close connexion with Him, the Firstfruits, yea, and far nearer unto Him than others, were those who were chosen to be disciples, and who held the rank of His followers; who also with their own eyes beheld His glory, ever attending upon Him, and in converse with Him, and gathering in, as it were, the firstfruits of His succour into their hearts. They were then, and are after Him, Who is far above all others, *the Head of the body, the Church,* the precious and more estimable members thereof. Furthermore, He prays that on them the blessing and sanctification of the Spirit may be sent down from His Father, but through Him wholly; for it could not be otherwise, since He is the living, and true, and active, and all-

1 Cor. xv. 47.

Supra iii. 13.

Col. i. 18.

performing wisdom and power of Him That begat Him. Chap. 11.
But that none of those, who are not well-practised c. xvii. 20, 21.
attentively to hearken to the inspired writings, might thoughtlessly imagine that upon the disciples only He prayed that the Spirit of God might come down, and that He did not pray for us, who clearly follow after them, and live in an early age of Christianity, the Mediator between God and man, the Advocate and High Priest of our souls, is induced, with a view to check beforehand the foolish imaginations of such men, to add this passage to what He had said, namely: *Neither for these only do I pray, but for them also that believe on Me through their word.* For it would have been in a manner absurd, that the sentence of condemnation should fall upon all men through one man, who was the first, I mean Adam; and that those who had not sinned at that time, that is, at which the founder of our race transgressed the commandment given unto him, should wear the dishonourable image of the earthy; and yet that when Christ came among us, Who was the Man from heaven, those who were called through Him to righteousness, the righteousness of course that is through faith, should not all be moulded into His Image. And, just as we say that the unlovely *image of the* 1 Cor. xv. 49.
earthy is seen in types, and in a form bearing the defilement of sin, and the weakness of death and corruption, and the impurity of fleshly lusts and worldly thoughts; so also, on the other hand, we think that the Image of the heavenly, that is, Christ, shines forth in purity and sincerity, and perfect incorruption, and life, and sanctification. It was, perhaps, impossible for us who had once fallen away through the original transgression to be restored to our pristine glory, except we obtained an ineffable communion and unity with God; for the nature of men upon the earth was ordered at the beginning. And no man can attain to union with God, save by communion with the Holy Spirit, Who implants in us the sanctification of His own Person, and moulds

Book 11. c. xvii. 20, 21.

anew into His own life the nature which was subject to corruption, and so brings back to God and to His Likeness that which was bereft of the glory that this confers. And the Son is the express Image of the Father, and His Spirit is the natural Likeness of the Son. For this cause, moulding anew, as it were, into Himself the souls of men, He stamps them with the Likeness of God, and seals them with the Image of the Most High.

Our Lord Jesus Christ, then, prays not for the twelve Apostles alone, but rather for all who were destined in every age to yield to and obey the words that exhort those who hear to receive that sanctification that is through faith, and to that purification which is accomplished in them through partaking of the Spirit. And He thought it not right to leave us in doubt about the objects of His prayer, that we might learn hereby what manner of men we ought to show ourselves, and what path of righteousness we ought to tread, to accomplish those things which are well-pleasing to Him. What, then, is the manner of His prayer? *That*, He says, *they may be one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.* He asks, then, for a bond of love, and concord, and peace, to bring into spiritual unity those who believe; so that their unitedness, through perfect sympathy and inseparable harmony of soul, might resemble the features of the natural and essential unity that exists between the Father and the Son. But the bond of the love that is in us, and the power of concord, will not of itself altogether avail to keep them in the same unchangeable state of union as exists between the Father and the Son, Who preserve the manner of Their union in identity of Substance. For the one is, in fact, natural and actual, and is seen in the very definition of the existence of God; while the other only assumes the appearance of the unity which is actual. For how can the imitation be wholly like

the reality? For the semblance of truth is not the same in conception with truth itself, but presents a similar appearance, and will not differ from it so long as there does not occur an occasion of distinction. CHAP. 11. c.xvii.20, 21.

Whenever, then, a heretic, imagining that he can upset the doctrine of the natural identity and consequent unity of the Son with God the Father, and then, to demonstrate and establish his crazy theory, brings forward our own case, and says, "Just as we are not all one by reason of actual physical identity, nor yet by the fusion of our souls together, but in temper and disposition to love God, and in a united and sympathetic purpose to accomplish His Will, so also the Son is One with the Father," we shall then reject him wholly, as guilty of great ignorance and folly. And for what reason? Because things superhuman do not entirely follow the analogy of ourselves; nor can that which has no body be subject to the laws to which bodies are subject; nor do things Divine resemble things human. For if there were nothing at all to separate or create a distinction between us and God, we might then apply the analogy of our own case to the things which concern God; but if we find the interval betwixt us to be something we cannot fathom, why do men set up the attributes of our own nature as a rule and standard for God, conceiving of that Nature Which is not bound by any law in the light of our own weaknesses, and so suffer themselves to be guilty of doing a thing which is most irrational and absurd? In so doing, they are constructing the reality from the shadow, and the truth from that which is conformed to its image; giving the second place of honour to that which has of right the first, and inferring their conception of that which is first from that which is second to it.

But that we may not seem to dwell too long on the discussion of this subject, and so to be straying away from the text, we must once more repeat the assertion, that when Christ brings forward the essential unity

Book 11. c.xvii.20, 21. which the Father has with Himself, and Himself also with the Father, as an Image and Type of the inseparable fellowship, and concord, and unity that exists in kindred souls, He desires us in some sort to be blended with one another in the power that is of the Holy and Consubstantial Trinity; so that the whole body of the Church may be in fact one, ascending in Christ through the fusion and concurrence of two peoples into one perfect whole. For as Paul says: *For He is our peace, Who made both one, and brake down the middle wall of partition, having abolished in His Flesh the enmity, even the law of commandments contained in ordinances; that He might create in Himself of the twain one New Man, so making peace; and might reconcile them both in one Body unto God through the Cross, having slain the enmity thereby.* And this was, in fact, accomplished; those who believed on Christ being of one soul one with another, and receiving, as it were, one heart, through their complete resemblance in piety towards God, and their obedience in believing, and aspirations after virtue.

Eph. ii. 14–16.

And I think that what I have said is not wide of the mark, but is rather requisite and necessary. But, as the meaning of the passage compels us, leaving this subject, to enter upon a more profound inquiry, and our Saviour's words especially incite us thereto: *Even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us*, we must attentively consider what explanation we must here give. For in what has gone before we rightly maintained that the union of believers, in concord of heart and soul, ought to resemble the manner of the Divine unity, and the essential identity of the Holy Trinity, and Their intimate connexion with Each Other; but in this place we are now desirous of pointing out a sort of natural unity by which we are joined into each other, and all of us to God, not altogether falling short of a kind of physical unity, I mean with each other, even though we are distinguished by having different bodies, each one of us, as it were, retiring to his own personal environment and

individuality. For Peter cannot be Paul, or be spoken of as such; or again, Paul as Peter, even though both be in fact one, after the manner of their union through Christ. Taking for granted, then, the physical unity that exists between the Father and the Son, and also of course the Holy Spirit (for we believe and glorify One Godhead in the Holy Trinity), let us further inquire in what manner we are proved to be one with each other and with God, both in a corporeal and a spiritual sense. The Only-begotten, then, proceeding from the very Substance of God the Father, and having entirely in His own Nature Him That begat Him, became Flesh according to the Scripture, blending Himself, as it were, with our nature by an unspeakable combination and union with this body that is earthy; and thus He That is God by Nature became, and is in truth, a Man from heaven; not inspired merely, as some of those who do not rightly understand the depth of the mystery imagine, but being at the same time God and Man, in order that, uniting as it were in Himself things widely opposed by nature, and averse to fusion with each other, He might enable man to share and partake of the Nature of God. For even unto us has reached the fellowship and abiding Presence of the Spirit, which originated through Christ and in Christ first, when He is in fact become even as we are, that is, a Man, receiving unction and sanctification, though He is by Nature God, insomuch as He proceeded from the Father Himself, sanctifying with His own Spirit the temple of His Body as well as all the creation that to Him owes its being, and to which sanctification is suitable. The mystery, then, that is in Christ is become, as it were, a beginning and a way whereby we may partake of the Holy Spirit and union with God; for in Him are we all sanctified, after the manner I have just indicated.

CHAP. 11. c.xvii.20, 21.

Cf. supra i. 14.

In order, then, that we ourselves also may join together, and be blended into unity with God and with each other, although, through the actual difference which exists in

Book 11. c.xvii.20, 21. each one of us, we have a distinct individuality of soul and body, the Only-begotten has contrived a means which His own due Wisdom and the Counsel of the Father have sought out. For by one Body, that is, His own, blessing through the mystery of the Eucharist those who believe on Him, He makes us of the same Body with Himself and with each other. For who could sunder or divide from their natural union with one another those who are knit together through His holy Body, Which is one in union with Christ? For if *we all partake of the one Bread*, we are all made one Body; for Christ cannot suffer severance. Therefore also the Church is become Christ's Body, and we are also individually His members, according to the wisdom of Paul. For we, being all of us united to Christ through His holy Body, inasmuch as we have received Him Who is one and indivisible in our own bodies, owe the service of our members to Him rather than to ourselves. And that, while Christ is accounted the Head, the Church is called the rest of the Body, as joined together of Christian members, Paul will prove to us by the words: *That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but, speaking truth in love, may grow up in all things into Him, Which is the Head, even Christ; from Whom all the Body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several member, maketh the increase of the Body unto the building up of itself in love.* And that those who partake of His holy Flesh do gain therefrom this actual physical unity, I mean with Christ, Paul once more bears witness, when he says, with reference to the mystery of godliness: *Which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy Apostles and Prophets in the Spirit; to wit, that the Gentiles are fellow-heirs and fellow-partakers of the promise in Christ.* And if we

1 Cor. x. 17.

Cf. ibid. xii. 27.

Eph. iv. 14–16.

Eph. iii. 5, 6.

are all of us of the same Body with one another in Christ, and not only with one another, but also of course with Him Who is in us through His Flesh, are we not then all of us clearly one both with one another and with Christ? For Christ is the bond of union, being at once God and Man. With reference, then, to the unity that is by the Spirit, following in the same track of inquiry, we say once more, that we all, receiving one and the same Spirit, I mean the Holy Spirit, are in some sort blended together with one another and with God. For if, we being many, Christ, Who is the Spirit of the Father and His own Spirit, dwells in each one of us severally, still is the Spirit one and indivisible, binding together the dissevered spirits of the individualities of one and all of us, as we have a separate being, in His own natural singleness into unity, causing us all to be shown forth in Him, through Himself, and as one. For as the power of His holy Flesh maketh those in whom It exists to be of the same Body, so likewise also the indivisible Spirit of God That abideth in all, being one, bindeth all together into spiritual unity. Therefore also the inspired Paul thus addressed us: *Forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one Body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is over all, and through all, and in all.* For while the Spirit, Which is One, abideth in us, the One God and Father of all will be in us, binding together into unity with each other and with Himself whatsoever partaketh of the Spirit. And that we are made one with the Holy Spirit through partaking of It, will be made manifest hereby. For if, giving up the natural life, we have surrendered ourselves wholly to the laws of the Spirit, is it not henceforth beyond question, that by denying, as it were, our own lives, and taking upon ourselves the transcendent Likeness of the Holy Spirit, Who is joined unto us, we are well-nigh trans-

Chap. 11. c. xvii. 20, 21.

Eph. iv. 2–6.

Book 11. c.xvii.20, 21.

formed into another nature, so to say, and are become no longer mere men, but also sons of God, and heavenly men, through having been proved partakers of the Divine Nature? We are all, therefore, one in the Father, and the Son, and the Holy Spirit; one, I mean, both in identity of mental condition (for I think we ought not to forget what we said at first), and also in conformity to the life of righteousness, and in the fellowship of the holy Body of Christ, and in the fellowship of the Holy Spirit, Which is One, as we just now said.

CHAPTER XII.

That the Son is by Nature One with God His Father, though He says that He received, as by way of grace, His being One with the Father.

22 *And the glory which Thou hast given Me I have given unto*
23 *them; that they may be one, even as We are One: I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.*

Chap. 12. c.xvii.22, 23.

We say, and therein we are justified, that the Only-begotten hath an essential and natural unity with His Father, insomuch as He was both in the true sense begotten, and from Him proceeds, and is in Him; and though He seem in His own Person to have a separate and distinct Being, yet that He is accounted, by reason of His innate identity of Substance, as One with the Father. But since, in His Incarnation, on our behalf, in order to save our souls, He abdicated, as it were, that place which was His at the beginning, I mean His equality with God the Father, and appears to have been in some sort so far removed therefrom as to have stepped outside His invisible glory, for this is what is meant by the expression, He made Himself of no reputation, He that of old and from the very beginning was enthroned with the Father, receives this as a gift when in the Flesh; His earthy and mortal frame and human form, which was actually part of His Nature, of necessity requiring as a gift that which was His by Nature; for He was and is in the form of the Father, and in equality with Him. Though, therefore, the flesh from a woman's womb, that temple wherewith the Virgin endowed Him, was not in

Cf. Phil. ii. 7.

Book 11. c.xvii.22, 23. any wise consubstantial with God the Father, nor of like Nature with Him; yet, when once received into the Body of the Word, henceforth it was accounted as One with Him. For Christ is One, and the Son is One, even when He became Man. In this aspect of His Person He is conceived of as taken into union with the Father, being admitted thereto even in the Flesh, which originally enjoys not union with God. And, to speak more concisely and clearly, the Only-begotten says, that that which was given unto Him was given to His Flesh; given too, of course, wholly by the Father, through Himself, in the Spirit. For in no other way than this can union with God be effected, even in the case of Christ Himself, so far as He manifested Himself as, and indeed became, Man. The flesh, that is, was sanctified by union with the Spirit, the twain coming together in an ineffable way; and so unconfusedly attains to God the Word, and through Him to the Father, in habit of mind, that is, and not in any physical sense. This favour and glory then, He says, given unto Me, O Father, by Thee, that is, the glory of being One with Thee, *I have given unto them, that they may be one, even as We are One.*

For we are made one with each other after the manner already indicated, and we are also made one with God. And in what sense we are made one with Him, the Lord very clearly explained, and to make the benefit of His teaching plain, added the words: *I in them, and Thou in Me, that they may be made perfected into one.* For the Son dwells in us in a corporeal sense as Man, commingled and united with us by the mystery of the Eucharist; and also in a spiritual sense as God, by the effectual working and grace of His own Spirit, building up our spirit into newness of life, and making us partakers of His Divine Nature. Christ, then, is seen to be the bond of union between us and God the Father; as Man making us, as it were, His branches, and as God by Nature inherent in His own Father. For no otherwise could that nature which is subject to corruption be up-

lifted into incorruption, but by the coming down to it of That Nature Which is high above all corruption and variableness, lightening the burthen of ever sinking humanity, so that it can attain its own good; and by drawing it into fellowship and intercourse with Itself, well-nigh extricating it from the limitations which suit the creature, and fashioning into conformity with Itself that which is of itself contrary to It. We have, therefore, been made perfect in unity with God the Father, through the mediation of Christ. For by receiving in ourselves, both in a corporeal and spiritual sense, as I said just now, Him that is the Son by Nature, and Who has essential union with the Father, we have been glorified and become partakers in the Nature of the Most High.

CHAP. 12. c.xvii.22, 23.

When Christ desires us to be admitted to union with God the Father, He at the same time calls down upon our nature this blessing from the Father, and also declares that the power which the grace confers will be a convincing refutation of those who think that He is not from God. For what ground will there be any longer for this false accusation, if of Himself He exalts to union with the Father those who have been brought near to Him through faith and sincere love? When, then, O Father, they gain union with Thee, through Me, then *the world* will *know that Thou didst send Me;* that is, that I came to succour the earth by Thy loving-kindness, and to work out the salvation of those who err therein. Besides, none the less, He says, will they know, who have partaken of a grace so acceptable, that *Thou lovedst them, even as Thou lovedst Me.* For surely He that received into union with Himself Him that is Man, even as we are, that is, Christ, and deemed Him worthy of so great love (we are arguing here concerning Christ as Man), and gave to us the chance of gaining this blessing, surely He would speak of His love as dealt out to us in equal measure. And let not any attentive hearer be perplexed hereby. For it is clear beyond dispute, that the servant can never vie with his

Book 11. c.xvii.24. master, and that the Father will not give as full a measure of His love to His creatures, as to His own Son. But we must consider that we are here looking upon Him That is beloved from everlasting, as commencing to be loved when He became Man. What, therefore, He then, as it were, took and received, we shall find that He took not for Himself, but for us. For just as, when He lived again after subduing the power of death, He accomplished not His Resurrection for Himself, for He is the Word and God, but gave us this blessing through Himself, and in Himself (for man's nature was in Christ in its entirety, fast bound by the chains of death); in like manner we must suppose that He received the Father's love, not for Himself, because He was continually beloved of Him from the beginning, but rather He accepts it at His Hands upon His Incarnation, that He may call down upon us the Father's love. Just as, then, we shall be, nay, we are even now, as in Christ first the Firstfruits of our race, made conformable to His Resurrection and His glory, even so are we, as it were, like Him; beloved, but yielding the supremacy in all things to the Only-begotten, and justly marvelling at the incomparable mercy of God, shown towards us; Who showers, as it were, upon us the things that are His, and shares with His creatures what appertains to Himself alone.

24 *Father, those whom Thou hast given Me, I will that where I am, they also may be with Me; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.*

After having prayed for His disciples, or rather all those who come to Him through faith, and having required of the Father that they may have union with Him, and love, and sanctification, He proceeds at once to add these words; showing that to live with Him and to be deemed worthy to see His glory, belongeth only to those who have been already united to the Father

through Him, and have obtained His love, which He must be conceived to enjoy from the Father. For we are loved as sons, according as we are like Him Who is actually by Nature His Son. For though it be not dealt out to us in equal measure, yet as it is a complete semblance of the love the Father hath for the Son, and is coincident therewith, it images forth the glory of the Son. *I will*, therefore, He says, *O Father, that those* who are Mine, through their coming to Me through faith, and the light that proceedeth from Thee, may be with Me and see My glory. And what language can reveal the greatness of the blessing which is implied in being with Christ Himself? For we shall enjoy ineffable fruition of soul, and *eye hath not seen, nor ear heard, nor mind conceived, what God hath prepared for those that love Him.* For what thing that maketh for the fulness of joy can be lacking to those who have allotted to them the portion of being with Christ Himself, the Lord of all? Yea, the wise and holy Paul seems to have thought it a thing surpassing conception, for he says, *to depart and be with Christ* is far better. And surely he that preferred this great and acceptable reward to this world's life, will bear us true testimony that great is the blessing of converse with Him which He confers on His own; He that giveth all things to all men plenteously. And the word spoken through him to us will also help to support our contention. For having in himself Christ speaking, and revealing *the powers of the age to come*, he spoke also after this manner: For *the dead shall rise*, he says, and also *we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.* Further, our Lord Himself plainly promised us this blessing, saying: *I go and will prepare a place for you. I will come again, and will receive you with Myself; that where I am, there ye may be also with Me.*

CHAP. 12. c. xvii. 24.

1 Cor. ii. 9.

Phil. i. 23.

Cf. 2 Cor. xiii. 3.

Heb. vi. 5.

1 Thess. iv. 16, 17.

Supra xiv. 3.

For either, without thinking deeply on the subject,

Book 11. c.xvii.24. we shall readily conclude that our abiding home in heaven is meant, or, following another line of thought, we shall suppose that the same place will be allotted to us as to Christ; that is, similar and analogous honours, according to our likeness to Himself. For we shall be *conformed to His glory, and shall reign with Him,* according to Holy Writ; and He promises that, like as He is wont, we shall also be enthroned in the kingdom of the heavens.

Phil. iii. 21. & 2 Tim. ii. 12.

Leaving, then, for the present, as beyond dispute, any further proof that we shall be with Christ and share His glory, and be partakers in His kingdom, we proceed to the other point, I mean the words, *that they may behold My glory.* Not, therefore, to the profane and sinners, nor to those who dishonour the law of God, will it be given to gaze on the vision of Christ's glory; but only to the holy and righteous. This also we may know by the prophet's words: *Let the impious man be taken away, that he see not the glory of the Lord;* and in the Gospel message of our Saviour Christ: *Blessed are the pure in heart, for they shall see God.* And who can the pure in heart be but they who, by union with God, through the Son, in the Spirit, have rid themselves of fleshly lusts, and put far away from them the pleasure of the world, and have, as it were, denied their own lives, and resigned them wholly to the Will of the Spirit, and who are in all purity and sincerity fellow-citizens with Christ; such as was Paul, who out of his own exceeding purity feared not to say: *I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me?* I hear also the voice of another of the Saints in his song: *Make me a pure heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Give me again the comfort of Thy salvation, and establish me with Thy free Spirit.* He calleth the Spirit the comfort of salvation, as giving men joy unceasing and perpetual, and affording them guidance through all the

Is. xxvi. 10.

S. Matt. v. 8.

Gal.ii.20.

Ps. li.10-12.

changes and chances of the world; for the Spirit belongeth to the only true Saviour, that is, Christ. He giveth Him many names, and adds a pure heart to his prayer, and straightway invokes the Spirit; since they who are not yet united unto God, and made partakers of Christ's blessing through the Spirit, have not a perfect heart, but rather one that is froward and distraught. CHAP. 12. c.xvii.24.

To sum it up, therefore, in brief: Christ desired that to His followers might be granted in special the blessing of being with Him, and beholding His glory; for He says that He was loved even *before the foundation of the world*, hereby clearly showing how ancient was the great mystery of the redemption He wrought for us, and that the way of our salvation, effected through the mediation of Christ, was foreknown by God the Father. This knowledge was not, indeed, vouchsafed to men upon earth at the beginning, but the Law intervened, which was our schoolmaster to teach us the Divine life, creating in us a dim knowledge through types, God the Father keeping for the fitting time the blessing through the Saviour. And this knowledge seems to us of much avail to show how groundless was the scorn and impious murmuring of the children of Israel, who chose continually to advocate the Law, even when at the advent of the truth, they ought henceforth to have made of no account the types; and it seems very useful also to controvert the others who think that the counsel of the Father, Which contrived the great mystery of our redemption, was an afterthought. Therefore also Paul said concerning Christ (destroying the contention of those who hold this view), that He *was foreknown before the foundation of the world*, but was revealed at the last times. 1 S. Pet. i. 20.

We must observe, also, that He says that the Father had given unto Him the disciples themselves, as well as Divine glory and universal dominion; not in His character as by Nature God, the Lord of all, Who there-

Book 11. c. xvii. 25. fore has kingly dignity inherent in Himself, but rather in so far as He manifested Himself as man, who has all things as gifts from God, and not as his birthright. For the created world receives everything from God; and nothing at all that is in it is its own, though it appear to possess things that are good.

25 *O righteous Father, the world knew Thee not, but I knew Thee; and these knew that Thou didst send Me.*

He here calls the Father righteous, where He might have used another title. For He is holy, pure, undefiled, Maker and Creator of the world, and whatever else befits the Ruler of the Universe. It is very desirable, then, to inquire why Christ entitled Him righteous, when He might have given Him another name. It will, then, be productive to us of much profit, if we do not allow any passages of Holy Writ to escape us. When, then, Christ desired us to be sanctified by the favour of His Father, fulfilling Himself the character of Advocate and Mediator, He made His intercession for us in the words: *Holy Father, keep them in Thy Truth;* meaning by *Truth* nothing but His own Spirit, by Whom He secureth our souls, sealing them in His Likeness, and edifying them, as it were, by His ineffable power, so that courage is undaunted; and exhorting us to manifest unrestrained zeal in abundant good works, and to let nothing stand in our way, or avail to call us back, that so we may hasten eagerly on our course to do God's pleasure, and may set at naught the manifold inventions of the devil and the pleasures of the world. For they who have once been sealed by the Holy Spirit, and who receive into their minds the earnest of His grace, have their hearts fortified, as they are girded with *power from on high.* Christ, therefore, besought the Father that He would sanctify us, in order that we might enjoy blessings so acceptable. Here, too, I think, He seems to have some such idea in His mind. For besides what He said about our need of sanctification from the Father,

Supra vv. 11, 17.

S. Luke xxiv. 49.

He also added these words concerning us: *And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are One; for Thou lovedst them, even as Thou lovedst Me;* and again: *Father, those whom Thou hast given Me, I will that where I am, they also may be with Me.*

CHAP. 12. c.xvii.25. Supra vv. 22–24.

After thus speaking, He straightway calls the Father righteous, and with reason; for by His approval and consent the Son became Man, that He might endow the nature of man, which was *created for good works*, with sanctification through the Spirit, and union with God, and with an abiding place in the mansions above, there to live and reign with Him. For God did not create man at the beginning to work wickedness; but his nature was perverted into vice by the impious wiles of the devil, and was led astray from its guidance of old by the hand of God, and, as it were, upheaved from its foundation. Truly, it well beseemed the righteous Father to lift up again that human nature which had been cast down through the devil's malice, and to establish in its former position that which had been unduly debased, and to rid it of the foulness of sin, and, as it were, transform it into its original image as it had been at first created, and also to subject the adversary that assaulted man and impiously dared to compass his ruin, that is, Satan, to the vengeance that was meet; though methinks any kind of chastisement were slight for him who exhibited such madness against God. Therefore He saith: *O righteous Father—for Thou art righteous and good, and true is Thy judgment;* for Thou hast sent down Me, Who am Thine own true Son, to the world to succour and renew it. But, alas for the blindness of the world! He says: For though Thou wert such as I have said, *the world knew Thee not.* For surely they should straightway have seen the loving-kindness of Thy judgment and Thy merciful Will, and should have hastened to welcome their Saviour, and have brought Him willing service.

Eph. ii. 10.

Ps. cxix. 137.

Christ, then, held this discourse with the Father, offer-

Book 11. c.xvii. 25. ing up, as it were, thanks on our behalf and for our sake, inasmuch as He, in His righteousness, had vouchsafed salvation to those who had suffered through the devil's malice, and had doomed the devil to perdition. And the world, He says, that is, they who oppose the Divine message of the Gospel through their worldly-mindedness, have not learnt that the Father is righteous, for *the god of this world hath blinded the minds of the unbelieving*, as Paul says, *that the light of the Gospel of the glory of Christ should not dawn upon them.* But He bore witness to His own disciples that they knew and understood Him, and hereby He endows them once more with a great and enviable dignity. For He shows them to be far above all the humiliation and contumely of the world, through their knowledge of the Father, and clearly also through their confession that Christ was the Son. When, therefore, at the same time as the charge was brought against the world that it knew not the Father, that is, the true and living God, He bore witness to the disciples that they knew Him, is it not henceforth quite beyond dispute, that they were not of the world now that they had become Christ's, Who is above the world, according to the saying of Paul: *Through which the world hath been crucified unto me, and I unto the world;* who saith again concerning us: *And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof?* When we say that the disciples were out of the world, we do not mean that they were absent so far as their bodies and position in space were concerned, for they appear *as lights in the world, holding forth the Word of Life.* We rather mean that, while they still walked upon earth, they were citizens of heaven; and that, bidding farewell to the lusts of the flesh, and lifting their minds high above all worldly desire, they had attained to an exceeding height of virtue, according to the saying in the Psalms: *The mighty men of God have been exalted high above the earth.* For they who have reached true manliness through God have put aside the grovelling thoughts of earth, and

2 Cor. iv. 4.

Gal. vi. 14. Ibid. v. 24.

Phil. ii. 15, 16.

Ps. xlvii. 9.

turned their minds heavenward; for this, I think, is the meaning of the word exalted. The world then, He says, O Father, knew not Thee in Thy righteousness. But I know Thee, for I am Thy Counsel and Wisdom. I regarded not the glory and Divine dignity that is Mine by Nature, but humbled Myself, and descended to human poverty, that I might save with Thine approval the race that had fallen away from kinship with Us. Though the world knew not this, yet were the disciples enriched with this knowledge, and verily comprehended that Thou hast sent Me; that is, that I have come to bring Thy purpose to a glorious issue, by rescuing the world which was in peril.

26 *And I made known unto them Thy Name, and will make it known; that the love wherewith Thou lovedst Me may be in them, and I in them.*

He says that knowledge of God the Father was at once in Him and in the disciples who attended Him. And, lest any man should be beguiled into gross extravagances of opinion, and think that His disciples had this knowledge in an equal degree with Himself, Christ at once distinguishes between them and Himself, and makes the difference very clear, showing that He revealed God unto them, while they, through Him, received knowledge. For our Lord Jesus Christ, as He is the Word, and Counsel, and Wisdom of the Father, intuitively knows what is in Him, and concerns Himself about His Father's most secret thoughts; just as, indeed, the mind of a man knows what is in him, and as nothing that is in our hearts is hidden from our human understanding The inspired disciples, on the other hand, do not enjoy, as the fruit of their own understanding, the ability to form any conception about God; but, through the light of the Spirit, lay hold of the true meaning of the mysteries of the Son, and so are enabled to know the Father. Very appropriately, then, and to our profit, Christ added the words: *And I made known unto them Thy Name, and will make it known.*

Book 11. c.xvii.26. Observe, too, how Both Persons, I mean the Father and the Son, effectually work together to make the Godhead comprehensible to men. For the Father makes us wise by revealing to us His own Son, and none the less also the Son makes us wise by revealing to us the Father. To the blessed Peter, moreover, He spake these words, about *the parts of Cæsarea* called *Philippi: Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven.* For the disciple confessed and maintained his belief that He was Christ, the Son of the living God. And now He says, concerning Himself: *I made known unto them Thy Name, and will make it known.* For the Only-begotten ceaseth not to reveal unto us the meaning of the mystery concerning Himself, as He revealed it to His first followers at the beginning; and this He doeth continually, implanting in each of us the light of the Spirit, and guiding those that love Him to knowledge of those things which pass their understanding and conception. What His purpose is, and what kind of benefit He will confer on us by His declaration that He had already revealed the Father unto the disciples, and would also make Him known to their successors, He pointed out to us, when He said, *that the love wherewith Thou lovedst Me may be in them, and I in them.* For they who have been able, by purity of thought, to know God the Father, and have been throughly instructed in the knowledge of the mystery that is in Christ, will wholly gain and indisputably enjoy the perfect love of the Father, like unto the Son. For the Father loves His Son with a perfect love; and Christ also Himself abideth in Him, through the Holy Spirit, uniting, through Himself, into spiritual fellowship with God the Father him that knows Him, and is in travail, as it were, with the unperverted word of Divine Truth. He makes known to us the Name of the Father by declaring to us Himself, Who is His Son. For hand in hand with the knowledge of Him That was begotten will be closely

S. Matt. xvi. 13, 17.

linked the knowledge of Him That begat Him, just as the converse is also true. And if the saying is true, and to be accepted without question, that the conception of the Son is necessarily implied in that of the Father, and so also the conception of the Father in that of the Son, and the knowledge of One is contained in the knowledge of the Other; how can the Son any more be a creature, as some impious men say? For if a man speak of the Son, he thereby instils the idea of a Father in his hearers; while if he were to call Him a creature, he leads them on to the conception of a maker. But as the Son calls God Father, not Maker or Creator, He is clearly conscious that He is Himself in fact a Son. Therefore the Son is deemed, and is, a Son, and not a creature, as they say, which would imply that He That made Him was His Creator, and not His Father. And the force of the argument will be no whit damaged by the fact, that the title of child or son is accounted human. For the attributes which peculiarly and especially belong to Him, as being by Nature the Son of God His Father, these were brought down even to us; Holy Writ often so applying them on occasion, and at times investing those who are sons by adoption with the attributes of a son by nature. And it is no marvel, if we also have obtained the title of son, and that God has thus chosen to honour us in His loving-kindness, as He has even called those gods who are avowedly sprung from the earth.

CHAP. 12. c. xviii. 1, 2.

xviii. 1 *When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, Himself and His disciples.*
2 *Now Judas also, which betrayed Him, knew the place: for Jesus ofttimes resorted thither with His disciples.*

After having enlightened His disciples, and turned them by suitable instruction to all those things that make for righteousness, and after having bidden them

choose the life which is most spiritual and pleasing to God, and besides also promising Himself to fulfil them with spiritual graces, and saying that blessings from the Father above would be showered down upon them, Jesus goes forth readily, not shrinking from the time of His suffering, nor yet fearing to die for all men. For what likelihood could there be that He should do this, Who was brought face to face with suffering, that, by His own agony, He might purchase exemption for all; when, too, for this purpose only He had come, that He might by His own Blood reconcile the whole earth to God the Father? It is true, that often when the Jews chose to rage against Him, and attempted in their fury to stone Him, He escaped by His Divine power, rendering Himself invisible, and withdrawing Himself with the greatest ease from the reach of those who sought Him; for He was not willing yet to suffer, the fitting time not yet calling Him thereto. But, as the time had now come, Christ left the house where He had instructed His disciples in the mystery, and came to the place whither He Himself, the Saviour of all mankind, was wont often to resort, together with His holy disciples. He did this, too, from a wish to make it easy for the traitor to find Him. The place was a garden, typifying the Paradise of old. For in it, as it were, all places were summed up; and in it was consummated our return to man's ancient condition. For in Paradise the troubles of mankind had their origin; while in the garden began Christ's suffering, which brought us deliverance from all evil that had befallen us in time past.

3 *Judas then, having received the band of soldiers and officers from the chief priests and Pharisees, cometh thither, with lanterns, and torches, and weapons.*

Very appropriately, then, the inspired Evangelist says that Jesus was in the garden, when no number of men, nor any crowd, were congregating together, or contem-

plated coming to His succour; and that He was alone with His disciples, that He might display, in all its nakedness, the great folly of the thoughts the traitor harboured in his heart. For our conscience is very apt to create alarms in us, and torment us with the pangs of cowardice, whenever we are bent on any unholy deed. Such, I think, was the state of the traitor's mind, when he brought in his train the cohort, armed with weapons of war, together with the officers of the Jews, as though to capture a notorious malefactor. For in all likelihood he knew that he could never take Him, unless He chose to suffer, and encountered death by His own Will. But he had his understanding perverted by his unholy enterprise, and was, as it were, intoxicated by his own excessive audacity; and so he did not see whither he was tending, nor perceive that he was attempting what it was beyond his power to perform. For he thought, that by the multitude of his followers, and by the hand of man, he could prevail over the Divine power of Christ. And be not amazed that the miserable man should be afflicted with such madness, and be convicted of conceiving so ridiculous an idea. For when he gave up the rudder of his mind into another's hand, and sold to the devil the power over his desires, he was wholly possessed by his madness; for the devil leapt upon him once for all, and nestled in his bosom like a poisonous snake. Surely, one may well wonder at the traitor's fall, and find in it cause for ceaseless weeping. He that had just been supping with Christ, and shared His food, and partaken at the Holy Table, and, equally with the rest, had had the benefit of His words exhorting unto righteousness, and had heard Him declare plainly *that one of you shall betray Me*, so to say, leapt up from his seat at that very Table, and straightway, after reclining with Him at the Board, hurried off to the Jews to earn the reward of his treachery. He gave no thought to Christ's inspiring words, entertained not the desire of future glory, and paid no heed to the honour

CHAP. 12. c. xviii. 3.

Supra xiii. 21.

Book 11. c. xviii. 4–6. given unto him; in short, preferred before the perfect blessedness, which has no end, a mean and paltry sum of money, and proved himself the net and snare wherewith the devil entrapped Christ, the prime mover and fellow-worker with the Jews in their iniquity against God.

The following thought, too, moves my scorn in no small degree. The crowd that attended the traitor, when they made their attack upon Christ, carried lanterns and torches. They would seem to have guarded against stumbling in the dark, and falling into pitfalls unawares, for such accidents often happen in darkness. But, alas for their blindness! The miserable men, in their gross ignorance, did not perceive that they were stumbling on the stone concerning which God the Father says: *Behold, I lay in Sion a Stone of stumbling and a Rock of offence.* They who were on occasion seized with fear of a small pitfall, saw not that they were rushing into the depths of the abyss, and the very bowels of the earth; and they, who were suspicious of the twilight of evening, took no account of perpetual and endless night. For they who impiously plotted against the Light of God, that is, Christ, were doomed to *walk in darkness* and the dead of night, as the prophet says; and not only so, but also to vanish away into outer darkness, there to give an account of their impiety against Christ, and to be consigned to bitter and endless punishment.

Rom. ix. 33.

Is. lix. 9.

4 *Jesus therefore, knowing all the things that were coming upon Him, went forth, and saith unto them, Whom seek ye?*
5 *They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him,*
6 *was standing with them. When therefore He said unto them, I am He, they went backward, and fell to the ground.*

During the night the traitor appeared, bringing with him the servants of the Jews together with the band of soldiers. For, as we said just now, he thought that he

would take Him even against His will, trusting in the number of his followers, and believing that he would find Him lingering in the spot whither He was wont to resort, and that day had not yet dawned to allow of His going forth elsewhere, but that night would be still detaining the Lord in the place of His lying down. Christ, then, in order to show that Judas, in holding either view, had been regarding Him as a mere Man, and that his plans were vain, anticipates their attack and goes out readily to meet them; showing thereby that He well knew what Judas presumed to attempt, and that, though it were easy for Him, through His foreknowledge, to escape unawares, He went of His own Will to meet His sufferings, and was not, by the malice of any man, involved in peril; to the intent that the scorn of philosophers among the Greeks might not be moved thereby, who, in their levity, make the Cross a stumblingblock and a charge against Him, and that Judas, the murderer of his Lord, might not be highly exalted against Christ, thinking that he had prevailed over Him against His Will. He inquires of those who come to capture Him, Whom they have come in search of, not because He did not know (for how could that be?), but that He might thereby prove, that those who were for that very reason come, and were gazing upon Him, were not able so much as to recognise Him of Whom they were in search, and so confirm us in the true conviction that He would never have been taken, if He had not of His own Will gone to those who sought Him. For observe, that when He openly asks, *Whom seek ye?* they did not at once rejoin, We are here to take Thee Who thus speakest; but they reply, as though He were not yet present or before their eyes, and say, *Jesus of Nazareth.*

Chap. 12. c.xviii.4–6.

But perhaps some may reply: The Roman soldier perhaps knew not Jesus, and the servants of the Jews shared their ignorance. We answer that any such suggestion is groundless. For how could they who were selected to the priesthood fail to know Him, Who was in their

Book 11. c. xviii. 4–6. power continually when He was *teaching daily in the temple*, as our Saviour Himself says? But that no one should trust in arguments of this sort, and miss apprehending the truth, the inspired Evangelist, foreseeing this, is impelled to add, that with the soldiers and the servants *was standing Judas also, which betrayed Him.* Then how could the traitor fail to recognise the Lord? You may answer that it was night, and dark, and therefore not easy to see Him of Whom they were in search. How worthy our admiration is the writer of the book, in that not even so small a point as this has escaped his notice! For he has said that, when they came into the garden, they had lanterns and torches in their hands. A solution, therefore, is found to this curious inquiry, and the Divine dignity of Christ is seen, Who brought Himself to those who were seeking Him, though they could no longer of themselves recognise Him. In order to prove that they were so blinded as not to be able to recognise Him, He says plainly, *I am He.* And that He might show the fruitlessness of numbers, and the utter incapacity of all human power to affect anything against the ineffable power of God, by merely addressing them in mild and courteous language He bows down to the earth the multitude of those who sought Him, that they might be taught how powerless to endure His threatenings is the nature of created beings, unable as it is to bear one word of God, and that spoken in kindness; according to the word of the Psalmist: *Terrible art Thou, and who shall withstand Thy wrath?* That which happened to a portion, and befell those who came to take Him, is, as it were, symbolical of the humbling of the entire race; yea, the prophet Jeremiah laments for the Jews, saying: *The house of Israel is fallen: there is none to raise it up.* That which here happened is a type of what inevitably comes to pass in a similar case; for it teaches us, that he is altogether doomed to fall who practises iniquity against Christ.

S. Matt. xxvi. 55.

Ps. lxxvi. 7.

Amos v. 1, 2.

7 *Again, therefore, He asked them, Whom seek ye? And they*
8 *said, Jesus of Nazareth. Jesus answered, I told you that I*
9 *am He: if therefore ye seek Me, let these go their way: that the word might be fulfilled which He spake, Of those whom Thou hast given Me I lost not one.*

CHAP. 12. c. xviii. 7–9.

He asks them again a second time, of set purpose, that He might show the extent of the blindness He had put in their minds. For they were robbed of their right judgment, and had their minds, as it were, deranged by their impiety, and knew not that they were speaking to Him Whom they sought. Christ, indeed, proved by His actions the truth of what He professed: *I am*, He says, *the Good Shepherd: the good shepherd layeth down his life for the sheep.* Christ, then, saves the Apostles as with a shield; and, bearing the brunt of the danger Himself, advances to those who were come to lead Him to death, sent thereunto, that is, by the high priests and Pharisees. When they answered, *Jesus of Nazareth*, to His question, Whom have ye come to take and bind in the bonds of death? He pointed to Himself, and, well-nigh accusing them of delay, bade them take Him away and let the rest go free; for it was necessary that One should die for all, Whose life was an equivalent for the lives of all men, *that He might be Lord of both the dead and the living.*

Supra x. 11.

Rom. xiv. 9.

For other reasons, too, it were wholly impossible to accept the opinion of some that the deaths of the holy Apostles themselves also resulted in the overthrow of death and corruption, when they must themselves be reckoned among those who have been delivered from death and corruption; and with great reason, for their nature is one with ours, and over us death had dominion. It was necessary, then, that alone, and first of all, the Son of the living Father should give over His own Body to death as a ransom for the lives of all men, that by connexion with the Life of the Word, Which was united with Itself, It might so prepare the way, that our mortal bodies might be enabled henceforth also to triumph over

Book 11. c. xviii. 10. 1 Cor. xv. 20.

the bondage of death. For the Lord is *the Firstfruits of them that are asleep*, and the Firstborn from the dead; and so, by His own Resurrection, makes smooth for those who come after Him the way to incorruption. He therefore withdraws the disciples from the peril of the moment, as well knowing that the conflict was in special meet for Himself; and showing thereby that our redemption was the work of none other, save only that Nature Which is supreme over the universe.

The wise Evangelist turns to a clear proof of the general and universal mercy, which will be shown to all who come to Him through faith, this partial and special care here manifested to those who were with Him. For, he says, He procured that His disciples should be suffered to go their way, *that the word might be fulfilled which He spake, Of those whom Thou gavest Me I lost not one.* For how can there be any question that He will show mercy on them that come after the disciples? For where care is shown in small things, how can there be neglect in greater? And is it likely that He, Who showed mercy to a mere handful, will pay no heed to a multitude whom no man can number? For the multitude of believers is exceeding great. You must receive, then, the partial as a type of the universal; and you can easily perceive, by His refusal to put His disciples in any danger at all, what and how great will be His wrath against His murderers. For does He not altogether hate whatever opposes His Will? Can there be any further doubt that severe and endless punishment awaits those who do the things which are hateful to Him?

10 *Simon Peter therefore, having a sword, drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.*

What was it, someone may say, that induced the inspired Evangelist to make mention of this, and point out to us the disciple using a sword, contrary to his wont, against those who came to take Christ, and stirred to a

hotter and more precipitate fit of wrath than was meet, and Christ thereupon rebuking him? This narrative may, perhaps, seem superfluous; but it is not so. For he has here given us a pattern expressly for our learning; for we shall know, from what took place here, to what lengths our zeal in piety towards Christ may proceed without reproach, and what we may choose to do in conflicts such as this, without stumbling on something displeasing to God. For this typical instance forbids us to draw a sword, or lift up stones, against any man, or to strike our adversaries with a stick, when, through our piety towards Christ, we are in conflict with them: for *our weapons are not of the flesh*, as Paul saith; but we ought rather to treat even our murderers with kindness when occasion precludes our escape. For it is far better for other men to be corrected for their sins against us by Him That judgeth righteously, than that we ourselves should make excuses for our blood-guiltiness, making piety our plea. Besides, we may call it most irrational to honour by the death of our persecutors Him Who, to set men free from death, Himself cheerfully suffered death. And herein we must surely follow Christ Himself; for if He had been called to die perforce and of necessity, as unable by His own power to repel the assault of His foes, who were invincible through the number of the servants of the Jews, there might perhaps have been nothing unreasonable in those who chose to love Him succouring Him with all their might, and showing the utmost courage in order to rescue Him from the peril, into which He had been brought by the impiety of His foes, against His Will. But since, being truly God, He was able to destroy His adversaries, root and branch, and at the very outset of the conflict, so to say, had given them such a token of His might, as by a single word, and that spoken in courtesy, to lay them low on the earth, for *they* all *fell backward;* how could it be right for us, in unbridled and inordinate wrath, to wilfully and recklessly proceed to lengths that He did not, though He

CHAP. 12. c. xviii. 10.

2Cor. x. 4.

Supra ver. 6.

Book 11. c. xviii. 10. might have done so with the utmost ease? We find also traces of the same spirit elsewhere recorded by the holy Evangelists. For our Saviour once came to a village bordering on Judæa, to lodge there. It belonged to the Samaritans; and when He was drawing nigh unto it they roughly drove Him away. The disciples were enraged thereat, and came to Him, and said: *Lord, wilt Thou that we bid fire to come down from heaven, and consume them?* And the Saviour answered them: Let them alone; know ye not *that I can beseech My Father, and He shall even now send Me twelve legions of angels?* For He came not as God to use His own innate power against those who vented their fury upon Him; but rather to school us to patient forbearance under every affliction, and to be Himself a type of the most perfect and passionless tranquillity. Therefore also He said: *Learn of Me; for I am meek and lowly in heart.*

S. Luke ix. 54.

S. Matt. xxvi. 53.

Ibid. xi. 29.

The purpose of Peter in drawing his sword against the adversaries does not trespass outside the commandment of the Law; for the Law bade us requite unreproved evil-doers—foot for foot, hand for hand, wound for wound, stripe for stripe. For with what other object did they come armed with swords and staves, equipped with armour, and banded together in numbers, than to wage such a conflict as they thought the disciples would wage in their extremity? For that they brought swords and staves, the Saviour tells us plainly, when He says elsewhere to them: *Are ye come out as against a robber with swords and staves to seize Me? I sat daily in the temple teaching, and ye took Me not.* The passion of Peter, therefore, was lawful, and accorded with the old enactments; but our Lord Jesus Christ, when He came to give us teaching superior to the Law, and to reform us to His meekness of heart, rebukes those passions which are in accordance with the Law, as incompatible with the perfect accomplishment of true virtue. For perfect virtue consists not in requital of like for like, but is rather seen in perfect forbearance.

S. Matt. xxvi. 55.

Someone may now, perhaps, raise the question, and ask himself, Why did Peter carry a sword? We reply, that the duty of repelling the assaults of evil-doers, according to the Law, brought the need of a sword. For if one of the disciples had chosen to strike the innocent with a sword, how could the same issue have been tried? It is likely, too, that the holy disciples, as they were hurrying at midnight from their place of rest, and expected to find woods and gardens in their way, were suspicious of the attacks of wild beasts; for of these Judæa was very fertile. Perhaps you may rejoin: "But what need had the disciples of a sword? Was not Christ sufficient for them in time of peril; and could not He scare away wild beasts, and release them from all fear on that account?" If you say this, you say well; for Christ can do all things. But we shall find that, though Christ might have effected it otherwise, the disciples continued to live after the manner usual to men. For must we not suppose that Christ was able to turn stones into bread, and out of nothing to create money sufficient to defray their expenses? Still they fetched loaves and carried a purse, taking alms of those who brought them. And when Christ wished to cross the sea in their company, they entered into a ship, though He might have walked over the billows, if He had been so minded. It is fruitless, then, to cavil at the disciples, for following the ordinary usages of mankind.

Chap. 12. c. xviii. 10.

Peter strikes off the right ear of the servant, and his action points, as in a figure, to the inability of the Jews to hear aright. For they would not hearken to Christ's words. They rather, so to say, honoured the left ear, obeying simply the dictates of their own misguided prejudice, *deceiving and being deceived*, according to the Scripture; for even when walking in the Law ordained them of old, they turned to *doctrines the precepts of men.*

2 Tim. iii. 13.

S. Matt. xv. 9.

Book 11. c. xviii. 11. 11 *Jesus therefore said unto Peter, Put up thy sword into its sheath: the cup which the Father hath given Me, shall I not drink it?*

Christ's bidding is fraught with the enactment of life according to the Gospel, and the spirit, not of the Mosaic Law revealed to the men of old time, but of the dispensation of Christ; which so dissuades us from using the sword, or offering resistance, that if a man choose to smite us on one cheek, and then to demand the other to be smitten, we ought to turn to him the other also; cutting out, as it were, by the roots the human weakness of our hearts. But, He says, in effect, even if no law had been laid down by Me concerning forbearance under evil, thy mind, Peter, has failed to reason aright, and thou hast made an attempt altogether unsuited to the occasion. For when it was the decree and pleasure of God the Father, that I should drink this cup, that is, willingly undergo, as it were, the deep sleep of death, in order to overthrow death and corruption, how then can I shrink from it, when so great blessings are certain to result to the race of man through My drinking it? The foregoing words well explain the drift of the passage before us. There is another passage also of a similar purport. Our Lord Jesus Christ, wishing to confirm the disciples in the faith, and to remove, in anticipation, the stumblingblock of His precious Cross, said once to them in His discourse, as they were halting on the way: *Behold, we go up to Jerusalem; and the Son of Man is betrayed unto the hands of sinners: and they shall crucify Him, and shall kill Him, and the third day He shall be raised up.* And the inspired Peter, not considering the benefits of His death, but only regarding the ignominy of the Cross, said: *Be it far from Thee, Lord; this shall never be unto Thee.* What answered Christ? *Get thee behind Me, Satan;* thou art a stumblingblock unto Me: for thou mindest not the things of God, but the things of men.

Cf. S. Matt. v. 39.

S. Matt. xx. 18, & xxvi. 45, & xvii. 23.

Ibid. xvi. 22.

Ibid. 23.

For he that savourest the things that be of God, makes it his end and object to set at naught worldly honours, and to account as nothing the loss of reputation among men, so long as the good of his fellow-men is achieved thereby; for *love*, the Apostle says, *seeketh not its own.* But he who is absorbed in the contemplation of the things of men, deems the loss of the paltry honours of earth intolerable, and looks only to his own advantage, and feels no sympathy with the losses of others. Just as, in that passage, Christ called Peter an offence unto Him, though he was not wont so to be, and though he spoke out of love, which yet could not escape blame, because he looked only at the death on the Cross, and not at the benefits to result therefrom; Peter tried, so far as in him lay, to prevent that which had been resolved and determined for the salvation of all men. So also here we see him doing the same, by his passion and impetuous act with his sword. He is once more rebuked, not merely by the words: *Put up thy sword into its sheath;* but, according to another Evangelist, Christ added: *For all they that take the sword, shall perish with the sword.* And, to repeat once more what we said before, seeing that His capture was effected by His own Will, and did not merely result from the malice of the Jews, how could it be right to repel or thwart, in any way, and with a sword, too, the bold attack of His combined foes and the impious conspiracy of the Jews? He says, that God the Father gave unto Him the cup, that is, death, though it was prepared for Him by the obstinate hatred of the Jews; because it would never have come to pass if He had not suffered it for our sakes. Therefore also Christ said to boasting Pilate: *Thou wouldest have no power against Me, except it were given thee from above.* When Christ says that power was given Pilate from above, He refers to His own willingness to suffer death, and the consent of His Father in heaven.

CHAP. 12. c. xviii. 11.

1 Cor. xiii. 5.

S. Matt. xxvi. 52.

Infra xix. 11.

Book 11. c. xviii. 12–14.

12 *So the band, and the chief captain, and the officers of the*
13 *Jews, seized Jesus and bound Him, and led Him away to Annas first; for he was father-in-law to Caiaphas, which*
14 *was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.*

Now that all obstacles had been overcome, and Peter had put away his sword, and Christ had, as it were, surrendered Himself to the hand of the Jews, though He need not have died, and it was easier for Him to escape, the soldiers and servants, together with their guide, give way to cruel rage, and are transported with the ardour of victory. They took the Lord, Who gave Himself up wholly to their will, and put fetters upon Him, though He came to us to release us from the bondage of the devil, and to loose us from the chains of sin. And they bring Him to Annas, who was the father-in-law of Caiaphas, whence we may conclude that he was the prime mover and contriver of the iniquity against Christ, and that the traitor, when he received his hire, obtained from him the band to take Christ. He is, therefore, taken away to him first of all. For the Jews were bent on showing to us, that that was indeed truly spoken of them which the prophet put into their mouths:

Is. iii. 10. *Let us bind the righteous Man, for He is useless unto us.*

Christ was, indeed, to the Jews useless, not because of His own Nature, but because, as they were prone to love sin and pleasure, He seemed to bring them no good thing, when He expounded to them a righteousness exceeding the Law, and set before them, without concealment, the knowledge of the pleasure of the God that loves virtue, when the Law pointed out no such way, but rather, in the darkness of allegory, feebly and indirectly indicated what might be of profit to its hearers. Just as, then, the sunlight is useless to those whose sight is injured, and brings them no profit, because the disease prevents it: and just as,

to people in bad health, healthy food sometimes seems the most useless, though it used to bring the health so much desired; so likewise to the Jews the Lord seemed useless, though He was the Prince of Salvation. For they refused to be saved. CHAP. 12. c. xviii. 15.

They sent Him bound to Caiaphas, the high priest. *Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.* The sacred and holy Victim, then, that is, Christ, was captured by the malice of Annas and the services of his hirelings; and, ensnared within the net, was led to him that compassed and instigated the slaughter of the innocent. This was Caiaphas, and he was adorned with the office of the priesthood. And by his questions he seems to have begun the shedding of blood, as he also is convicted of having originated the impious enterprise. He receives Jesus bound, and, as the fruit of his counsel and impious designs, the miserable man committed the most impious act that has ever been committed. For what can be more grievous than impiety against Christ?

15 *And Simon Peter followed Jesus, and so did the other disciple.*

While the other disciples, it seems, were panic-stricken, and fled from the present wrath of the murderers, Peter, who was always moved thereto by more fervent passion, clings to his love for Christ, and follows Him at the peril of his life, and watches the issue of events; the other disciple accompanying him, and, with like courage, sustaining a similar resolution. This was John, the truly pious writer of this Divine work. For he calls himself that other disciple, without giving himself a definite name, fearing to seem boastful, and abhorring the appearance of being better than the rest. For the crowning achievements of virtue, if manifested by any of the righteous, yet are never blazoned forth to the world by their own mouth. For it very ill beseems a man to win praise rather out of his own mouth than the conversation of other men. In the Book of Proverbs it is written: *Let* Prov. xxvii. 2.

Book 11. c. xviii. 15, 16. *another man praise thee, and not thine own mouth; a stranger, and not thine own lips.*

15 *Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest.*

The Apostle shows great forethought in condescending to mention this fact, and does not scruple to enter into detail where it is profitable for us. For, as he was about to set down in order in his book what was done and said in the palace of the high priest, he was, as it were, compelled to show us how he was able to enter there with Christ; for, he says, he was *known unto the high priest.* He enters, therefore, without hindrance, his knowledge of the leader of the people—for he has not thought proper to say friendship—allowing him free entrance within the doors. In order, then, that he might convince us that he did not compile his account of what took place in the palace from information drawn from others, but that he himself saw and heard what passed, he has given us this most useful explanation of his knowledge of the high priest.

16 *But Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out, and spake unto her that kept the door, and brought in Peter.*

Peter did not lag behind from any lack of fervour of heart, but only because the vigilance of the damsel at the gate made entrance perilous for those with whom she had no previous acquaintance. And though it might not have been difficult for a man to push a woman aside, yet it might have involved a charge of unruly behaviour. The disciple, therefore, though in great distress of mind, was compelled to stay without, till the other, seeing that he was much grieved thereat, brought him in with himself by speaking to the maiden presiding at the door, and asking as a favour that his companion in jealous fervour might accompany him.

17 *The maid, therefore, that kept the door, saith unto Peter, Art thou also one of this Man's disciples? He saith, I am not.* CHAP. 12. c. xviii. 17, 18.

As Christ had already foretold to Peter that he would thrice deny our Saviour Christ, and that before the cock crew his faith would fail, the inspired Evangelist relates in detail where, and how, the prophecy was fulfilled. The maid, seated at the door, then, inquires of him whether he was not one of the number of the disciples of Him Who was undergoing the unjust trial. Peter denies it, and parries the question as though it were a charge, saying, "I am not;" not fearing at all to be taken, or shrinking from proclaiming the truth, but disregarding and making light of enduring any kind of evil against his will in comparison with being with Christ. His transgression, then, proceeds from love, and his denial has its root in the love of God; not indeed proceeding from any just reasoning, but, at any rate, testifying to the fervour of his desire to be with Christ.

18 *Now the servants and the officers were standing there, having made a fire of coals; for it was cold, and they were warming themselves: and Peter also was with them, standing and warming himself.*

Peter, having passed inside the door, and finding himself encircled by the servants, affects to do what they do (though bowed down with grief and with an intolerable burden of agony at heart), that he might not be convicted by his despondent and sorrowful countenance of feeling sympathy with the Man Who was on trial, and be cast out from the doors which contained all he loved. For it is quite incredible that the disciple should have been so carnally minded as to seek out a means of appeasing the chill of winter, when he was thus heavy with grief. For if he might have enjoyed greater luxuries than this, he could not have borne to do so while Christ was thus afflicted. He intentionally models his behaviour on the apathy of the attendants, and, as though he had no inducement to despondency, shakes off the chill of winter,

Book 11. c. xviii. 19.

in order that he might create the belief that he was one of the inmates of the house, and might thus for the future escape answering any further questions with a denial. But the word of the Saviour could not be falsified; for He foretold to the disciple what He, as God, knew would certainly happen.

19 *The high priest therefore asked Jesus of His disciples, and of His teaching.*

A teacher of the people, learned in the Law, one of those on whom the Divine bidding lays the duty, "Judge ye righteous judgment," after having taken the Lord, as though He had been a notorious robber, by a band of armed soldiers and a number of impious officers, asks Him of His disciples and of His doctrine, showing thereby that he was in want of charges to bring against Him. For the Man Who was now on trial knew no sin. He asks Him about His doctrine, to elicit from Him whether it accorded with the Mosaic Law, or coincided and concurred with the old dispensation; and what purpose His disciples had implanted in their hearts, whether to submit to be guided by ancient customs, or to practise any strange and novel kind of worship. He did this in malice, for he supposed that Christ would make an outspoken attack on the Law, and that, by pleading for the rejection of the Mosaic dispensation, He would excite the Jews to embittered and furious revilings against Himself, so that He might in the future appear to be paying a just penalty for deliberately fighting against God. For to enter the lists against the Divine commandments, if any mere human being were convicted of any word or deed with that intent, were to declare oneself an open enemy of God. And they were treating Christ as a mere man, and thought that they were doing well to chastise the Lord of the Law for the transgression of the Law, not remembering him that said: *Impious is he that saith unto a king, Thou art a law-breaker.*

20 *Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.* CHAP. 12. c. xviii. 20. Job xxxiv. 18.

It were fruitless labour, Christ says, to search out as obscure what is universally known; and how can it be seemly, where full knowledge is present, to set up a pretence of ignorance? This is what Christ seems to us to say, with the object of releasing Himself from the charges that had been fabricated and maliciously devised against Him by the malice of the leaders of the people. But I think, also, that there is a suggestion of another meaning. For He says: *I have spoken openly to the world;* that is to say, the utterances given to you by the mediation of Moses come in types and shadows, and do not teach expressly the Will of God, but rather create a vision of the actual truth beyond themselves, and, wrapped up in the obscurity of the letter, do not completely reveal the knowledge of those things which are needful for us. *I have spoken openly to the world;* and, apart from riddles, and the shadow, as it were, of the form of that which is good, I set before you the right, and pointed out the straight path of piety towards God without any tortuous turnings. I spake to the world—not, He says, to the one nation of the Israelites; for if the things that are of Me are not yet known throughout the whole world, they will be so in due season. *I ever taught in synagogues.* We can scarcely fail to see what He means here. He reminds those of the Jews who were in His Presence, methinks, however reluctant, of prophecy which thus spoke concerning Him. For what said the Divine Isaiah, putting the words in Christ's mouth? *I have not spoken in secret, in a dark place of the earth;* and again: *I have spread out My hands all the day unto a disobedient and rebellious people.* For what else can "not speaking in secret, in a dark place" mean, but giving discourses openly, and speaking in places where there is no small concourse of hearers? Very well and appropriately He brings to

Is. xlv. 19. Ibid. lxv. 2.

Book 11. c. xviii. 21. their recollection the saying of the prophet, that they might learn that they are judging impiously that Messiah, Who was the due fulfilment of their hopes. For to the Jews belonged the promise, as Paul says.

Cf. Rom. ix. 4.

21 *Why askest thou Me? Ask them that have heard Me, what I spake unto them: behold, these know the things which I said.*

He rebukes those learned in the Law, for that they themselves sinned against the Law in which they took pride. For before He had been condemned, they passed premature sentence upon Him, and yet busied themselves in seeking for errors on His part. Why, then, He says, dost thou question Me, and call on Me to answer, Who have already endured your attack, and had punishment allotted Me before conviction? Or you may put another construction on what He said: Those who already hate Me, and receive with such extreme dishonour whatever I tell them of the things that are Mine, would not, perhaps, shrink from proclaiming what is false. Learn, then, from the lips of others. The search for witnesses would not be at all difficult, for these heard My words. Someone may, perhaps, imagine that He That knoweth the hearts and reins indicated some of the bystanders as having chanced to hear His words. But it is not so. For He referred to certain of the officers who once marvelled at His doctrine; and perhaps, to make our meaning clear, we ought to explain the time and occasion when this occurred. This same inspired Evangelist has told us, that once, when our Saviour Christ was preaching, and unfolding the doctrine concerning the Kingdom of Heaven to the assembled Jews, the teachers of the Jewish ordinances were sore enraged, and full of bitter envy of Him, and strove to remove Him from their midst. In the words of the Evangelist: *And the chief priests and the Pharisees sent officers to take Him.* But as our Saviour was continuing His long and full discourse, those which were sent by the Jews were

Supra vii. 32.

convinced along with all the rest, and were more amazed than any one else among the multitude of His hearers. Thus speaks the Evangelist: *The officers, therefore, came to the chief priests and Pharisees; and they said unto them, Why did ye not bring Him? The officers answered, Never man so spake. The Pharisees, therefore, answered them, Are ye also led astray?* Observe how distressed at heart the Pharisees were, when they found that the officers had been at length convinced and sore amazed. The Saviour, then, knowing this, says: *Ask them that have heard Me: behold, these know the things which I said.* Either, then, He says, *these know*, looking at those who were then standing by, or else referring to the fact, that even they who ministered to the impiety of the chief priests themselves marvelled at the beauty of His teaching.

CHAP. 12. c xviii. 22. Supra vii. 45–47.

22 *And when He had said this, one of the officers standing by struck Jesus with his hand, saying unto Him, Answerest Thou the high priest so?*

It had been foretold, by the mouth of the prophet, that with Christ this would come to pass: *I gave My back to the scourge, and My cheeks to them that smite.* He was being led on in truth to the end long ago foretold, to the verdict of Jewish presumption, which was also the abolition and determination of our deserved dishonour, for that we sinned in Adam first, and trampled under foot the Divine commandment. For He was dishonoured for our sake, in that He took our sins upon Him, as the prophet says, and was afflicted on our account. For as He wrought out our deliverance from death, giving up His own Body to death, so likewise, I think, the blow with which Christ was smitten, in fulfilling the dishonour that He bore, carried with it our deliverance from the dishonour by which we were burthened through the transgression and original sin of our forefather. For He, being One, was yet a perfect Ransom for all men, and bore our dishonour.

Is. l. 6.

Book 11. c. xviii. 22. But I think the whole creation would have shuddered, had it been suffered to be conscious of such presumption. For the Lord of glory was insulted by the impious hand of the smiter.

And I think that it would display a spirit of pious research to desire to learn why this insolent and presumptuous officer smites Jesus, Who had made no stubborn or angry reply at all, but had returned a very gentle answer to all the charges brought against Him. And it may be observed, that the leader of the Jewish nation had not bidden him smite Jesus, and assail Him with such extravagant impiety. Some may, perhaps, allege as a reason the ordinary and received custom among the officers, when they brought to the rulers men accused of some transgression to compel them to reply courteously, even against their will, and treat them at times with contumely when they returned a rude answer. But I do not think this ever occurred to excite his passion against Christ; and, if we fix our attention on what has already been said, we shall find another reason for his insolence. For we said just now, that certain of the officers, who were bidden to take Jesus, came into collision with the rulers, and returned so far initiated into the mysteries of Christ, and amazed at Him, that they openly declared: *Never man so spake.* Whereat the Pharisees were greatly enraged, and said: *Are ye also led astray? Hath any of the rulers or of the Pharisees believed on Him? But this multitude, who know not the Law, are accursed.* As, then, the Saviour's words reminded the rulers of the indignation then stirred up in them against the officers (for He referred to them as witnesses of His teaching, saying: *Behold, these know the things which I said*), the officer was charged before them with having been struck with admiration of Christ; and, wishing to repel the suspicion of being well-disposed towards Him, and to divert their thoughts elsewhere, smote Him on the mouth, not suffering Him to say anything that could injure the reckless band of officers.

Supra vii. 46. Supra 47–49.

Supra ver. 21.

23 *Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?* CHAP. 12. c. xviii. 23.

He proves the officer guilty of a gross wrong, even if He That was on His trial had been a man of obscure position. For he smote Him causelessly, contrary to his express duty; not urged thereto by legal commands, but rather incited to brutal ferocity of behaviour by his own inbred madness. Call in question, if it please thee, and refute My words, as not spoken aright; but if thou canst not do this, why smitest thou Me, with Whose speech thou canst find no fault?

This is, indeed, the ordinary and most usual interpretation of the passage; but I think the meaning of the passage is different from this. For it may be, that He convicts the officer as guilty of the greater sin; not because he smote Him merely, but because, after having been previously amazed at His teaching, and not having now found Him in any wise guilty, he yet endured to treat Him with contumely. For if, He says, thou hadst not once been struck by My words; if I had not then seemed to you to teach most noble doctrines, and thou hadst not been convinced that I expounded Holy Writ in a marvellous way; if thou hadst not thyself exclaimed: *Never man so spake*, perhaps some plea might have been found for giving mercy to thy inexperience, and acquitting thee of this charge; but since thou hast known and hast marvelled at My teaching, and wouldst not, perhaps, Christ says, have borne witness against My words, if thou didst now think it right to bear in mind thine own words, how canst thou have any cloak for thy sin? You may understand the passage in this way; but also remark how the Saviour herein sketches for us the pattern of His great long-suffering towards us, in all its incomparable excellence, and, as in a well-defined portrait, by the actions of His life, gives us a type of the nature of His exceeding great mercy. For He That, by one single word, might have brought utter ruin on the Jews, endures to be smitten as a slave. He offers no resistance, and does

Supra vii. 46.

Book 11. c. xviii. 23. not requite His persecutors with instant chastisement; for He is not subject to our infirmities, nor under the dominion of passion, or resentment, or discomposed by their malicious insults; but He gently puts His adversary to shame, and tells him, that he did not right to strike One Who answered courteously, and in the hour of His imminent peril forgets not the virtues He continually practised. For, by proper argument, He strives to induce the servant that ministered to the malice of the Jews to abandon his fit of passion, Himself receiving *evil for good*, according to the Scripture, but requiting those who were dishonouring Him with good instead of evil.

Ps. xxxv. 12.

But our Lord Jesus Christ, even when He was smitten, endured it patiently, though He was truly God, the Lord of heaven and earth; and we poor miserable mortals, mean and insignificant as we are, mere *dust and ashes*, and likened to the green herb: *For, as for man, his days are as grass; as a flower of the field, so he flourisheth*, according to the Scripture,—when one of our brethren happens to have some words with us, and lets fall some vexatious expression, we think we do right to be enraged with the fury of dragons, and cease not to pelt him with a storm of words in return for one; not granting forgiveness to human littleness, nor considering the frailty of our common humanity, nor burying in brotherly love the passions that thus arise, nor *looking unto Jesus* Himself, *the Author and Perfecter of our faith;* but eager to avenge ourselves, and that to the uttermost, though Holy Writ declares in one place: *He that pursueth vengeance, pursueth it to his own death;* and in another: *Let none of you harbour resentment in your heart against your brother.* But let Christ, the Lord of all, Himself be unto us a Pattern of gentleness to one another, and exceeding great forbearance; for He, for this very reason, saith unto us: *A disciple is not above his master, nor a servant above his lord.*

Gen. xviii. 27. Ps. ciii. 15.

Heb. xii. 2.

Prov. xi. 19.

Zech. vii. 10.

[END OF THE ELEVENTH BOOK.]

CHAPTER IN THE TWELFTH BOOK.

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1. That the Son is by Nature God, even though we find Him calling the Father His God: on the words:—*I go to My Father and your Father, and My God and your God.*

OUR FATHER AMONG THE SAINTS,

CYRIL,

Archbishop of Alexandria,

ON THE

GOSPEL ACCORDING TO JOHN.

BOOK XII.

Book 12. c. xviii. 24–27.

xviii. 24 *Annas therefore sent Him bound unto Caiaphas,*
25 *the high priest. Now Simon Peter was standing warming himself. They said therefore unto him, Art thou also one of*
26 *His disciples? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with*
27 *Him? Peter therefore denied again: and straightway the cock crew.*

The inspired Evangelist, to our profit, checks the course of his narrative, like a horse at full speed, and turns it back again. And why? Because he was bound, before narrating what next ensued, to point out to us Peter's third denial; and this event is best and most appropriately described as it occurred. He therefore designedly refers to what took place at first, and says, that Jesus was sent by Annas to Caiaphas; and shows us that Peter was questioned by the servants who were warming themselves with him at the fire, and also by a kinsman of him whom he had smitten; and that this was the occasion of his third denial. Then He mentions the crowing of the cock, making it plain to us that no word of our Saviour ever falls to the ground; for He had foreknown and foretold the frailty of His own disciple in the midst of danger. Perhaps the divinely taught compiler of this book would have made no mention at all of this fact, had he not bethought himself of the captious

spirit and ceaseless babbling of the adversaries of God. c. xviii. 24–27.
For some of those who seek to make bitter war on the glory of the Saviour would straightway have said: "Show us the denial of Peter, and how, and where, that came to pass which was foretold by Christ, Who, you say, cannot lie. For you maintain that He is Truth, and that He proceedeth from a Father Who is true." It was very essential, therefore, that the inspired Evangelist should narrate to us this occurrence, and show that Christ at all times said what was true.

But perhaps some opponent, abstaining from bringing any such attack against us, will bring a grievous charge against Peter, and accuse the well-beloved disciple of incomparable cowardice, and say that he was so ready to make this verbal repudiation of his Lord, as thrice to fall away and deny Him, when he had not so much as had any actual experience of danger, and when peril was not, indeed, nigh at hand. Talk of this sort may be suitable to those who are not yet initiated in the faith; but I will at once dismiss it, and, bidding farewell to such nonsense, will attempt to make some excuse for the Apostle's conduct, setting forth my argument for the benefit of those who are already accustomed to reflect upon the mysteries contained in the mysterious working of Divine Providence. For it was the bounden duty of the wise Evangelist to make mention of such things, that his hearers might know what even the teachers of the world were in themselves before Christ's Resurrection, and before the Holy Spirit descended upon them; and what they were thereafter, when they had received the grace of the Spirit, Which Christ called *power from on high.* S. Luke xxiv. 49.
For any one may see how very jealous they were in assuming virtue; how readily they girded up their loins to follow Christ, and to overcome perils of every sort which they so frequently encountered. But when our Saviour Christ had not yet subdued the power of death, the fear thereof was still stubborn, and altogether invincible; and they who had not yet received the Spirit, nor had their

Book 12. c. xviii. 28.

hearts steeled by grace from above, showed that their minds were not yet wholly free from human frailty, and they were not altogether unshaken by the terrors of death. For just as iron, though naturally strong, cannot encounter without injury the harder kinds of stone, if it be not strengthened in the forge; so the soul of man may be buoyed up with unslacking enthusiasm for every thing that is good, but can never be triumphant in the conflicts that so arise, except it be first perfected by the grace of the Spirit of God. Even the disciples, therefore, themselves were frail at first; but, when they had received the Spirit of Almighty God, cast aside their native weakness, and, by communion with Him, attained to exceeding boldness.

It was expedient, then, that the frailty of the Saints should be recorded to the praise and glory of God, Who changed their weakness into power, and raised up, like a strong tower, their spirits, which were easily daunted even by slight dangers, and at times broken down by the mere apprehension of suffering. And that which befell a single one, or some few of the Saints, may afford us at the same time a lesson and a consolation. For we are taught thereby, not, through dwelling on our own infirmities inconsiderately, to slacken in God's service, but rather to trust in Him Who is able to make us all strong, and to boast ourselves in His miraculous works and favour shown to us beyond hope.

28 *They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but that they might eat the passover.*

Zech. vii. 9. Ex. xxiii. 7.

Judge righteous judgment, and *Thou shalt not slay the innocent and just man*, were the express injunctions of the Law and the Word of God. These miserable men could not help being ashamed of their lack of charges against Him; but, finding their fury against Christ to be without excuse, and being prevented from killing Him

with their own hands by the approach of the atoning sacrifice (for they were about to sacrifice the Paschal lamb, according to the Law, which yet with them had lost its power), they bring Him to Pilate; trusting, in their gross folly, that they would not be quite implicated in the charge of shedding blood unjustly if they did not slay Him themselves, but only brought Him to suffer death at the hands of another; though what was in their hearts was altogether at variance with the Mosaic Law. And we must convict them, besides, of the greatest folly in acting as follows. For, while sentencing the sinless One to the doom of death, and bringing down upon their own heads the guilt of so frightful an impiety, they yet shun the threshold of the judgment hall, as though it would cause them to be defiled, and anxiously shrink from having intercourse with men who were still unclean. For they believed, I suppose, that stones, and the bodies of men who were their brethren, could defile the soul of man; but deemed that the worst of all crimes, the most unjust shedding of blood, stained them not a whit. And, marvel of marvels, the most absurd and irrational idea of all, they think themselves purified by the slaughter of a lamb, which typified for us nothing but the shadow of the mystery that is in Christ; and, while honouring the type of what is coming to pass, they scorn the reality itself. For while they were performing that which was but the semblance of His Atonement, they were defiled by the shedding of the Blood of Christ. Christ, then, said well when He called them *whited sepulchres, outwardly* adorned with the superficial embellishments of art, but *inwardly* full of evil odours and detestable impurity; and when, in another place, He said that they strained out *the gnat* and swallowed *the camel*. For while they were often exact about matters that were, so to say, wholly unimportant and insignificant, or, rather, about a mere nothing (for what is the gnat?), they made of no account the most weighty of all the charges against themselves, and made

c. xviii. 28.

S. Matt. xxiii. 27.

Ibid. ver. 24.

Book 12. c. xviii. 29. Jer. iv. 14. clean the outside of the cup and platter, while they regarded not at all the uncleanness within. For see how, though the prophet Jeremiah said plainly: *Wash thy heart from wickedness, O Jerusalem, that thou mayest be saved,* they were thoroughly convinced that the inward impiety of the soul mattered not a whit; and, when they brought Christ to Pilate, they shrank from places as accursed, and from the bodies of uncircumcised men; and if they did not commit the lawless act with their own hands, they yet made Pilate, as it were, minister to their cruelty, and in their stupidity imagined that they remained free from all blame. It may well excite our wonder to find that the holy prophets were well aware even of this impiety of theirs; for Is. iii. 11. the blessed Isaiah said concerning them: *Woe unto the wicked! for the reward of his hands shall be given him.* Obad ver. 15. And Ezekiel also: *As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.* Ps. xxviii. 4. Moreover, the inspired Psalmist exclaims: *Render to them their desert; give them according to the work of their hands.* For as they led Christ, the Saviour of all, captive to the Roman officers, so they received in their turn their reward, and were abandoned to the dominion of Rome, and were spoiled by the hand of their conquerors. For so fearful was the war that was kindled against them, and so frightful the extremities in which they were involved, that, if it had been possible, some, nay many, among them would rather have chosen to go into the mountains and rocks, and die there, before they saw the war—a choice which Christ foretold that they would S. Luke xxi. 20. Ibid. xxiii. 30. make, when He said: *When ye see Jerusalem compassed with armies, then shall ye say to the mountains, Cover us; and to the hills, Fall on us.*

29 *Pilate therefore went out unto them, and saith, What accusation bring ye against this Man?*

They shrank from the pollution, as they deemed it, of stones and walls, but Pilate went forth and inquired of

them the reason of their coming to him, and required them to tell him the charges against the Captive they had brought unto him, judging the leaders of the Jews on the other hand. For, though he was a foreigner, he held in respect the ordinances of the Jews, and treated with consideration their prevailing customs. For he hastened out of the judgment hall, as was not his habit, expressing to the Jews by this significant action that their Law ought to be observed. They, being contrariwise minded to the Divine commandments, and paying very little heed to the Mosaic dispensation, were bringing about an unrighteous blood-shedding; while Pilate, who was outside the pale of the Law, inquired the charges, and investigated the accusations, they brought against Him, and pointed out to them, that it was absurd to chastise or exact a penalty from a Man Who had done no sin. And they, though they had nothing to say against Him, brought Him to Pilate, like a fierce robber. Well, then, was it said to the Synagogue of the Jews: *Sodom has been justified by thee;* and Christ Himself cries out, accusing the madness that the children of Israel here showed: *Thou hast not done according to the judgments of the nations round about.* And the saying is true; for the Greeks would not with defiled and unwashed hands have brought the usual sacrifices to the stones and blocks of wood they conceived to be gods, nor would they have destroyed one, unless it was in the most evil plight; but the Jews, though about to sacrifice the Passover to the true God, had their souls stained with the guilt of innocent blood, and were hastening to put to death unjustly Him Who was a stranger to all sin.

c. xviii. 30.

Cf. Ezek. xvi. 52.

Ezek. v. 7.

30 *They answered and said unto him, If this Man were not an evil-doer, we should not have delivered Him up unto thee.*

They were perplexed for a specious plea against Him, but cloak the baseness of their impiety, and their apparent resolution to put Him to death unjustly, by the sophistical reply, that they would never have brought

Book 12. c. xviii. 31, 32. Jesus to suffer justice, if they had not taken Him in a criminal act. For they still affected to observe the Law, which bade them execute righteous judgment in all things; and, marvellous to relate, they use their respect for the Law as a weapon against the Lawgiver. They, who did not shrink from bringing an accusation against the Lawgiver, claimed credit as keepers of the Law. They declared that He That had come to take away sin had done evil, that the truth of the words that Christ spake, by the mouth of the Prophet Isaiah, might be seen:

Hos. vii. 13. *Woe unto them! for they have fled from Me: their doom is misery, because they have transgressed against Me. Though I have redeemed them, yet they have spoken lies against Me.*

31 *Pilate therefore said unto them, Take Him yourselves, and judge Him according to your Law.*

I should not do justice, he says, if I were to subject to legal penalties a Man Who has been convicted of no wrong, and Whose doom you left undecided; but judge Him, rather, according to your Law, if, indeed, he says, it has ordained that the Man Who is wholly without guilt deserves chastisement. It is not a little absurd, or, I should rather say, it is a subject for perpetual regret, that, while the Law of the Gentiles justified our Lord, so that even Pilate shrank from punishing Him That was brought to him on so vague a charge, they, who made it their boast that they were instructed in the Law of God, declared that He ought to be put to death.

31 *The Jews therefore said unto him, It is not lawful for*
32 *us to put any man to death: that the word of Jesus might be fulfilled, which He spake, signifying by what manner of death He should die.*

They answer, that their purification, accomplished by the slaughter of the Paschal lamb (if any purification at all were possible for such murderers), stood in their way, and was, as it were, an overpowering obstacle to their

shedding His innocent Blood. For, surely, they would have been very ready to commit the impious crime, and would not have needed the co-operation of any other. The Jewish mind was very prone to work every kind of evil deed, and to shrink from no atrocity; and to feel no shame at doing anything displeasing to God. They deemed it right for Pilate to lend them the service of his own cruelty, and to imitate the fury of the Jews, and to minister to them on this occasion, and to be by them overruled, so as to partake of their madness. And this also they say, that Christ might be proved to speak truth, and to have foreknown what manner of death He would die, and to have foretold it to His holy disciples. For what spake He unto them? *Behold, we go up to Jerusalem; and the Son of Man is betrayed unto the hands of sinners; and they shall crucify Him, and kill Him, and the third day He shall be raised up.* It is requisite to make mention of this. For it was necessary that He should have this foreknowledge, that none might suppose that He, in Whose sight all things *are naked and laid open*, encountered His death involuntarily; but that men should believe that, of His own Will, He underwent the Cross on our behalf, and for our sakes.

c. xviii. 33.

S. Matt. xx. 18, & xxvi. 45, & xvii. 23.

Heb. iv. 13.

33 *Pilate therefore entered again into the palace, and called Jesus, and said unto Him, Art Thou the King of the Jews?*

Having nothing at all to accuse Him of, and none of those crimes to allege against Him, which seem to bring in their train just punishment on the doers of them, and Pilate persisting in inquiring why they had brought Him, they assert that Jesus had sinned against Cæsar, in assuming on Himself the dominion which Cæsar had acquired over the Jews, and in changing the glory of his kingdom to suit His personal pretensions. Great was the malice which suggested this device, and caused the false accusation to assume this shape: for they knew that Pilate, however reluctant he might be, would take

Book 12. c. xviii. 34. thought for his own safety, and would swiftly and precipitately punish the man against whom any such outcry was raised. For, as the inhabitants of Judæa ever were continually moved to tumults and civil strife, and were easily provoked to revolt, Cæsar's officers were the more vigilant in this respect, and were more careful guardians of order, and inflicted the most summary penalties on men who had this charge brought against them, sometimes groundlessly. The Jews, therefore, make it a charge against Christ, that He reigned over Israel. Therefore justly were they cast out, and the Gentiles brought in, and made subject to the yoke, and Ps. ii. 8. put into the Kingdom of Christ. *Ask of Me*, He says, *and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.* For when the one nation of the Jews provoked Him to wrath, all the nations of the world are given to Christ; and instead of one country, I mean Judæa, the uttermost Rom. xi. 12. parts of the earth. For, as Paul saith: *Their fall is the riches of the world, and their loss the riches of the Gentiles.*

Pilate, then, speaks out plainly what he heard the Jews muttering, and bids Jesus answer him, whether He was in truth the King of the Jews. He was full of anxiety, it would appear, and thought Cæsar's rule was menaced, and was, therefore, very desirous to learn the truth, in order to visit what had been done with appropriate retribution, and acquit of blame the office entrusted to him by the Romans.

34 *Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning Me?*

As no one, He says, has openly brought this charge against Me, whence proceeds your question? There can be no doubt that this trick proceeds from the malice of the Jews, and that they devised this cruel stratagem; for else you would not be, He says, at once judge and accuser. And Christ said this, wishing to bring it to the knowledge of Pilate that nothing that was unseen.

and devised, and said in secret, could escape Him; and that, seeing that He was more than man, he might be more reluctant to minister to the cruelty of those who brought Him; and at the same time to teach him that he did very wrong in forcing Him, Who had been convicted of no crime, on the mere word of others to pay the penalty. c. xviii. 35, 36.

35 *Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered Thee unto me: What hast Thou done?*

He now exposes the villainy of the Jews, and almost publishes the multitude of His accusers. It is as though he said: "It does not concern me to know about Thee, for I am not a Jew; but rather befits Thine own nation and kindred, who, it may be, have this knowledge, and so bring Thee to suffer death." He then accuses himself. For to say, *What hast Thou done*, implies nothing else but this. The holy Evangelist was very zealous to narrate every detail about the trial of Christ, and among them he tells us the fact that Pilate asked Jesus the question: *What hast Thou done?* And hereby we may best observe the total absence of charges against Him, and that, as none were brought forward, and Christ our Saviour was convicted of no crime, the sentence of death that went forth against Him was impious and most unjust.

36 *Jesus answered, My Kingdom is not of this world: if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence.*

He dispelled the fear Pilate felt as the appointed guardian of Cæsar's kingdom, for he supposed that Christ was meditating insurrection against temporal rule, as the Jews had vainly talked. For they hinted at this when they said: *If this Man were not an evil-doer, we should not have delivered Him up unto thee;* Supra ver. 30.

Book 12. c. xviii. 37.

meaning insurrection by the evil they said He was doing. For they affected to be so well-disposed to the Romans, as not even to be able to utter the word revolt. For this cause, then, they said they had brought Him to Pilate, to suffer judgment. Christ, in His reply, denied not that He was a King, for He could not but speak truth; but He clearly proved that He was no enemy to Cæsar's rule, signifying that His Kingdom was not an earthly kingdom, but that He reigned, as God, over heaven and earth, and yet greater things than these.

What proof, then, did He give? and how did He remove this suspicion? He says, that He had never employed any spearmen or warriors, and had never had with Him any men at all resolved on resistance; not merely in order to prevent His losing His Kingdom, but not even, that He might escape from the imminent danger cast upon Him by the hand of the Jews; for it did not proceed from their ruler himself, namely, Cæsar. When, then, He had shown the groundlessness of this outcry by so clear a proof, Pilate perceived that the presumptuous attempt against Christ was without excuse. Yet, without any compulsion, and when there was nothing to incite him to that consequence, he complied with the pleasure of the Jews, to the perdition of his own soul, and shared with them the guilt of having put Christ to death. Christ, indeed, when He said that His Kingdom was a supernatural kingdom, not only freed Pilate from all alarm, and dispelled his suspicions about an insurrection, but induced him also to have an exalted opinion of Him, and by His reply in some sort commenced to instruct him.

37 *Pilate therefore said unto Him, Art Thou a king then?*

Supra ver. 36.

He makes use of Christ's truth-speaking to charge Him withal. When he heard Him say: *My Kingdom is not from hence*, he was indeed quit of his fear of an insurrection; but he still compels Him to openly profess this thing, and defines as a charge His mere assertion

that He had a kingdom, though He asserted that it was not of this world. He drives Jesus, as it were, to make this profession; and says, Thou hast confessed already that Thou art a King. c. xviii. 37, 38.

37 *Jesus answered him, Thou sayest that I am a King. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every*
38 *one that is of the truth heareth My voice. Pilate saith unto Him, What is truth?*

He does not deny the glory of His Kingdom, nor leave it to the voice of Pilate only to affirm it, for as God He is King, whether man so will, or no; but He once more showed the power of the truth which impelled Pilate, though reluctant, to declare the glory of Him Who was on His trial; for, He says: Thou hast said, *that I am a King.* For this cause was I born, He says, and came into this world when I became Man, *that I should bear witness unto the truth;* that is, that He might take lying out of the world, and, having subdued the devil, who gained his way by guile, He might show truth triumphant over the universe; truth—that is, that nature that is truly sovereign by nature, which has not by craft acquired the ability to hold rule and dominion over heaven and earth, and, in a word, everything that is brought into being; nor has this been added unto it from without, but it is seen to be essentially and naturally inherent. In order, too, that He might show that Pilate's dulness of apprehension arose from his stubborn heart, and his reluctance to admit the truth, Christ fitly adds the word: *Everyone that is of the truth heareth My voice.* For the word of truth gains a ready acceptance from those who have already learnt and love it; but with others it is not so. Yea, the Prophet Isaiah said to some: *If ye will not believe, neither shall ye understand.* Pilate showed at once the truth of this, when he said: *What is truth?* For, just as those whose sight is injured, and who have wholly Is. vii. 9.

Book 12. c. xviii. 38, 39.

lost the use of their eyes, have their sense of colour entirely annihilated, so as not to note when gold is brought before them, or a shining and precious stone shown them, nay, even the very light of the sun's rays excites in them no wonder, as they have no perception thereof, and can gain no profit from any such thing; so to men whose minds are warped, truth seems a foul and ugly thing, although it instils into the minds of those who behold it its spiritual and Divine radiancy.

38 *And when he had said this, he went out again unto the*
39 *Jews, and saith unto them, I find no crime in Him. But ye have a custom, that I should release unto you one prisoner at the Passover: will ye therefore that I release unto you the King of the Jews?*

For a condemnation at once of the want of piety, and of the cruelty of the Jews, he excels them in the knowledge of what was just and right, though he could not boast of Divine instruction, but was merely the guardian of human ordinances, and reverenced most of all the enactments of those from whom he had his office as a gift. If the teachers of the Jewish Law had so done, and chosen to be thus minded, they might very likely have escaped the net of the devil, and shunned the most abominable of all crimes, I mean the shedding of the Blood of Christ. Pilate, then, hesitates to condemn Christ, Who had been taken in and convicted of no criminal act, and says that He That was far removed from all guilt ought not to pay a penalty, and strongly maintains that it is wholly at variance with the laws he observed; putting to shame the frightful frenzy of the Jews in contradiction to their own Law. For he thought that, as they professed to reverence the doctrine of impartial justice, they ought at once to yield to the statement of what was just and right that he put before them. But, perceiving that to acquit Him That they had brought to him of all blame would imply no small condemnation of the precipitancy of the Jews, that they might not on this account insist

the more vehemently, and stir up a strange commotion, he paved the way, as it were, and put the best complexion upon the matter, by saying: *Ye have a custom, that I should release unto you one prisoner at the Passover: will ye therefore that I release unto you the King of the Jews?* When he called Jesus King of the Jews, he spoke in jest, and tried to abate by ridicule the anger of the furious mob, and hereby also clearly showed that this particular accusation was brought in vain; for a Roman officer would never have thought a man condemned of plotting for a kingdom and revolution against Rome, worthy to be released. He bore witness, then, to His utter guiltlessness by the very reasons he gave for His release. c. xviii. 38, 39.

I think these words explain the drift of the passage. And as I was considering and meditating in my mind how the custom arose for the Jews to ask for one man to be released to them (a robber, it might be, or a murderer), the idea occurred to me that they no longer regulated their actions altogether according to the Law, but, choosing rather to use their own customs, they fell into a decayed state of manners not altogether in accordance with the Mosaic dispensation. But while I was searching the Divine Scriptures, and hunting everywhere for the origin of this custom, I came upon one of the Divine dictates, which caused me to suspect that when the Jews sought the release of a malefactor, they were, in fact, in however mistaken a way, fulfilling one of the customs of the Law. At the end of the book called Numbers we find recorded the law concerning voluntary and involuntary homicide; and when the penalty in the case of premeditated murder has been clearly laid down, the book goes on to speak of involuntary homicide, and, after other remarks, makes the following declaration: *But if he thrust him suddenly without enmity, or have cast upon him anything without laying of wait, or with any stone wherewith a man may die, seeing him not, and cast it upon him that he die, and was not his enemy,* Num. xxxv. 22–25.

Book 12. c. xviii. 40. *neither sought his harm: then the congregation shall judge between the slayer and the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled.* Such, then, being the written commandment, when any, as it chanced, were involved in such a calamity, the Jews, when they were congregated together, that they might not appear altogether to neglect this enactment, sought the release of one of them. For the Law laid down that it was to be the act of the entire assembly. As, then, they were permitted by the Law to ask for the release of a prisoner, they make this request of Pilate. For after they had once accepted the Roman yoke they were henceforth, for the most part, in the administration of their affairs ruled by their laws. Nay, further, though it was lawful for them to put to death any one convicted of a crime, they brought Jesus to Pilate as a criminal, saying: *It is not lawful for us to put any man to death.* For though they alleged as a plea their purification by the sacrifice of the Passover, yet they showed themselves flatterers of Rome, in entrusting to the laws of the Romans the duty which the Divine commandment from heaven laid upon themselves.

Supra ver. 31.

40 *They cried out therefore again, saying, Not this Man, but Barabbas. Now Barabbas was a robber.*

Herein also the Jews show themselves indeed lawbreakers, and more inclined to give way to their own inclinations than to honour their ancient commandments; for though the Mosaic Law ordered that a man who had committed involuntary homicide should be released, and not a man like Barabbas (for how could such a thing be?), they prefer to ask for a notorious robber. And that the man here named was, in fact, a dangerous and brutal criminal, and not free from bloodguiltiness, the words of the inspired Peter to the people of the Jews will make clear to us: *But ye denied the Holy and Righteous One, and asked for a murderer to*

Acts iii. 14.

be granted unto you. For they preferred a robber to Him Who regarded not His equality with God the Father, and took our poverty upon Him for this very end, that He might deliver us from the true murderer, that is, Satan; and they were men adorned with the priesthood of the Law, and who greatly vaunted themselves thereon. Yet they passed by and utterly rejected the commandment, *Judge righteous judgment*, and justified the murderer, condemning Christ, and cried with one accord: *Not this Man, but Barabbas.* The Jews, however, will pay the penalty of their impious act; but we may well admire the Holy Scripture, examining it in the light of Christ's Person, and this desperate outcry; for thus saith the Prophet Jeremiah: *I have forsaken mine house, I have left mine heritage, I have given my beloved soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me.* It may be well to explain this simile of the lion in the forest. He says it is with his heritage as when this great and frightful beast desires to seize some prey in the forest, it goes up to a high peak, and gives forth a great and fearful roar, and strikes such terror into those who hear, that man or beast at once fall prostrate, not able to endure the awful sound of his threatening voice, and the beast, as it were, makes them fall by the breath of his mouth. And God confirms this saying also by the prophet, when he thus speaks: *The lion roareth; who will not fear?* The assembly of the Jews, therefore, was as a lion in the forest to our Saviour Christ, so far, at least, as their presumptuous clamour against Him went; for the Nature of God endureth not panic or fear at all. For the assembly, by its clamour, put Him to death, though Pilate invited them to choose His release; so that even those who had not yet learnt the Divine Law might be proved better than men instructed in the Law.

c. xviii. 40.

Zech. vii. 9.

Jer. xii. 7, 8.

Amos iii. 8.

Book 12. c.xix.1–3. xix. 1 *Then Pilate therefore took Jesus, and scourged Him.*
2 *And the soldiers plaited a crown of thorns, and put it on His head, and arrayed Him in a purple garment; and they*
3 *came unto Him, and said, Hail, King of the Jews! And they struck Him with their hands.*

He scourges Him unjustly, and suffers the crowd of soldiers to insult Him, and put a crown of thorns about His Head, and throw a purple robe upon Him, and buffet Him with the palms of their hands, and otherwise dishonour Him. For he thought he could easily put to shame the people of the Jews, if they saw the Man Who was altogether free from guilt suffering this punishment, only without a cause. He was scourged unjustly, that He might deliver us from merited chastisement; He was buffeted and smitten, that we might buffet Satan, who had buffeted us, and that we might escape from the sin that cleaves to us through the original transgression. For if we think aright, we shall believe that all Christ's sufferings were for us and on our behalf, and have power to release and deliver us from all those calamities we have deserved for our revolt from God. For as Christ, Who knew not death, when He gave up His own Body for our salvation, was able to loose the bonds of death for all mankind, for He, being One, died for all; so we must understand that Christ's suffering all these things for us sufficed also to release us all from scourging and
Is. liii. 5. dishonour. Then in what way *by His stripes are we*
Ibid. 6. *healed*, according to the Scripture? Because *we have all gone astray, every man after his own way*, as says the blessed Prophet Isaiah; and the Lord hath given Him-
Ibid. 4. self up for our transgressions, *and for us is afflicted.*
Ibid. l. 6. For He was bruised for our iniquities, and *has given His own back to the scourge, and His cheeks to the smiters*, as he also says. The soldiers indeed take Jesus as a pretender to the throne, and insult Him soldierlike. And for this cause was a crown of thorns brought and put upon His brow, being the symbol of earthly so-

vereignty; and the purple robe was, as it were, an image and type of royal apparel; and ridicule also was thereby heaped upon Him, for they came near unto Him, and cried, as the Evangelist says: *Hail, King of the Jews!* c. xix. 4.

And I have heard some say, and to some the conceit is well-pleasing, that the crown of thorns further signifies the multitude of idol-worshippers who will be taken up by Christ, as it were, into a diadem, through faith in Him; and they liken the Gentiles to barren and useless thorns, through their bearing no fruit of piety, and being rather fit to feed consuming fire—just like rubbish in the fields, just as wild thicket, which grows up without any culture; and the royal apparel, I mean the purple robe, they say, means Christ's Kingdom, which will be extended over all the world. We may well receive any interpretation which is not alien to the truth, and which it is not unprofitable to believe in. We need not therefore reject such a construction of the passage, indicative as it is of careful ingenuity.

4 *And Pilate went out again, and saith unto them, Behold, I bring Him out to you, that ye may know that I find no crime in Him.*

He confesses the wrong he had done, and is not ashamed. For he admitted that he had scourged Him without a cause, and declares that he will show Him unto them, supposing that he would glut their savage passion by so pitiable a spectacle, and well-nigh accuses them henceforth, and that publicly, of putting Him to death unjustly, and of compelling him openly to be a law-breaker, who, if he transgressed his own laws, could not escape scot free. The saying was fulfilled in Christ, and shown to be true, that *the prince of this world cometh, and he will find nothing in Me.* For observe how Satan, after throwing everything into confusion, finds nothing at all cast out from God, and ranked under the power of sin, which he might, perhaps, if it had been referred to the Saviour Christ, have caused to be rightly Supra xiv. 30.

Book 12. c. xix. 5, 6.

condemned and implicated in his accusations. Just as, then, in Adam he subdued the whole human race, showing it to be subject unto sin, so now was he vanquished by Humanity. For He That was truly God, and had no sin in Him, was yet Man; and just as the sentence of condemnation for transgression went forth over all mankind, through one man, the first Adam, so likewise, also, the blessing of justification by Christ is extended to all through One Man, the Second Adam. Paul is our witness, who says: *As through one the judgment came unto all men to condemnation; even so through One the free gift came unto all men to justification of life.* We therefore are diseased through the disobedience of the first Adam and its curse, but are enriched through the obedience of the Second and its blessing. For He that was Lord of the Law as God came among us, and kept the Law as Man. Yea, we find Him saying unto us: *He that loveth Me will keep My commandments; even as I have kept My Father's commandments, and abide in His love.* Note how He, as Lawgiver and God, has enjoined upon us the keeping of His commandments; and how, as keeping the Law while a Man among men, He declares that He Himself also kept the commandment of His Father.

Rom. v. 18.

Cf. supra xiv. 23.

Supra xv. 10.

5 *Jesus therefore came out, wearing the crown of thorns, and the purple garment. And Pilate saith unto them, Behold*
6 *the Man! When therefore the chief priests and the officers saw Him, they cried out, saying, Crucify Him, Crucify Him.*

He showed, then, the Lord of all impiously outraged, and mocked by the intolerable insults of the soldiers, trusting that the furious wrath of the Jews would be sated, and now, at last, abate, and rest content with that most pitiable and dishonourable spectacle. But they were so far from showing any mercy in word or deed towards Him, and from entertaining any kind of good intentions, as even to surpass the ferocity of beasts, and to hurry onward to greater evil still, and make a still

more furious outcry, condemning Him to the worst of deaths, and compelling Him to undergo the extremity of suffering. For what punishment can be as severe as the Cross? And it is to the leaders of the Jews alone, it appears, that the wise Evangelist ascribed the origin of this impious doom. For see how, as it were, carefully guarding his words, he says: *When, therefore, the chief priests and the officers saw Him, they cried out, saying, Crucify Him, crucify Him.* For, when the multitude of the vulgar were, it may be, somewhat ashamed by the sight of Christ's sufferings, for perhaps they called to mind the wonderful miracles wrought by Him, the rulers first start the clamour, and kindle into strange fury the passions of the people subject unto them. That which was said of God in the prophets, concerning them, is true: *For the pastors have become brutish, and have not sought the Lord; therefore all their flock perceived Him not, and were scattered abroad.* And the saying is true. For as those in the pasture, that is, the multitude of the vulgar, did not enjoy the direction of their rulers to the knowledge of Christ, they perished, and relapsed into ruinous heedlessness of Christ. For let any man that likes probe the origin of the impious crime, and he will ascribe it to the rulers. For it was in the outset their most unholy design; they it was who induced the traitor to make a bargain with them, and bought Him over with the money of the Sanctuary; they joined the band of soldiers to the officers, bade them bind Him like the meanest of robbers, and brought Him to Pilate; and now, when they saw Him scourged, and well-nigh beside Himself with insults from every quarter, are but exasperated the more, and utter the dictates of their unmeasured hatred. For they purposed to put the Lord of the Vineyard to death, and thought they would securely enjoy His heritage, and, if Christ were removed, that they would again rule and enjoy all honour. But, as the Psalmist says: *He that sitteth in the heavens, shall laugh them to scorn; the Lord shall hold them in derision.* For nothing happened

c. xix. 5, 6.

Jer. x. 21.

Ps. ii. 4.

Book 12. c. xix. 6. according to their expectation, but, on the contrary, the course of events was completely reversed.

6 *Pilate saith unto them, Take Him yourselves, and crucify Him; for I find no crime in Him.*

Pilate is in consternation, that the people of the Jews and the inhuman crowd of the chief priests should attain to such a pitch of presumption, as not even to shrink from subjecting Christ to so frightful a death, though no fault was found in Him to bring Him to such a doom. And, therefore, he says, almost like one annoyed at an insult offered to himself: "Make you me a judge of this unjust shedding of blood? Am I, contrary to all Roman Law, become the murderer of the Innocent? and shall I, at your beck and call, fling to the winds all thought of myself? and shall I not, if I minister at my own peril to your requests, live in expectation of paying the penalty? If you do not think that you are doing an unholy deed; if you think the work presents no difficulty; do you yourselves, he says—you, who boast of Divine instruction, you, who vaunt so highly your knowledge of your Law—do you fix the cross, dare the murder, do of yourselves the unholy deed, bringing down on your own heads the charge of this great impiety; let the presumptuous act be the act of Jews, and upon them let the blood-guiltiness rest. If you have a Law that subjects the Sinless to so fearful a penalty, that chastises the Guiltless, execute it with your own hands; I will not endure to be a party to it." We may imagine this to be what Pilate says, for his words are pregnant with some such meaning. And the shamelessness of the Jews may here also well excite our amazement, for they are not even put to shame by the just judgment of a foreigner, though the Divine Law said concerning this people: *For the priest's lips should keep judgment, and they should seek the Law from his mouth.* Mal. ii. 7.

7 *The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God.* c. xix. 7.

When their false accusation that they had at first contrived proved fruitless, and they established against Him no attempt at revolution or revolt against Cæsar's rule (for the Lord parried these charges, saying: *My Kingdom is not of this world; if my Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews*), and when Pilate thereupon gave a just and impartial verdict, and did not as yet comply with their will, but said openly that He found no fault in Him, the audacious Jews completely changed their tactics, and asserted that they had a law, which condemned the Saviour to death. What law was that? That which fixes the punishment for blasphemers; for in the book called Leviticus it is recorded, that certain men, who were counted among Jews, strove together, according to the Scripture, in the camp, and that one of them made mention of the Name of God, and blessed Him, for thus saith the Scripture euphemistically, meaning that he cursed and blasphemed Him, and was then doomed to die, and to pay a bitter penalty for his impious tongue, God plainly declaring: *Whosoever curseth his God shall bear his sin, and he that taketh the Name of the Lord in vain, shall be put to death, and all the congregation of Israel shall stone him: as well the stranger as he that is born in the land, when he taketh the Name of the Lord in vain, shall be put to death.*

Supra xviii. 36.

Lev. xxiv. 15, 16.

But, perhaps, someone may be in doubt, and ask this question: "What, then, does the Law say, and what does it intend to signify hereby?" For that a man who is convicted of blasphemy against God should die is, indeed, just, and he very rightly meets his doom. But suppose a man treat a false god with contumely, is he then not free from guilt? For the words of the Law are, If any man curse Go d, he shallbear his sin. What do we reply? The Lawgiver is infallible, for to

Book 12. c. xix. 7. love to hurl scorn upon false gods is, as it were, a course of preparation which makes us ready to utter blasphemies against the true God. Therefore also, in another passage, He dissuades us from it, saying: *Gods thou shalt not revile;* for He thought it meet to give unto the name of Godhead, though it be sometimes misplaced, the honour that is its due. The Law, however, did not certainly bid us ascribe any honour to gods erroneously so called, but teaches us to regard as holy the name of Godhead, though it be stolen by some.

Ex. xxii. 28.

As the Law, then, orders that the man who is convicted of blasphemy should be rewarded with death, they say that Christ is subject to the penalty, for that *He made Himself the Son of God.* We ought to bear in mind where, and in what sense, this was said by Christ. At the pool that was called after the sheep-gate, He healed the impotent man of his long and grievous infirmity on the Sabbath-day. And the Jews, when they ought to have marvelled at the wonders that He wrought, were, on the contrary, offended at His breaking the Sabbath, and for that reason only railed against Him. Then Christ answered, and said: *My Father worketh even until now, and I work;* and thereupon says the Evangelist: *For this cause therefore the Jews persecuted Jesus, because He not only brake the Sabbath, but also called God His own Father, making Himself equal with God.* The Jews, then, were offended when Christ called the Lord of all His Father; and then He made this most mild reply to them, saying: *It is written in your Law, I said, Ye are gods, and are all sons of the Most High. If he called them gods unto whom the Word of God came (and the Scripture cannot be broken), say ye of Him Whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?* But the people of the Jews, remembering none of these things, make the truth a charge against the truth; and because Christ said what

Supra v. 17.

Supra v. 18.

Supra x. 34–36.

was in fact the truth, they assert that He is worthy of death. Here I will make use of the Prophet's words: *How do ye say, We are wise, and the Law of the Lord is with us?* For would it not have been right, either first to ascertain by the strictest scrutiny Who Christ was, and whence He came; and if He had been convicted of falsehood, then, very justly, to pass sentence upon Him, or if He spoke the truth, to worship Him? Why, then, did you Jews give up searching and satisfying yourselves by Holy Writ, and betake yourselves to making a mere outcry against Him? and why made you what was in fact the truth, the ground for accusation? You ought, when you said unto Pilate: *He made Himself the Son of God*, to have charged Him also with the works of Godhead, and to have made His mighty wonder-working power a count in the indictment; you ought to have cried out thereafter, that a man who had been three days dead, rose again, and came back to life at the mere bidding of the Saviour; you ought to have brought forward the only child of the widow, and the daughter of the leader of the synagogue; you ought to have called to mind that Divine saying, spoken unto the son of the widow: *Young man, I say unto thee, Arise;* and to the damsel: *Maiden, Arise.* You ought, besides, to have told Pilate, that He gave sight to the blind, and cleansed the lepers of their leprosy; and also, that by a single word of command He calmed the storm of the angry sea, and the onslaught of the raging billows; and whatever else Christ did. All this, however, they bury in the silence of ingratitude, and passing over those miracles whereby Christ was seen to be God, in malice they proceed to basely state the paradox; and, miserable wretches that they were, they cried out to a foreigner, who had no knowledge of the Divine Scripture, and saw that Jesus was a Man: *He made Himself the Son of God;* though the inspired Scripture declared that the Word of God should visit the world in human form: *Behold, the Virgin shall be with child, and shall bring*

c. xix. 7.

Jer. viii. 8.

S. Luke vii. 14.

Ibid. viii. 54.

S. Matt. i. 23.

Book 12. c.xix.8,9. *forth a Son, and they shall call His Name Emmanuel;* which is, being interpreted, *God with us.* And what could that which was born of a virgin be but a man, like unto us in bodily appearance and nature? But, besides being Man, He was also truly God.

8 *When Pilate therefore heard this saying, he was the more*
9 *afraid; and he entered into the palace again, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer.*

The malicious design of the Jews had a result they little expected. For they wished to pile up the indictment against Christ, by saying that He had ventured to sin against the Person of God Himself. But the weighty character of the accusation itself increased Pilate's caution, and he was the more oppressed with alarm, and more careful concerning Christ than before, and questioned Him the more particularly, what He was, and whence He came; not disbelieving, as I think, that though He was a Man, He might be also the Son of God. This idea and belief of his, was not derived from Holy Writ, but the mistaken notions of the Greeks; for Greek fables call many men demi-gods, and sons of gods. The Romans, too, who in such matters were still more superstitious, gave the name of god to the more distinguished of their own monarchs, and set up altars to them, and allotted them shrines, and put them on pedestals. Therefore Pilate was more earnest and anxious than before, in his inquiry Who Christ was, and whence He came. But He, the Scripture saith, answered him not a word, remembering, I suppose, what He Himself had said unto him: *Every one that is of the truth,* Supra xviii. 37. *heareth My voice.* And how could Pilate, a worshipper of idols, have hearkened to the voice of the Saviour, when He said that He was Truth, and the Child of truth? And how could he at all have received and honoured the name of truth, who at once ridiculed it, Ibid. 38. and said, *What is truth?* because he still worshipped

false gods, and was buried in the darkness of their deceitfulness? c. xix. 10, 11.

10 *Pilate therefore saith unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee?*

Pilate thought this silence the silence of a madman. Therefore, he stretches over Him, as it were, the wand of his official power, and thought that he could induce Him by fear, against His Will, to return a fruitless answer. For he says that nothing could hinder his inclining whichever way he chose, either to punish Him, or to take compassion upon Him; and that there was nothing to turn him aside, to give a verdict against his will, with whom alone rested the fate of the accused. He rebukes Him, therefore, as though he felt himself insulted by untimely silence, and, so far as that went, his indignation were whetted against Him. For he perceived not at all the hidden meaning of Christ's silence. Observe here the accurate fulfilment of that which was foretold by the voice of the Prophet: *He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He openeth not His mouth. In His humiliation His judgment was taken away.* Thus saith the blessed Isaiah, and the Psalmist also, assuming the Person of Christ, saith in the Spirit: *I have kept My mouth with a bridle, while the wicked congregated themselves before Me. I was dumb, and humbled Myself, and kept silence from good words.* By good words, curses must be understood. For it is usual with Holy Scripture to speak euphemistically on such occasions, when reference is made to the Person of God Himself. Is. liii. 7, 8. Ps. xxxix. 1, 2.

11 *Jesus answered him, Thou wouldest have no power against Me, except it were given thee from above: therefore he that delivereth Me unto thee hath greater sin.*

He makes no clearer revelation of what He was, or

Book 12. c. xix. 11. whence He came, or Who was His Father. Nor, indeed, does He suffer us to waste the word of revelation, by giving it to ears that are estranged, saying: *Give not that which is holy unto the dogs, neither cast your pearls before the swine.* When, then, Pilate was parading before Him his official power, and, in his folly, alleging that he could wholly determine His fate according to his mere will and pleasure, He very appropriately meets him with a declaration of His own power and might, and stops him short, as it were, as he was vaunting himself with vain and empty boasting against the glory of God. For, in truth, it were no small calamity that any should suppose that Christ could be dragged, against His Will, to suffer insult: and that the malice of the Jews vanquished Him, Who was truly God, and proclaimed Sovereign of the universe by the holy and inspired writings. He has, therefore, removed this stumblingblock from our path, and cuts up, as it were, such an error by the roots, by the words: *Except it were given thee from above.* And when He says, that power was given to Pilate from above, He does not mean that God the Father inflicted crucifixion upon His own Son, against His Will; but that the Only-begotten Himself gave Himself to suffer for us, and that the Father suffered the fulfilment of the mystery in Him. It is, then, plainly the consent and approval of the Father that is here said to have been given, and the pleasure of the Son is also clearly signified. For, no doubt the force of numbers could never have overcome the power of the Saviour; but we may easily see this from the numerous plots they laid against Him, which resulted in nothing but their being convicted of having made an insolent attempt. They, indeed, desired to seize Him, as the Evangelist says; but He, *going through the midst of them, went His way, and so passed by.* He says, *so passed by*, meaning, not cautiously, or with bated breath, or practising the manœuvres that men do who wish to escape; but with his usual step, free from all alarm. For

S. Matt. vii. 6.

Supra viii. 59.

He hid Himself by His Divine and ineffable might, and then eluded the sight of His would-be murderers; for He did not wish as yet to die nor did He suffer the passions of His persecutors to determine, as it were, without His consent the hour of His peril. Therefore He says, that by His own command, and the consent of God the Father, power was given unto Pilate, so that he was enabled to accomplish the deeds which he did, in fact, venture to perform. For the nature of the Most High God is wholly invincible, and cannot be subdued by anything that exists; for in Him the power of universal dominion of necessity exists. He accuses of the greater sin—that is, of greater sin against Himself—the traitor that brought Him to Pilate; and with great reason. For he was, as it were, the source from which the impious crime against Him sprang, and also the gate through which it passed; while the judge was but the minister to the crimes of others, and so showed himself, by his ill-timed cowardice, a partaker in the iniquity of the Jews. Who, then, is the traitor, and to whom is the prime authorship of the charges to be referred? Surely, to that most venal disciple, or rather traitor and destroyer of his own soul; and besides him, the crowd of the rulers and the people of the Jews; and though Christ attributes to them the greater part of the blame, He does not acquit Pilate wholly of complicity in guilt. c. xix. 12.

12 *Upon this Pilate sought to release Him: but the Jews cried out, saying, If thou release this Man, thou art not Cæsar's friend: everyone that maketh himself a king speaketh against Cæsar.*

The exclamation of the Jews afflicts Pilate with panic, and sharpens the keenness of his caution, and makes him pause before putting Him to death. For they shouted out, that that very prisoner had *made Himself the Son of God*, Whom Pilate had been most anxious to release from all danger, and to acquit of every false Supra ver. 7.

Book 12. c. xix. 12. accusation, having this fear at heart. The Israelites saw this, and returned to their original falsehood, saying, that Jesus had courted the people, and transgressed against Cæsar's power, and, so far as His power went, had waged war against the rule of Rome, for He had made Himself a king. See how laborious and passionate was the attempt of His accusers against Him! For, first of all, they cried out with one accord, miserable wretches that they were, and asserted that He had ventured to assail Cæsar's power. But when they did not meet with much success, Christ declaring that His Kingdom was not an earthly kingdom, they alleged, even unto Pilate, who sat in a Roman tribunal, His offence against God Himself, saying: *He made Himself the Son of God.* For the villains thought that they could thereby spur Pilate to heedless wrath, and lend him courage to doom the Saviour to death, making His action a mark of His piety towards God; but when their malicious attempt proved unavailing, they once more recurred to the charge they had presumed to make at first, declaring that He had ventured to assail the rule of Cæsar, and violently accusing the judge of taking up arms against Cæsar's majesty, if he did not consent to pass the sentence of fitting condemnation upon Him Who, as they alleged, had spoken against Cæsar, by daring to take upon Himself, in any shape, the title of King; though Cæsar did not claim an empire in the heavens, such as that of which Christ was, indeed, the Lord, but an earthly and inferior empire, which itself had its root in the power of Christ. For through Him kings reign, according to the Scripture, and monarchs rule over the earth. Therefore these most impious men bridled not their tongues, but, in their excessive enmity to God, attacked the glory of the Saviour. Them did the blessed Prophet Isaiah justly rebuke, saying: *But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against Whom do ye sport*

Supra ver. 7.

Is. lvii. 3, 4.

yourselves? against Whom make ye a wide mouth, and draw out the tongue? Are ye not children of perdition, a lawless seed? For it was not against any mere man that they made their outcry, and spoke out with unbridled tongues, and practised every sort of calumny; but against their own Lord Himself, Who ruleth over all with the Father. Therefore rightly did they become, and are in truth, *children of perdition, and a lawless seed.* c. xix. 13, 14.

13 *When Pilate therefore heard this saying, he brought Jesus out, and sat down on the judgment-seat, at a place called the*
14 *Pavement, but in Hebrew, Gabbatha. Now it was the preparation of the Passover: it was about the sixth hour. And he saith unto the Jews, Behold your King!*

The Evangelist, when he thus speaks, throws the whole burden, as it were, of the charge of shedding Christ's blood upon the Jews. For he now clearly says, that Pilate was well-nigh overcome against his will by their opposition, so that he put away the thought of justice, and paid little heed to the consequence; and, therefore, he was dragged down to do the will of Christ's murderers, though he had often expressly told them, that Jesus had been found guilty of no fault at all, and it is this which will make Him subject to the worst of penalties. For, by preferring the pleasure of a mob to honouring the Just, and giving over a guiltless Man to the frenzy of the Jews, he will be convicted out of his own mouth of impiety. He ascends, therefore, to his usual judgment-seat, as about to pronounce sentence of death against Christ. The inspired Evangelist is induced to signify to our profit the day and hour, because of the resurrection itself, and His three days' sojourn among the departed, that the truth of our Lord's saying to the Jews might appear: *For as Jonah was three days and three nights in the belly of the whale, so also shall the Son of Man be three days and three nights in the heart of the earth.* S. Matt. xii. 40. The Roman ruler on his judgment-seat, pointing to

Book 12. c. xix. 15. Jesus, says: *Behold your King!* Either he was jesting with the multitude, and was granting, with a scornful smile, the innocent blood to those who thirsted for it without a cause, or, perhaps, he was casting in the teeth of the savage Jews the reproach that they endured to see in such evil plight Him Whom they themselves named and asserted to be King of Israel.

15 *They therefore cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King?*

They reiterate their old cry with the same fury, and desisted not from their lust for blood, and were not softened at all by the insults He had endured, nor inclined to clemency by the outrages inflicted upon Him; but were rather goaded to a greater pitch of fury, and intreat that He Who had raised the dead in their midst, and shown Himself the worker of such marvels, should be crucified; at which Pilate was sore amazed, seeing that they declared with such vehemence, that He, Who had acquired such eminence among them as to be deemed the Son of God, and King, was not merely worthy of death, but that He deserved so cruel a fate, for crucifixion is the worst of deaths. The judge, therefore, makes their outcry a charge and reproach against them, that they should be desirous that He should be crucified, Who had excited so great admiration by deeds which were so pre-eminent as to transcend anything on earth. For what is there that is equal to what does not fall short of the Son of God, and King?

15 *The chief priests answered, We have no king but Cæsar.*

Hereupon the well-beloved Israel spurned his God, and started aside from his allegiance, and, as Moses said, abandoned the God that was his Father, *and remembered not the Lord his helper.* For see how he turned his eyes upon an harlot, according to the Scripture, *refused to be ashamed,* disowned his own glory, and

Deut. xxxii. 18.

Jer. iii. 3.

denied his Lord. Of this very charge God accused Israel of old, speaking by the mouth of Jeremiah: *For pass over the isles of Chittim, and send unto Kedar, and see whether the nations change their gods, who are yet no gods; but My people have changed their glory.* And again: *The heavens were astonished thereat, and were horribly afraid, saith the Lord; for My people have committed two evils: they have forsaken Me the fountain of living waters, and have hewed them out cisterns, broken cisterns, that hold no water.* For while other nations throughout the whole world clung fast to the deceitfulness of their idols, and steadfastly adhered to the gods whom they so deemed, and did not readily undergo a change of faith, nor easily alter their form of worship, the Israelites started aside, and joined themselves to the empire of Cæsar, and cast off the rule of God. Therefore, very justly, were they given over into Cæsar's hands, and, having at first welcomed his rule, afterwards brought themselves to grievous ruin, and underwent expulsion from their country, and the sufferings of war, and those irremediable calamities that befell them.

c. xix. 15.

Jer. ii. 10–13.

Observe, too, here the minuteness of the writer. For he does not say that the people started the impious cry, but rather their rulers. For he says: *the chief priests cried out*, everywhere pointing out, that it was through their submissively following their leaders that the multitude was carried down the precipice, and fell into the abyss of perdition. The chief priests incur the penalty, not merely as losing their own souls, but also as having been leaders and responsible guides of the people subject unto them, in the fatal shedding of blood; just as also the prophet rebuked them, saying: *Because ye have been a snare unto the watch-tower, and as a net stretched out upon Tabor, which they who catch the prey have spread.* The Prophet here means by the *watch-tower* the multitude, who were subject unto them, who were arrayed, as it were, to observe the conduct of their rulers, and to conform their own to it. And, therefore, the leading men of the people are

Hos. v. 1, 2.

Book 12. c. xix. 16. called watchmen in Holy Writ. The chief priests themselves, then, were a snare and a net unto the watch-tower; for they both started this denial, and also induced all the rest to cry: *We have no king but Cæsar.* These miserable men presumed so to say, though God the Father, by the mouth of the Prophet, predicted the coming of the Saviour, and cried out: *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.* These men, who had once brought Jesus into Jerusalem riding upon an ass, and honoured Him as a God with blind praises, with one accord, for they cried: *Blessed is He that cometh in the Name of the Lord!* now make an outcry against Him, accusing Him only of attacking the Roman rule, and shaking off, as it were, the yoke of the Kingdom of God from their necks. For this was the plain meaning of the cry: *We have no king but Cæsar.* But we shall find that then, too, it was the people that raised the shout for the Saviour Christ, and that it was the chief priests who presumed in their madness to make this exclamation, just as the others had proceeded from them.

Zech. ix. 9.

S. Matt. xxi. 9.

16 *Then therefore he delivered Him unto them to be crucified.*

Pilate henceforward permits the Jews, in their unbridled resentment, to run to all lengths in lawlessness; and, divesting himself of the power due unto a judge, suffers their uncontrolled passions at length to take their course unreproved, in allowing them to crucify One Who was wholly guiltless, and Who received this monstrous condemnation merely because He said *He was the Son of God.* One must lay the whole guilt of the impious crime at the door of the Jews; and rightly and justly, I think, accuse them of being the prime movers in the act, for with them originated this impiety against Christ. Yet we cannot acquit Pilate of complicity in their iniquity; for he shared their responsibility, inasmuch as when he might have

Supra ver. 7.

delivered and rescued Him from the madness of His murderers, he did not merely refrain from releasing Him, but even gave Him up to them for the very purpose, that they might crucify Him. c. xix. 16–18.

16, 17 *They took Jesus therefore. And He went out, bearing the Cross for Himself, unto the place called the place of a*
18 *skull, which is called in Hebrew, Golgotha: where they crucified Him, and with Him two others, on either side one, and Jesus in the midst.*

They lead away, then, to death the Author of Life; and for our sakes was this done, for by the power and incomprehensible Providence of God, Christ's death resulted in an unexpected reversal of things. For His suffering was prepared as a snare for the power of death, and the death of the Lord was the source of the renewal of mankind in incorruption and newness of life. Bearing the Cross upon His shoulders, on which He was about to be crucified, He went forth; His doom was already fixed, and He had undergone, for our sakes, though innocent, the sentence of death. For, in His own Person, He bore the sentence righteously pronounced against sinners by the Law. For He became *a curse for us*, according to the Scripture: *For cursed is everyone*, it is said, *that hangeth on a tree.* And accursed are we all, for we are not able to fulfil the Law of God: *For in many things we all stumble;* and very prone to sin is the nature of man. And since, too, the Law of God says: *Cursed is he which continueth not in all things that are written in the book of this Law, to do them*, the curse, then, belongeth unto us, and not to others. For those against whom the transgression of the Law may be charged, and who are very prone to err from its commandments, surely deserve chastisement. Therefore, He That knew no sin was accursed for our sakes, that He might deliver us from the old curse. For all-sufficient was the God Who is above all, so dying for all; and by the death of

Gal. iii. 13.
S. James iii. 2.
Gal. iii. 10.

Book 12. c. xix. 16–18. His own Body, purchasing the redemption of all mankind.

The Cross, then, that Christ bore, was not for His own deserts, but was the cross that awaited us, and was our due, through our condemnation by the Law. For as He was numbered among the dead, not for Himself, but for our sakes, that we might find in Him, the Author of everlasting life, subduing of Himself the power of death; so also, He took upon Himself the Cross that was our due, passing on Himself the condemnation of the Law, that the mouth of all lawlessness might henceforth be stopped, according to the saying of the Psalmist; the Sinless having suffered condemnation for the sin of all. And of great profit will the deed which Christ performed be to our souls—I mean, as a type of true manliness in God's service. For in no other way can we triumphantly attain to perfection in all virtue, and perfect union with God, save by setting our love toward Him above the earthly life, and zealously waging battle for the truth, if occasion calls us so to do. Moreover, our Lord Jesus Christ says: Every man *that doth not take his cross and follow after Me, is not worthy of Me.* And taking up the Cross means, I think, nothing else than bidding farewell to the world for God's sake, and preferring, if the opportunity arise, the hope of future glory to life in the body. But our Lord Jesus Christ is not ashamed to bear the Cross that is our due, and to suffer this indignity for love towards us; while we, poor wretches that we are, whose mother is the insensate earth beneath our feet, and who have been called into being out of nothing, sometimes do not even dare to touch the skirt of tribulation in God's service; but, if we have anything to bear in the service of Christ, at once account the shame intolerable, and shrinking from the ridicule of our adversaries, and those who sit in the seat of the scornful, as an accursed thing, and preferring to God's pleasure this paltry and

S. Matt. x. 38.

ill-timed craving for reputation, fall sick of the disease of disdainful arrogance, which is the mother, so to say, of all evils, and so make ourselves subject to the charge. For thus is the servant above his lord, and the disciple above his master, and thinks and acts accordingly. Alas, for this grievous infirmity, which always in some strange shape lies athwart our path, and leads us astray from the pursuit of what is meet!

c. xix. 17, 18.

Cf. S. Matt. x. 24.

Call to mind, too, how the inspired Peter could not endure Christ's prophecy, when He foretold His sufferings upon the Cross, for He said: *Behold, we go up to Jerusalem, and the Son of Man is betrayed unto the hands of sinners; and they shall crucify Him, and kill Him.* The disciple, not yet understanding the mysterious ways of God's providence, God-loving and teachable as he was, was moved by his scruples to exclaim: *Be it far from Thee, Lord; this shall never be unto Thee.* What answered Christ? *Get thee behind Me, Satan; thou art a stumblingblock unto Me: for thou mindest not the things of God, but the things of men.* But we may hence derive no small profit, for we shall know, that when occasion calls us to exhibit courage in God's service, and we are compelled to endure conflicts that ensue for virtue's sake; yea, even if they who honour and love us best strive to hinder us from doing anything that may tend to stablish virtue, alleging, it may be, our consequent dishonour among men, or from some worldly motive, we must not yield. For they, then, are in nowise unlike Satan, who loves and is ever wont to cast stumblingblocks in our path by divers deceits, and sometimes by smooth words, so as to divert from the pursuit of what is meet, the man who is urged thereto by the spirit of piety. And methinks Christ meant something like this, when He said: *If, therefore, thy right eye causeth thee to stumble, pluck it out, and cast it from thee.* For that which does us injury is no longer our own, even

S. Matt. xx. 18, & xxvi. 45, & xvii. 23.

Ibid. xvi. 22.

Ibid. ver. 23.

Ibid. v. 29.

Book 12. c. xix. 17, 18. though united to us by the bond of love, and though its connexion with us be but its natural desert.

Two robbers were crucified together with Christ, and this was owing to the malice of the Jews. For, as though to emphasize the dishonour of our Saviour's death, they involved the just Man in the same condemnation as the transgressors of the Law. And we may take the condemned criminals, who hung by Christ's side, as symbolical of the two nations who were shortly about to be brought into close contact with Him, I mean the children of Israel and the Gentiles. And why do we take condemned criminals as the type? Because the Jews were condemned by the Law, for they were guilty of transgressing it; and the Greeks by their idolatry, for they worshipped the creature more than the Creator.

And after another manner those who are united with Christ are also crucified with Him; for enduring, as it were, death to their old conversation in the flesh, they are reformed into a new life, according to the Gospel. Gal. v. 24. Yea, Paul said: *And they that are of Christ Jesus have crucified the flesh, with the passions and the lusts thereof;* and again, speaking of himself in words applicable to all men: Ibid. ii. 19, 20. *For I, through the Law, died unto the Law, that I might live unto God. I have been crucified with Christ: yet I live; and yet no longer I, but Christ liveth in me.* And he exhorts also the Colossians: Col. ii. 20. *Wherefore, if ye died from the world, why do ye behave yourselves as though living in the world?* For, by becoming dead unto worldly conversation, we are brought to the rudiments of conduct and life in Christ. Therefore the crucifixion of the two robbers, side by side with Christ, signifies in a manner to us, through the medium of that event, the juxtaposition of the two nations, dying together, as it were, with the Saviour Christ, by bidding farewell to worldly pleasures, and refusing any longer to live after the flesh, and preferring to live with their Lord, so far as may

be, by fashioning their lives according to Him, and c. xix. 19.
consecrating them in His service. And the meaning of the figure is in no way affected by the fact, that the men who hung by His side were malefactors; *for* Eph. ii. 3.
we were by nature children of wrath, before we believed in Christ, and were all doomed to death, as we said before.

19 *And Pilate wrote a title also, and put it on the Cross. And there was written, Jesus of Nazareth, the King of the Jews.*

This is, in fact, the *bond against us* which, as the inspired Paul says, the Lord nailed to His Cross, and in it led in triumph *the principalities and the powers* Col. ii.
as vanquished, and as having revolted from His rule. 14, 15.
And if it were not Christ Himself that fixed the title on the Cross, but the fellow-worker and minister of the Jews, still, as He suffered it so to be, it is as though He were recorded as having inscribed it with His own Hand. And He triumphed over principalities in it. For it was open to the view of all who chose to learn, pointing to Him Who suffered for our sake, and Who was giving His Life as a ransom for the lives of all. For all men upon the earth, in that they have fallen into the snare of sin (*for all have gone aside,* Ps. xiv. 3.
and have all together become filthy, according to the Scripture), had made themselves liable to the accusation of the devil, and were living a hateful and miserable life. And the title contained a handwriting against us—the curse that, by the Divine Law, impends over the transgressors, and the sentence that went forth against all who erred against those ancient ordinances of the Law, like unto Adam's curse, which went forth against all mankind, in that all alike broke God's decrees. For God's anger did not cease with Adam's fall, but He was also provoked by those who after him dishonoured the Creator's decree; and the denunciation of the Law against transgressors was extended continuously over all. We were, then, accursed and

Book 12. c. xix. 20. condemned, by the sentence of God, through Adam's transgression, and through breach of the Law laid down after him; but the Saviour wiped out the handwriting against us, by nailing the title to His Cross, which very clearly pointed to the death upon the Cross which He underwent for the salvation of men, who lay under condemnation. For our sake He paid the penalty for our sins. For though He was One that suffered, yet was He far above any creature, as God, and more precious than the life of all. Therefore, as the Psalmist says, *the mouth of all lawlessness was stopped*, and the tongue of sin was silenced, unable any more to speak against sinners. For we are justified, now that Christ has paid the penalty for us; *for by His stripes we are healed*, according to the Scripture. And just as by the Cross the sin of our revolt was perfected, so also by the Cross was achieved our return to our original state, and the acceptable recovery of heavenly blessings; Christ, as it were, gathering up into Himself, for us, the very fount and origin of our infirmity.

Ps. cvii. 42.

Is. liii. 5.

20 *This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek.*

We may remark that it was very providential, and the fruit of God's inexpressible purpose, that the title that was written embraced three inscriptions — one *in Hebrew*, another *in Latin*, and another *in Greek*. For it lay open to the view, proclaiming the Kingdom of our Saviour Christ in three languages, the most widely known of all, and bringing to the crucified One the first-fruits, as it were, of the prophecy that had been spoken concerning Him. For the wise Daniel said that *there was given Him glory and a Kingdom, and all nations and languages shall serve Him;* and, to like effect, the holy Paul teaches us, crying out that *every knee shall bow; of things in heaven, and things on earth, and things under the earth; and every tongue shall confess that*

Dan. vii. 14.

Phil. ii. 10, 11.

Jesus Christ is Lord, to the glory of God the Father. Therefore the title proclaiming Jesus King was, as it were, the true firstfruits of the confession of tongues. And, in another sense, it accused the impiety of the Jews, and all but proclaimed expressly, to those who congregated to read it, that they had crucified their King and Lord, purblind wretches that they were, without thought of love toward Him, and sunk in crass insensibility. c. xix. 21–24.

21 *The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews, but, that He said, I am King*
22 *of the Jews. Pilate answered, What I have written, I have written.*

The rulers of the Jews took ill the writing on the title, and, full of bitter hatred, once more denied the Kingship of Christ, and said in their great folly that He had never reigned in fact, nor been accepted as King, but had merely used this expression: not knowing that to lie is contrary to the nature of truth, and Christ is Truth. He was, then, *King of the Jews*, if He was proved to have given Himself this title, as they themselves also confirmed by their own words. And Pilate rejected their request that he should alter the inscription, not consenting in all things to do despite unto the glory of our Saviour, doubtless owing to God's Ineffable Will. For the Kingship of Christ was firmly rooted, and beyond the reach of calumny, though the Jews might not consent thereunto, and might strive to deface the confession of His glory.

23 *The soldiers therefore, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven*
24 *from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My garments among them, and upon My vesture did they cast lots. These things therefore the soldiers did.*

The soldiers, then, divided our Saviour's garments

Book 12. c. xix. 23, 24. among themselves, and this is indicative of their brutal ferocity and inhuman disposition. For it is the custom of executioners to be unmoved by the misery of condemned criminals, and to obey orders sometimes with unnecessary harshness, and to show a masculine indifference to the fate of the sufferers, and to divide their garments among themselves, as though the lot fell upon them by some sufficient and lawful reason. They divided, then, the dissevered garments into four portions, but kept the one coat whole and uncut. For they did not choose to tear it in pieces, and make it altogether useless, and so they decided it by casting lots. For Christ could not lie, Who thus spake by the voice of the Psalmist: *They divided My raiment among them, and upon My vesture did they cast lots.* All these things were foretold for our profit, that we might know, by comparing the prophecies with the events, what He is of Whom it was foretold that He should come for our sake in our likeness, and of Whom it was expected that He should die for the salvation of all men. For no man of sense can suppose that the Saviour Himself, like the foolish Jews, would *strain out the gnat*, that is, foretell a trifling detail concerning His sufferings, as in this mention of the partition of His raiment, and, as it were, swallow the camel, that is, think of no account the great lengths to which the impious presumption of the Jews carried them. Rather, when He foretold these details, He foretold also the great event itself; firstly, in order that we might know that, as He was by Nature God, He had perfect knowledge of the future; secondly, also, that we might believe that He was in fact the Messiah of prophecy, being led to the knowledge of the truth by the many and great things fulfilled in Him.

Ps. xxii. 18.

S. Matt. xxiii. 24.

And if it behoves us also to declare another thought which strikes us with regard to the partition of the garments—a thought which can do no harm, and may possibly do good to those who hear it—I will speak as follows: Their division of the Saviour's garments into

four parts, and retention of the coat in its undivided state, is perhaps symbolical of the mysterious providence whereby the four quarters of the world were destined to be saved. For the four quarters of the world divided, as it were, among themselves the garment of the Word, that is, His Body which yet remained indivisible. For though the Only-begotten be cut into small pieces, so far as individual needs are concerned, and sanctify the soul of every man, together with his body, by His Flesh; yet is He, being One, altogether subsistent in the whole Church in indivisible entirety; for, as Saint Paul saith, Christ cannot be divided. That such is the meaning of the mystery concerning Him, the Law dimly shadows forth. For the Law represented the taking of a lamb at the fitting time, and the taking, not of one lamb for every man, but of one for every house, according to the number of the household; for every man (if his household were too small) was to join with his neighbour that was next unto his house. And so the command was, that many should have a part in one lamb; but, in order that it might not appear, therefore, to be physically divided, by the flesh being dissevered from the bones, and taken from house to house, the Law laid down the further injunction: *In one house shall it be eaten: ye shall not carry forth ought of the flesh abroad out of the house.* For observe how, as I said just now, the Law took care that many who might be in one household should have a part in one lamb, but most carefully also took great precautions that it should not appear physically divided, but should be found in its completeness and entirety as one in all who partook of it, being, at the same time, divisible and indivisible. We must entertain some such view with regard to Christ's garments, for they were divided into four portions, but the coat remained undivided.

c. xix. 23, 24.

Cf. 1 Cor. i. 13.

Ex. xii. 46.

And it can do no harm also to add, that if any man choose, by way of speculation, to look upon the coat that was woven from the top throughout, and seamless, as an

Book 12. c. xix. 25. illustration of Christ's holy Body, because It came into being without any connexion or intercourse of man with woman, but woven into its proper shape by the effective working of the Spirit from above, this view is worthy our acceptance. For such speculations as do no damage to the elements of the faith, but are rather fertile of profit, it would surely be ill-advised for us to reject; nay, we ought rather to commend them, as the fruit of an excellent disposition of mind.

25 *But there were standing by the Cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.*

This also the inspired Evangelist mentions to our profit, showing herein also, that none of the words of Holy Writ fall to the ground. What do I mean by this? I will tell you. He represents, as standing by the Cross, His mother, and with her the rest, clearly weeping. For women are ever prone to tears, and very much inclined to lament, especially when they have abundant occasion for shedding tears. What, then, induced the blessed Evangelist to go so much into detail, as to make mention of the women as staying beside the Cross? His object was to teach us that, as was likely, the unexpected fate of our Lord was an offence unto His mother, and that His exceeding bitter death upon the Cross almost banished from her heart due reflection; and, besides the insults of the Jews, and the soldiers also, who probably stayed by the Cross and derided Him Who hung thereon, and who presumed, in His mother's very sight, to divide His garments among themselves, had this effect. For, doubtless, some such train of thought as this passed through her mind: "I conceived Him That is mocked upon the Cross. He said, indeed, that He was the true Son of Almighty God, but it may be that He was deceived; He may have erred when He said: *I am the Life.* How did His crucifixion come to pass? and how was He entangled in the snares of His murderers? How

Supra xiv. 6.

was it that He did not prevail over the conspiracy of His persecutors against Him? And why does He not come down from the Cross, though He bade Lazarus return to life, and struck all Judæa with amazement by His miracles?" The woman, as is likely, not exactly understanding the mystery, wandered astray into some such train of thought; for we shall do well to remember, that the character of these events was such as to awe and subdue the most sober mind. And no marvel if a woman fell into such an error, when even Peter himself, the elect of the holy disciples, was once offended, when Christ in plain words instructed him that He would be *betrayed unto the hands of sinners*, and would undergo crucifixion and death, so that he impetuously exclaimed: *Be it far from Thee, Lord; this shall never be unto Thee.* What wonder, then, if a woman's frail mind was also plunged into thoughts which betrayed weakness? And when we thus speak, we are not shooting at a venture, as some may suppose, but are led to suspect this by what is written concerning the mother of our Lord. For we remember that the righteous Simeon, when he *received* the infant Lord *into his arms*, after having blessed Him, and said: *Now lettest Thou Thy servant depart, O Lord, according to Thy Word, in peace; for mine eyes have seen Thy salvation*, he also said to the holy Virgin herself: *Behold, this Child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea, and a sword shall pierce through thine own soul, that thoughts out of many hearts may be revealed.* By a sword he meant the keen pang of suffering, which would divide the mind of the woman into strange thoughts; for temptations prove the hearts of those who are tempted, and leave them bare of the thoughts that filled them.

c. xix. 25.

S. Matt. xxvi. 45.

Ibid. xvi. 22.

S. Luke ii. 28–30.

Ibid. 34, 35.

Book 12. c. xix. 26, 27.

26 *When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold*
27 *thy Son! Then saith He to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home.*

He took thought for His mother, paying no heed to His own bitter agony, for His sufferings affected Him not. He gave her into the charge of the beloved disciple (this was John, the writer of this book), and bade him take her home, and regard her as a mother; and enjoined His own mother to regard him as none other than her true son—by his tenderness, that is, and affection, fulfilling and stepping into the place of Him, Who was her Son by nature.

But as some misguided men have thought that Christ, when He thus spake, gave way to mere fleshly affection —away with such folly! to fall into so stupid an error is only worthy of a madman—what good purpose, then, did Christ hereby fulfil? First, we reply, that He wished to confirm the command on which the Law lays so much stress. For what saith the Mosaic ordinance? *Honour thy father and thy mother, that it may be well with thee.* His commandment unto us did not cease with exhorting us to perform this duty, but threatened us with the extreme penalty of the Law, if we chose to disregard it, and has put sin against our parents after the flesh on a par with sin against God. For the Law which ordered that the blasphemer should undergo the sentence of death, saying: *Let him that blasphemeth the Name of the Lord be put to death,* also subjected to the same penalty the man who employs his licentious and unruly tongue against his parents: *He that curseth father or mother shall surely be put to death.* As, then, the Lawgiver hath ordained that we should pay such honour to our parents, surely it was right that the commandment thus proclaimed should be confirmed by the approval of the Saviour; and as the perfect form of every excellence and virtue through Him first came into the world, why should not this virtue be put on the same footing as the rest? For, surely, honour to parents is a

Ex. xx. 12.

Lev. xxiv. 16.

Ex. xxi. 17.

very precious kind of virtue. And how could we learn that we ought not to lightly regard love toward them, even when we are overwhelmed by a flood of intolerable calamities, save by the example of Christ first of all, and through Him? For best of all, surely, is he who is mindful of the holy commandments, and is not diverted from the pursuit of duty in stormy and troublous times, and not in peace and quietness alone. c. xix. 28, 29.

Besides, also, was not the Lord, I say, right to take thought for His mother, when she had fallen on a rock of offence, and when her mind was in a turmoil of perplexity? For, as He was truly God, and looked into the motions of the heart, and knew its secrets, how could He fail to know the thoughts about His crucifixion, which were then throwing her into sore distress? Knowing, then, what was passing in her heart, He commended her to the disciple, the best of guides, who was able to explain fully and adequately the profound mystery. For wise and learned in the things of God was he who received and took her away gladly, to fulfil all the Saviour's Will concerning her.

28 *After this, Jesus, knowing that all things are now finished, that the Scripture might be accomplished, said, I thirst.*
29 *There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to His mouth.*

When the iniquity of the Jews had fully wrought the impious crime against Christ, and when there was nothing left wanting to the perfect satisfaction of their savage cruelty, the flesh, at the last extremity, felt a natural craving, for it was parched by the various acts of outrage, and felt thirst. For pain is very apt to provoke thirst, spending the natural moisture of the body in excessive inward heat, and burning the inward parts with the pangs of inflammation. It would have been easy for the Word, the Almighty God, to have released His Flesh from this torment; but, just as He willingly underwent His other sufferings, so He bore this also

Book 12. c. xix. 28, 29. of His own Will. Then He sought to drink; but so pitiless and far removed from the love of God were they, that, instead of liquid to quench His thirst, they gave Him something to aggravate it, and, in rendering the very service of love, committed a further act of impiety. For, in acceding at all to His request, were they not assuming the appearance of affection? But it was impossible that the inspired Scripture should ever lie, which put into the mouth of the Saviour these words concerning them: *They gave Me gall to eat, and when I was athirst, they gave Me vinegar to drink.*

Ps. lxix. 21.

The blessed Evangelist John says that they filled a sponge with vinegar, and put it on hyssop, and so brought it. Luke makes no mention of anything of the kind, but merely declares that they brought Him *vinegar.* Matthew and Mark say that the sponge was *put on a reed.* Some may perhaps think there is a discrepancy in the accounts of the holy Evangelists; but no one who is right-minded will be so persuaded. We must rather try to search, and see by every means in our power, in what way the act of impiety was effected. The inspired Luke, then, disregarding the way in which the vinegar was brought, says, in brief, that vinegar was brought to Him when He was athirst. And there can be no question, that the Evangelists would not have disagreed with each other in these trifling and unimportant details, when, in all essential matters, they are in such perfect harmony and concord. What, then, is the difference between them? and of what treatment is it susceptible? There is no doubt, that the officers who executed the impious crime against Christ were many in number, I mean the soldiers who brought Him to the Cross; several also of the Jews shared in their cruelty, some putting the sponge on a reed, others on a stick of what is called hyssop—for the hyssop is a kind of shrub—and gave Jesus to drink of it; doing this, purblind wretches that they were, to their own condemnation. For, unawares, they were proving themselves utterly undeserv-

S. Luke xxiii. 36. S. Matt. xxvii. 48, & S. Mark xv. 36.

ing of compassion, when they thus altogether discarded c. xix. 30.
mercy and humanity, and with unparalleled audacity vied with each other in impiety alone. Therefore, by the mouth of the Prophet Ezekiel, God thus spake unto the mother of the Jews, I mean Jerusalem: *As thou hast* Obad. 15.
done, so shall it be done unto thee: thy reward shall return upon thine own head; and by the mouth of Isaiah, to lawless Israel: *Woe unto the wicked! It shall* Is. iii. 11.
be ill with him: for the reward of his hands shall be given him. This completed the measure of all the crimes that had been committed against Christ; but here, too, we may find a lesson to our profit. For hereby we may know that those who are of a God-loving temper, and who are firmly rooted in the love of Christ, shall wage, as it were, a ceaseless war with those who are of a different spirit; who will not, even to their latest breath, desist from raging against them, preparing for them severe temptations from every quarter, and eagerly devising every sort of thing that may hurt them. But, just as the wicked cease not from troubling them, so also shall their courage be continually sustained; and just as their trials, and the tribulation of temptation, have no abatement, so also the blessedness of the Saints shall have no end, and the joy of their state of glory shall remain for evermore, and world without end.

30 *When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His Head, and gave up His Spirit.*

When this indignity had been added to the rest, the Saviour exclaimed, It is finished; meaning that the measure of the iniquity of the Jews, and of their furious rage against Him, was completed. For what had the Jews left untried, and what extremity of atrocity had they not practised against Him? For what kind of insult was omitted, and what crowning act of outrage do they seem to have left undone? Therefore rightly did He exclaim, It is finished, the hour already summoning Him to preach to the spirits in hell. For He

Book 12. c. xix. 30. visited them, that He might be Lord both of the living and the dead; and for our sake encountered death itself, and underwent the common lot of all humanity, that is, according to the flesh, though being as God by Nature Life, that He might despoil hell, and render return to life possible to human nature; being thus proved *the firstfruits of them that are asleep*, and *the firstborn from the dead*, according to the Scriptures. He bowed His head, therefore; for as this generally befalls the dying, through the slackening of the sinews of the flesh, when the spirit or soul that united and sustained it is fled, the Evangelist made use of this expression. The expression also, *He gave up His Spirit*, does not differ from language usually employed, for the vulgar use it as equivalent to "his life was extinguished, and he died." But it is probable that it was of set purpose, and advisedly, that the holy Evangelist, instead of saying simply, He died, said, *He gave up His Spirit;* gave it up, that is, into the hands of God the Father, according to the saying that He spake: *Father, into Thy hands I commend My Spirit;* and for us, also, the meaning of the expression lays down a beginning and foundation of firm hope. For, I think, we ought to believe, and for this belief there is much ground, that the souls of Saints, when they quit their earthly bodies, are, by the bountiful mercy of God, almost, as it were, consigned into the hands of a most loving Father, and do not, as some infidels have pretended, haunt their sepulchres, waiting for funeral libations; nor yet are they, like the souls of sinful men, conveyed to the place of endless torment, that is, to hell. Rather, do they hasten into the hands of the Father of all, by the new way which our Saviour Christ has prepared for us; for He consigned His Soul into the hands of His Father, that we also, making it our anchor, and being firmly rooted and grounded in this belief, might entertain the bright hope that when we undergo the death of the body, we shall be in God's hands: yea, in a far better condition than when we

1 Cor. xv. 20.
Col. i. 18.
S. Luke xxiii. 46.

were in the flesh. Therefore, also, the wise Paul assures us that it is better *to depart, and be with Christ.* c. xix. 30. Phil. i. 23.

And when He gave up the ghost, the veil of the temple was rent in twain, from the top to the bottom. The veil of the temple was of fine linen, let down to the floor of the centre of the temple, and shrouding the inner portion thereof, and allowing only the high priest to enter into the innermost shrine. For it was not in the power of any one at will to penetrate into the interior with unwashen feet, and carelessly to gaze upon the Holy of holies. How very necessary it was that this curtain should make this division, Paul shows us by his words in the Epistle to the Hebrews: *For there was a tabernacle prepared; the first, which is called the Holy place.* Heb. ix. 2-4. *And after the second veil, the tabernacle, which is called the Holy of holies, having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot holding the manna, and the tables of the covenant, and Aaron's rod that budded.* But *into the first tabernacle,* he says, *the priests go in, accomplishing the services; but into the second, the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the Holy place hath not yet been made manifest, while as the first tabernacle is yet standing.* Ibid. 6-8. For there can be no question, that a veil was let down at the very entrance of the temple. And so there came into his mind the first tabernacle, which he called holy; for no one could affirm that any part of the temple was not holy, or, if he did so, he would lie, for it was all holy. And after the first tabernacle came the veil which was betwixt, which is the second veil, separating the innermost portion, that is, the Holy of holies. But, as the blessed Paul said, the Spirit signified, by figures and types, that the more fitting way in which the Saints should tread had not yet been made manifest; for the people were still kept at a distance, and the

Book 12. c. xix. 30. first tabernacle was yet standing. For there had not, as yet, in fact, appeared unto men the manner of the life that Christ gave unto those who were called by the Spirit unto sanctification; and not yet had the mystery concerning Him been made manifest, for the written commandment of the Law was still in force. Therefore, also, the Law placed the Jews in the outer court. For the dispensation of the Law was, as it were, a porch and vestibule leading unto the teaching and life of the Gospel. For the one is but a type, the other is the truth itself. The first tabernacle was, indeed, holy, for *the Law is holy, and the commandment righteous and good;* but the innermost portion of the temple was the Holy of holies, for though the men who partook of the righteousness of the Law were holy, they became yet holier when they accepted the faith that is in Christ, and were anointed with the Holy Spirit of God. The righteousness of faith, therefore, is greater than the righteousness of the Law; and by faith we are far more abundantly sanctified. Therefore, also, the wise Paul says, that he gladly and readily endured the loss of the righteousness that is of the Law, that he might *gain Christ, and* might *be found in Him, not having a righteousness of mine own, even that which is of the Law, but that which is through faith in Jesus Christ.* And some fell backwards, and, after running well for a time, were bewitched; and the Galatians were of this class: after pursuing the righteousness which is of faith, turning back to the commandment of the Law, and recurring to the state of life shadowed forth by types and figures; and to these Paul administered the well-merited reproof: *If ye receive circumcision, Christ will profit you nothing. Ye are severed from Christ, ye who would be justified by the Law; ye are fallen away from grace.* But (to bring our explanation of the passage to a good and proper conclusion) we will simply repeat, that *the veil of the temple was rent in twain, from the top to the*

Rom. vii. 12.

Phil. iii. 8, 9. Cf. Gal. v. 7, & iii. 1.

Gal. v. 2, 4.

bottom; to signify, as it were, that God was in the very act of revealing the Holy of holies, and making the way into the inmost shrine open henceforth to those who believe on Christ. For the knowledge of the Divine mysteries is now laid bare before us; no longer shrouded in the obscurity of the letter of the Law, as it were a curtain, nor hidden by any covering from our quest, nor defended against the intrusion of the eye of the mind by types through which we could see but dimly. Rather are these mysteries now seen in simplicity of faith; yea, but few words suffice to explain them. For *the word is nigh thee,* says Paul, *in thy mouth, and in thy heart; that is, the word of faith, which we preach: because, if thou shalt say with thy mouth, Jesus is Lord, and shalt believe in thy heart that God 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.* Herein is seen in its completeness the mystery of piety towards God. But, while Christ had not as yet waged the conflict for our salvation, nor undergone the death of the flesh, the veil was still spread out, for the power of the commandment of the Law still prevailed. But when the iniquitous Jews, in their presumption, had wreaked to the utmost their malice upon Christ, and He had given up the ghost for our sake, and the sufferings of Emmanuel were accomplished, the time had then come that the broad veil, that had so long been spread out, should from henceforth be rent asunder—that is, the protection of the letter of the Law—and that the fair vision of the truth should lie bare and open before those who had been sanctified in Christ by faith. The veil was torn throughout; for what other meaning can be put upon the words: *From the top to the bottom?* And why was this? It was because the revelation of the message of salvation was not partial, but our enlightenment concerning the Divine mysteries was

c. xix. 30.

Rom. x. 8–10.

Book 12. c. xix. 30. Ps. li. 6. perfected thereby. Therefore, also, the Psalmist said unto God, in the person of His new people: *The hidden secrets of Thy wisdom hast Thou revealed unto me;* and, furthermore, the inspired Paul thus addresses

1 Cor. i. 4, 5. believers on Christ: *I thank my God always concerning you, for the grace which was given you in Christ Jesus; that in every thing ye were enriched in Him, in all utterance, and all wisdom, and all knowledge.* The rending of the veil, then, not in part, but entirely throughout, signified then, that the worshippers of the Saviour were about to be enriched in all wisdom, and in all knowledge, and in all utterance, manifestly receiving the knowledge of the mystery concerning Him, undefiled and unclouded by blot or shadow. For this is what is meant by the words: *From the top to the bottom.* We say, then, that the most appropriate and fitting time for the revelation of the Divine mysteries was the occasion on which the Saviour laid down His life for us, when Israel spurned His grace, and wholly started aside from the love of God, in his frenzy against Him, and headstrong impiety. For any one may see that the measure of their iniquities was complete, when he learns that they persecuted, even unto death, the Giver of Life.

I think, therefore, that we have said enough on this subject, and that our explanation of the Divine purpose does not fall short of the mark. But, as we find the inspired Evangelist is very diligent to say: *When He gave up the ghost, the veil of the temple was rent,* thereby almost signifying as essential for us to know the occasion of that event, let us supplement our remarks by a further consideration, which savours, I think, of the spirit of pious research. For it is a thought which will be found in no way abhorrent to those fundamental doctrines, which are at once a blessing and a necessity to us. To proceed, then: the following custom was in vogue, both among the people and the rulers of the Jews. When they saw anything being done which they thought would especially offend the

Giver of the Law, or when they heard any outrageous c. xix. 31.
or blasphemous utterance, they tore their garments, and put on the appearance of mourners; thereby, in a manner, taking up the defence of God, and by the intolerance they displayed of such offences, passing sentence of condemnation on the madness of the transgressors, and acquitting themselves of complicity therein. Moreover, the disciples of the Saviour, Barnabas and Paul, when certain of those who had not yet received the faith, thinking them to be gods (for *they called Barnabas, Jupiter; and Paul, Mercury*), brought sacrifices and Acts xiv. 12.
garlands, in company with the priests, and attempted to make sacrifices in their honour, leapt down from the platform on which they stood, because of the outrage that would be inflicted upon the glory of God, if any sacrifice were offered to men, and *rent their garments*, as is Ibid. 14.
recorded, and by fitting words prevented the ignorant endeavour of the worshippers of idols. Also, when our Saviour Christ was on His trial before the rulers of the Jews, and was required to say Who He was, and whence He came, and said plainly in reply: *Verily, I* S. Matt.
say unto you, henceforth ye shall see the Son of Man xxvi. 64.
sitting at the right hand of power, and coming on the clouds of heaven, Caiaphas leapt up out of his seat, and *rent his garments, saying, He hath spoken blasphemy.* Ibid. 65.
The temple of God, then, followed, so to say, the custom that prevailed among the Jews, and rent its veil, as it had been clothes, at the moment when our Saviour gave up the ghost. For it condemned the impiety of the Jews as an insult against itself. And the accomplishment of this was God's work, that He might show unto us the temple itself bewailing Israel's guilt.

31 *The Jews therefore, because it was the preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away.*

It is not with the motive of testifying to the reverence

Book 12. c. xix. 32–37. for holy days felt by men inured to shed blood with brutal ferocity, and found guilty of so monstrous an iniquity, that the blessed Evangelist says this; but rather from the wish to show that, in their gross stupidity, they committed that folly of which Christ spoke. For they *strained out the gnat* while they *swallowed the camel;* for they are found to reckon as of no account at all the most outrageous and awful of all crimes against God, while they exercised the greatest diligence with reference to the most paltry and insignificant matters, showing their folly in either case. The proof of this is not far to seek. For, behold, in the very act of putting Christ to death, they put great store on the respect due to the Sabbath; and, while they insulted the Lawgiver by outrages which surpass description, they parade their reverence of the Law; and, as that Sabbath was a high day, they affect to pay honour to it—the very men who destroyed the Lord of the high day; and they ask a favour, which well suited their cruel spirit. For they besought Pilate that their legs might be broken, wishing to embitter, by this last intolerable outrage, the pangs of approaching death, to those who were already in agony.

S. Matt. xxiii. 24.

32 *The soldiers therefore came, and brake the legs of the first,*
33 *and of the other which was crucified with Him: but when*
they came to Jesus, and saw that He was dead already, they
34 *brake not His Legs: howbeit, one of the soldiers with a spear*
pierced His Side, and straightway there came out blood and
35 *water. And he that hath seen hath borne witness, and his*
witness is true: and he knoweth that he saith true, that ye
36 *also may believe. For these things came to pass, that the*
Scripture might be fulfilled, A bone of Him shall not be
37 *broken. And again another Scripture saith, They shall look*
on Him Whom they pierced.

In pursuance of the request of the Jews, men afflicted with a madness akin to their cruelty—I mean the soldiers of Pilate—break the legs of the two robbers,

as they were still numbered among the living, intensifying the bitter pang of their last agony, and finally despatching them by the most grievous act of violence. But when they found Jesus with His Head bowed down, and saw that He had already given up the ghost, they thought it lost labour to break His Legs; but, as they still had a faint suspicion that He might not be actually dead, they *with a spear pierced His Side*, which sent forth Blood, mingled with Water; God presenting us thereby with a type, as it were, and foreshadowing of the mystery of the Eucharist, and Holy Baptism. For Holy Baptism is of Christ, and Christ's institution; and the power of the mystery of the Eucharist grew up for us out of His Holy Flesh. c. xix. 38.

By his account of what took place, the wise Evangelist confirms his hearers in the belief that He was the Christ long ago foretold by Holy Writ; for the events of His life harmonised with what was written concerning Him. For not a bone of Him was broken, and He was pierced with the spear of the soldier, according to the Scripture. He says himself, that the disciple that bare record of these things was a spectator and eye-witness of what took place, and knew, in fact, that his testimony was true; and the disciple to whom he thus alludes is none other than himself. For he shrank from speaking more openly, putting away from himself the assumption of love of glory, as an unholy thing, and as a grievous infirmity.

Concerning the request for the Body of the Lord.

38 *And after these things, Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the Body of Jesus: and Pilate gave him leave. He came, therefore, and took away His Body.*

This saying is indeed fraught with a grievous charge against the Jews, as it shows that to become a disciple of Christ was dangerous, and exposed a man to penalties; for he plainly introduces this most excellent young man—

Book 12. c. xix. 39. I mean Joseph—to our notice, as most especially anxious to escape the notice of the Jews, though he had been induced by Christ's teaching to choose that worship which was the reality itself, and better and more pleasing to the God Who loves virtue than the commandment of the Law, and at the same time gives us a proof necessary to confirm our faith. For it was necessary for us to believe that Christ laid down His Life for us. And is it not an inevitable consequence that, when a man is entombed, we must have a firm conviction that he also died? And we may well condemn, as guilty of gross brutality, the presumption, hard-heartedness, and merciless temper of the Jews, who did not even pay unto Christ the respect due to the dead, nor honour Him with burial rites, when they saw Him lying before them an inanimate corpse; though they knew that He was the Christ, and had often been amazed by the marvellous works that He did, even though their bitter hatred might never have allowed them to profit by His miraculous power. The disciple of Arimathæa, therefore, passes judgment on the inhumanity of the Jews, and condemns the men of Jerusalem, when he goes and tends with fitting care the Body of Him Whom he did not as yet honour by an open confession of faith, but still believed on Him in secret, *for fear of the Jews*, as says the blessed Evangelist.

39 *And there came also Nicodemus, he who at the first came to Him by night, bringing a mixture of myrrh and aloes, about a hundred pound weight.*

He says that this disciple was not alone in taking counsel wisely, as well as in fervent zeal, to go to dress the sacred Body for burial, but he makes mention of a second along with the first. This was Nicodemus, who completed the body of testimony to the event that is respected by the Law. For, says the Law: *In the mouth of two or three witnesses shall every word be established.* The men who laid Jesus in the tomb were two in

Deut. xix. 15.

number, Joseph and Nicodemus; men who received the faith inwardly in their hearts, but were still scared by a foolish fear, and did not yet prefer to the honour and glory of the world that which is of God. For then they would have dismissed all fear of the Jews, and, paying slight heed to any danger from that quarter, would have indulged their faith fearlessly and freely, and thus have proved themselves holy, and good keepers of the commandment of our Saviour. c. xix. 40, 41.

40 *So they took the Body of Jesus, and bound it in linen cloths*
41 *with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new tomb, wherein was never man yet laid.*

Christ was numbered among the dead, Who for our sake became dead, according to the Flesh, but Whom we conceive to be, and Who is, in fact, Life, of Himself, and through His Father. And, that He might fulfil all righteousness, that is, all that was appropriate to the form of man, He of His own Will subjected the Temple of His Body not merely to death, but also to what follows after death, that is, burial and being laid in the tomb. The writer of the Gospel says that this sepulchre in the garden was a new one; this fact signifying to us, as it were, by a type and figure, that Christ's death is the harbinger and pioneer of our entry into Paradise. For He *entered as a Forerunner for us.* What other signification than this can be intended by the carrying over of the Body of Jesus in the garden? And by the newness of the sepulchre is meant the untrodden and strange pathway whereby we return from death unto life, and the renewing of our souls, that Christ has invented for us, whereby we baffle corruption. For henceforth, by the death of Christ, death for us has been transformed, in a manner, into sleep, with like power and functions. For we are *alive unto God*, and shall live for evermore, Heb. vi. 20. Rom. vi. 11.

Book 12. c. xix. 42. according to the Scriptures. Therefore, also, the blessed Paul, in a variety of places, calls those asleep who have died in Christ. For in the times of old the dread presence of death held human nature in awe. For death *reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression;* and we bore *the image of the earthy* in his likeness, and underwent the death that was inflicted by the Divine curse. But when the Second Adam appeared among us, the Divine Man from heaven, and, contending for the salvation of the world, purchased by His death the life of all men, and, destroying the power of corruption, rose again to life, we were transformed into His Image, and undergo, as it were, a different kind of death, that does not dissolve us in eternal corruption, but casts upon us a slumber which is laden with fair hope, after the Likeness of Him Who has made this new path for us, that is, Christ.

Rom. v. 14.

1 Cor. xv. 49.

And if any one choose to give an additional meaning to the saying that the sepulchre was a new one, and that no man had been lain therein, be it so. He says, then, we may suppose, that the sepulchre was new, and that no one had been ever laid therein, that no one might be thought to have arisen from the sleep of death save Jesus only.

42 *There, then, because of the Jews' preparation (for the tomb was nigh at hand), they laid Jesus.*

He not only says plainly that Christ's Body was dressed for burial, and that there was a garden nigh unto the cross, and that there was a new sepulchre in it, but he also explains that He was laid therein, not leaving the least of the things which were done untold. For most essential truly to any creed or system of the mystery of our faith is the confession and the knowledge that Christ died. Therefore, also, the wise Paul, defining our rule of faith, speaks as follows: *The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith, which*

Rom. x. 8–10.

we preach: because, if thou shalt say with thy mouth, c.xx.1-9.
Jesus is Lord, and shalt believe in thy heart that God 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. And in another passage also: *For I delivered unto you* 1 Cor. xv.
first of all that which also I received, how that Christ 3, 4.
died for our sins, according to the Scriptures; and that He was buried; and that He hath been raised on the third day, according to the Scriptures. Very essential, then, for us is the narrative which the writer of the book gives us on these points. For it was our bounden duty to believe that He died and was buried; after that will easily follow the true belief, that He burst asunder the bonds of death, and returned as God to the life that was His own. For *it was not possible that He should* Acts ii.
be holden of death. For, being by Nature Life, how could 24.
He have undergone corruption? And how could He in Whom *we live, and move, and have our being,* have Ibid.xvii.
been subjected to the laws to which our human nature 28.
is subject? Could He not rather, as God, have easily quickened that which lacked life?

xx. 1 *Now on the first day of the week cometh Mary Magdalene*
early, while it was yet dark, unto the tomb, and seeth the
2 *stone taken away from the tomb. She runneth, therefore,*
and cometh to Simon Peter, and to the other disciple, whom
Jesus loved, and saith unto them, They have taken away the
Lord out of the tomb, and we know not where they have laid
3 *Him. Peter therefore went forth, and the other disciple, and*
4 *they went toward the tomb. And they ran both together: and*
the other disciple outran Peter, and came first to the tomb;
5 *and stooping and looking in, he seeth the linen cloths lying;*
6 *yet entered he not in. Simon Peter therefore cometh, follow-*
ing him, and entered into the tomb; and he beholdeth the
7 *linen cloths lying, and the napkin, that was upon His Head,*
not lying with the linen cloths, but rolled up in a place by
8 *itself. Then entered in therefore the other disciple also,*
9 *which came first to the tomb, and he saw and believed. For*

Book 12. c. xx. 1–9.

as yet they knew not the Scripture, that He must rise again from the dead.

This excellent and pious woman would never have endured to remain at home and leave the sepulchre, had not her fear of the law for the Sabbath, and the penalty which impended upon those who transgressed it, curbed the vehemence of her zeal, and had she not, allowing ancient custom to prevail, thought she ought to withdraw her thoughts from the object of her most earnest longings. But, when the Sabbath was already past, and the dawn of the next day was appearing, she hurried back to the spot, and then, when she saw the stone rolled away from the mouth of the tomb, well-grounded suspicions seized her mind, and, calling to mind the ceaseless hatred of the Jews, she thought that Jesus had been carried away, accusing them of this crime in addition to their other misdeeds. While she was thus engaged, and revolving in her mind the probabilities of the case, the woman returned to the men who loved the Lord, anxious to obtain the co-operation of the most intimate of His disciples in her quest. And so deep-rooted and impregnable was her faith that she was not induced to esteem Christ less highly because of His death upon the cross, but even when He was dead called Him Lord, as she had been wont to do, thereby showing a truly God-loving spirit. When these men (I mean Peter, and John the writer of this book, for he gives himself the name of the other disciple) heard these tidings from the woman's mouth, they ran with all the speed they could, and came to the sepulchre in haste, and saw the marvel with their own eyes, being in themselves competent to testify to the event, for they were two in number, as the Law enjoined. As yet they did not meet Christ risen from the dead, but infer His Resurrection from the bundle of linen clothes, and henceforth believed that He had burst asunder the bonds of death, as Holy Writ had long ago proclaimed that He would do. When, therefore, they looked at the issues of

Cf. Deut. xix. 15.

events in the light of the prophecies which turned out true, their faith was henceforth rooted on a firm basis. c. xx. 10, 11.

Observe that the blessed Evangelist, John, when he tells us the time of the Resurrection, says: *On the first day of the week early, while it was yet dark, cometh Mary Magdalene unto the tomb;* while Matthew, also, wishing to indicate the time to us, says that the Resurrection took place when the night was far spent. No one, I suppose, will imagine that the inspired writers are at variance, or that they fix the time of the Resurrection differently. For any one that chooses to investigate the meaning of the indications they give of the time, will find that their accounts tally. For early dawn and late night fix the same point of time, that is, the very dead of night, so to say. There is, therefore, no discrepancy between them; for the one, taking as his starting-point the end of night, and the other the beginning, both reach the middle watch, and meet at the same point, that is, as I just now said, the dead of night.

10 *So the disciples went away again unto their own home.*
11 *But Mary was standing without at the tomb weeping.*

The wise disciples, after having gathered sufficiently satisfactory evidence of the Resurrection of our Saviour, being in travail, as it were, with their confirmed and unshaken faith, and by comparison of events as they had actually occurred with the prophetic utterances of Holy Scripture, went back home, and hastened, as is likely, to see their fellow-workers, to recount to them the miracle, and afterwards to consider the course to be pursued. And we shall not err if we think that they had another object in so acting. For while the passion of the Jews was at its height, and the rulers were thirsting eagerly for the blood of every man who marvelled at the teaching of the Saviour, and admitted His Divine and ineffable power and glory, but most of all for the blood of the holy disciples themselves, they had good reason

Book 12. c. xx. 10, 11. for shrinking from encountering them, and left the sepulchre before it was quite light, as they could not have done so without risk, if seen in the daytime, the sun's rays revealing them to all beholders. We are far from saying that unmanly cowardice was the motive of their cautious flight. Rather should we suppose that the knowledge of what was expedient for them was instilled in the minds of the Saints by Christ, Who did not permit these who were destined to be lights and teachers of the world to run untimely risks. For it was necessary that the truth of His saying should be seen, which He spake concerning them to the Father in heaven. *Holy Father, keep them*, He says, *in Thy Name which Thou hast given Me, that they may be one, even as We are One. While I was with them, I kept them in Thy Name which Thou hast given Me: and I guarded them, and not one of them perished, but the son of perdition.* The disciples therefore retired, thinking they ought to await the time when they should speak openly. And this they did in obedience to the Saviour's words. *For He charged them not to depart from Jerusalem*, as it is written, *but to wait for the promise of the Father, which they had heard of Him: for John indeed baptised with water, but they shall be baptised with the Holy Ghost not many days hence;* an event which we find actually came to pass in the days of the Holy Pentecost, when *there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.* For then were they invested with a spirit of the greatest courage and endurance, and, high exalted above the frailty of their fellow men, boldly encountered the madness of the Jews, and thought their plotting against them worthy of no account. The wise disciples, then, concealed themselves from the motive of expediency, as I said just now, while Mary, in her love of Christ free from all fear and not much suspecting the wrath of the Jews, sat on the watch persistently, and, affected after the manner of women, wept abundantly, and continually wiped away the tears

Cf. Phil. ii. 15.

Supra xvii. 11, 12.

Acts i. 4, 5.

Ibid. ii. 3.

that kept falling from her eyes, mourning not only because the Lord was dead, but also because she thought He had been taken away from the sepulchre. c. xx. 11–13.

11 *So, as she wept, she stooped and looked into the tomb;*
12 *and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the Body of Jesus had lain.*
13 *And they say unto her, Woman, why weepest thou?*

Observe that the tears let fall for Christ do not lose their reward, nor is it long before love for Him bears fruit; rather will His grace and rich requital follow closely in the wake of pain. For, behold, as Mary was sitting there, her cheeks bedewed with mourning for her beloved Lord Whom she had lost, the Saviour vouchsafed unto her the knowledge of the mystery concerning Him, by the mouth of holy angels. For she saw angels in bright apparel, the garments wherewith they were clad signifying to her the perfect beauty of angelic purity, who interrupted her lamentations, and said unto her, *Woman, why weepest thou?* It was not, indeed, that they desired to learn the reason why her tears were falling, for they would have known it even had the woman not told it them, and the very circumstances themselves were sufficient to indicate it. Rather do they bid her cease from weeping, as there was no occasion for tears, and as she had made what was a subject for rejoicing a cause of grief. Why, indeed, say they, when death has been subdued, and corruption lost its power, and our Saviour Christ has therefore risen again, and made a new pathway for the dead back to incorruption and to life, why dost thou, O woman, mistake the time, and why art thou so distraught by bitter pangs of woe, when the issue of events rather calls you to rejoice? For, in truth, thou shouldest be glad, and of good cheer. *Why, then, weepest thou,* and thus in some sort detractest from the honour due unto a festival?

The angels appeared *sitting at the head and at the*

Book 12. c. xx. 13, 14.

feet where the Body of Jesus had lain; thereby, as it were, signifying to the woman, who thought that the Lord had been taken away, that no one could have done despite unto the holy Body while angels kept watch and holy powers encompassed the Temple of God, for they knew their Lord. One may raise the question, not unreasonably, how it was that the blessed angels said nothing to the holy disciples, and did not even appear unto them, but were both seen by the woman and also spake unto her. We reply, then, that it was the object of the Saviour Christ to instil into the minds of those who loved Him the perfect knowledge of the mystery concerning Him; but that this perfect knowledge was in different ways given unto them, and adapted to the requirements of those who stood in need of it. The course of events itself, as compared with the expectations raised in Holy Writ, sufficed to give the holy disciples adequate knowledge, and begat in them a confidence that did not admit of doubt. For they went home trusting in the Holy Scriptures, and it would have been superfluous for those, whose faith was thus firmly grounded, to be taught by the mouth of the holy angels; but it was very necessary to the woman, who knew not the Holy and Divine Scripture, and by no other means could apprehend the deep mystery of the Resurrection.

13 *She saith unto them, Because they have taken away my*
14 *Lord, and I know not where they have laid Him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.*

The woman, or rather all womankind, is slow of understanding. For she does not understand the hidden meaning of what met her gaze, but rather announces it as the cause of her grief. But as she ceased not to call Christ Lord, and thereby signified her love towards Him, she is justly permitted to enjoy the sight of the object of her desire. For she beholds

Jesus, though she did not think Him to be at her side; c. xx. 15.
and why? Either her ignorance was caused by our Saviour Christ still concealing Himself by His Divine power, and not allowing Himself very easily to be recognised by the eye of the beholder; or, as it was still early in the morning, she could not readily distinguish what was before her eyes, as night somehow prevented her from so doing, and scarcely revealed the Figure of Him Who was drawing nigh. Therefore, also, our Lord Jesus Christ Himself, in the Song of Songs, makes mention of His walk on this night, and the moisture of the morning dew, in the words: *For My Head is filled with dew, and My Locks with the drops of the night.* Song of Sol. v. 2.

15 *Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away.*

As it was still dark, and the night had not yet wholly passed away, she sees Jesus, Who stood near her, but dimly, and knows not Who He is, being unable to distinguish the Form of His Body or His Features, but hears Him say, *Woman, why weepest thou?* The Saviour's words are indeed words of courtesy, still such as to arouse in her the suspicion that they were most like the words of one of the gardeners. It follows, too, that the Lord, when He thus spake, was not in point of fact asking her the reason for her weeping, nor desirous to learn of whom she was in search; but was rather anxious to stop her lamentations, just as, indeed, were the two blessed angels, for it was in their company that He spake. *Why, then, weepest thou, O woman?* He says; *Whom seekest thou?* That is to say, wipe away thy tears, as thou hast the object of thy search. I, He says, am He Who is the occasion of thy mourning, as having been dead, and as having suffered a dreadful fate, and as having also been taken away out

Book 12. c. xx. 15. of the tomb. But, as I am alive and am here, give up thy lamentations, and contrariwise be of good cheer. He asked the question, then, wishing to end her sorrow. For it was meet that the Lord should be our restorer in this way also. For by Adam's transgression, as in the firstfruits of the race, the sentence went forth to the whole world: *Dust thou art, and to dust thou shalt return;* and to the woman in special: *In sorrow thou shalt bring forth children.* To be rich in sorrow, then, as by way of a penalty, was the fate of woman. It was, therefore, necessary that by the mouth of Him That had passed sentence of condemnation, the burden of that ancient curse should be removed, our Saviour Christ now wiping away the tears from the eyes of the woman, or rather of all womankind, as in Mary the firstfruits. For she, first of women, being offended at the death of the Saviour, and grieving thereat, was thought worthy to hear the voice that cut short her weeping; the power of the word, in fact, extending also to the whole race of women, if indeed they be pained by the outrages against Christ, and honour faith in Him, and almost fall to quoting that saying in the Psalms: *Do not I hate them, O Lord, that hate Thee? And am I not grieved with those that rise up against Thee? I hate them with a perfect hatred: I count them mine enemies.*

Gen. iii. 19. Ibid. 16.

Ps. cxxxix. 21, 22.

While, however, our Lord Jesus Christ says this to put a stop to her weeping, she, supposing the speaker to be one of the gardeners, undertook very readily to transfer the remains to another place, if only it were shown her where he had laid Him. For, not yet apprehending the great mystery of the Resurrection, she was disturbed by suspicions of this kind. For the feminine mind is slow-witted and ill-prepared to readily comprehend even what is not very difficult, far less miracles which baffle description.

16 *Jesus saith unto her, Mary. She turneth herself, and saith unto Him in Hebrew, Rabboni; which is to say, Master, and ran forward to touch Him.* c. xx. 16, 17.

He invites the recognition of the woman, whose mind had already been enlightened, and, allowing her to gaze upon Him without let or hindrance (for indeed she loved Him ardently), He almost rebukes her for having been so slow to perceive that He was Christ, for there is some such implied meaning in His calling her by name. She understood at once, and at the sight of Him casts aside the suspicions she felt at first, and offers Him the usual tribute of respect, calling Him *Rabboni*, that is to say, *Master;* and, with her mind full of a heavenly joy, ran eagerly to touch the holy Body, and to gain blessing therefrom.

17 *Jesus saith to her, Touch Me not; for I am not yet ascended unto My Father.*

The meaning of this saying is not easily understood by the vulgar, for a mystery underlies it; but we must probe it for our advantage. For the Lord will vouchsafe unto us the knowledge of His own Words. For He repulses the woman as she was running up to Him, and though she longed to embrace His Feet, He suffered her not; and, in explanation of His reason for so doing, said: *For I am not yet ascended unto My Father.* We must inquire into the meaning of this saying. For what if He were not yet ascended to His Father? How could this reason suffice to render it improper for those that loved Him to touch His holy Body? Would it not be blameworthy for any one to imagine that the Lord shrank from the pollution of the touch, and thus spake that He might be pure when He ascended to the Father in heaven? Would not such a man stand convicted of great folly and madness? For the Nature of God can never be polluted. For just as the light of the sun's ray, when it strikes upon a dunghill or any other

Book 12. c. xx. 17. earthly impurities, suffers no stain—for it remains as it is, that is, undefiled, and partakes in no degree of the ill odour of the objects that it encounters—even so the all-holy Nature of God can never admit of the blemish of defilement. What, then, is the reason why Mary was prevented from touching Him, when she drew near and yearned so to do? What can the Lord mean when He says: *For I am not yet ascended unto My Father?* We must investigate this according to the best of our ability. We say, therefore, that the reasons for our Saviour's sojourn amongst us were manifold and diverse, but this one the principal of all, which is indicated in His own words: *For I came not to call the righteous, but sinners to repentance.*

S. Matt. ix. 13.

Therefore, before the saving Cross and the Resurrection from the dead, while as yet His providential scheme had not received its appropriate fulfilment, He mingled both with the just and the unjust, and ate with publicans and sinners, and allowed any that so willed to come to Him and touch His holy Body, that He might sanctify all men and call them to a knowledge of the truth, and might bring back to health those who were diseased and enfeebled by the constant practice of sin. Therefore also, in another place, He said unto them: *They that are whole have no need of a physician; but they that are sick.* Therefore, before His Resurrection from the dead, He had intercourse indiscriminately with the righteous and with sinners, and never frightened away any that came unto Him. Moreover, when He was once reclining at the house of a Pharisee, a woman came in unto Him weeping, *who was a sinner in the city*, as is written, and let down her wanton locks, scarcely released from the service of her past sins, and wiped His Feet therewith; and we see that He did not stop her. Again, when He was on His way to bring back to life the daughter of the leader of the Synagogue, once more a woman came near unto Him, who had *an issue of blood*, and *touched the border of His garment;* and we find that He was in

S. Luke v. 31.

Ibid. vii. 37.

Ibid. viii. 43, 44.

nowise offended, but rather vouchsafed unto her the comforting assurance: *Daughter, thy faith hath made thee whole; go in peace.* But at that time, by His Providence, men who were still unclean, and who were polluted both in mind and body, were suffered without let or hindrance to touch the holy Flesh Itself of our Saviour Christ, and to gain every blessing thereby; but when, after having completed the scheme of our redemption, He had both suffered the Cross itself, and death thereon, and had risen again to life, and shown that His Nature was superior to death, henceforward, instead of granting them a ready permission, He hinders those who come to Him from touching the very Flesh of His holy Body; thereby giving us a type of the holy Churches, and the mystery concerning Himself, just as also the Law given by the all-wise Moses itself did, when it represented the slaughter of the lamb as a figure of Christ; for *no uncircumcised person*, said the Law, *shall eat thereof*, meaning by uncircumcised impure—and humanity may justly be deemed impure in its own nature. For what is the nature of man, as compared with God's inherent purity? We may not, therefore, while we remain uncircumcised, that is, impure, touch the holy Body, but only when we have been made pure by the true circumcision of the Spirit. For *circumcision is that of the heart, in the Spirit*, as Paul saith. And we cannot be spiritually circumcised if the Holy Spirit hath not taken up His abode in us by faith and Holy Baptism. Surely, therefore, it was meet that Mary should for a while be restrained from touching His sacred Body, as she had not yet received the Spirit. For even though Christ was risen from the dead, still the Spirit had not yet been given to humanity by the Father through Him. For when He ascended to God the Father, He sent the Spirit down to us; wherefore also He said: *It is expedient for you that I go away: for if I go not away, the Comforter cannot come unto you; but if I depart, I will send Him unto you.* As, therefore, the Holy Spirit had not yet been sent down

c. xx. 17.
S. Luke viii. 48.
Ex. xii. 48.
Rom. ii. 29.
Supra xvi. 7.

Book 12. c. xx. 17. unto us, for He had not yet ascended to the Father, He repulses Mary as not yet having received the Spirit, saying: *Touch Me not, for I am not yet ascended unto the Father;* that is to say, I have not yet sent down unto you the Holy Spirit. Hence the type is applicable to the Churches. Therefore, also, we drive away from the Holy Table those who are indeed convinced of the Godhead of Christ, and have already made profession of faith, that is, those who are already catechumens, when they have not as yet been enriched with the Holy Spirit. For He does not dwell in those who have not received Baptism. But when they have been made partakers of the Holy Spirit, then indeed there is nothing to hinder them from touching Our Saviour Christ. Therefore, also, to those who wish to partake of the blessed Eucharist, the ministers of Divine mysteries say, "Holy things to the holy;" teaching that participation in holy things is the due reward of those who are sanctified in the Spirit.

CHAPTER I.

That the Son is by Nature God, even though we find Him calling the Father His God.

xx. 17. *But go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God.* CHAP. I. C. xx. 17.

For reasons which we have given, Christ suffers not Mary to touch Him, though, in her love of God, she greatly yearned for this boon; but still rewards her for her watchful care, and doubly requites her for her passionate faith and love for Him, showing that those who are diligent in His service meet with a recompence. And, what was even yet more glorious, she achieved the deliverance of woman from the frailties of old; for in her first—I mean in Mary—all womankind, so to speak, are crowned with a double honour. For though at first she thus lamented, and made Christ an occasion for weeping, she turned her mourning into joy when she was told to forbear from tears by Him, Who, by His own sentence of old, had made woman easy to be overcome by the attacks of sorrow. For God had said to the woman: *In sorrow shalt thou bring forth children;* but Gen. iii. 16. just as He once made her subject unto sorrow in Paradise, when she hearkened to the voice of the serpent, and ministered to the devil's wiles, so now again in a garden He bids her refrain from weeping. Releasing her from that curse which bound her unto sorrow, He bids her be the first messenger of tidings of great joy, and proclaim

Book 12. c. xx. 17. to the disciples His journey heavenward; that as the first woman, the mother of all mankind, was condemned for listening to the devil's voice, and through her the whole race of women, so also this woman, in that she had hearkened to our Saviour's words, and announced tidings fraught with life eternal, might deliver the entire race of women from the charge of old. The Lord, therefore, grants unto Mary that, besides being delivered from tears, and from a heart ever prone to sorrow, her feet also should be *beautiful*. For, as the Prophet exclaims: Rom. x. 15, from Is. lii. 7. *How beautiful are the feet of them that bring glad tidings of good things!* while the feet of that woman of old time were not *beautiful*, for no good tidings did she bring when she enticed our forefather to transgress the Divine command. That Mary is worthy our admiration we may infer, from the fact that she was deemed worthy of mention in prophecy. For what said the Prophet concerning her, and the women with her, who announced unto the holy disciples the Resurrection of the Saviour? Is. xxvii. 11. *Ye women, who come from the sight, come hither; for it is a people that hath not understanding.* For this Divine prophecy bids these women, true lovers of Christ, come, as it were, with quickened steps, that they may tell what they themselves have seen, and condemns the insensibility of the Jews in that they laughed to scorn the words of our Saviour Christ Himself concerning the Resurrection.

And though there were also other women there (for this the other Evangelists are pleased to record), and the wise John made mention only of Mary, we shall yet find no discrepancy in the accounts of these holy men. For it is probable that John made mention only of Mary Magdalene, because her love for Christ was more impassioned, and she outran the others, so that she first saw the tomb, and was in the garden, and visited every place that was nigh unto the sepulchre, to search for the Body; for she thought, in fact, that the Lord had been taken away. For results are always ascribed to those

who take the lead in counsel and action, though there may be others who co-operate in both. CHAP. 1. c. xx. 17.

Therefore, to her honour and glory and perpetual renown, the Saviour vouchsafed unto Mary the duty of proclaiming to the brethren the tidings contained in His words: *I ascend unto My Father and your Father, and My God and your God;* and do thou for thy part accept this great and profound mystery, not suffering thine heart to vault over the measure of the truth of the Divine doctrines. Observe how the Only-begotten Word of God came among us, that we also might be even as He is, so far as is possible for our nature to attain thereto, and so far as relates unto our new creation by grace. For He humbled Himself that He might exalt that which was by nature lowly to His own high station; and wore the form of a servant, though He was by Nature Lord and Son of God, that He might uplift that which was by nature enslaved to the dignity of Sonship, in conformity with His own Likeness, and in His Image. How, and in what sense, then, He, becoming one of us as Man, in order that we also might be like Him, that is, Gods and Sons, receives our attributes into Himself, and gives back unto us His own, you may well be anxious to inquire. I will explain, then, as far as I am able: In the first place, then, though we are servants by rank and nature (for creatures are subject to their Creator), He calls us His brethren, and designates God the common Father of Himself and us; and, making humanity His own, by taking our likeness upon Him, He calls our God His God, though He is His Son by Nature; that, as we mount up to His exceeding great dignity of station by likeness to Him (for it is not because we are by nature sons of God that we are so called, for He cries in our hearts by His own Spirit, *Abba, Father*), so also He, since He took our form—for He became Man, according to the Scriptures—might have God for His God, though He was truly God by Nature, and proceeded from Him. Be not, therefore, offended, Rom. viii. 15.

Book 12. c. xx. 17. though you hear Him calling God His God, but rather contemplate His words in a teachable spirit, and attentively consider their true meaning. For He says that God is both His Father and our God; and both sayings are true. For, in very truth, the God of the universe is Christ's Father, but not ours by nature; but rather our God as our Creator and Sovereign Lord. But the Son, as it were, blending Himself with us, vouchsafes to our nature the dignity that is in a special and peculiar sense His own, calling Him That begat Him the common Father of us all; while, on the other hand, He receives into Himself, by taking upon Him our likeness, that which belonged to our nature. For He calls His Father His God, being unwilling, through His inherent love and mercy toward mankind, to dishonour our likeness that He had taken upon Himself. If, then, you choose in ignorance to cavil at this saying, and it seem intolerable to you that the Lord should say that God the Father was His God, you will then, in your perversity, be bringing a charge against the scheme for your own redemption; and when you ought to be offering up thanksgiving you will be dishonouring your Benefactor, and be foolishly objecting to the manner in which He manifested His love towards you. For if He humbled Heb. xii. 2. Himself, *despising shame*, and became a Man for your sake, on your head is the charge of humiliation, and to Him Who chose to undergo this for your sake, exceeding great is the honour due. And I am amazed that you have ears merely for the eclipse of glory (for He humbled Himself for our sake), and consider not its restoration, and, regarding only the degradation, reflect not upon the exaltation. For how was He humiliated, if you do not regard Him as perfect, as being God? And in what sense was He degraded, if you do not take into account the lofty attributes of His ineffable Nature? Therefore, when He was perfect and all-sufficient as God, He humbled Himself for your sake, transforming Himself to your likeness; and though He was high

exalted as the Son of God, and of the very Essence of the Father, He degraded Himself, being mulcted of the attributes of Divine glory, so far as His Nature admitted. As therefore, now, He is at the same time God and Man, being high exalted because of His parentage (for He is God of God and truly Begotten of His Father), and also made lowly for our sake (for He became Man for us); be of a tranquil mind when you hear Him saying: *I ascend unto My Father and your Father, and My God and your God.* For it was very meet and right that, as being by Nature God and Son of God, He should call Him That begat Him His Father; and that, as being Man, even as we are men, He should call God His God.

18 *Mary Magdalene cometh and telleth the disciples that she had seen the Lord; and how that He had said these things unto her.*

That race which is specially subject to weakness—I mean the race of women—is restored by the loving-kindness of our Saviour, Who, in a manner, rolled up in one the source and origin of our infirmities, and ameliorated them for the future. For Mary announced that she had seen the Lord, Who had escaped from the bonds of death, and had heard His Voice, and brought to the disciples the words of life, and the firstfruits of the Divine Gospel.

19 *When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood*
20 *in the midst, and saith unto them, Peace be unto you. And when He had said this, He showed unto them His Hands and His Side.*

On the selfsame day on which He had appeared unto Mary, and discoursed with her, He also showed Himself to the holy disciples, who dreaded the intolerable attacks of the impious Jews, and were, on that account, collected together in a certain house. For it was not likely that

Book 12. c. xx. 19, 20.

they who had been so instructed, and had often been bidden to make haste to escape from the wrath of their would-be murderers, would be found lacking in proper prudence. Christ miraculously appears unto them. For while the doors were shut, as the Apostle says, Christ unexpectedly stood in the midst, by His ineffable Divine power rising superior to the chain of cause and effect, and showing Himself able to dispense with the design and method appropriate to His action. For let no man say, "How did the Lord, Whose Body was of solid Flesh, enter without let or hindrance, though the doors were shut?" but rather let him reflect that the Evangelist is not here speaking of one of ourselves, but rather of Him Who is enthroned by the side of God the Father, and Who easily doth whatsoever He will. For He that was by Nature the true God, was of necessity not subject unto the sequences of cause and effect, as are the creatures that owe their being to Him; but rather does He exercise Lordship over necessity itself, and due and appropriate methods of performance. For how did He make the sea afford a footing unto His Feet, and walk thereon as upon dry land, though we are not so framed that we can tread upon the paths of the sea? And how did He perform the rest of His marvellous works with God-like power? All these things, you will say, surpass man's understanding. Put this miracle of Christ side by side with the rest, and do not, following the opinion of certain men, who, in the folly of their hearts, have been led astray to judge falsely, imagine on account of this very occurrence that Christ rose again without His human Body, wholly bereft thereof, and severed from the Temple that He had taken on Himself. For if thou canst not understand the working of God's ineffable Nature, why dost thou not rather cry out against the infirmity of man's reason —for that would be the wiser course—and then silently acquiesce in the limit prescribed to you by the Creator? For in rejecting the conclusion of wisdom, thou doest

wrong to the great mystery of the Resurrection, on which all our reliance is fixed. For remember the exclamation of Paul: *If the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain, and ye are yet in your sins.* And again: *Yea, and we are found false witnesses of God; because we witnessed of God that He raised up Christ: Whom He raised not up, if so be that the dead are not raised.* For what can be raised up save that which is fallen? or what restored to life, save that which is bowed down in death? And how shall we expect to rise again, if so be that Christ raised not up His own Temple, making Himself, for us, the Firstfruits of them which are asleep, and the Firstborn from the dead? Or how shall *this mortal put on immortality*, if, as some think, it be lost in total annihilation? For how shall it escape this fate if it have no hope of a new life? Do not, then, swerve from orthodoxy in the faith, because a miracle was accomplished; but rather be wise, and add this to the other marvellous works that Christ did.

Chap. 1. c. xx. 19, 20. 1 Cor. xv. 16, 17. Ibid. 15. Ibid. 53.

For observe how, by unexpectedly entering when the doors were shut, Christ showed, once more, that He was by Nature God, and no other than He Who had erewhile dwelt among them; and also, by laying bare the wounded Side of His Body, and by showing the print of the nails, He gave us complete satisfaction that He had raised that Temple of His Body which had hung upon the Cross, and had restored to life that Body which He had worn, thereby subduing death, which is due to all flesh, inasmuch as He was by Nature Life and God. What need, then, was there for Him to show them His Hands and Side, if, as some perversely think, He did not rise again with His Body? And, if He wished His disciples not to entertain this idea concerning Him, why did He not rather appear in another form, and, disdaining the likeness of flesh, conjure up other thoughts in their minds? But, as it is, He thought it of so great importance that they should be convinced of the Resur-

Book 12. c. xx. 19, 20. rection of His Body, that, when the time even seemed to call Him to change His Body into some form of ineffable and surpassing Majesty, He resolved in His Providence to appear once more as He had been of old, that He might not be thought to be wearing any other form than that in which also He had suffered crucifixion. For that our eyes could not have endured the glory of the holy Body, if Christ had chosen to reveal it unto the disciples before He ascended to the Father, is easily to be inferred, when we reflect upon His transfiguration on the Mount before the holy disciples. For the blessed Matthew the Evangelist writes, that Jesus took *Peter, and James, and John, and went up into the mountain, and was transfigured before them: and His Face did shine as lightning, and His garments became white as snow*, and they could not endure the sight, but fell on their faces. Very appropriately, then, our Lord Jesus Christ, as He had not yet transformed the Temple of His Body into its due and proper majesty, still appeared in His original shape, not wishing the belief in the Resurrection to be transferred to another form or body than that which He had received from the Holy Virgin, in which also He was crucified, and died, according to the Scripture, the power of death extending only over Flesh, from which also it was driven forth. For if His Body, after death, did not rise again, what sort of death was vanquished, and in what way was the power of corruption weakened? For it could not be by the death of a single rational being, or soul, or angel, or even the very Word of God. When, then, the power of death has reference only to that which is doomed by nature to corruption, with this it is that the power of the Resurrection is concerned, and with this alone, in order that the dominion of the lord of this world might be taken away. The entry of our Lord through the closed doors must be classed, by men of wisdom, with the other miracles that He wrought. He then greeted His holy disciples. *Peace be unto you*, He says; meaning by *peace*, Him-

S. Matt. xvii. 1, 2.

self. For while Christ is present among men it follows that the tranquillity of their minds is assured unto them. Paul also declared that this boon is granted to those who believe on Him, when he says: *The peace of Christ, which passeth all understanding, shall guard your hearts and your thoughts;* meaning by the peace of Christ which passeth all understanding nothing else than His Spirit, of Which if any man partake he shall be filled with everything that is good.

CHAP. 1. c. xx. 20.

Phil. iv. 7.

20 *The disciples, therefore, were glad when they saw the Lord.*

Hereby, also, the blessed Evangelist testifies to the truth of our Saviour's Words, when he says that the disciples were full of peace and joy of heart when they saw Jesus. For we remember the mysterious utterance that He spake unto them concerning His precious Cross and Resurrection from the dead, saying: *A little while, and ye behold Me no more; and again a little while, and ye shall see Me; and your heart shall rejoice, and your joy no one taketh away from you.* The Jews, indeed, whose minds were transported by a frenzy of fury, rejoiced when they saw Jesus nailed to the Cross, while the heart of the holy disciples was heavy laden with an intolerable burthen of sorrow. But as He is by Nature Life, He overcame the power of death, and rose again, and the joy of the Jews was extinguished, while the heaviness of the holy disciples was turned into joy, and nothing could rob or deprive them of their soul's delight. Christ, having died once for all *to put away sin*, dieth no more, as is written. For He is alive for evermore, and of a surety He will preserve those whose hope is in Him, in joy without ceasing. He once more greets them with the oft-repeated assurance: *Peace be unto you;* laying down, as it were, this law for the children of the Church. Therefore, also, more especially in the assembling and gathering of ourselves together in holy places, at the very commencement of the blessed mystery of the Eucharist, we repeat this saying to one another. For

Supra xvi. 16. & 22.

Heb. ix. 26.

Supra 19.

Book 12. c. xx. 21. our being at peace with each other and with God must be accounted a fountain and source of all good. Therefore, also, Paul, when he prays that those who are called Rom. i. 7. may enjoy the highest of all blessings, says: *Grace to you and peace, from God our Father and the Lord Jesus Christ;* and also, when he invites those who have not yet believed to make their peace with God, he says: 2 Cor. v. 20. *We are ambassadors on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.* None the less, also, the Is. xxvii. 5, 6. Prophet Isaiah exhorts us, crying out: *Let us make peace with Him, let us make peace who come.* The meaning of the saying well befits the Dispenser of Peace, or rather the Peace of all men; that is, Christ, *for He is our peace*, according to the Scripture.

21 *Then said He to them again, Peace be unto you: as the living Father sent Me, even so send I you.*

Hereby our Lord Jesus Christ ordained the disciples to be guides and teachers of the world, and to be ministers of His Divine mysteries, and also bade them, for the time was now come, like lights to illuminate and enlighten, not merely the country of Judæa, according to the limit of the commandment of the Law, which 2 Kings xvii. 11. extended *from Dan even unto Beersheba*, according to the Scripture, but rather also all under the sun, and men scattered throughout all lands, wheresoever they Heb. v. 4. dwelt. The saying of Paul, therefore, is true: *No man taketh the honour unto himself, but he that is called of God.* For our Lord Jesus Christ called into His most glorious apostleship, before all others, His own disciples, and firmly fixed the whole earth, which was well-nigh tottering and in the act of falling, pointing out, as God, men to be props thereof who were well able to support it. Therefore, also, He thus spake by the mouth of the Ps. lxxv. 3. Psalmist, concerning the earth and the Apostles: *I have fixed the pillars of it;* for the blessed disciples were as 1 Tim. iii. 15. the pillars *and ground of the truth*, whom also He says

that He sent forth, even as the Father had sent Him; showing at the same time the dignity of their apostleship, and the incomparable honour of the power vouchsafed unto them, and also in all likelihood suggesting the method of life the Apostles were to follow. For if He thought it meet that He should send forth His own disciples, even as the Father had sent Him, was it not necessary for those who were destined to imitate His mission to ascertain what the Father sent forth the Son for to do? CHAP. I. c. xx. 22, 23.

In divers ways, then, expounding unto us the character of His own mission, He said in one place: *I came not to call the righteous, but sinners to repentance;* and again: *They that are whole have no need of a physician; but they that are sick:* and again, in another place: *For I am come down from heaven, not to do Mine own Will, but the Will of Him That sent Me;* and yet once more: *For God sent not His Son into the world to judge the world; but that the world should be saved through Him.* Summing up, therefore, in a few words the character of their mission, He says that He sent them even as the Father had sent Him, that they might know thereby that they were bound to call sinners to repentance, and to minister to those who were in evil plight, whether of body or soul, and in all their dealings upon earth, not in any wise to follow their own will, but the Will of Him That sent them, and to save the world by their teaching, so far as was possible. And in truth we shall find the holy disciples eager to show the utmost zeal in performing all these things; and it is not difficult for any one to satisfy himself of this, who has once turned his attention to the Acts of the Apostles, and the words of the holy Paul. S. Matt. ix. 13. S. Luke v. 31. Supra vi. 38. Ibid. iii. 17.

22 *And when He had said this, He breathed on them, and saith*
23 *unto them, Receive ye the Holy Ghost: whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained.*

After dignifying the holy Apostles with the glorious

Book 12. c. xx. 22, 23. distinction of the apostleship, and appointing them ministers and priests of the Divine Altar, as I have just said, He at once sanctifies them by vouchsafing His Spirit unto them, through the outward sign of His Breath, that we might be firmly convinced that the Holy Spirit is not alien to the Son, but Consubstantial with Him, and through Him proceeding from the Father; He shows that the gift of the Spirit necessarily attends those who are ordained by Him to be Apostles of God. And why? Because they could have done nothing pleasing unto God, and could not have triumphed over the snares of sin, if they had S. Luke xxiv. 49. not been *clothed with power from on high*, and been transformed into something other than they were before. 1 Kings x. 6. Therefore, also, it was said to one of old time: *The Spirit of the Lord will come upon thee, and thou shalt be turned* Cf. Is. xl. 31. *into another man;* and the Prophet Isaiah also declared that those who waited upon the Lord should renew their strength. The wise Paul, too, when he says that he surpassed some in his labours, that is, in the deeds of an 1 Cor. xv. 10. Apostle, adds at once: *Yet not I, but the grace of God which was with me.* Besides, we say this, that the disciples would never at all have understood the mystery that is in Christ, nor have been true guides in this knowledge, if they had not advanced in the light of the Spirit to a revelation of things which surpass man's reason and understanding, a revelation which is able to point out to them the heights to which they were bound Ibid. xii. 3. to ascend; for *no man can say Jesus is Lord*, as Paul says, *but in the Holy Spirit.* As, then, they were destined to proclaim that Jesus was the Lord, that is, to preach that He was God and Lord of necessity, therefore they received the grace of the Holy Spirit in immediate connexion with the office of apostleship, Christ granting Him unto them, not ministering to the desires of another, but rather vouchsafing Him of Himself; for the Spirit could only come down unto us from the Father through the Son. The old and written Law,

however, which contained shadows and types of the reality, ordained that the appointment of priests should be performed in a more physical way, so to say, and that their appointment should be attended with more outward display. For the blessed Moses, by God's command, bade Aaron and the Levites wash themselves with water: then he slew the ram of consecration and anointed *with the blood the tip of Aaron's right ear*, as is written, and also put of the blood *upon the thumb of the right hand, and upon the big toe of the right foot*, giving an outline and type, as in a picture, of the mystery concerning Christ. For in the presence here of water and blood, the instruments of sanctification, how can there be any question that in an obscure type an outline was given of the fair beauty of the reality? Our Lord Jesus Christ, transforming into the power of truth the figure of the Law, consecrates through Himself the ministers of the Divine Altar. For He is the Lamb of consecration, and He consecrates by actual sanctification, making men partakers in His Nature, through participation in the Spirit, and in some sort strengthening the nature of man into a power and glory that is superhuman.

CHAP. 1. c. xx. 22, 23. Cf. Lev. viii. 6. Lev. viii. 23.

And there can be no doubt that the explanation I have here given can be proved not to err from the truth. But, perhaps, someone will come and say as follows, with a praiseworthy desire for knowledge, it may be, putting to us the question, "Where then, and when, did the Saviour's disciples receive the grace of the Spirit? When the Saviour appeared unto them in the house, immediately after the Resurrection, and breathed upon them, saying: *Receive ye the Holy Ghost;* or in the days of the holy Pentecost, when, as they were again assembled together in one place, *suddenly there came from heaven a sound as of the rushing of a mighty wind. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they began to speak with other tongues, as the Spirit gave*

Acts ii. 2–4.

Book 12. c. xx. 22, 23. *them utterance?"* For either, such an one will say, we must suppose that a double grace was given unto them, or we must remain in ignorance of the occasion on which they, in fact, became partakers in the Holy Spirit; if indeed our Saviour's saying, and that which is written in the Acts of the holy Apostles, is found to be true. And, indeed, the question may well excite our perplexity, especially as Christ Himself said: *It is expedient for you that I go away; for if I go not away the Comforter cannot come unto you; but when I depart, I will send Him unto you;* for the inquirer will perhaps go on to say, "The Truth, that is, Christ, cannot lie. When, then, He said in plain words that the Comforter would not come unto the disciples unless He were taken up unto the Father, but of a surety He would send Him then, when He was in heaven at His side; how, then, can He be supposed to grant the gift of the Spirit, though His journey from hence was not yet accomplished?" Still, though the inquiry is very obscure, and very likely to cause perplexity, it yet allows of an appropriate solution, when we remember our faith that Christ is not as one of ourselves, but rather is God, and of God, and so exercises dominion over His own Words, and moulds them to suit His purposes.

Supra xvi. 7.

For He proclaimed that He would send down to us from heaven the Comforter, when He was ascended to God the Father; and this, indeed, He did, when He had gone away to the Father, and vouchsafed to shed forth the Spirit abundantly upon all who were willing to receive it. For any man could receive it, through faith, that is, and Holy Baptism; and then was fulfilled that which was spoken by the voice of the Prophet: *I will pour out of My Spirit upon all flesh.* But it was necessary that the Son should appear as co-operating with the Father in granting the Spirit; it was necessary that those who believed on Him should understand that He is the Power of the Father, That has created this whole world, and called man out of nothing into being.

Joel ii. 28.

For God the Father, at the beginning, by His own Word, took of the dust of the ground, as is written, and fashioned the animal, that is man, and endowed him with a soul, according to His Will, and illuminated him with a share of His own Spirit; *for He breathed into his nostrils the breath of life*, as is written. And when it came to pass that through disobedience man fell under the power of death, and lost his ancient honour, God the Father built him up and restored him to newness of life, through the Son, as at the beginning. And how did the Son restore him? By the death of His own Flesh He slew death, and brought the race of man back again into incorruption; for Christ rose again for us. In order, then, that we might learn that He it was Who at the beginning created our nature, and sealed us with the Holy Spirit, our Saviour again grants the Spirit, through the outward sign of His Breath, to the holy disciples, as being the firstfruits of renewed nature. For Moses writes concerning our creation of old, that God breathed into man's nostrils the breath of life. As, then, at the beginning, man was formed and came into being, so likewise is he renewed; and as he was then formed in the Image of his Creator, so likewise now, by participation in the Spirit, is he transformed into the Likeness of his Maker. For that the Spirit impresses the Saviour's Image on the hearts of those who receive Him surely does not admit of question; for Paul plainly exhorteth those who had fallen through weakness into observance of the Law, in the words: *My little children, of whom I am again in travail until Christ be formed in you.* For he says that Christ will not be formed in them save by partaking of the Holy Spirit, and living according to the law of the Gospel. Therefore, as in the firstfruits of creation, which is made regenerate into incorruption and glory and into the Image of God, Christ establishes anew His own Spirit in His disciples. For it was necessary that we should also perceive this truth, namely, that He brings down and grants the Spirit

CHAP. I. c. xx. 22, 23.

Gen. ii. 7.

Gal. iv. 19.

Book 12. c. xx. 22, 23. unto us. Therefore, also, He said: *All things, whatsoever the Father hath, are Mine.* And as the Father hath, of Himself and in Himself, His own Spirit, so also the Son hath the Spirit in Himself, because He is Consubstantial with Him, and essentially proceeded from Him, having by Nature in Himself all the attributes of His Father.

Supra xvi. 15.

From the following fact we can prove that, many as were the actions that He repeatedly promised us that He would perform in due season, He even in part anticipated the appointed time in the performance of them, for our edification, that we might be fully convinced that whatsoever He has spoken will assuredly come to pass. He declared that He would raise up the dead, and bring back again to life those who are lying in the earth and in tombs. *The hour cometh,* He says, *when the dead shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.* And, desiring to satisfy us that He could readily accomplish this, He taught, saying: *I am the Resurrection and the Life.* But, inasmuch as the vastness of the miracle made it difficult of belief that the dead could ever be restored to life, He anticipated to our profit the time of the Resurrection, and gave us a sign by raising Lazarus and the widow's son and the daughter of Jairus. And what else besides? As He said that full of glory would be the resurrection of the Saints, for *then,* He says, *shall the righteous shine forth as the sun in the Kingdom of their Father,* in order that here again He might be believed to speak truth, He granted the sight thereof before the time to the disciples. For He *took Peter and James and John, and went up into the mountain, and was transfigured before them: and His Face did shine as lightning, and His garments became white as snow.* Just as, then, although He promised to accomplish these things in their season, yet He performed the works in part and with a limited scope even out of due time, as

Supra v. 25, 29.

Ibid. xi. 25.

S. Matt. xiii. 43.

S. Luke ix. 28.

S. Matt. xvii. 2.

an earnest and foretaste of that which was expected to come to pass and to affect the whole world, so doing in order that faith in Him might not be shaken; even so, likewise, after having said that He would send the Comforter to us when He went away to the Father, and having fixed this occasion for granting this grace universally, He performed in the persons of His disciples the first instalment, as it were, of the promise, for the many just and sufficient reasons we have previously given. CHAP. 1. c. xx. 22, 23.

They, therefore, partook of the Holy Spirit when *He breathed on them*, saying, *Receive ye the Holy Ghost;* for it were impossible for Christ to lie, and He would never have said "Receive" without giving; but in the days of Holy Pentecost, when God more openly proclaimed His grace, and manifested the stablishment of the Holy Spirit in their hearts, there appeared unto them tongues through flame, not signifying the beginning of the gift of the Spirit in their hearts, but rather having reference to the time when they were first endowed with the gift of languages. It is written, indeed, that *they began to speak with other tongues, as the Spirit gave them utterance.* Note, that they began to speak, not to receive sanctification, and that the gift of divers tongues came down upon them; and this was the working of the Spirit that was in them. For just as the Father spake from heaven, and bare witness to His Son, saying, *This is My beloved Son, in Whom I am well pleased;* and did this to satisfy the minds of those who heard, uttering, or causing to be uttered, a sound as of some instrument which fell upon the ear; even so, also, in the case of the holy disciples He made the manifestation of the grace given them more public, sending down upon them tongues as of fire, and causing the descent of the Holy Spirit to resemble the sound *of the rushing of a mighty wind.* And that this very portent was given unto the Jews by way of a sign, you will readily see, if you listen to God, the Lord of all, saying by the mouth of the

Acts ii. 4.

S. Matt. iii. 17.

Acts ii. 2.

Book 12. c. xx. 22, 23. 1Cor. xiv. 21, from Is. xxviii. 11.

Prophet: *By men of strange tongues, and by the lips of strangers, will I speak unto this people*, and yet will they not believe. And to the intent that we might believe that the blessed disciples did, in fact, partake of the Holy Spirit, and were from henceforth honoured with the grace of Christ from above, and that they were able to expound the truth, and that the glory of their apostleship was worthy all admiration, witness being borne thereto by the gift from on high, therefore it was that fire came down in the form of tongues.

I think, indeed, that I have here said enough to accurately explain the meaning of the passage; but, inasmuch as we are bound to take every precaution in our treatise, that no stumblingblock spring up to offend the brethren through the carping spirit of any amongst us, let us make this addition to what we have said, and refute the vain talk that we may expect will be started. We shall find, then, in the passage that follows, the words: *Thomas, called Didymus, was not with the disciples when Jesus came.* How, then, someone may not unreasonably inquire, if he were away, was he in fact made partaker in the Holy Spirit when the Saviour appeared unto the disciples and breathed on them, saying: *Receive ye the Holy Ghost?* We reply that the power of the Spirit pervaded every man who received grace, and fulfilled the aim of the Lord Who gave Him unto them; and Christ gave the Spirit not to some only but to all the disciples. Therefore, if any were absent, they also received Him, the munificence of the Giver not being confined to those only who were present, but extending to the entire company of the holy Apostles. And that this interpretation is not strained, or our idea extravagant, we may convince you from Holy Writ itself, bringing forward as a proof a passage in the Books of Moses. The Lord God commanded the all-wise Moses to select elders, to the number of seventy, from the assembly of the Jews, and plainly declared: *I will take of the Spirit which is upon thee and will put it upon them.*

Infra ver. 24.

Num. xi. 17.

Moses, as he was bidden, brought them together, and fulfilled the Divine decree. Two only of the men who were included in the number of the seventy elders were left behind, and remained in the assembly, to wit, *Eldad and Medad.* Then when God put upon them all the Divine Spirit, as He had promised, those whom Moses had collected together immediately received grace, and prophesied; but none the less also the two who were in the assembly prophesied, and, in fact, the grace from above came upon them first. Nay, further, Joshua, that was called the son of Nun, who was the constant attendant of Moses, not understanding at once the meaning of the mystery, but thinking that after the manner of Dathan and Abiram they were rivals in the art of prophecy to those whom Moses had brought together, said unto him: *Eldad and Medad do prophesy in the camp; my lord Moses, forbid them.* And what answered that truly wise and great man, seeing in his wisdom the working of the grace given unto them, and the power of the Spirit? *Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!* Observe how he rebukes the saying of Joshua, who knew not what had been done. Would that, he says, the Spirit were given to all the people! Nay, this will indeed come to pass in due season, when the Lord, that is, Christ, will grant unto them His Spirit; breathing upon His holy Apostles as upon the firstfruits of those whose due it is to receive Him, and saying: *Receive ye the Holy Ghost.* Then, if Thomas were absent, he was not cut off from receiving the Spirit, for the Spirit pervaded all whose due it was to receive Him, and who were included among the number of His honoured disciples.

CHAP. 1. c. xx. 22, 23.

Num. xi. 27, 28.

Ibid. 29.

Christ, when He gave the Spirit unto them, said: *Whosesoever sins ye forgive, they are forgiven; and whosesoever sins ye retain, they are retained;* though only the living God is able and powerful to grant unto sinners remission of sins; for whom could it befit to pardon the

Book 12. c. xx. 22, 23. transgressions that sinners have committed against the Divine Law, save the Lawgiver Himself? You may, if you choose, see the meaning of the saying from the analogy of human affairs. Who has authority to meddle with the decrees of earthly monarchs, and who tries to undo that which has been ordained by the will and judgment of rulers, save only someone who is invested with regal honour and dignity? Therefore, wise was the saying, *Insolent is he who saith unto the king, Thou breakest the law.* In what way, then, and in what sense did the Saviour invest His disciples with the dignity which befits the Nature of God alone? The Word that is in the Father cannot err; and this He did, and whatsoever He doeth, He doeth well. For He thought it meet that they who have once been endued with the Spirit of Him Who is God and Lord, should have power also to remit or retain the sins of whomsoever they would, the Holy Spirit That dwelt in them remitting or retaining them according to His Will, though the deed were done through human instrumentality.

Job xxxiv. 18.

They who have the Spirit of God remit or retain sins in two ways, as I think. For they invite to Baptism those to whom this sacrament is already due from the purity of their lives, and their tried adherence to the faith; and they hinder and exclude others who are not as yet worthy of the Divine grace. And in another sense, also, they remit and retain sins, by rebuking erring children of the Church, and granting pardon to those who repent; just as, also, Paul gave up him that had committed fornication at Corinth, *for the destruction of the flesh, that the spirit may be saved*, and admitted him again into fellowship, that he might not *be swallowed up with his overmuch sorrow*, as he says in his letter. When, then, the Spirit of Christ dwelling in our hearts doeth things which befit God alone, surely He is the living God, invested with the glorious dignity of the Divine Nature, and having power over sacred laws.

1 Cor. v. 5.

2 Cor. ii. 7.

24 *But Thomas, one of the twelve, called Didymus, was not with*
25 *them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His Hands the print of the nails, and put my finger into the print of the nails, and put my hand into His Side, I will not believe.*

CHAP. 1. c. xx. 24, 25.

The greatest marvels are always attended by incredulity, and any action which seems to exceed the measure of probability is ill-received by those who hear of it. But the sight of the eyes succeeds in banishing these doubts, and, as it were, compels a man by force to assent to the evidence before him. This was the state of mind of the wise Thomas, who did not readily accept the true testimony of the other disciples to our Saviour's Resurrection, although, according to the Mosaic Law, in the mouth of two or three witnesses every word shall be established. I think, however, that it was not so much that the disciple discredited what was told him, but rather that he was distracted with the utmost grief, because he had not been thought worthy to see our Saviour with his own eyes. For he, perhaps, thought that he would never receive that blessing. He knew that the Lord was by Nature Life, and that He was able to escape death itself, and to destroy the power of corruption; for surely He Who released others from its trammels could deliver His own Flesh. In his exceeding great joy he affected incredulity, and though he well-nigh leapt in his ecstasy of delight, he longed to see Him before his very sight, and to be perfectly satisfied that He had risen again to life according to His promise. For our Saviour said: *Children, a little while and ye behold Me no more; and again a little while, and ye shall see Me, and your heart shall rejoice.* I think that the disciple's want of faith was extremely opportune and well-timed, in order that, through the satisfaction of his mind, we also who come after him might be

Supra xvi. 16, 22.

Book 12. c. xx. 24, 25.

unshaken in our faith that the very Body that hung upon the Cross and suffered death was quickened by the Father through the Son. Therefore, also, Paul saith:

Rom. x. 9.

Because if thou shalt say with thy mouth, Jesus is Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved. For since it was not the nature of flesh itself which brought back life, but the deed was rather accomplished by the working of the ineffable Nature of God, in which naturally abides a quickening power, the Father through the Son manifested His power upon the Temple of Christ's Body; not as though the Word was powerless to raise His own Body, but because the Father doeth whatsoever He doeth through the Son, for He is His Power, and whatsoever the Son bringeth to effect proceedeth also of a surety from the Father. We, therefore, are taught, through the slight want of faith shown by the blessed Thomas, that the mystery of the Resurrection is effected upon our earthly bodies, and in Christ as the Firstfruits of the race; and that He was no phantom or ghost, fashioned in human shape, and simulating the features of humanity, nor yet, as others have foolishly surmised, a spiritual body that is compounded of a subtle and ethereal substance different from the flesh. For some attach this meaning to the expression "spiritual body." For since all our expectation and the significance of our irrefutable faith, after the confession of the Holy and Consubstantial Trinity, centres in the mystery concerning the flesh, the blessed Evangelist has very pertinently put this saying of Thomas side by side with the summary of what preceded. For observe that Thomas does not desire simply to see the Lord, but looks for the marks of the nails, that is, the wounds upon His Body. For he affirmed that then, indeed, he would believe and agree with the rest that Christ had indeed risen again, and risen again in the flesh. For that which is dead may rightly be said to return to life, and the Resurrection surely

was concerned with that which was subject unto death. CHAP. I. c. xx. 26, 27.

26 *And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and*
27 *stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and see My Hands; and reach hither thy hand, and put it into My Side: and be not faithless, but believing.*

Christ appeared once more unto His disciples miraculously by His Divine power. For He did not, like unto us, bid them open the doors for Him to enter in, but disdaining, as it were, the natural sequence of events, passed within the doors, and unexpectedly appeared in the middle of the room, presenting the same kind of miracle before the sight of the blessed Thomas as He had performed on the former occasion. For he that was most deficient in faith had need of healing medicine. He made use of the greeting so often on His Lips, and solemnly gave them the blessed assurance of peace, as a pattern unto us, as we have said before. One may well be amazed at the minuteness of detail shown in this passage. For such was the extreme accuracy that the compiler of this book took pains to observe, that he is not content with simply saying that Christ manifested Himself to the holy disciples, but explains that it was after eight days, and that they were gathered together. For what else can their being all brought together in one house mean? We say this to point out the diligent care that the Apostle so admirably displays, and because Christ hereby has made clear unto us the occasion of our assembling, and gathering ourselves together on His account. For He visits, and in some sort dwells with, those assembled together for His sake, especially on the eighth day, that is, the Lord's day. Let us reckon it up, if you so please: On the one occasion He appeared unto the other disciples; on the other, He manifested Himself to them, when Thomas was also

Book 12. c. xx. 26, 27. Supra ver. 19.

present. It is written in the preceding passage: *When therefore it was evening, on that day, the first day of the week, and when the doors were shut, He stood in the midst.* Note, that it was on the first day of the week, that is, the Lord's day, when the disciples were gathered together, that He was seen of them, and that likewise also He appeared unto them on the eighth day following. And we must not, because he says eight days after, suppose that he means the ninth day, but that when he says this he includes the eighth day itself, on which He appeared, in the number given.

With good reason, then, are we accustomed to have sacred meetings in churches on the eighth day. And, to adopt the language of allegory, as the idea necessarily demands, we indeed close the doors, but yet Christ visits us and appears unto us all, both invisibly and also visibly; invisibly as God, but also visibly in the Body. He suffers us to touch His holy Flesh, and gives us thereof. For through the grace of God we are admitted to partake of the blessed Eucharist, receiving Christ into our hands, to the intent that we may firmly believe that He did in truth raise up the Temple of His Body. For that the partaking of the blessed Eucharist is a confession of the Resurrection of Christ is clearly proved by His own Words, which He spake when He Himself performed the type of the mystery; for He brake bread, as it is written, and gave it to them, saying: *This is My Body, which is given for you unto remission of sins: this do in remembrance of Me.* Participation, then, in the Divine mysteries, in addition to filling us with Divine blessedness, is a true confession and memorial of Christ's dying and rising again for us and for our sake. Let us, therefore, after touching Christ's Body, shrink back from unbelief in Him as utter ruin, and rather be found well grounded in the full assurance of faith.

S. Luke xxii. 19. Cf. S. Matt. xxvi. 28.

Let the attentive reader call to mind that our Lord repulsed Mary Magdalene from touching Him, saying

plainly: *Touch Me not, for I am not yet ascended unto the Father.* Yet He allows Thomas to touch His Side, and to feel with his fingers *the print of the nails.* We have already explained why our Lord did this, but none the less will we call back to mind the reason, briefly recapitulating what we said. For not yet had the time arrived for Mary to touch Him, because she had not yet been sanctified by the grace of the Holy Spirit; for while Christ was yet in our midst, and had not yet ascended to the Father in heaven, it was impossible to see the descent of the Comforter fully accomplished among men. It was meet, however, for Thomas to touch Him, as he, as well as the rest, had been enriched with the Spirit. For, as we said before, he was not on account of his absence without his share in the Spirit. For the munificence of the Giver reached unto him also, when the boon was granted to the entire company of the holy disciples.

CHAP. 1. c. xx. 26, 27. Supra ver. 17. Supra ver. 25.

I think we ought also to investigate the following question. Thomas felt our Saviour's Side, and found the wounds made by the soldier's spear, and saw the *print of the nails.* Then how was it, someone may inquire, that the marks of corruption were apparent in an incorruptible Body? For the abiding trace of the holes bored through the Hands and Side, and the marks of wounds and punctures made by steel, affords proof of physical corruption, though the true and incontrovertible fact that Christ's Body was transformed into incorruption points to a necessary discarding of all the results of corruption, together with corruption itself. For will any man who is lame, at the Resurrection have a maimed foot or limb? And if any man have lost the sight of his eyes in this life, will he be raised again blind? How then, someone may say, can we have shaken off the yoke of corruption, if its results still remain and rule over our members? It is essential, I think, to inquire into this question; and this we say, with reference to the difficulties raised by the

Book 12. c. xx. 26, 27. passage. We are as far as possible anxious to assent to the contention that at the time of the resurrection there will be no remnant of adventitious corruption left in us, but, as the wise Paul said concerning this

1 Cor. xv. 43. body of ours, that which *is sown in weakness is raised in power*, and that which *is sown in dishonour is raised in glory.* And what can we expect the resurrection of this body in power and glory to be, if it does not imply that it will cast off all the weakness and dishonour of corruption and disease, and return to its original purity? For the human body was not made for death and corruption. But, inasmuch as Thomas required this proof for his perfect satisfaction, our Lord Jesus Christ, of necessity, therefore, in order to leave no excuse for our want of faith, appears even as he sought to see Him; for even when He ascended into heaven itself, and made known the meaning of the mystery concerning Himself to the rulers, principalities, and powers above, and to those who commanded the legions of angels, He appeared also unto them in this same guise that they might believe that in very truth the Word That was of the Father, and in the Father, became Man for our sake, and that they might know that such was His care for His creatures that He died for our salvation. And, in order to make the meaning of my explanation clearer to my hearers, I will add the very words spoken by the mouth of Isaiah on this

Is. lxiii. 1. subject. He saith: *Who is This That cometh from Edom, with dyed garments from Bosra?* They who raise this shout, I mean the cry: *Who is This That cometh from Edom?* that is, from the earth, are angels and rational powers, for they are marvelling at the Lord ascending into heaven. And, seeing Him almost, as it were, dyed in His own Blood, they say unto Him, not yet appre-

Ibid. 2. hending the mystery: *Why is Thy apparel red, and why are Thy garments like him that treadeth in the wine-vats?* For they compare the colour of the blood to new wine, lately trodden in the press. And what saith

Christ unto them? First, in order that He may be known to be the living God, He saith: *I speak righteousness;* using the word *speak*, instead of "teach." And most assuredly He that teacheth righteousness must be a Lawgiver, and if a Lawgiver, surely also God. Then say the angels unto Him, as Christ showeth them the marks of the nails: *What are these wounds in Thy Hands?* and the Lord answereth: *Those with which I was wounded in the house of My beloved.* For Israel was the house that the Lord loved, and Israel smote Him with nails and spear. For the outrages of the soldiers may justly be ascribed unto the Jews, for they brought the Lord to His death. Therefore, when He wished to satisfy the holy angels that He was, in fact, a Man, and that He had undergone the Cross for us, and that He was risen again to life from the dead, Christ was not content with mere words, but showed unto them the marks of His suffering. What is there to astonish us in the fact, that when He desired to rid the blessed Thomas of his unbelief He showed the print of the nails, appearing unto him, contrary to expectation, for the advantage of all men, and to the intent that we might believe without question that the mystery of the Resurrection was actually accomplished, no other body being raised but that which suffered death?

CHAP. 1.
c. xx. 28.
Is. lxiii. 1.
Zech. xiii. 6.

28 *Thomas answered Him, and saith unto Him, My Lord and my God.*

He that had shortly before been slack in the duty of faith was now eager to profess it, and in a short time his fault was wholly cured. For after an interval of only eight days the hindrances to his faith were removed by Christ, Who showed unto him the print of the nails and His wounded Side. But, perhaps, someone will ask the question: "Tell me why did the minds of the holy disciples carry out so rigid an inquiry, and so careful a scrutiny? For would not the sight of the Lord's Body, the features of His Face, and the measure of His Stature,

Book 12. c. xx. 28. have sufficed to prove that He had indeed risen from the dead, and to secure His recognition?" What do we reply? The inspired disciples were not free from doubt, although they had seen the Lord. For they thought that He was not in very truth the same as He Who of old had lived and dwelt among them, and had hung upon the Cross, but rather that He was a Spirit, cunningly fashioned like unto our Saviour's Image, and simulating the features of the form which they knew. For they fell into this delusion not without some apparent excuse, as He miraculously entered when the doors were closed; in spite of the fact that a body of coarse earthy mould requires a hole through which it can pass, and necessitates the aperture of the door to correspond in width with the size of the body. For this cause our Lord Jesus Christ, greatly to our profit, laid bare His Side to Thomas, and exposed the wounds on His Person, through his agency giving adequate proof to all. For though of Thomas alone is recorded the saying: *Except I shall put my hands and see the prints of the nails, and put my hand into His Side, I will not believe*, yet was the charge of lack of faith common to them all; and we shall find that the minds of the other disciples were not free from perplexity, though they said unto the holy Thomas: *We have seen the Lord.* And that what we say does not err from the truth we may easily perceive by what the Divine Luke tells us: As they spake these things, He stood in the midst of them, that is, of course, Christ, *and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And He said unto them, Why are ye troubled? and wherefore do reasonings arise in your hearts? See My Hands and My Feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye behold Me having. And when He had said this, He showed them His Hands and His Feet. And while they still disbelieved for joy, and wondered, He said unto them, Have ye here anything to*

Supra ver. 25.

Ibid.

S. Luke xxiv. 36-43.

eat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. You see how the thought of unbelief is found lurking, not in the blessed Thomas alone, but that the minds of the other disciples were afflicted with a kindred disease. For, lo and behold! seeing that their faith wavered even after the sight of the wounds upon the Cross, He thought it right to convince them by another act, in nowise suited to a spirit, but specially appropriate to earthly bodies and the nature of flesh. For He ate the fish that was brought unto Him, or the portion of one. For when no mark at all of corruption any longer remained after the Resurrection of His holy Flesh, because He lived again to incorruption, and when it was incredible that His Body stood in need of food as heretofore, He yet showed unto them the print of the nails, and did not refuse to partake of food, in order that He might establish the great mystery of the Resurrection, and cause faith in it to spring up in the souls of us all. He does acts wholly alien to the nature of spirits. For how, and in what way, could the prints of nails, and the traces of wounds, and participation in bodily food, be found to exist in a naked spirit unconnected with flesh, to which all these things are suitable by the law of its being and the conditions under which it exists? In order, then, that none might think that Christ rose again a mere spirit, or an impalpable body, shadowy and ethereal, to which some give the name of spiritual, but that the selfsame body that was *sown in corruption*, as Paul saith, might be believed to have risen again, He openly did acts suitable to a palpable human form. What we said at first, however, namely, that the blessed disciple did not so much lack faith owing to infirmity of judgment, but rather was affected in this way by excess of joy, will not be wide of the mark. For we have heard the saying of the blessed Luke concerning all the others: *And while they disbelieved for joy and wondered.* It

Chap. 1. c. xx. 28.

1 Cor. xv. 42.

S. Luke xxiv. 41.

Book 12. c. xx. 28. was wonder, therefore, that made the disciples slow to be convinced. But as henceforward there was no excuse for unbelief, as they saw with their own eyes, the blessed Thomas accordingly unflinchingly confessed his faith in Him, saying: *My Lord and my God.* For we must all confess that it follows of a surety that He That is Lord by Nature and Ruler over all is also God, just as also universal dominion and the glory of sovereignty is clearly seen to appertain to the living God.

Observe, too, that when he says *My Lord and my God*, he uses the article to show that there was One Lord and One God. For he does not say without the qualification of the article, *My Lord and my God*, to prevent any one from imagining that he called Him Lord or God as he might have done one of ourselves or of the holy angels. For *there are gods many and lords many*, in this sense, in *heaven and on earth*, as the wise Paul has taught us; but rather he recognises Him as, in a special sense, the One Lord and God, as begotten of the Father, Who is by Nature Lord and God, when he says, *My Lord and my God;* and, what is a still greater indication of the truth, the Saviour heard His disciple saying this, and saw that he rested in the firm conviction that He was, in fact, the Lord and God, and thought it not right to rebuke him. Christ, then, approved his faith, and with justice. And you may easily see that what I say is true. For to him that was possessed of this faith He says, at the end of the Gospel, as unto the rest: *Go ye and make disciples of all the nations.* And if He bids him who was thus minded teach all nations, and appointed him to instruct the world in His mysteries, He wishes us to have a like faith. For He is, in fact, Lord and God by Nature, even when Incarnate Man. For observe that the disciple, when he had touched His Hands, and Feet, and Side, made unto Him this confession of faith, not severing Emmanuel into a duality of Sons, but recognising Him as one and the same in the Flesh, for Jesus Christ is One Lord, according to the Scripture.

1Cor. viii. 5.

S. Matt. xxviii. 19.

29 *Jesus saith unto him, Because thou hast seen Me, thou hast believed: Blessed are they that have not seen and yet have believed.* CHAP. I. C. XX. 29.

This saying of the Saviour is very pertinent and we may derive the greatest profit therefrom. For hereby He showed His great care for our souls; for He is good, and *willeth that all men should be saved and come to the knowledge of the truth*, according to the Scripture. What is here said may not unlikely excite surprise. It was, indeed, necessary for Him to be long-suffering, as was His wont, with Thomas, who uttered that saying, and also with the other disciples with him, who thought that He was a spirit or apparition; and also to exhibit, as He very readily did for universal satisfaction, the print of the nails and His pierced Side; and also, contrary to use and need, to partake of food, that no plea for their unbelief might be left to those who sought to gain the benefits of His death. But it was also essential to have regard to the security of our faith. It was necessary also to have another end in view, namely, that those who should come at the last times should not easily be drawn into unbelief. For it was likely that some should err from the straight path, and from ignorance, practising a spurious kind of caution, refuse to accept the resurrection of the dead, and put themselves forward, and say unto us, like that unbelieving disciple: *Except I shall see in His Hands the print of the nails, and put my hand into His Side, I will not believe.* What sufficient means of satisfying them would there have been, Christ being no longer on earth but having ascended into heaven? And would they not have been, at times, thought to be justified in thus speaking, when they appeared to be imitating therein the disciple of the Saviour, and, considering it a noble thing not to believe off-hand, but rather to require more for their complete assurance, claimed for themselves the sight that was shown to the holy disciples? Christ, therefore, restrains

1 Tim. ii. 4.

Supra ver. 25.

Book 12. c. xx. 30, 31. men from such an inclination, and keeps them from falling. For being truly God, He knew well the malicious designs of the devil and his practice to deceive. And, therefore, He declares that blessed are they who believe without seeing, for they are surely worthy of admiration. And why? Because unquestioning belief is due to what lies before our eyes, for there is nothing at all to raise doubt in us. But if a man accept what he has not seen, and believe that to be true which the words of his instructor in mysteries have brought to his ears, then he honours with praiseworthy faith Him that is preached. Blessed, therefore, shall be the lot of every man that believeth through the voice of the holy Apostles, *which were eye-witnesses* of Christ's actions, *and ministers of the Word*, as Luke says. To them must we hearken if we are enamoured of life eternal, and cherish in our hearts the desire to abide in the mansions above.

S. Luke i. 2.

30 *Many other signs therefore did Jesus in the presence of His*
31 *disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have eternal life in His Name.*

He sums up the book in a manner, and makes plain to His hearers the object of the preaching of the Gospel. For, he says, this book was composed that *ye may believe*, and believing might *have eternal life*. He says that the signs were many, and does not limit the actions and marvellous works of our Saviour to those which were accurately known by him personally, and recorded by him, and leaves the other disciples to publish, if they chose, whatever was vividly impressed on their memory. For all the signs, he says, *are not written in this book*, but those only have been inserted by me which I thought best able to convince my hearers that *Jesus is the Christ, the Son of God.*

This is what the inspired Evangelist says: and I think, too, that it may be of use to make the following observation: For if the whole meaning of the record is directed to producing in us this faith, and is well calculated to make us steadfast in the conviction that the Child of the Holy Virgin, Who was called Jesus by the voice of the angel, is the very Christ Whose coming was proclaimed by Holy Writ; and if He be, indeed, very Christ and none other—not merely a son but the Son of God in a unique and special sense; what then, I ask, can they who, through ignorance, are in doubt about the faith, and who, furthermore, strive to teach others to believe that there are two Christs—what can they do or say in their defence, and what will be the sentence passed upon them when the great day shall come? For they divide Christ into two separate Beings, Man and God the Word, even after His union with man, and His ineffable and wholly incomprehensible Incarnation. Therefore are they in error, and have wandered far astray from the truth, and denied *the Master that bought them*. For if we examine into the definition of the being of Christ, and form a conception of Him, we find that the flesh is different from God the Word, Which is in the Father, and proceedeth from Him; but if we consider the meaning of the Incarnation, and strive to fathom so far as we are able this exceeding great mystery, we conceive of the Word as One with His own Flesh, though not converted into flesh. God forbid that we should so say, for the Nature of the Word is inconvertible and unchangeable, and admits of no shadow of turning. Rather do we maintain, according to our Holy and inspired Scriptures, that the Messiah, conceived of as attaining to the perfect definition of manhood through the Temple of flesh that enshrined His Godhead, is One only—Jesus, the Christ and the Son of God. Consider that the selfsame truth is found to have existence in the nature of ourselves who are men. For we are combined into one man composed of soul and

CHAP. I. c. xx. 30, 31.

Cf. Luke ii. 21.

2 S. Peter ii. 1.

Book 12. c. xxi. 1–6.

body; the body and the soul that it contains being distinct, but nevertheless coinciding to form one perfect animal, and wholly incapable of separation after combination with each other.

xxi. 1 *After these things Jesus manifested Himself again to the disciples at the sea of Tiberias; and He manifested Himself*
2 *on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the*
3 *sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into*
4 *the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the*
5 *disciples knew not that it was Jesus. Jesus saith unto them, Children, have ye ought to eat? They answered Him, No.*
6 *And He said unto them, Cast the net on the right side of the boat, and ye shall find. And they said, We toiled all night and took nothing: but at Thy word we will cast down the net. They cast therefore, and now they were not able to draw it for the multitude of fishes.*

Our Lord Jesus Christ once more gladdens His disciples with the enjoyment of the sight of Himself, Whom they so greatly longed to see, and vouchsafes unto them a third visit, in addition to the other two, in order that He might confirm their minds, and render them unchangeably steadfast in faith towards Him. For how after they had seen Him not once, but now for the third time, could they fail to have their minds released from all wavering in the faith, and to become faithful instructors of the rest of mankind in the doctrines of the religion of Christ? Peter then goes forth with the others a fishing. For when he was bound on this errand they hurried with him, and doubtless our Saviour Christ is here seen working for their good. For He once said to them, when He put upon them the yoke of their discipleship, and called them to the dignity of apostle-

ship: *Come ye after Me, and I will make you to become fishers of men.* In order, then, that He might convince them by a palpable sign that every Word that He had spoken would surely come to pass, and that His promise would result in complete fulfilment, He draws a convincing proof from the trade at which they were at work. For the blessed disciples were practising their art, and were fishing, but yet had they caught nothing, though they had toiled all the night. And when it was already early morning, and the dawn was beginning to break, and the sun's rays to appear, *Jesus stood on the beach.* And they knew not that it was Jesus. And when He questioned them whether they had any fish fit for the table in their nets, they said they had taken nothing at all. Then He bids them cast down the *net on the right side of the boat.* And they, although all the night they had spent their toil in vain, replied: "At Thy word we will cast down the net." And when this was done, the weight of the fish that were caught overpowered the strength of the fishermen who were hauling it up.

CHAP. 1. c. xxi. 1–6. S Matt. iv. 19.

Such is the narrative of the inspired Evangelist. As we have just observed, the Saviour, by the actual performance of a palpable miracle, satisfied the holy disciples that they were destined to be, as He had said, fishers of men. Come, then, let us convert, so far as in us lies, that which was fulfilled in type into the truth of which it is symbolical; and let us bear witness to the truth of the Saviour's Words, and, according to our ability, unfolding the meaning of everything that took place, let us put before those who may light on these pages what may serve in some measure, I think, to start a spiritual train of thought. For *give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.* I think, then, that the fact of the disciples fishing all the night, and taking nothing, but spending their labour in vain, signifies that no one, as we shall find, or very few, would be wholly won over by

Prov. ix. 9.

Book 12. c. xxi. 1–6. the teaching of the first instructors of old, and caught into their net to do God's pleasure in all things. We may regard what is very small in amount as equivalent to nothing, especially when it is taken out of a great multitude. And, surely, we must regard the number of mankind scattered throughout the whole world as exceedingly great. What hindrance, then, or obstacle was there in the way which rendered the labour of the pioneers of the faith fruitless? And why did their preaching fail to bear fruit? There was still night and darkness, and a kind of mental mist and devilish deceit brooding over the eyes of the mind, not suffering men to perceive the true light of God. For there was *no man that doeth good*, as said the Psalmist; *yea, not one; but all had gone astray and become abominable.* And though the Israelites had been, in a manner, caught in the net by Moses, yet were they as though they had not been caught at all, and were devoted to the worship of types and shadows, and had no instruction in the law that bringeth to perfection. For that we shall find that the worship of types was abominable, and displeasing to God, it is easy to see, from His rejection of bloody sacrifices, and every kind of earthly and physical offering. *To what purpose*, He says, *bring ye to Me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto Me.*

Ps. xiv. 1, 3.

Jer. vi. 20.

This we say not wishing to disparage the first commandment given of old, nor with the intent to accuse the Law, but rather desiring to suggest to our hearers that as God the Lord of all hath regard only to the beauty of the Gospel life, even those who were caught in the net by the Law, and brought to the barren worship of shadows and types, were but on a par with those who had not been caught at all until the *time of reformation dawned*, Christ saying clearly, when He became Man, *I am the Truth.* And if it be necessary to add any further words, I shall not shrink from doing so, if it be for our profit.

Heb. ix. 10.

Supra xiv. 6.

They who were called by Moses to learn the Law, spurned the Law given unto them, and, as it were, opened their mouth wide and gaped upon the holy ordinance, and made the *precepts of men* their code of instruction, and relapsed into such stubbornness and perversity of heart that even the word of the holy prophets lost its power. Therefore, also, they cried: *Lord, who hath believed our report?* Jeremiah also exclaims: *Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth: I have not helped any man, nor hath any man helped me. My strength hath failed me because of them that curse me.* Surely, then, one is constrained to admit that the disobedient and unruly Israelites were on a par with those who had not been caught at all, when they trampled under foot even the Law that Moses had laid down. And it needs no demonstration to show that the great multitude of the Gentiles was still uncaptured, and remained altogether outside the net. Darkness, then, and devilish night was in their hearts, driving out the light of true knowledge of God. Therefore they toiled, so to say, during the whole night, and still had their spiritual net barren of fish before Christ's coming; but when early morning came, that is, when the mist of the devil was dispersed, and the true light dawned, that is, Christ, and when Christ inquired of the toilers, Have you anything within your nets which may serve as food for God, Who thirsts, as it were, for the salvation of us all (for the Scripture called the conversion of the Samaritans His food), and when they gave His question the plain answer that they had nothing, then Christ bade them cast down the net again *on the right side of the boat.* For the blessed Moses also let down the line of instruction, that is, by the letter of the Law; but this was fishing on the left side, the commandment of Christ unto us being on the right. For incomparably greater, then, and far exceeding in honour and glory the commandments of the Law, is the teaching of Christ; for the reality

Chap. 1. c. xxi. 1–6.

S. Matt. xv. 9.

Is. liii. 1.

Jer. xv. 10.

Cf. Supra iv. 34.

Book 12. c. xxi. 7–14. greatly surpasses the type, and the Master the servant, and the grace of the Spirit, which justifies, surpasses the letter, which condemneth. Christ's teaching, therefore, is placed on the right, the right hand signifying to us its superiority over the Law and the prophets.

The inspired disciples, then, without hesitation, obeyed the bidding of our Saviour, and let down the net. And the meaning of this is, that they did not seize for themselves the grace of apostleship, but at His bidding went forth to capture the souls of men. *Go ye*, He said, *and make disciples of all the nations.* The disciples themselves say, that at the Word of Christ they let down the net. For they fish for men only by the Saviour's Words and commandments in the Gospels. And great was the multitude of fish within the net, so that the disciples were no longer able to haul it up. For they who have been caught, and believed, are innumerable, and the marvel thereof seems in truth to surpass, and be out of all proportion to the strength of the holy Apostles. For it is the working of Christ, Who gathereth by His own power the multitude of the saved into the Church on earth, as into the net of the Apostles.

S. Matt. xxviii. 19.

7 *That disciple therefore, whom Jesus loved, saith unto Peter,*
It is the Lord. So when Simon Peter heard that it was the
Lord, he girt his coat about him (for he was naked), and
8 *cast himself into the sea. But the other disciples came in*
the little boat (for they were not far from land, but about two
9 *hundred cubits off), dragging the net full of fishes. So*
when they got out upon the land, they see a fire of coals
10 *there, and fish laid thereon, and bread. And Jesus saith*
unto them, Bring of the fish which ye have now taken.
11 *Simon Peter therefore went up, and drew the net to land,*
full of great fishes, a hundred and fifty and three: and for
12 *all there were so many, the net was not rent. Jesus saith*
unto them, Come and break your fast. And none of the
disciples durst inquire of Him, Who art Thou? knowing
13 *that it was the Lord. Jesus cometh, and taketh the bread,*

14 *and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to His disciples, after that He was risen from the dead.* CHAP. 1. c. xxi. 7–14.

Again, in this passage, the writer of this book calls himself the beloved disciple—and he would seem to have been thus well beloved on account of his great discernment and purity of mind, and the keenness of his mental vision, and a disposition which enabled him readily to grasp the truth. And, in fact, he seized the meaning of the sign before the rest, and perceived Christ's Presence, and told the rest, entertaining not a shadow of doubt, but crying out to them with a very confident voice, *It is the Lord.* The inspired Peter leapt into the sea, thinking that to go by the ship would cause delay, for he was always fervent in zeal, and easily stirred up to confidence and love of Christ. The rest followed his lead, with the ship, dragging the net. Then they see *a fire of coals*, for the Saviour had kindled a fire miraculously, and put a fish upon it that He had caught by His ineffable power; and this too He had done of design. For it was not the hand of the holy Apostles, or the preaching of these spiritual fishermen among men, but the power of the Saviour that started the work. For He first caught one as the firstfruits of those who were to come (not that we mean one precisely, for by one is signified a small number), then afterwards the disciples caught the multitude in their nets, being enabled by His Divine bidding to take something of what they sought. Peter then hauls up the net; by which it was to be understood, that the labour of the holy Apostles would not be without its effect. For they put the mass of captured fish before Him Who had commanded them to be caught; and the quantity of the fish is indicated by the number 153. The number 100, to the best of my judgment, signifies the complement of the nations, for the number 100 is a very perfect number, being compounded of 10 times 10; and for this reason our Lord

Book 12. c. xxi. 15–17. Jesus Christ Himself, in one place, speaks in the parable of having 100 *sheep* belonging to Him, signifying the complete sum of rational creatures, and in another place declares that the best ground will bring forth *a hundred-fold*, meaning thereby the perfect fertility of the righteous soul. The number 50, on the other hand, betokens the elect remnant of the Israelites, saved by grace; for 50 is half 100, and falls short of the perfect number in amount. And by the three, reference is made to the Holy and Consubstantial Trinity, the number alone showing this; for to the glory and ceaseless praise of the Trinity the life of those who have been taken captive through faith is consecrated, and implies connexion with the Godhead. For God is in all those who believe in Him, and keeps nigh unto Him, by means of sanctification, those who have been won over by the teaching of the Gospel. And when the net had been drawn up, our Lord said again to the holy disciples: *Come and break your fast;* thereby teaching them, that after their pain and tribulation in gathering in those who were called and saved, they should sit down with Him, as the Saviour Himself said, and their table would be spread with food such as no tongue can name, the spiritual, that is, and Divine, and that passeth man's understanding. Christ also wishes to imply that which is said by the Psalmist: *Thou shalt eat the fruit of the labours of thy hands.* They did not take food for themselves, and eat thereof, but Christ gave to them of it; that we might learn, as in a type, that on that day Christ will Himself provide us with Divine blessings, and apportion unto us those things which may be profitable unto us as our Lord.

S. Matt. xviii. 12. Ibid. xiii. 8.

S. Luke xiii. 29.

Ps. cxxviii. 2.

15 *So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of Jona, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love*
16 *Thee. He saith unto him, Feed My lambs. He saith unto him again, a second time, Simon, son of Jona, lovest thou*

Me? He saith unto him, Yea, Lord; Thou knowest that I CHAP. I.
17 *love Thee. He saith unto him, Tend My sheep. He saith* c. xxi. 15–
unto him the third time, Simon, son of Jona, lovest thou 17.
Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.

Peter started to reach Jesus before the rest, disdaining, as it appears, to go by boat, because of the incomparable fervour and admirable zeal of his love towards Christ. Therefore He comes first to land, and draws up *the net;* Supra
for he was always an impressionable man, easily excited 11.
to enthusiasm both in speech and action. Therefore, also, he first made confession of faith when the Saviour put to them the inquiry in *the parts of Cæsarea Philippi,* S. Matt.
saying: Who do men say that I the Son of Man am? xvi. 13.
And of the other disciples *some* said *Elijah, and others* Ibid. 14.
Jeremiah, or one of the prophets. But when Christ put the further question to them: *But Who say ye that I am?* Ibid. 15.
Peter took the lead, and becoming spokesman for the rest, hastened to reply: *Thou art the Christ, the Son of* Ibid. 16.
the living God. Moreover, when the band of soldiers came, together with the officers of the Jews, to take Jesus away to the rulers, the rest *all left Him and fled,* but S. Matt.
Peter struck off Malchus' ear with a sword. For he xxvi. 56. Cf. Supra
thought it right by every means in his power to defend xviii. 10.
his Master, though the attack that he made was in fact altogether displeasing to Him. As, therefore, he came more impetuously than the rest, Christ puts to him the question whether he loved Him more than they, and repeated it three times; and Peter answers in the affirmative, and confesses his love for Him, saying that Christ Himself was a witness to his state of mind. And, after each confession, he heard Christ telling him in different words to take thought of His sheep, as He calls mankind in the parable.

And I think (for I say that we ought to search out

Book 12. c. xxi. 15–17. the hidden meaning that is here implied) that these words were not written without a purpose, but the saying is pregnant with meaning, and the sense of the passage contains something more than meets the eye. May not someone reasonably ask, Why is it that Christ only asks Simon, though the other disciples were present? And what is the meaning of the words, *Feed My lambs*, and the like? We reply, that the inspired Peter had indeed already been elected, together with the other disciples, to be an Apostle of God (for our Lord Jesus Christ Himself *named* them *Apostles*, according to the Scripture), but, when the events connected with the plot of the Jews against Him came to pass, his fall came betwixt; for the inspired Peter was seized with uncontrollable fear, and thrice denied the Lord. Christ succours His erring disciple, and elicits by divers questions his thrice-repeated confession, counterbalancing, as it were, his error thereby, and making his recovery as signal as his fall. For a transgression which was verbal, and only in mere words supplied ground of accusation against him, could surely be wiped out in the same fashion as it was committed. He requires him to say whether he loved Him more than the rest. For in truth, as he had enjoyed a greater measure of forgiveness, and received from a more bountiful Hand the remission of his transgression, surely he would be likely to feel greater love than the rest, and requite his Benefactor with the extremity of affection. For although all the holy disciples alike betook themselves to flight, the inhumanity of the Jews inspiring them with a terror that they could not overcome, and the ferocity of the soldiers threatening them with cruel death when they came to take Jesus, still Peter's transgression by his thrice-repeated denial was special and peculiar to him.

S. Luke vi. 13.

Therefore, as he had received a greater measure of forgiveness than the rest, he is asked to tell Christ whether he loved Him more; for, as the Saviour Himself

said, he to whom most is forgiven will also love much. Herein, also, is a type given to the Churches, that they ought thrice to ask for a confession of Christ from those who have chosen to love Him by coming to Him in Holy Baptism. And, by dwelling on this passage, instructors in religion may arrive at the knowledge that they cannot please *the Chief Shepherd*, that is Christ, unless they take thought for the health of the sheep of His fold, and their continuance in well-being. Such was the inspired Paul, who shared the infirmities of his weak brethren, and called those who through him believed, and chose to gain repute by the glory of their deeds, the boast, and *joy, and crown* of his apostleship. For he knew that this was the visible fruit of love for Christ. And this, if he reason well and justly, any one may perceive. For if He died for us, surely He must esteem the salvation and life of us all as deserving of all care. And if they who sin *against the brethren, and wound their conscience when it is weak*, in truth *sin against Christ;* surely it is true to say, that they are doing the Lord Himself service who take, as it were, by the hand the mind of those who have been admitted to the faith, and who are expected to be called to perfection therein, and are eager to stablish them firmly in the faith, by every help that they can offer. Therefore, by his thrice-repeated confession the thrice-repeated denial of the blessed Peter was done away, and by the saying of our Lord, "Feed my lambs," we must understand a renewal as it were of the apostleship, already given unto him, washing away the disgrace of his fall that came betwixt, and obliterating his faint-heartedness, that arose from human infirmity.

CHAP. 1. c. xxi. 18, 19. Cf. S. Luke vii. 47. 1 S. Pet. v. 4. Cf. 1 Cor. ix. 22. Phil. iv. 1. 1 Cor. viii. 12.

18 *Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and others shall gird thee, and carry thee whither thou*
19 *wouldest not. Now this He spake, signifying by what*

Book 12. c. xxi. 18, 19. *manner of death He should glorify God. And when He had spoken this, He saith unto him, Follow Me.*

With great kindness and tenderness our Lord Jesus Christ testifies to the fervour of the love which His disciple bore unto Him, and the high honour of his piety and endurance, tried to the uttermost. For He tells him clearly what would be the issue of his apostleship, and what would be the end of his life. For He foretold unto him, that one would take him to a place whither he would not go; that is, in which his persecutors, or those who condemned him to the penalty of death, had fixed the cross. He says, that the place of his crucifixion would be a place whither Peter would not go. For no one of the Saints suffers death of his own free choice. But though death be bitter, and though it come upon them sorely against their will, yet do they who yearn for the glory that God gives disdain earthly life. Therefore Christ foretold, that the blessed Peter would be taken to a place to die in, sore displeasing and hateful unto him. But he would never have attained to so glorious a death, nor have been crucified for Christ, had he not followed His injunction to take charge of the sheep of His fold, and, having the power of the love of Christ firmly rooted in his heart, called to obedience those who have been ensnared into error by the wiles of the devil. For they who ventured on this crime, and slew the blessed Peter, had no other accusation to charge him withal, save only his zeal in Christ's service. We may see then hereby, that our Lord Jesus Christ well, and of necessity, foretold Peter's end, that by the doom that he was destined to suffer he might in a manner put the seal of truth upon the words he spake unto Him: *Yea, Lord; Thou knowest that I love Thee.* For that he met his death at all on account of preaching the Gospel was surely a plain and incontrovertible proof of affection, and showed that he was in no way lacking in perfect love towards Christ.

Supra ver 16.

Christ, then, adds to what He had said, the words "Follow Me," which bear the signification they so commonly have of following Him as a disciple, and also hinting darkly, as I think, at something else; or meaning, Tread in the track of the perils through which I have passed, and walk in the same path, by deed and word succouring the souls of those who are called, and hesitate not to encounter death itself upon the cross, which, Christ says, will be your lot when you reach old age; not suffering Peter to be alarmed before the time, but deferring for a long season the approach of the king of terrors.

20 *Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on His Breast at the supper, and said unto Him, Lord, who is he that be-*
21 *trayeth Thee? Peter therefore seeing him, saith to Jesus,*
22 *Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee?*
23 *follow thou Me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him that he should not die; but, If I will that he tarry till I come, what is that to thee?*

The inspired Evangelist points to himself obscurely, but still sufficiently to indicate who is meant. For he it was who was the beloved disciple, and who leaned upon Christ's Breast at the last Supper, and asked who it was that should betray Him. Peter, then, observing him, longed for information, and sought to know in what perils he would be involved in the time to come, and in what way his life would end. But the question seemed unseemly, and it appeared to savour rather of a meddlesome and inquisitive spirit, that, after having learnt what was to happen unto himself, he should seek to know the future fate of others. For this cause, then, I think the Lord makes no direct reply to his question or inquiry, but, diverting the aim of the questioner, does not say that John will not die, but, *If I will that he*

Book 12. c. xxi. 24. *tarry till I come, what is that to thee?* That is to say, Thou hast heard, O Peter, the things concerning thyself, what need is there for thee to ask questions about others, and to seek to fathom out of season the knowledge of the Divine decrees. For if he never die at all, He says, what consolation will this be to thy heart? The man who is wise and prudent, then, if he is doomed to die, will not trouble himself as to whether another will be saved alive or not; for it will be enough for him to suffer his own doom, and he will receive no comfort at all from the misfortune or good cheer of another. The passage is fraught with some such meaning as this. Peter's speech here seems to imply that the blessed Peter anxiously desired to know what was destined to be John's fate, as he would have considered it a consolation in his own sufferings if John were surely fated to die by torture, either of the same or of some other kind. And do not be amazed at this, but rather take the following thought into consideration. It is common to us, however profitless it be, to like at times not to be seen to be the only ones who are suffering, or who are destined to undergo some dreadful fate, but to prefer to hear that others have either suffered it already or are expected to suffer it in the future.

24 *This is the disciple which also beareth witness of these things, and wrote these things: and we know that his witness is true.*

I think no wise man will doubt that the Lord would not have loved John if he had not been specially remarkable for virtue, and apt and perfectly equipped for every good work. For God can never be found to be inclined by any irrational leanings to those unworthy of His love, for such affections are more worthy of men. And He that was wholly proof against every assault and inroad of passion, and trod firmly in the path of every virtue, nay rather, was Virtue itself in all its forms, most

assuredly would act in this, too, with judgment, and have His inclination free from all reproach—I mean, the inclination which led Him to deem him to whom this boon was due worthy of His love. After this admirable preface, then, and after having said that he was beloved, he modestly and with great humility says that he testified of these things; well and admirably inviting his hearers, as a necessary consequence, to assent to the things which he had written, and of which he had testified; for the preacher of truth cannot lie. Therefore, also, he says: *We know that His witness is true.* Dangerous, then, and awful is it assuredly, to lie at all; for man knoweth not how to bridle his tongue, and the Truth cannot love him that sinneth against truth.

25 *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself would not contain the books that should be written. Amen.*

Very great, then, says the Apostle, will the number of the miracles that God hath wrought, and altogether without number will the list of His deeds be seen to be, and out of many thousands have these that are recorded been taken, as not being inadequate to profit to the uttermost those who read them. And let no one who is of a teachable spirit and loveth instruction, S. John implies, blame him that wrote this book because he has not recorded the rest. For if *the things that* He did *had been written* every one, without any omission, then would the immeasurable number of the books have filled the world. We maintain that, even as it is, the power of the Word has been displayed more than abundantly. For it is open to every one to observe, that a thousand miracles were performed by the power of our Saviour. The preachers of the Gospels, however, have recorded the more remarkable of them, in all probability, and such that their hearers could best be confirmed by them in incor-

Book 12. c. xxi. 25.

ruptible faith, and receive instruction in morality and doctrine; so that, conspicuous for the orthodoxy of their faith, and glorified by manifold works that make for righteousness, they might meet at the very gates of the city above, and being joined unto the Church of the firstborn in the faith, might at length attain unto the Kingdom of Heaven in Christ; through Whom and with Whom be glory to God the Father, with the Holy Spirit, for ever and ever. Amen.

THE END.

Thanks be to CHRIST.

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